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THE PHILOSOPHY OF SOUND — *Charlotte E. Woods*

The universal power of music over mental states gives rise to much fascinating speculation among musicians who are philosophically inclined concerning the *rationale* of sound, and its correspondence with other vibrational phenomena in nature. It is not enough for some minds to experience the elevating effects of certain combinations of sounds upon themselves and others; they must further inquire *why* sound affects, and seek to investigate the subtle connection between waves or vibrations of ether, and waves or vibrations of the inner psychic nature of man. And such inquirers, though they often lose in art what they gain from scientific criticism directed toward it, do much to uphold the dignity of music as an actual factor in the evolution of the human soul.

"Music," it has been intuitively said, "is not only one of the refinements of life, but life itself." If this be true, our poets may speak more literally than we wot of, when they figure the life of man and the Universe in terms of sound.

"And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a
star.

Consider it well; each tone of our scale in itself is naught;
It is everywhere in the world — loud and soft, and all is said."

The science of vibrations, then, imperfectly though it is yet understood, appears to open to us at least one portal of the mystery of life.

Penetrate far enough — "and all is said." Since all vibration produces sound, and since all matter is in motion or vibration, it follows that whenever there is matter or substance there must also be sound, though inaudible. Hence every object and part of the universe will be continually producing a certain definite sound, though our ears may not be sufficiently sensitive to receive it. Truly and literally the world is

a vast orchestra of pulsing vibration, and the "music of the spheres" exist equally for the scientist, as for the man of imagination.

Professor Huxley's oft-quoted statement in his essay on the "Physical Basis of Life" will come readily to the mind of many:

"The wonderful noonday silence of a tropical forest, is, after all, due only to the dullness of our hearing; and could our ears catch the murmur of these tiny maelstroms, as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city."

A musician's pursuit leads him sometimes away from the practical side of his art, to the speculative. He has to become, for the time, a philosopher, seeking to know *how* sound is made, and its relation to the ultimates of things. And Science gives us such big hints — sets us so tall a ladder to climb, that climb we will, to find, when we have got high enough, that the Easterns have been before us, and have relegated Sound — primordial matter in vibration — to the very forefront of the divine program of the Universe.

According to the *Puranas*, the world, with its countless forms, conditions, and aspects, is built out of a single Substance, to whose earliest manifestations belongs the only conceivable attribute of Sound. The *Vedas* set forth the cause of Sound, and the "Voice of Nature" under the allegory of the Gandharvas, the 6,333 heavenly Singers and Musicians of Indra's Realm, who personify, even in numbers, the manifold sounds in nature, spiritual and physical. The Hindus interpret them to mean the forces of solar fire, and their association with both heat and sound is an interesting forestallment of the hypothesis of modern Science that heat is a specific form of vibratory motion, all vibration producing sound, audible and inaudible.

Of course Science laughs at the *Vedas*, and their fairytale methods of dealing with hard facts. It knows nothing of a hypothetical Akasa-Ether as the origin of sound. "Sound is the result of the vibrations of the *air*," say our wiser men. For all that, we will just glance at a little more

archaic nonsense on the subject.

The three most dissimilar religious philosophies of the ancient world agree in the idea of creation, or transmutation, by Word or Sound. The Hindu Brahma through Vach (divine Speech) created the Primordial Waters. Light, Sound, Number, the Ten Words, or Sephiroth, are the three factors in creation, according to the Chaldean-Hebrew Kabbalah. The Pythagoreans held that the Logos called forth the world out of Chaos by Sound or Harmony, and constructed it according to the principles of musical proportion. For this reason, Pythagoras made a knowledge of music and mathematics necessary to admission into his schools.

Let us grant, for the sake of argument, that these ancients knew something, that their Akasa — Vach — Logos — Verbum contained high suggestions of a condition of (if I may so speak) *spiritualised* Sound, the result of vibrations so rapid in a medium so attenuated as to defy investigation by physical means, and to be reached in thought only by induction from the law of analogy on all the planes of Nature. This will give us some conception of Sound as a (possibly) creative potency, and a factor in the early evolution of Form. Is not this hypothesis borne out by the celebrated Watts-Hughes experiments in which sand on stretched vellum is thrown into geometrical shapes by the vibrations of a violin-string? Science, indeed, seems to be awakening, in many directions, to the great possibilities connected with the right use and understanding of sound, and its sister, color.

Every atom of matter in the Universe, of every grade of density, has probably a fixed rate of vibration. One may produce, by sound, the key-note of the atoms composing a structure or organism, and may harmonise or disturb them according to the particular ratio of vibration employed. In cases where illness is due to a disturbance of the right balance of molecular motion — either of the physical or psychic man — the proper use of sound as a restorer of equability is scientifically conceivable. We have lately heard of the Guild of St. Cecilia whose object is to allay certain forms of suffering by music

performed in the sick-room by competent musicians who have devoted themselves to this experiment. In Paris, too, the different colours of the spectrum have lately been made to play a part in the treatment of disease.

Sound is the first link in a (possibly) infinite chain of phenomena resulting from vibratory motion of matter in different degrees of modification. From 32 to 32,000 vibrations per second lies the range of sound audible to the human ear, conveyed by the air. From 32,000, to a third of a billion vibrations is the region of the electric rays, the medium being ether. These rays Lord Armstrong has shown to be productive of form in geometrical proportion. From 35 to 1875 billions per second, we have the range of the heat and light rays — a narrow margin comprising red at 450, and violet at 750 billions. Some steps upward may be found the vibrations of the Rontgen rays, from a fourth of a trillion, to ten times that number per second. Then a vast, almost unexplored region in which the rays cease to be refracted, reflected, or polarized, and traverse dense bodies as though they were transparent.

Professor Crookes is our authority for this vibrational ladder, and he sets no limit to its ascent in ever-increasing rates of velocity. An observation of the exceedingly narrow limits of our perceptions and knowledge gives rise to the speculation as to whether sound might not exist at stages of inconceivable height, as well as at the comparatively low point in the ascent at which we find it. Whether on the principle that extremes meet, the Hindu Akasa — spiritualized sound — may not be so very unscientific, after all.

But to return to *terra-firma*. Sound, form, colour, heat are a series of apparently interdependent effects arising from the one cause of matter in motion. Arrange now the vibrations of sound in certain definite combinations, as in music, and we get a distinct impression on the mind and emotions, and are confronted again with the time-honoured problem of associating changes in matter with changes in mind and feeling. A new, and totally dissimilar phenomenon has been added to our list of correspondences — one that has ever constituted the "Thus

far" of the scientist.

One clue only can be offered here, and that an insufficient one. Huxley, as we have seen, regards every atom in nature as pulsing with inaudible sound. If his statement be true, it follows that not only the physical body of man, but the ether interpenetrating it, and even the substance or inner vehicle of man's mind must each have its own dominant note, which can be altered and modified by the power of sound in different combinations. If this were not so, if sound did not exist within man in some form or another, by reason of the regularly toned molecules of his sensitive inner nature, there could be no connection between himself and the sounds reaching him from without. Hence it is easy to understand why every organism, with its own peculiar key-note, or rate of vibration, will be differently affected by different classes of music, certain combinations of sounds influencing some natures strongly in a particular direction, and leaving others untouched through lack of the appropriate key-note.

From the Eastern custom of *mantram* chanting, or the deliberate employment of certain sound-vibrations for the production of certain states of consciousness, to the *leit-motif* of our modern orchestral writers, is probably a far cry; yet both have a common principle. In Wagner's Dramas, for instance, the hearer associates in consciousness certain personages and dramatic points with an appropriate combination of notes. Every part of the work stands to each, and to the hearer, in a definite vibrational ratio. So that by constant repetition of the individual *motifs*, or *logoi* (the latter a significant term) the consciousness of the audience becomes attuned to a sympathetic relation with the characters and episodes as presented, of which the *motifs* are the attempted sound-equivalents. This mantram power of music to arouse corresponding states of consciousness is within the experience of all.

Of modern composers, possibly Wagner and Schumann had the deepest insight into the influence of sound upon the inner, psychic organism. To these men, the composer's power lay in the expression

and interpretation, in terms of sound, of certain stages of soul-experience. Without a perfect attunement of the inner vibrations that make up individuality, with their outer correspondences, without the true inspiration founded on nature and soul-life, music may pass into the realm of intellectual sound-gymnastics, but it can never become true *art*.

According to what a man has done, suffered, thought, and experienced, will be the harmony or discord of the psychic note he utters. In each man this note is dominant, sounding through his entire individuality, jarring or harmonising according to the mind-pitch of those with whom he comes in contact. To this fact may, perhaps, be attributed the superior affecting power of the human voice over other forms of musical expression. This instrument may accurately disclose the interior state of a speaker or singer. If a man has had a wide experience of suffering, it is stored up within him, and his voice will carry with it the synthetic expression of his entire being. A superficial or unformed character is unmistakably revealed in this way.

To a certain extent, the audience and the music-maker are one, in that what the latter conveys in terms of outer vibrations, the former answers in terms of emotion and thought. Some music, it is true, touches deeper places; awakens experiences that are not to be expressed by phenomena so shallow as feeling. It creates, or re-creates within a state all too high and fleeting for the scalpels of the musical psychologist, in which the hearers regain, for a flash, the Beatific Vision, and being led to the "edge of the Infinite, gaze for one moment into That."

After which Science may say its little say to deaf ears.

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: IX — *Alexander Wilder*

IX. — The Amunophs — The Vocal Memnon — Queen Taia — King Khuen-Aten and His Monotheistic Religion — Its Suppression.

The first day of the month of Pharmuthi, immediately after the death of his illustrious father, "as the earth became light and the morning broke, the disk of the sun rose above the horizon and the sky became clear, then was the anointed king of Upper and Lower Egypt, the son of Ra, Amunoph II., placed on the seat of Thothmes III., and he took possession of the throne." Like the stars of the firmament that are obscured by the radiance of the sun, his glory was diminished by that of his great predecessor; and his history seems almost devoid of interest. Yet he had already distinguished himself as a brave commander in a campaign to repel incursions of the Badawen tribes of the "red land at the East" of Egypt, and he had been associated for some time with his father in the administration of the government.

He was early brought face to face with trial and conflict. The confederated kings of Palestine, Syria and Naharaina, again revolted. Amunoph immediately marched his forces against them. He met them at the town of Thakhisa and put them to flight. Seven of the kings were captured; "he with his own hand struck down seven kings with his battle-axe." They were "bound on the forepart of the royal ship" and carried to Egypt for summary punishment.

It was a war of vengeance, and Amunoph continued his march northward, pillaging the inhabitants as he went. He penetrated into Assyria and the fortified town of Nin or Nineveh, which Thothmes had captured before, surrendered to him with little resistance. He succeeded in restoring his authority over all the tributary peoples.

Upon his return to Thebes, six of the captive kings were hanged outside the walls of the metropolis. The seventh was carried up to Nubia and was hanged on the wall of the city of Napata in order to strike terror

among the negro tribes.

Amunoph, after the manner of his predecessors, visited the temple of Amada in Nubia, where the account of the campaign was recorded. He also placed inscriptions on one of the entrances to the great temple of Karnak. The few subsequent years of his reign were devoted to making additions to the temples, but the workmanship exhibits a great deterioration. It was far inferior to that of former kings. He was liberal in gifts to worthy officials, and the records in their tombs contain grateful mention of his appreciativeness and munificence.

The likenesses of Amunoph II. and of Queen Hashep-Merira-Ra, the wife of Thothmes III., were found in a tomb at Thebes. They exhibit an obliquity of the eye somewhat like that which is peculiar to the Mongolian features.

In another tomb is a genealogy, the names in which indicate that the monarchs who were classed as truly legitimate were members of the sacerdotal order. The priests were unwilling to name any other. An individual named Amunhetep or Amunoph is described as the son of the Chief Priest Khamu (the "king's son" (1) who was the son of the Chief Priest Amunhetep or Amunoph, the son of the Chief Priest Thothmes.

The inscriptions ascribe to Amunoph II. a reign of seven years. He was succeeded by Thothmes IV., whose accession to the throne was attended by some irregularity. His physiognomy differs from that of preceding kings. He signalized the event by rearing a memorial stone directly before the breast of the statue of the Sphinx at Gizeh, on which, besides other sculptures, there is an account of the matter.

The space about the Pyramids had been abandoned after the period of the Memphite dynasties. It bore the significant name of Ro-set, "the door to the under-world," and only pilgrims resorted to it to worship Osiris. From this hill the Sacred Path extended to the "city of obelisks," Heliopolis.

Thothmes had come to Memphis in his horse-chariot, he says, for the

purpose of hunting lions. He had paid homage to the gods at Sakkara, making an offering of seeds to Horemkhu and to Rannu the goddess of horticulture, and praying to Isis, Sekhet and to the god Seth. "For," says he, "a great enchantment has rested on this place from the beginning of time," as far as the districts of the lords of Babylon, the Sacred Path of the gods to the western horizon of the city of Heliopolis. The form of the Sphinx is the simulacrum of Khepra (the sun at midnight), the very great god who abides in this place, the greatest, the most venerable of all spiritual beings."

Here when the sun was at the zenith, the prince fell asleep, and in a dream the god appeared to him. "My son Thothmes," said the apparition, "I am thy father Horemkhu, Khepra, Ra, Turn. The kingdom shall be given to thee, and thou shalt wear the white crown and the red crown of the earth-god Seb. . . . The sand of this district in which I have my existence has covered me up. Promise that thou wilt do what I wish in my heart."

In spite of opposition, Thothmes IV. conquered. He at once caused the sand to be cleared away which had hidden the body of the Sphinx, and brought the gigantic shape to view. It lay there with the face toward the East and a temple between the outstretched fore-feet. Precautions were now employed to prevent another accumulation of sand; and in later years, under the Ptolemies, and afterward, the inhabitants of the village of Busiris earned money by acting as guides for those who wished to visit the wonderful structure. In the inscription Thothmes ascribes the rearing of the image to king Khafra of the Fourth Dynasty, although even at that remote time it had been considered as a relic of a previous antiquity.

Thothmes made expeditions into the land of the Khitans and afterward into Nubia and Ethiopia to suppress insurrections. His reign was too short, however, to give opportunities for distinction.

In the person of Amunoph III., his great predecessor Thothmes III. seemed to live again. He was brave and passionately fond of the chase. Memorial scarabaei contain accounts of his hunting expeditions to the

country of Naharaina, and that he speared one hundred and ten lions. His first military campaign was against the tribes of the Sudan in "the miserable land of Kush." It took place in the fifth year of his reign, and is described as victorious. "He placed his boundary wherever it pleased him."

These campaigns were repeated, and the inscriptions include the names of many conquered towns and tribes that cannot now be ascertained by any that now exist. The region abounded with gold mines, and the cupidity inspired by this wealth was the chief incentive to these expeditions.

A distinguished officer of the king was his famous kinsman and namesake Amunhetep or Amunoph, the son of Kapu and grandson of Khamu, who has been already named. The account of his qualifications is very interesting to all who take interest in such matters. "I was introduced to the knowledge of the Holy Book (2) and beheld the glories of the god Thoth. I was enlightened concerning their mysteries, and all parts of these were laid open before me. I was made master of the art of speaking in all its bearings."

Amunhetep had been first appointed a royal under-secretary. His proficiency having been demonstrated, he was made Secretary, with the duties of arranging the families, of reporting on the taxes, and of watching over the defenses of the country. Here his administrative ability was fully tested, and he had a wide distinction. The Egyptians, like all ancient peoples, were hostile to those of another race and country, refusing intimate relations with them, and even their ingress into Egypt, except under rigid conditions. They were branded in the inscriptions on the monuments by such odious terms as "miserable, impure, and leprous." The administration of Amunhetep was wise and practical. "I gave satisfaction to the people in their place of taxing," he declares; "I levied the taxes on the household according to their number. I separated the warriors and their household. I increased the subjects by the best of the prisoners whom the king had made on the theatre of war. I was Rohir, the director at the head of the bravest of

the warriors to smite the nations of Nubia and Asia. The thoughts of my lord were continually my care. I penetrated what his mouth concealed and comprehended his thoughts toward all natives and foreigners that were about him. It was I who brought away the prisoners. I was their overseer. I did according to what he spoke, and took my measures according to that which he prescribed to me. I found that this proved best in later times."

His next appointment was that of Chief Architect. This was one of the most honorable and responsible, demanding the highest qualifications in a court and country like those of Egypt. Wisdom, discretion and intelligence of the highest order were absolutely necessary. These Amunhetep possessed, beyond other men at his time. He was overjoyed at the honour which he received. Even the sculptured hieroglyphic in "hard stone" was aglow with the ardor of his gratitude to the king. "He is Ra himself," he exclaims in his enthusiasm; "may there be accorded to him numerous returns of the Thirty Years' Feast without end!"

The popularity of Amunoph III. with his subjects exceeded that of former kings. In the holy Thirtieth Year, (3) the jubilee of his reign, he received tribute and taxes from the Rohirs, and collected the revenue. In acknowledgment, each of the faithful subjects was presented from the king with a necklace. "These," says the inscription — "these are the records which are granted to the overseers of the houses of Pharaoh and the taxpayers of Upper and Lower Egypt, because when the overseer of the granaries had spoken a word to them, They gave more than the amount of their taxes for the thirtieth year."

Their reply was terse and to the point. "The king has shown himself upon his throne. The taxpayer of the South and North of Egypt has been rewarded."

The coronation-day of Amunoph had been characterized by a general pilfering about the court, a stealing of food, a sucking of beer from the skins, a tearing of the lead from the mouth of the fountains and a carrying away of ornaments. Either the servants did not share in the general enthusiasm, or with a reign of thirty years, Amunhetep had not

won the respect and affection of the people.

Amunoph III., like his great predecessor, Thothmes, was profoundly religious and particularly fond of building. He caused new quarries to be opened in the hills of Toura, near Memphis, and the "hard stone" carefully hewn and then transported to all parts of Egypt, for the repairing of temples and the building of new ones. "He gave instructions and directions," says the inscription, "for he understood how to direct and guide architects."

The arrangement of the Great Temple at Thebes underwent significant modifications. An immense propylon or gate-tower was erected at the western extremity, a new temple to Amun-Ra at the north, and another to the lion-headed goddess Sekhet or Mut, the "Great Mother," at the south. All the buildings were united to the new temple by an avenue of criosphinxes, figures having the bodies of rams, with the disks of the sun at their heads. The ram being the symbol of Amun, and the disk representing the sun-god, the combination implied that Amun-Ra, the "Mystic Sun," was the Supreme Deity of the realm of Egypt.

Another important structure was the new temple at Medinet-Abu, on the further bank of the river. This building was placed by the Chief Architect, and its site was indicated from a great distance by two colossal sitting statues of the king, the fame of which went over the whole ancient world. The architect had devised them in the exuberance of his gratitude without the knowledge of the king. They were of "hard stone," about fifty feet in height. After having been completed, they were transported to the river, where eight boats or floats had been built for the purpose of carrying them to their place of destination. "They will last as long as the sky," was the architect's exultant boast.

The northern statue was the "vocal statue of Memnon," which has afforded so much wonder and has been celebrated by innumerable writers in poetry and prose. It gave forth musical notes at sunrise. (4) The two statues were in a sitting posture, and at their feet were smaller sitting figures of the queen Taia, and the king's mother, Mut-em-va.



THE FAMOUS CIRCULAR ZODIAC OR PLANISPHERE AT DENDERA.

H. P. Blavatsky declares the knowledge of the Zodiac to be an heirloom from the Atlanteans [America]. The Egyptian Zodiacs show that the ancient Egyptians had records extending back 78,000 years. See "The Secret Doctrine," II, 432.

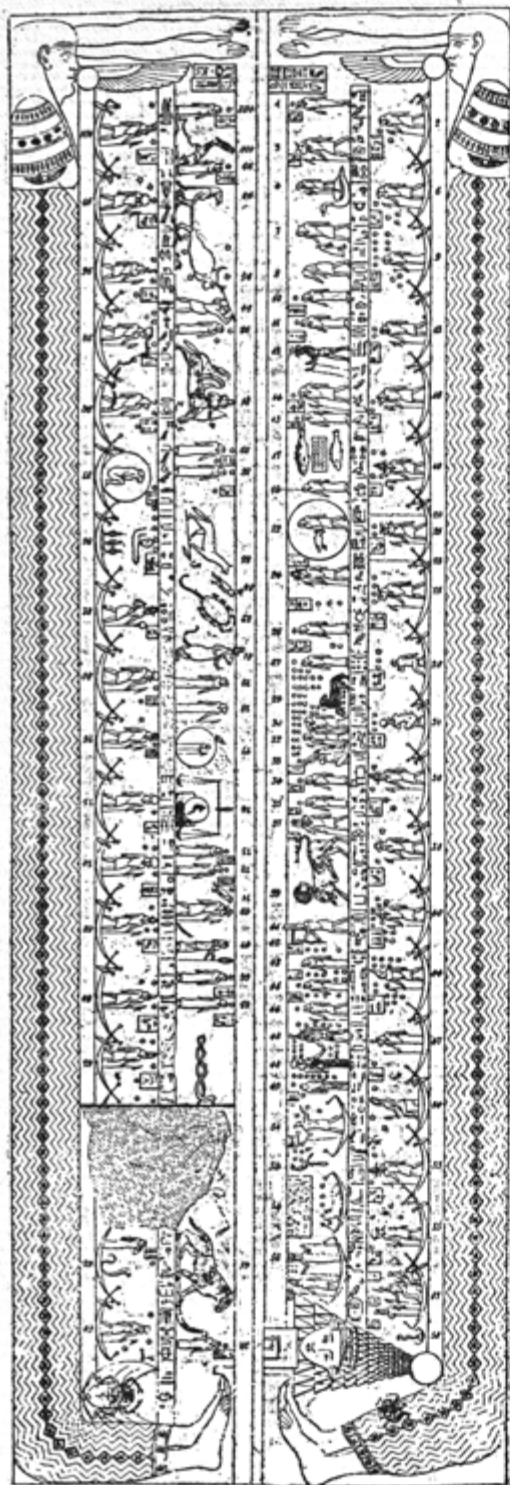
The king regarded the building of this temple as the most glorious achievement of his reign. The memorial tablet contains an inscription, an address to the god and his reply. "Come, Amun-Ra, lord of Thebes in Ape," the king invokes, "behold thy abode which is prepared for thee on the great place of Us. . . . As thou risest on the horizon, then is it enlightened by the golden beams of thy countenance. Thy glory dwells on it. I have not let it want for works of beautiful white stone; I have

filled it with monuments from the mountain of admirable stone; and those who behold them are full of great joy on account of their size. . . . Statues of the gods are to be seen everywhere, carved in all their parts. I gave directions to execute what pleased thee well, to delight thee with beautiful dwelling-places."

The god replies, assuring him that that which he has prepared is excellent. "Never," says he, "has the like been done for me."

Amunoph was not remiss in his kindness to the architect, Amunhetep. A temple had been founded by the latter, behind the Sanctuary of the King, near the tombs of the king's daughters and other royal princesses, in the eleventh year of the reign of Amunoph. The king gave orders for its perpetual maintenance, and "the high priests, the holy fathers and the priests of Amun-Ra" were appointed to protect the shrine. Severe penalties were decreed in case of neglect; for, with all his bounties, Amunoph was not on the best of terms with the leading members of the Sacerdotal Order. He promised rewards for fidelity, adding the assurance so delightful to an Egyptian, "your body shall rest in the Underworld, Amenti, after a career of one hundred and ten years."

The son of Hapu was famous for his wisdom and superior excellencies for many centuries, till Egypt ceased to be a land of the gods. What Imopht or Emeph was for Memphis, Amunhetep became for Thebes. The temple of Kak, as it was called, became a place of pilgrimage for visitors to the Southern Metropolis; and when it was rebuilt under the Ptolemies it was again dedicated to Amun and Hathor, and the wise Amunhetep was honoured with the deities.



ZODIACS AT DENDERA AND ESNE.

The reign of Amunoph III. lasted for about forty years; his dominion

extended from the Sudan to Assyria. There is no record of his death. He had been in many respects diverse from the members of the family of Thothmes, and his tomb was in a place apart. There is a significance in this that seems to foreshadow remarkable changes. If he did not attempt to make innovations in the religion and customs of Egypt, he opened the way for such endeavors. While Thothmes III. may be compared very justly with David, the Hebrew monarch, as he is described, Amunoph was more like Solomon. He exhibited a similar liking for art and literature, and his reign was generally peaceful and conducive of prosperity to his people. Like that king, he has been represented as susceptible to the attractions of foreign women, and he was liberal to their religion. "Some historians have reproached him with being too much under female influence," says Professor Rawlinson; "and certainly in the earlier portion of his reign he deferred greatly to his mother, Mutemva, and in the latter portion to his wife, Tii or Taia; but there is no evidence that any evil result followed, or that these princesses did not influence him for good. It is too much taken for granted by many writers that female influence is corrupting. No doubt it is so in some cases; but it should not be forgotten that there are women whom to have known is 'a liberal education.' Mutemva and Tii may have been of the number."

Queen Taia, whose influence with her husband and son was productive of important results, had been chosen by Amunoph from affection, without regard to political policy. An inscription at Thebes describes her as "with complexion fair, her eyes blue, her hair flaxen, her cheeks rosy." A scarabseus at the Gizeh Palace declares her parents to have been not of the royal blood of Egypt, but foreign.

A scarabseus contains the records that in the year after his marriage, the eleventh, he caused to be constructed for his young bride, Taia, a lake a mile in length in the city of Zar or Zoan (San or Tanis), and celebrated the festival of the Inundation, launching upon it a boat named Aten-nefer, "the Beautiful Sun." The employing of this term "Aten" (5) on this occasion indicates the early inception of the attempt to change the national worship. But Amunoph, however favorable to

the new ideas, would not venture upon rash innovations. The son, however, who was for a time the colleague of his parents in the government, was less politic and cautious.

"Queen Taia was not accepted by the priests of Egypt as quite a legitimate consort to the king. He had wedded her from affection, disregarding the requirement that the queen must be of the Egyptian royal family. (6) The priests were accordingly enabled to dispute the title of their children as heirs to the throne. They did not succeed in excluding them from actually reigning, but they omitted their names from the Tables in which were inscribed the names of the Kings of Egypt.

In the ensuing reign, when the new religion had been established, Queen Taia and the mother of Amunoph III. were associated with him in the public ceremonies, as entitled to the highest veneration. It is conjectured that the two women largely influenced his action. While he did not formally depart from the established worship, yet in his utterances, as recorded in the monumental inscriptions, he addressed Amun-Ra, but significantly indicated him as the divinity of the Sun.

There is much uncertainty in relation to the accession of Amunoph IV. to the throne of Egypt, and even in regard to his personality. His very features add to the difficulty. As they are depicted, they exhibit mongrel characteristics, unlike those of Amunoph III. or Queen Taia, as though there had been a reverting to some former ancestral type; if indeed he was not some changeling or actually of another family.

Mr. Villiers-Stuart has found two tombs in which the sculptures indicate something of this character. One is the tomb of Queen Taia herself, which was prepared under her own directions, probably during the life of her husband. She is depicted in the act of worshipping the gods of Egypt; and her son, who is making the usual offerings to her as a being in the Underworld, exhibits no resemblance to the pictures of the monarch afterward known as Khu-en-Aten. In the other tomb which Mr. Stuart found at Thebes, there were two bas-reliefs, one on each side of the entrance. The figure at the right was a likeness of

Khuenaten, and Mr. Stuart declares the other to be that of the genuine Amunoph IV., whose features are more clearly like those of the family of Thothmes. (7)

This monarch and his immediate successors are known in Egyptian history as the "Stranger-Kings," an epithet which in ancient times was a very opprobrious one. He was not long in becoming obnoxious to the priests and nobility. He openly manifested his aversion to the worship of the many gods in the temples. He recognized a single Divine Being only, the God of Light, of whom the orb of the sun was the symbol. In his tablet he styled himself Mi-Aten, "the Intimate Friend of the Sun," and also "priest of Horemakhu." He afterward laid aside the name of Amunoph for that of Khu-en-Aten, "the Radiant Sun," and Mi-Horemakhu, and issued an order to obliterate the names of the god Amun and the goddess Mut from the monuments of his ancestors.

A command was also promulgated with the evident purpose of prescribing the worship of the One God. The Chief Minister was commanded to assemble all workers in stone in Egypt, from the Island of Elephantina to Migdol, and to open a quarry at Silsilis for the erection of a gigantic building, "the Great Obelisk of Horemakhu, by his name as God of Light, who is worshipped as Aten-Ra in Thebes." The great lords and chiefs of the Fan-bearers were appointed to oversee the cutting and shipping of the stone.

This building was demolished in a subsequent reign, and a gateway erected upon its site.

These measures led to rebellion, and the king, in the sixth year of his reign, abandoned Thebes to found a new metropolis at a distance from the Nile in Middle Egypt. The place selected for the site was at Alabastron, now known as the Tel-el-Amarna, "the Mound of Amarna." Here the work was inaugurated by the erection of a temple to the god Aten. The style of this structure was a complete departure from the standard Egyptian models. It consisted of many buildings with open courts, in which were altar-hearths for the Sacred Fire. (8) Flowers were the principal offerings, and the whole temple was decorated with

them. But no animals were sacrificed.

A palace was built near the temple for the king and the queen, and residences likewise for their daughters, and for Netem-Mut or Benat-Mut, the daughter of Amunoph III. Houses were also erected near these for the Court and the servants of the king. The architects and builders were kept busy; the new city was soon filled with inhabitants and adorned with monuments.

The court and government were of a kind that was entirely unknown to the Egyptians. The very pictures of the king, his family and attendants, were unlike the others that appear in the sculptures and paintings. Instead of burly figures and comely features that were depicted in the tombs, they were represented as emaciated and distended in their forms, and of surpassing ugliness. The king maintained the style of an Asiatic monarch. Those who came into his presence prostrated themselves after a servile manner like conquered foemen. The army was largely constituted of negroes and Asiatics, yet there were few warlike expeditions; for the feeling of Khu-en-Aten was eminently peaceful. Every one seemed to be employed with the new religion. Flowers adorned the temple throughout, and hymns chanted to the music of harps constituted the chief form of worship.

Mr. R. Stuart-Poole pertinently asks "was this a foreign, or an Egyptian restoration of primitive belief? If it were Egyptian, why was the Sun called Aten and not Ra? The king was the son of a foreigner, and his type and that which marks his Court — probably because somewhere of his mother's race, an art assured the fashionable type for the rest — is not recognizable in any of the characteristic representations of foreign races. It is neither Ethiopian, nor Semitic, nor Libyan. The names of his mother (Taia) and of her reputed parents (Iuao and Thuao), the name of the Sun-God, which is Egyptian, and the character of the worship, do not, as far as we know, point to any of these races. Certainly they are not Semitic." (9)



KUENATEN.

It will not be very difficult to find a similarity to the religions of the Sacred Verse, the Gayatri: "Adore we the Sun, God over all, from whom all proceed and to whom all must return; may He guide our thought."

The government of Khuenaten, and the worship which he established, show much resemblance to what is described of the rule of Quetzalcoatl at Cholula, in Mexico. He diffused learning and knowledge of the arts, was just and liberal of gifts, conquering by the arts of peace rather than by war, averse to bloody sacrifices, but delighting in music, flowers and brilliant colors.

Whatever was the history of the worship, whether it was of original development from human intuitions divinely prompted, or a revival of the religion of native and prehistoric Egypt, or an importation from

some foreign region, king Khuenaten devoted himself zealously to its dissemination. (10) He appointed his favorite official, Meri-Ra, to be Chief Seer of Aten, because of his devotion and obedience to the royal teaching. He also made Aahmes, another of his faithful followers, Steward of the Royal Household and Superintendent of the Storehouses.

A prayer by this official was found in a tomb at Tel-el-Amarna. It invokes the divinity of the Sun as lord of lords and king of worlds, and is an eloquent effusion.

"Thou — oh, God — " he says, "thou who art in truth the Loving One, thou standest before the Two Eyes. Thou art he that created that which had never existed, that formed everything in the Universe. We, likewise, came into existence through the word of thy mouth."

No receiver of the new faith was more sincere and devoted than the queen, Nefert-i-Taia. Her invocation contains praise and petition, almost plaintive in their earnestness and affection:

"Thou disk of the Sun, thou living God," she exclaims, "there is none other beside thee! Thou givest health to the eyes through thy beams, thou Creator of all beings!"

"Grant to thy son, who loves thee, the lord of the land, Khuenaten, that he may live united with thee to all eternity. As for her, his wife, the queen Nefert-i-Taia, may she live evermore and eternally by his side, well pleasing to thee. She admires day by day what thou hast created."

The queen-mother, Taia, came to the new metropolis attended by a great retinue. She was received with joyful attentions. The king and queen conducted her to the temple of Aten to "behold her sun-shadow."

King Khuenaten was domestic in his tastes and habits. A sculpture in one of the tombs exhibits him as standing on a high balcony surrounded by his wife and seven daughters, one of them an infant and future queen, in the lap of her mother. They are throwing gifts to the people below.

The queen-mother, Taia, lived with them, and Khuenaten found in his home a recompense for the estrangement of the "holy fathers" of the temples and those whom they influenced.

Of accounts of the immediate successors of Khuenaten, history is very meagre. Sa-a-Nekhet, who was the husband of his daughter, the princess Meri-Aten, reigned only a short period. The next monarch was Tut-ankh-Amun. He lived at Thebes, and had married the third daughter, Ankh-nes-Aten, whose name was now changed to Ankh-nes-Amun. He was evidently hoping to gain the sanction of the priests, but his name was not placed in their list of kings.

His successor was Aai, the husband of Titi or Taia, the foster-mother of Khuenaten. He was a member of the Sacerdotal Order, a "holy father" of the highest rank, and had held places of distinction, such as royal Fan-bearer and "Scribe of Justice," which attests his superior ability and the confidence which the king reposed in him. He seized the opportunity to grasp the supreme power, but did not venture to assume the royal dignity. He was only known as "prince of Thebes." He returned to the old worship, but did not obtain a place on the catalogue of kings. He was able, however, to have a sepulchre among the royal tombs, but for some reason it was not completed. His sarcophagus was found there by Mr. Stuart, bearing marks of violence. The inscriptions had been defaced, as though he was considered a usurper, but the name that he assumed as ruler was left: "Kafer-kaferu-Ra-Arna-Neter-Aai-Neter-hic-vas."

and afterward was presented to the royal Court. The king appointed him a Rohir or Superintendent, and perceiving his rare excellencies, afterward made him Adon or governor of Egypt. He was now supreme, like the king himself, in all the realm; only on the throne was the king greater than he. In a short time afterward he was recognized as crown-prince. "Amun gave order to bring the god Horos, the lad of Alabastron, and his son, to Thebes that he might induct him into his office and his throne.

In ancient writings the priests of a worship assumed to speak as being the actual divinities. The god Amun may therefore be understood here as the chief priest of Thebes, and Horos as the priest of Alabastron.

The nuptials of Hor-em-hebi with the princess royal of Egypt constituted a part of the proceedings. This alliance assured the validity of his title. His various official and other names were then announced, and then "the Holiness of the glorious god Amun-Ra," the high priest, came forth with him from the palace, "in order to deliver to him the golden protecting image of the Disk of the Sun."

"The Son of Ra, Miamun Horenhibi," was now king of Upper and Lower Egypt and lord of the "Nine Nations." He proceeded at once to obliterate the records and destroy the monuments of the Stranger-Kings. The gigantic structure of Khuenaten, the obelisk crowned with the Aten-disk, was torn down and the stones taken away to build a gate-tower for the temple of Amun-Ra. A second gate-tower was also erected, and the entrances adorned with statues of the king. An avenue of sphinxes was likewise set up in honor of the tutelary divinity of Thebes. The images were restored to the temples and new ones added; the festivals and daily worship of the gods were again established.

The names of the other divinities were erased from the monuments, and the hieroglyphic or phonetic symbol of Amun-Ra substituted in their place. The hierarchy of Thebes had indeed full control in the court of Horenhibi.

The new city, the metropolis of Khuenaten, perished under the

reaction; and the mound of Amarna covers its ruins. His name and the names of all the "Stranger-Kings" were removed from the monuments, and their statues were destroyed.

A campaign was also led against the tribes of the Sudan. An inscription at Silsilis depicts the result. The king is represented with a battle-axe on his shoulder, receiving the cross and power from Amun-Ra, with the suppliant prisoners at his feet.

The booty obtained by war replenished the treasury of the king and enabled him to complete his work of restoration. On the walls of the temple at Thebes was made a series of sculptures representing the princes of the country of Punt, presenting their tribute, in heavy sacks filled with gold. They address the monarch, asking for freedom and acknowledging him as Overlord.

The length of his reign is differently stated. An inscription records acts were performed in the twenty-first year, and Manetho records it as lasting thirty-seven years, probably adding to it the terms of the several Stranger-Kings.

Then followed a period of disorder and disintegration. The ambition of the conquering kings of the Eighteenth Dynasty operated eventually to weaken the power of Egypt. Having subjugated the Asiatics, Libyans and Ethiopians, chieftains from those countries were destined to subjugate their rulers in their turn. Thus, when the Dynasties of Thothmes and the Amunophs had finished their careers, there was a new empire and confederacy forming in Asia to check further aggression, and Egypt itself had divided into two realms, with the Phoenician prince, Ra-en-tui, exercising supremacy over the North.

FOOTNOTES:

1. The practice of the kings in appointing their sons as high priests, as well as viceroys, was common in Egypt. The converse of this was likewise true that favorite priests and viceroys were styled by way of compliment "King's sons." ([return to text](#))

2. This would appear to have been the book which was prepared by Kheops; but it reminds us more particularly of the "petroma" or tablet of stone from which the hierophant at the Eleusinia instructed the candidates. ([return to text](#))

3. The "festival of Hib," as it was called, was a significant occurrence in Egypt. It commemorated the end of a cycle of thirty years and the beginning of a new one. It served to regulate according to a fixed rule of numbers the coincident points of the solar and lunar years. It is first mentioned in the monuments in the reign of Pepi Meri-Ka of the Sixth Dynasty. ([return to text](#))

4. Humboldt ascribes such sounds to the different conditions of temperature of the atmosphere and the air confined in the crevices of the stone. He observed similar sounds from the rocks on the banks of the Orinoco River in Venezuela. Others attribute the notes to the artifices of the priests; and Sir J. Gardner Wilkinson found a stone in the lap of the statue which gave forth a musical sound on being struck. Kambyzes broke the statue in order to ascertain the cause, but to no purpose. The hypothesis of Humboldt and Sir David Brewster is doubtless the correct one. ([return to text](#))

5. This term is usually understood to mean the disk of the sun. It probably denotes the spiritual principle which the disk prefigured. ([return to text](#))

6. Archaic usage regarded the maternal parent as more essential to legitimacy than the father. Many peoples considered only the mother as determining the tribe or people with which the child was to be included. ([return to text](#))

7. See Nile Gleanings, pages 73-81, 244-250, 299-301. Mr. Stuart thought that Amunoph IV. was succeeded by Khuenaten, who had married his daughter; and that he for a time adopted the oval of his father-in-law together with his name. The queen of Khu-en-Aten was pictured with a double crown, which verifies her hereditary right. She transmitted this right to her daughters, and so their husbands became kings. This is set

forth in the inscriptions over their heads: "Royal Daughters of her very body — Meri-Aten, sprung from the Queen Nefer-nefru-ti-tai-Aten." The fact that the father is not mentioned indicates he was not considered to belong to the sacred race. ([return to text](#))

8. "Curious parallels might be drawn," says a historian of Egypt, "between the external forms of worship of the Israelites in the desert and those set up by the disk-worshippers at Tel-el-Amarna; portions of the sacred furniture, as the 'table of show-bread,' described in the Book of Exodus as placed within the tabernacle, are repeated among the objects belonging to the worship Aten and do not occur among the representations of any other epoch." ([return to text](#))

9. It may be hazardous to express an opinion about these names, but they seem to be not unlike others in ancient literature. Taia has some resemblance to the Hebrew term for existence, and the names Iuao and Thuao appear not to be very different from the deity-name Iao and Heva. ([return to text](#))

10. He did not, however, attempt to enforce it upon his subjects by decrees and penalties, so usual in later times, but relied upon moral influence. The persecutions came from the priests of the other religion he aimed to reform. ([return to text](#))

Universal Brotherhood Path

THE HYMN OF PHILOSOPHY — *Anicius Severinus Boethius*

From the "Consolation of Philosophy."

(selected.)

Undying Soul of this material ball,
Heaven-and-Earth-Maker! Thou who first didst call
Time into being, and by thy behest
Movest all things, thyself alone at rest,
No outward power impelled thee thus to mold
In shape the fluid atoms manifold,
Only the immortal image, born within
Of perfect beauty! Wherefore thou hast been
Thine own fair model, and the things of sense
The image bear of thy magnificence!
Parts perfect in themselves, by Thy control,
Are newly wrought into a perfect whole;
The yoked elements obey thy hand;
Frost works with fire, water with barren sand,
So the dense continents are fast maintained,
And heaven's ethereal fire to earth restrained.
Thou dost the life of threefold nature tame,
To serve the parts of one harmonious frame, —
That soul of things constrained eternally
To trace Thy image on the starry sky,
The greater and the lesser deeps to round,
And on thyself return. Thou, too, hast found
For us, — thy lesser creatures of a day,
Wherewith thou sowest earth, — forms of a clay
So kindly-fragile naught can stay our flight
Backward, unto the source of all our light!
Grant, Father, yet, the undethroned mind!
A way unto the fount of truth to find,

And, sought so long, the Vision of thy Face!
Lighten our flesh! Terrestrial vapors chase,
And reign in all thy splendor! For thou art
The final Rest of every faithful heart,
The First, the Last! of the expatriate soul
Lord, Leader, Pathway, and Eternal Goal!

— Translation of H. W. P.

Universal Brotherhood Path

THE DRAMA AND HUMAN LIFE — *Jessie E. Southwick*

In the history of the world, the drama and dramatic art have been most potent factors in the education of mankind. From the miracle play on to Richard Wagner's musical epics and Shakespeare's mirror of a thousand lives, and even to the modern drama with all its powers and trivialities, the people's heart has throbbed responsive to the mimic tragedy and laughter, — aye, and mystic symbolism of the soul's transition through this world of cares and sorrows, joys and conquests and defeats; and sometimes, too, of purest happiness and peace serene. Through all its tawdry trappings, tinsel shows and crude pretense, the power of thought and fancy glints and gleams and sparkles, sometimes blazing forth in shining revelations of life and destiny and human weal, and the resistless operations of the Law Divine.

Abstract philosophy is vague to many minds; preaching too often clashes with our self-esteem; the lessons of common experience are wrapped in mists of fearful doubt and clouds of pain and passion; but the contemplation of the woes of others, and the pictured joys we are not jealous of, awakens the vibrations of that chord of sympathy which makes the whole world kin; the Brotherhood of the common heart that beats as one beneath the ebb and flow of changing circumstance. Carried out of self, we achieve with the hero; die bravely with the martyr; are jubilant with the delight of pure innocence, and watch with breathless strain the issue of the conflict between light and darkness in the soul of man!

Thus! stolen unawares from our petty selves and limited concerns, we become one with the life of all, and know through the imagination — that magic servant of the mind and will — the cause, the meaning and the wherefore of pains and struggles, failure and success.

This is the ideal mission of dramatic art; and, of its influence, one with its spirit and intent, are all the literature and art creations which figure

forth the gamut of the human soul's experience. The interpreter — one who embodies in his living presence and action the light of meaning buried in the silent tomes of past soul-messages, is the high-priest of life's mysteries, the revelator of mankind to man, the radiant witness of the reality of meaning within the inner chamber of the consciousness of all.

The drama is a mighty force! What is its origin, and what its message to the human race in every age?

First of all — the drama of existence is the progressive revelation of the soul's nature and destiny. This record is preserved in the consciousness of great souls; and these, contemplating the surging life about them, perceive by the sure light of intuition, the secret springs of action, and the undercurrents of cause and influence which are hidden from common observation. The genius of a Shakespeare, which correlates the powers of all dramatic writers, reflects the real life of every age and every class he contemplates. Had he a *motive* in writing any play? If not — the *motive had him*. Every great work of art is the expression of a *necessity* moving from within.

I wish to emphasize the belief that nothing truly great and lasting is constructed by the intellectual powers alone; a greater power lies behind — understood or not by him through whom it speaks — and this power is *universal*! The character and purity of the creation given to the world depends upon how much of the universal the individual can express, and the grade, or spiritual plane to which he rises. The ascending spiral of man's development towards divinity has a sure compass in the heart of every being, that secret aspiration, the guardian of which is conscience. The right intent will to great degree remedy the worst mistakes, and win forgiveness of God and of all his children. The spectator sitting at a play, will often understand what all his experience cannot teach him, and feel a charity of which he seems incapable in common life.

The great drama pictures the operations of the Law and the causes and motives at work in life. Thus we often perceive moral values more

clearly than in the midst of the struggles and emotions of our personal experience. In the drama is seen the proportion of cause and effect, which is not so evident to the casual observer in the lives of the individuals whom he contacts. Upon the stage we see, epitomized, results of causes; these results, by a careful study of life's tendencies, are seen to be inevitable, and we are led to perceive that the occurrences of life are not brought about by mere chance, but are the results of causes implanted deep within ourselves. The great drama reveals all this.

Why are these things so little impressive in our common playhouses? Do we not find the works of real genius too often passed by for the sensational excitements of meretricious trumpery? — the drama of a day written for money merely, or for superficial popularity? The crowd are easily diverted by that which is of small significance and great sensation; but they know, notwithstanding, that there is a deeper note. Another reason for the limited realization of the divine in art is that too many of those who claim the attention of the public, cater but to vanity; they are not possessed by consecration to ideals. It is not my purpose to condemn, however. It is hard to stem the tide of worldly frivolity and selfishness — but we need *faith* to believe that "what is true of us in our private hearts is true of all" — that far beneath the seeming is the *real*, — that after all, *the world is made of souls*, and howsoe'er bewildered by the shows of things, the soul awakes and rises up in response to the soul-call of heroism, of real, unselfish service, and the magic touch of God-inspired genius.

Is it not true that the real power of art at last is in its authoritative vindication of ideals? "People do not care for good music," says one. True, the taste of the people needs cultivation. It is not the *performance* of the messages of the great masters that the people need, however; but the *awakening to life of the original meaning buried there*. We cannot all be Wagners or Shakespeares, you will say; true, but let the interpreter be silent until the same necessity compels him, too, to lift his voice, and the same message cries within to be let forth. The true interpreter is he who relates the soul of the listener to the soul of the master sleeping

within the framework of his phrase.

That which is true of the drama is true of poetry as well. The soul of the prophet lies waiting to be voiced, and tells its message only through the one who is responsive to its secret meaning, and cares more to speak his message than to win applause!

Let it be understood that the significance I point to is not an attempt to define the sole interpretation of any play or subject; but is a line of thought revealed in one of a thousand lights that might be flashed upon it from the heaven of intelligence. Emerson has said: "Every eye was placed where a certain ray should fall, that it might testify of that particular ray."

The light of truth was conveyed to the people of old time by the dignity and grandeur of the true mystery-play. A noble example of this is seen in the "Eumenides" of Æschylus, which is the history of a soul's emancipation from sin and turbulent passion through the intervention of divine justice in the person of Pallas Athena — the goddess of Wisdom and Love.

Now turn to Shakespeare, the thousand-souled, in whom we see the combined beauties of the drama of more recent times. The same grand music of the soul breathes through his voice, revealing the secret springs of human action, and showing in jewelled fragments the magic potency of divine law.

There is, in all the messages of this great master of life's mysteries, the unmistakable ring of healthy moral conclusions, and over all the halo of harmonious probability, the strands of life weaving the web of the "Beautiful Necessity."

From the contemplation of the lyric drama, we turn to some dramatic lyrics:

"To him who, in the love of nature
Holds communion with her visible forms,
She speaks a various language."

If the drama pictures to us the moods and deeper impulses of human life, — the moods of nature and her secret impulses lie all accessible to the poet's soul. The birds' ecstasy; the whispering or boisterous winds; the deep-toned and mysterious sea, and all the sounds and odors and flashing beauties of the world, are voicing the message of the Infinite, and deeply teaching lessons high and pure.

The great poet is a savior of the heart of man, and, when "songs gush from his heart," even the sordid millions pause in their mad rush after wealth and worldly fame, and listen for a moment to his singing. In that moment, the man of the world, who ordinarily argues against all "visionary things," dares to admire, and wonder at the *sublime imagination* of the poet, and yields unconsciously to the compelling music of his thought.

The Poet — child of Nature — is in sympathy with the beatings of her heart; and "sings his hymns unbidden," for

"Till the world is wrought
To sympathize with hopes and fears
It heedeth not."

The poet, yearning to express his meaning, gives tongue to the winds of heaven, and language to the song of birds. The spirit of nature has its dramatic action also. Nature has a supreme language — it is the finger of God writing His symbols on the walls of time. There is an attunement of inspiration in the poet's soul as he apostrophizes and personifies the spirits of the woods, the air, the waters.

Shelly's Skylark is an embodiment of the poet's aspiration — saluted by the human self which has to strive with the cares and burdens of life and which cries:

"Hail to thee! blythe spirit!"

A companion piece to this is his "Ode to the West Wind," which has in it the impassioned cry of the imprisoned soul to be free; to compel the recognition of the hearts of men.

"Be thou — spirit fierce — my spirit!
Be thou me, impetuous one!
Drive my dead thoughts over the universe —
Like withered leaves to quicken a new birth!
* * * * *

Be, through my words, the trumpet of a prophesy!"

To my mind, these lyrics are dramatic as voicing the soul's experience and struggles. How sweetly the "Chambered Nautilus" of Holmes breathes of the soul's ascending cycles, and the final liberation awaiting the triumphant conqueror of life's limitations!

"Thanks for the heavenly message sent by thee!
Child of the wandering sea, cast from her lap forlorn!"
* * * *

"Build thee more stately mansions, O my soul —
As the swift seasons roll
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou, at length, art free;
Leaving thy outgrown shell by life's unresting sea!"

In the light of this revelation we look no longer backward with regret or longing, but look upward from the "eternal *now*," and the soul knows!

In the language of Emerson, our poet-seer: "As great an utterance awaits you, as that which fell from the pen of Dante or of Moses." Ah, the genius is not a spectacle for vain display, but is the prophet's voice speaking for all mankind. It is only in great moments that we realize what life might be.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time; —

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.
Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

What a picture of life's changes and contrasts is in some passages of Whittier's "Snowbound," crowned with the faith that illumines the mysterious beyond!

"Alas! for him who never sees
The stars shine through his cypress trees.

* * * *

Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And love can never lose its own!"

More strictly dramatic is that gem of love's prophetic vision — "Evelyn Hope," by Browning; the inspired contemplation of the future fulfillment of all life's broken meanings. The lover places a leaf in the "sweet, cold hand" of Evelyn, and says:

"There — that is our secret — go to sleep,
You will wake, and remember — and understand!"

Aye! we feel that we, too, shall one day wake, and remember and understand! Wake from this blighting dream of the commonplace; remember whence we came; understand our mission, and whither all is tending!

Thus art — dramatic, lyric, musical and pictured — is, after all, the handmaid of religion. If we have in part forgotten this, let us arise, and by consecration restore in full the divine birthright of the past! Will not this be the motive of the artwork of the future, — heralding religion,

not of creed and dogma, but the universal spirit of Divinity?"

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: X — *Alexander Wilder*

X. — The Classic Period Continued. — The Nineteenth Dynasty. — King Sethi. — Rameses the Great.

The Eighteenth Dynasty had failed to maintain its authority over the tributary nations of Asia, and even over Northern Egypt. Queen Neten-Mut survived her husband Horemhebi several years, and her symbolical representation, a sphinx or cherub, which was sculptured on a monument, indicates that she continued in possession of the royal dignity.

There followed a contention over the succession. The throne of Lower Egypt was occupied by Ra-en-ti, and now the dominion of Upper Egypt was seized by Rameses I. There are diverse accounts with regard to the lineage of this founder of the Nineteenth Dynasty. He himself assumed to be a descendant of Amunoph I. and Queen Nefert-ari-Aahmes, but there exists good reason for supposing him to have actually belonged to Lower Egypt and to the race of the exiled monarchs. His physiognomy was decidedly Grecian, and his immediate successors differed distinctly in features from the Egyptian kings. They also recognized the Asiatic divinity Sutekh among the god's whom they worshipped, a fact that made them unacceptable to the priesthood of Thebes, which had now become a powerful hierarchy in Egypt.

The Khitan dominion meanwhile came into power at the north of Syria, and included all the neighboring nations from Kurdistan to the Archipelago as subjects and allies. At times his influence extended to the hordes of Egypt itself, and the Seventeenth Dynasty is described by Mariette Bey as "an offshoot of the Khitans, who inhabited the plains near the Taurus mountains, and were worshippers of Sutekh." The Khalu or Phoenicians, the Rutenu or Palestinians, and the Amairu or Amorites were subject to them. Sapuriri or Sapor was now the Overlord and king of this Semitic-Turanian people.

Rameses had first the task to make himself supreme in both realms of Egypt. He then led an expedition against the Khitans, to expel them from Palestine and Syria. It resulted in a treaty of alliance, offensive and defensive, between the two monarchs. Each pledged himself to keep within the limits of his own possessions, and to abstain from interfering with the other.

The reign of Rameses was short, probably not exceeding six years. He was succeeded by his son, Sethi I., also designated by the royal and official titles of Ma-men-Ra and Mene-Ptah. As the name of this monarch was similar to that of the divinity who was proscribed in the later Egyptian worship as the Evil Potency and slayer of Osiris, it was afterward generally erased from the sculptures, and that of Asiri or Osirei substituted. He married Tuaa, the grand-daughter of Amunoph III., or, as some say, of Khuenaten. His reign was characterized by great activity, both as a warrior and builder. Indeed, Baron Bunsen considered him to have been the famous king Sesostris, whose conquests were distinguished above those of other princes. Whilst, however, some identify this sovereign with one of the Osirtasens of the illustrious Twelfth Dynasty, the general judgment has decided that Rameses II. was the person so distinguished.

The Shasu tribes and the princes of Khanaan and Syria had formed leagues to establish their independence. Manthanar, the new king of the Khitans, it was affirmed, had also repudiated the treaty which had been made with Rameses. The throne of Sethi stood as on a mine of dynamite. Distrust at home and hostility elsewhere menaced him. He was, however, prompt in action. In the first year of his reign he assembled his troops at the fortress of Khetam or Etham, near the eastern boundary of Egypt. Thence he marched to the migdol or high tower, and on to Buto or Baal-Zapuna. He then traversed the territory of the Shasu-Idumseans without resistance, halting at Ribatha or Rehoboth in the "South country of Palestine." The confederated tribes, however, had made a stand at the fortress of Khanaana in the "land of the Zahi," or Phoenicians. The battle which ensued resulted in a complete victory for the Egyptians.

Sethi next turned his arms against the Phoenicians themselves and annihilated their forces at Jamnia. He followed up the campaign against the kings of the Ruthens or Canaanites, and afterward marched against "Kadesh in the territory of the Amorites." (1)

The Khitan frontier was now open, and he led his troops into that country. The war was continued for several years, after which a new treaty was formed.

Sethi returned home from his first campaign with a large number of prisoners and a rich booty. He took the country of the Lebanon on his way. The inhabitants had made no resistance, and he now employed them to cut down cedar trees for ships and for masts to set up at the Egyptian temples.

He was met near Khetam, at the frontier of Egypt, where he had set out, by a large multitude, the priests and chief men of Egypt. "They had come," we are told, "that they might welcome the Divine Benefactor on his return from the land of Ruthen, accompanied by a booty immensely rich — such as had never happened since the time of the Sun-God Ra." He had "quenched his wrath on nine foreign nations, and the Sun-God himself had established his boundaries."

The occasion was significant. The priests and nobles had need to be on good terms with a king, whose power was so demonstrated, and Sethi had good reason to desire the friendship of a sacerdotal order that might refuse funeral rites at his death, and uproot his posterity. Accordingly he enriched the temple of Amun-Ra with his booty and the priests in return chanted hymns of praise to "His Holiness."

"He had smitten the wandering peoples, and struck down the Menti; and had placed his boundaries at the beginning of the world and at the utmost borders of the river-land of Naharaina, and the region which the Great Sea encircles."

In the temple of Redesieh which Sethi built in the desert near the gold mines on the way from Koptos to the Red Sea another record was

made. It describes him as having conquered the peoples of Singara, Kadesh, Megiddo, Idumasa, and several others which are not identified. In short, he not only included the countries of Palestine, Idumaea and Syria in these conquests, but they embraced the entire region from Assyria and Armenia to Cappadocia, together with Cyprus and other islands of the Mediterranean. Mr. Sayce, however, qualifies these reports. "It is difficult to determine the extent of Sethi's successes," he remarks, "since like many other Egyptian kings he has at Karnak usurped the inscriptions and victories of one of his predecessors, Thothmes III., without taking the trouble to draw up a list of his own."

The Thuheni of Libya had taken advantage of his absence from Egypt to invade the Lowlands of the north. They were fair of complexion and probably akin to the Pelasgians of Europe. Thothmes had subjugated them, but they had since refused to pay tribute. Sethi and the prince Rameses led an expedition against them and succeeded in reducing them to subjection. The prince, also conducted a campaign against the Amu tribes east of the Nile with success.

Sethi anticipated changed conditions for Egypt, and began the construction of a long wall on the northern frontier. It began at Avaris or Pelusium, and extended across the isthmus to Pi-thom or Heropolis, where the lagoons began, which are connected with the upper end of the Red Sea.

Sethi did not neglect the welfare of his subjects. He opened a canal from the Mediterranean to the Red Sea, for commerce, and it made the land of Goshen fertile. He was also diligent in procuring ample supplies of water, and caused artesian wells to be bored in the desert. In the poetic speech of the time, "he spoke and the waters gushed forth." As every temple had its tank or lake, he placed a little shrine at each of the wells to consecrate the spot and assure their maintenance. "Thus," says an inscription, "thus did King Sethi do a good work, the beneficent dispenser of water, who prolongs life to his people; he is for every one a father and mother."

Following the example of several of his predecessors, Sethi early

contemplated the confirming of his regal authority by associating his son with himself in the government. The great historic inscription in the temple of Abydos describes the coronation of the prince.

"The Lord of all — he nurtured me and brought me up. I was a little boy before I attained the government; it was then that he gave the country into my hands. I was yet in the womb of my mother when the grandees saluted me with veneration. I was solemnly inducted as the Eldest Son into the dignity of the throne on the chair of the earth-god Seb. Then I gave my orders as chief."

"My father presented me publicly to the people; I was a boy in his lap, and he spoke thus: 'I will have him crowned as king, for I desire to behold his excellence while I am myself alive.' [Then came] the officials of the court to place the double crown upon my head, and my father spoke: 'Place the regal circlet on his brow.' [He then invoked for him a worthy career.] Still he left me in the house of the women and of the royal concubines, after the manner of the princesses, and the young dames of the palace. He chose for me [guards] from among the [maidens], who wore a harness of leather."

It could not have been for many years that the prince was left with his little troop of Amazons. It was the purpose of Sethi from the first, both from affection and from policy, to place his son actually in power. This is fully set forth in another inscription.

"Thou (Rameses) wast a lord (*adon*) of this land, and whilst thou wast still in the *egg* thou actedst wisely. What thou saidst in thy childhood took place for the welfare of the land. When thou wast a boy with a youth's locks of hair, no monuments saw the light without thy command, no business was transacted without thy knowledge. When thou wast a youth and countedst ten full years, thou wast raised to be a Rohir or ruler in this land. From thy hands all buildings proceeded, and the laying of their foundation-stones was performed."

Henceforth Egypt had a legitimate king. Sethi governed and the voice of Rameses Mei-Amun gave full validity to his acts. The two made war together, and under their administrations another building period began in Egypt. Thebes, from being the chief city of a province or minor realm, had become the capital of the whole kingdom, and attained to the height of its power and magnificence.

Wilkinson describes this period as "the Augustan Age of Egypt, in which the arts attained the highest degree of excellence of which they were capable." He adds, however, the dark premonition, that as in other countries their culmination-point is sometimes marked by certain indications of their approaching decadence, so a little mannerism and elongated proportion began to be perceptible amidst the beauties of the period.

The buildings which were begun in this reign were masterpieces, never equalled by later structures. It had always been the endeavor of the sovereigns of the Eighteenth and Nineteenth Dynasties having Thebes for their metropolis that it should rival in splendor the earlier capitals, Memphis and Heliopolis. Sethi was generous to the sanctuaries in different cities of Egypt, but his most famous memorials were the temple of Osiris at Abydos, the "House of Sethi" at Gurnah, and the Hall of Columns, in the temple of Amun-Ra. at Thebes. This latter structure was a hundred and seventy by three hundred and thirty feet in area, and its stone roof was supported by one hundred and thirty-four columns, the tallest of which were seventy-five feet high and twelve feet in diameter. Several of them have fallen at different periods; nine of them in the summer of 1899. The walls are covered with sculptures and inscriptions; those on the north side setting forth the conquests of Sethi and those on the south the exploits of Rameses II.

The splendor of these buildings consisted in the profusion and beauty of the sculptures, even to the hieroglyphic characters. Mr. Samuel Sharpe has explained the general use of these symbols on the monuments by the supposition that papyrus had not then been used for writing. Later discoveries, however, have proved this to be an

error. The tombs which have been opened of monarchs of earlier dynasties have been found to contain scrolls. Prof. Ebers, also, in his romance, "Uarda," setting forth occurrences of the reign of Rameses II., describes the "House" or Temple of Sethi at Karnak, on the western side of the Nile, a school of learning only inferior to the temple of Hormakhu at Heliopolis. Here were instructed priests, physicians, judges, mathematicians, astronomers, grammarians, and other learned men. (2) The graduates received the degree of *grammateus*, scribe or doctor, and were at liberty afterward, at the public expense, to prosecute scientific or philosophic investigation as their taste impelled them.

There was also a School of Art, with regulations of a similar character, and likewise an elementary department at which every son of a free citizen might attend.

The Memnonium, or, more correctly, Me-amunei, was a temple begun by Sethi on the western bank of the Nile in honor of his father Rameses I. The pillars were modeled to represent bundles of papyrus-reeds. The inscriptions in it have evidently been changed to meet religious prejudice. The king is named Osiri, and Osiri-Seti — but the last name is not that of Typhon. The building was dedicated to the deceased monarch Rameses I. and to the gods of the Underworld, Osiris and Hathor, (3) as also to Amun-Ra and his group of divinities. The death of Sethi took place while the temple was in process of construction; Rameses II. finished it and directed the inscriptions.

"King Rameses II. executed this work as his monument to his father, Amun-Ra, the king of the gods, the lord of heaven, the ruler of Ta-Ape (Thebes); and finished the House of his father King Menepthah-Sethi. For he (Sethi) died and entered the realm of heaven, and he united himself with the Sun-god in heaven, while this House was being built. The gates showed a vacant place, and all the walls of stone and brick were yet to be upreared; all the work in it of writing or painting was unfinished."

The temples of Abydos are interesting to us as aiding to unravel the tangled web of Egyptian history. Here, it was declared, Osiris had been buried, and hence Nifur, the necropolis of that city, was a favorite burial-ground, especially after the Twelfth Dynasty. Sethi began the construction of two shrines, a larger and a smaller, as a memorial to his ancestors. They were afterward finished by Rameses in most magnificent style, and decorated profusely with sculptures and inscriptions. The names of both monarchs, the father and son, were placed in each. In a smaller temple was set the famous Tablet of Abydos, which they had dedicated to the memory of the predecessors whom they recognized as genuine and legitimate kings of Egypt. The list begins with Mena and extends to Rameses Mei-Amun, omitting the Thirteenth, Fourteenth, Fifteenth, Sixteenth and Seventeenth Dynasties.

M. Mariette has discovered another Tablet in the larger temple, which is described as being more complete. Amelineau has also been engaged several years in explorations, and some of his discoveries throw new light upon Egyptian history and archaeology.

Rameses II. was now sole king of Egypt. He had chosen the city of Tanis or Zar for a royal residence. It had a commanding strategic position, and had been the starting-place of former kings upon their military expeditions. The Arabian tribes, the Idumseans and Amalakites, at that time held the country immediately beyond. Its Hyksos kings had fortified the city and built temples there for the worship of Baal-Sutekh. It had an extensive commerce by caravans from, Arabia, and its harbor, like that of Alexandria in Grecian and Roman times, was filled with shipping, bringing and carrying merchandise. Here the young monarch erected temples to the guardian divinities of the realms of Egypt, Amun, Ptah and Hormakhu, including with them the tutelary of the Semitic nomes, Baal-Sutekh. The new temple-city, called Pi-Ramesu, was afterward supplied abundantly with statues, obelisks, memorial-stones and other religious paraphernalia. The court was established here, with its chief officials, Khartumim or soldier-priests, (4) and other functionaries.



RAMESES THE GREAT.

In the first year of his reign Rameses made a voyage to Thebes to celebrate the Feast of the Advent of Amun-Ra to Egypt. It began on the thirteenth of September and lasted twenty-six days. The king at the conclusion "returned from the capital of the South," says the inscription of Abydos. "An order was given for the journey down the stream to the stronghold of the City of Rameses the Victorious."

His next progress was to visit the tomb and temple of Sethi at Abydos. A second voyage was made accordingly, and he entered Nifur, the necropolis, by the canal from the Nile. He found the structure unfinished, and the tombs of the earlier kings were dilapidated from the very foundations. (5) Rameses immediately assembled the princes, the friends of the dynasty, chief men and architects. (6) "When they had come, their noses touched the ground, their feet lay on the ground for joy; they prostrated themselves on the ground, and with their hands they prayed to the king."

Rameses addressed them with upbraiding upon the condition of the temples, tombs and monuments. These required labor, he declared. Sons had not renewed the memorials of their parents. (7)

"The most beautiful thing to behold, the best thing to hear, is a child with a thankful breast, whose heart beats for his father; wherefore," the king adds, "my heart urges me to do what is good for Menepthah." He then recounted the kindness and honor that had been bestowed upon him by Sethi. He had been set apart from his birth for the royal dignity, and at ten years old had been crowned and invested with regal authority. "I will not neglect his tomb, as children are accustomed to do," he declared. "Beautifully shall the most splendid memorial be made at once. Let it be inscribed with my name and the name of my father."

Orders were given for the repair of the tombs and for the building of the "most holy place" of his father and the temple. Statues were carved and the revenues for the maintenance of his worship were doubled. What had been already done in honor of Sethi at Thebes, Memphis and Heliopolis was repeated at Abydos. Priests of the vessel of holy water with which to sprinkle the ground were appointed, and a prophet to take charge of the shrine. The inscription recapitulates a large catalogue of the services that were provided, and Rameses concludes with an invocation.

"Awake, raise thy face to heaven, behold the sun, my father, —

Menepthah, —

Thou art like God

Thou hast entered into the realm of heaven; thou accompaniest
the Sun-God Ra.

Thou art united with the stars and the moon,

Thou retest in the deep like those who dwell in it with Un-
Nefer,

The Eternal One.

Thy hands move the god Turn in heaven and on earth,

Like the planets and the fixed stars.

Thou remainest in the forepart of the bark of millions. (8)

When the sun rises in the tabernacle of heaven

Thine eyes behold his glory.

When Turn [the sun at evening] goes to rest on the earth

Thou art in his train.

Thou enterest the secret house before his lord.

Thy foot wanders in the deep.

Thou abidest in the company of the gods of the Underworld."

Rameses concludes the inscription by imploring his father to ask of the gods Ra and Un-Nefer (Osiris) to grant him a long term of life — "many thirty years' feasts" — and promises that in such case Sethi will be honored by a good son who remembers his father.

The inscription gives the reply of the deceased "Osiris-King," Sethi, assuring Rameses of his compliance.

There is a whisper that the priests of Thebes had refused a place to Sethi at the necropolis of that city. This may have been the cause of the unsolved question in regard to his two sepulchres.

The tomb of Sethi, in the valley of the Kings, is described by Mr. Samuel Sharpe as the most beautiful of any in Egypt. It eluded alike the curiosity of the explorer and the cupidity of the Arab, till it was discovered by Belzoni. He found the paintings and other works of art with as fresh an appearance as when the tomb was first closed. The entrance was in the side of the hill. There was a dark stairway of

twenty-nine feet, then a descending passage of eighteen feet, then a second stairway of twenty-five feet and a second passage of twenty-nine feet. This constituted the pathway to the first grand hall. This was a room of about twenty-nine feet square, and its roof was supported by four square pillars. A little way on was a second hall of similar dimensions; then a passage and a smaller apartment, beyond which was a third hall of twenty-seven feet square. This opened into a small room in which was the royal sarcophagus. It was of alabaster, and around it were hundreds of little wooden images in the form of mummies. (9)

The walls of these caverns were covered with sculptures painted and highly finished, and with inscriptions setting forth the fortunes of the disembodied soul. The roof of the "Golden Chamber" is covered with pictures having special significance in regard to the stars and their influence. In a little room at one side is an inscription representing a destruction of the corrupt place of human beings. (Compare *Genesis* vi., vii.) Upon the cover of the sarcophagus is a representation of the Great Serpent of Time borne by a long procession of nude figures. The Serpent was conspicuous in a variety of characters in all the Egyptian temples. In the tomb of Amunoph III. is a procession of twelve snakes, each on two legs, and convoluted like the other so as to produce the classic fret-molding.

The perfectness of these works far exceeds the later productions of the reign of Rameses. This was probably because they had been begun by artists employed by Sethi himself. The scenes which are depicted indicate a change of some kind in religious sentiment, and exhibit a conforming to the worships of western Asia. There were depicted in a garden the river which separated the dead from the living, the bridge of life and its keepers, also the tombs of the dead with sentinels at their doors. The god Um-Nefer or Osiris sits upon a lofty throne, holding the sceptre of the two realms, but wearing the crown of Upper Egypt alone. Human beings are climbing the steps, and before him are the scales in which their conduct during life is to be weighed. Beneath are condemned ones at work like miners in the mines.

Funeral ceremonies and also the Initiatory Rites at this period consisted in part of the Scene of Judgment by which the condition of souls was determined. It is easy to see that the descriptions given in the *Aeneid* of Virgil and other classic works, such as those of the river Styx, and the souls of the dead coming thither to cross from this world into Hades for judgment, the Kharon or ferryman, the Eumenides and other scenes, were taken from the later rites and mythology of Egypt.

This tomb was not completed till the later years of the reign of Rameses, and there had been significant changes made in the inscriptions, indicative of modifications in the religious institutions. Rameses was a statesman rather than a priest, and he gave a license to foreign worship that the sacerdotal leaders did not approve.

It became necessary for him at an early period to trust his fortunes to the arbitration of war. Manthanar, the king of the Khitans, refused to abide by the treaties which had been made with Sethi and Rameses I., and the tributary princes of Syria, Phoenicia and Palestine had again thrown off the yoke of Egypt. The Grand Monarch of the Nineteenth Dynasty was not the man to falter in exigencies or to hesitate about the employing of agencies that were at his command. Heretofore the native peasantry and agricultural population of Egypt had been regarded as exempt from military service. Soldiers were needed and Rameses conscripted them for the war in Asia. He set out upon his first expedition in the second year of his reign. The accounts of this campaign are meagre. He states that he conquered everything in his way, (10) and set up memorial pillars at various places, setting forth his triumphs. Where he was not opposed he erected monuments in honor of the tutelary goddess Astarte or Anait. He penetrated as far as Kadesh on the Orontes, when truce was agreed upon and he returned to Egypt.

The next year he directed his attention to the financial resources of his kingdom. He held a council of the princes at Memphis, and obtained pledges of their support. "As soon as they had been brought before the divine benefactor (*euergetes*) they lifted up their hands to praise his name and to pray. And the king described to them the condition of this

land [the gold-bearing land of Akita in Nubia], in order to take their advice upon it, with a view to the boring of wells on the road." A royal Scribe was accordingly dispatched to the region with the necessary authority. Water was obtained in abundance, forming lagoons twelve cubits deep, in which fishermen sailed their boats. "And the inhabitants of Akita made joyful music" and offered thanks to the king "Rameses Mei-amun the Conqueror."

Again the dark cloud of war loomed above the horizon. The king of the Khitans had formed alliances with the sovereigns of neighboring countries, not only with the princes of Syria, Phoenicia, Palestine and Arabia, and with the kings and peoples of Arvad or Aradus, Khalibu or Aleppo, Naharaina or Mesopotamia, Kazanadana or Gauzanitis, Karkhemosh, Kittim, Dardania, Mysia, Mseonia or Karia, Lycia, Ilion — all the peoples from the uttermost ends of the sea to the people of the Khita. "He left no people on his road without bringing them with him. Their number was endless, and they covered the mountains and valleys. He had not left silver or gold with his people; he took away all their goods and possessions to give to the people who accompanied him to the war."

He again challenged the king of Egypt. Rameses collected his forces, actually depicting the fields and workshops to swell their number. Among his auxiliaries were the Sardonians of Kolchhis. This campaign is depicted in fulsome language in the inscriptions on the walls of the temples, and the prowess of the king is described as sublime, especially in the heroic poem of Pen-ta-ur, the Homer of the Nile. (11)

Rameses set out on his second expedition, leaving the fortress of Khetam on the ninth day of the month Payni, in the fifth year of his reign. He was accompanied by six of his sons. The place of destination was the city of Ka-desh, on the river Orontes. His route was by the Path of the Desert, "the way of the Philistines," and the usual military road to Palestine. A month later he arrived at the city of Rarneses-Ma-Amun, in Zahi or Philistia. At Sabbatanu (Sabbath-town) two Arab spies, pretending to be deserters and loyal to Egypt, met the advance guard,

with the story that the king of the Khitans had retreated to the land of Khalibu, north of Daphne, in fear of the Egyptians. Immediately the various legions of Amun, Phra, Ptah and Sutekh marched to the south of Kadesh, where they were attacked by an ambush while unprepared and put to rout.

Rameses himself was on the western side of the river. "Then the king arose like his father, Menthu, and grasped his weapons and put on his armor like Baal in his time. He rushed into the midst of the hostile hosts of Khita all alone; no other was with him. He found himself surrounded by twenty-five hundred pairs of horses, and his retreat was cut off by the bravest heroes (mohars) of the king of the miserable Khitans."

"And not one of my princes, not one of my captains of the war-cars, not one of my chief men, not one of my knights was there. My warriors and my chariots had abandoned me, not one of them was there to take part in the battle."

When Mena, the driver of the royal car, beheld the pairs of horses around him, he was filled with alarm and terror. He implored the king to save himself, and thus to protect his people. The intrepid monarch replied to him encouragingly and then charged as with desperation upon the foe. "He rushed into the midst of the hostile hosts of the king of Khita, and the much people with him. And Pharaoh, like the god Sutekh, the glorious one, cast them down and slew them."

Evidently the very numbers of the enemy by being crowded upon one another made them powerless before him. "And I," says Rameses, "I, the king, flung them down head over heels, one after the other, into the water of the Aranta."

When he charged upon them the sixth time he says: "Then was I like to Baal behind them in his time, when he has strength, I killed them, none escaped."

When the evening had come and the battle was over, his army, the princes and others, came from the camp and beheld the carnage. There

lay the last combatants of the Khitans, and the sons and brothers of their king, weltering in their blood. Rameses was severe in his reproaches. "Such servants are worthless," said he; "forsaken by you, my life was in peril; you breathed tranquilly and I was alone. Will any one obey him who leaves me in the lurch, when I am alone without my followers, and no one comes to me to reach out his hand? . . . My pair of horses, it was they that found me, to strengthen my hand. I will have their fodder given to them in my presence, when I am dwelling in the palace, because I have found them in the midst of hostile hosts, together with Mena, the captain of the horsemen, out of the band of the trusted servants of the palace who stayed near me."

The battle was renewed the next day, and was little less than a massacre. "He killed all the kings of all the people who were allies of the King of Khita, together with his princes and senators, his warriors and horses."

One of the scenes represented in the sculptures at the Hall of Columns at Thebes exhibits the king standing in his char pressing forward into the thickest of the fight. He drives the enemy over a bridge, one of the earliest on record, and one of the opposing kings, vainly resisting the onslaught, is drowned in the Arunata. The city is stormed and prisoners taken.

The Khitan monarch, it is recorded, asked a truce, and a council of officers implored Rameses to grant the request. Evidently the victory was not decisive, despite the testimony of the hieroglyphics.

"Then the king returned in peace to the land of Egypt. All the countries feared his power as the lord of both worlds. All the people came at his word, and their kings prostrated themselves to pray before his countenance. The king came to the city of Rameses Mei-amun and there rested in his palace."

This, however, by no means terminated the hostilities. The Khitans had not really been conquered. They were able to continue the war. The kings of many cities refused to submit to Egypt. In the city of Tapuna or

Daphne, in Mesopotamia, where Rameses had set up two of his statues, as master, the rulers and populace continued hostile. Finally he led an army into Naharaina and reduced them to subjection.

The inhabitants of Palestine were also restless. Finally, in the eighth year of his reign, he invaded the country, captured the principal fortified towns, "placing his name there," and made prisoners of the kings, senators and men able to bear arms. These were made to submit to indignities; they were beaten, their beards were plucked out, and they were afterward carried away captive into Egypt.

In the eleventh year Rameses made a campaign against Askalon. A long and fierce resistance was made, but the city was captured and sacked. Warlike expeditions were also undertaken against the negro tribes of the south and a multitude of prisoners was taken and reduced to slavery. These expeditions are fully depicted on the monuments: The "king's sons" leading forward the men before the god Amun-Ra, "to fill his house with them."

About this period there was another general migration of peoples, such as had occurred every few centuries with almost mathematical regularity. Warlike tribes moved southward and westward, supplanting or mingling with the former populations, and disturbing whatever equilibrium had before existed. This made a cessation of hostile relations between Khita and Egypt of vital importance. The two countries had wasted their energies in conflict which brought no permanent advantage to either. Manthanar, the king of the Khitans, having been assassinated, his brother Khitasar, who succeeded him, sent ambassadors to Egypt to negotiate a treaty. They brought with them engraved on a silver tablet the text of "a treaty of friendship and concord between the Great Prince of Egypt and the Great King of Khita." (12) The monarch introduces the proposed negotiation with a declaration of personal esteem. "I have striven for friendly relations between us," he says, "and it is my wish that the friendship and concord may be better than what has existed before, and never broken."

Upon the middle of the tablet and also on the front side of it was engraved the likeness of the god Sutekh, the Baal of Syria and Northern Egypt. The male and female gods of each country are also indicated as "witnesses of these words," and the denunciations added that whoever shall not observe the terms of the treaty will be given over with his family and servants to their vengeance. Unconditional and everlasting friendship is solemnly pledged, and the treaties which had been made between the former kings are renewed. Each king promised not to overstep the boundaries of the other, even if anything should be plundered. In case an enemy invaded the dominions of either, and he made application to the other for help, the call would be answered with a sufficient military force. Fugitives from justice fleeing from one country to the other were to be put to death as criminals, and the servants of either king escaping into the territory of the other must be returned for punishment. But if any inhabitant of either country should migrate to the other, he also must be delivered up and sent back, but his misconduct should not be punished in any way; neither his house, his wife or children should be taken from him, nor should his mother be put to death, nor himself suffer any penalty in his eyes, on his mouth, or on the soles of his feet. In short, no crime or accusation was to be brought against him.

This treaty was ratified at the city of Rameses in the twenty-first year of the reign of the Egyptian king. It put an end to the contest that had so long existed for supreme power in the East, and left the two kings at liberty to deal with affairs at home, and with hostile or refractory princes in regions contiguous to their dominion. The amity thus established was more firmly cemented by closer relations. Thirteen years later the king of Khita visited Rameses in his capital, bringing his daughter, and she became the wife of the Egyptian monarch.

In conformity with the custom of ancient times, as is now the usage in Russia, still an Oriental country, the bride, being of a different race and worship, abjured them, and received a new name, Ma-Ua-Nefera. (13)

This alliance is mentioned in inscriptions in the temple of Pisam or

Ibsarn-bul, in Nubia, bearing date in the thirty-fifth year of his reign. On the walls of that sanctuary was depicted a glowing description of the battle of Kadesh, the famous poem of Pentaur, and likewise a conversation between Rameses and the demiurgic god Ptah. This divinity belonging to Northern Egypt, and closely allied in his worship and personality to the Semitic divinities, as well as to Osiris and the Apis, was highly esteemed by the king, and Khamus, his favorite son and associate, was high priest in the Temple at Memphis.

The divinity relates the favors he has bestowed on the king, regal power, booty and numerous captives.

"The peoples of Khita are subjects of thy palace. I have put it in their hearts to serve thee. They approach thy person with humility, with their productions and booty in prisoners of their king; all their property is brought to thee. His eldest daughter stands forward at their head, to soften the heart of King Rameses II., a great and inconceivable wonder. She herself knows not the impression which her beauty has made on thy heart . . . Since the time of the traditions of the gods which are hidden in the houses of the rolls of writing history had nothing to report about the Khita people, except that they had one heart and one soul with Egypt."

The reply of Rameses is characteristic. He tells the god that he has enlarged the shrine at Memphis inside the Temenos or walled inclosure of the temple, that he has provided for the thirty years' jubilee festivals, and caused the whole world to admire the monuments which he has dedicated to him. "With a hot iron," he adds, "I brand the foreign peoples of the whole earth with thy name. They belong to thee; thou hast created them."

The temple was literally a stone cut out of the mountain. Not without hands, however; but who the architect was, who planned the work, who performed it, all are alike unknown. Rameses filled Nubia with temples and towns commemorating his name, but this sanctuary dedicated to the Great Gods of Egypt, Ptah, Amun and Hormakhu and

to Rameses-Meiamun himself, surpassed all in magnificence. It is richly embellished with sculptures, and its entrance on the East was guarded by four colossal figures, each with its eyes fixed on the rising sun.

Mr. Sayce makes the disparaging statement that Rameses cared more for the size and number of his buildings than for their careful construction and artistic finish. He describes the work as mostly "scamped," the walls ill-finished, the sculptures coarse and tasteless. But he adds, "Abu-Simbel is the noblest memorial left us by the barren walls and vain-glorious monuments of Rameses-Sesostris."

Rameses has sometimes been compared to Louis XIV. of France. A picture of him from the colossal figure at the temple in Abu Simhel gives him features resembling those of the first Napoleon, but there is ample reason to presume that the artist greatly disguised them. The sculptures representing Sethi and Rameses disclose a considerable resemblance. There is a strong resemblance in their features, and Rameses, though possessing less energy and strength of character than his father, had a more sensitive temperament, a wider range of taste and greater inclination toward peace. The latter thirty years of his reign were generally without war. He left the reputation of a great soldier and a warlike prince behind him; nevertheless, his tastes and career were more in analogy with those of the Grand Monarque. Like that king he had an ardent passion for building, and his Court was thronged with scholars and men of talent. His chief achievements were those of a reign of peace; the great wall of five hundred miles to protect the inhabitants of the valley of the Nile on the East from the incursions of the Amu and Shasu, the Suez Canal, the new cities, innumerable buildings, excavations, obelisks, statues of colossal dimension, and other works of art with which he adorned his dominions.

Nevertheless, the glory of Egypt was now waning, and a period of decline had already begun.

FOOTNOTES:

1. The name Kadesh, or K'D'S, signifies holy; hence, the sanctuary, "a

holy city, or sacerdotal person. The place here mentioned is supposed to have been Ashtoreth Karnaim, the city of the two-horned goddess Astarte. ([return to text](#))

2. The teachers, more than eight hundred in all, were priests; the general managers, three in number, were styled "prophets." The high priest was chief over them. Every student chose his preceptor, who became his philosophic guide, to whom he was bound through life, as a client or clansman to his chief or patron. ([return to text](#))

3. Hathor, the "mother," was in another phase the same as Isis. She presided, like Persephone, over the world of the dead, as well as over love and marriage, for love and death are closely allied. ([return to text](#))

4. The Egyptian term khar-tot signifies a soldier of high rank. The "magicians" of the Book of Exodus were khar-tots, and doubtless were of the sacerdotal order peculiar to the city of Rameses. They are described as on intimate terms with the king, and not as vulgar jugglers. ([return to text](#))

5. The bricks employed in Egypt for building were made of mud, held together by chopped straw. Structures built of them could not last long without frequent renewing. ([return to text](#))

6. Significantly, the priests are omitted. The Nineteenth Dynasty seems to have largely omitted them from employments of State. ([return to text](#))

7. The rites to deceased parents and ancestors were anciently regarded as the most sacred office of filial piety. The souls in whose care these offices had been neglected were believed to suffer torment, and even sometimes to become evil demons, to obsess the delinquents. It was therefore imperative upon the head of a family, the patriarch, to marry and rear a son; to inter, cremate or entomb his parents; and at stated periods present funeral offerings. The mother of a son was thus the good genius of a family. The prophets and priests of the pyramids and tombs were set apart for the services, which at Abydos had been neglected. ([return to text](#))

8. The Sun was supposed to ride every day in his boat through the sky, and so Sethi is described as his fellow-voyager. ([return to text](#))

9. The term mummy is from the Persian term mum, signifying wax. It originally meant a body that had been inclosed in that material. ([return to text](#))

10. He is called Sesostris by the historian, a Grecian form of the name "Sestura," by which Rameses was known. ([return to text](#))

11. Pen-ta-ur was a hierogrammateus, or scribe, of the Temple of Kurna, where he had passed successfully through the different grades of Egyptian scholarship. He is described as "a jovial companion who, to the disgust of his old teacher, manifested a decided inclination for wine, women and song." He had the honor, in the seventh year of the reign of Rameses, to win the royal prize as the composer of this poem. We have a copy in a roll of papyrus, and its words also cover the whole surface of the walls in the temples of Abydos, El Uksor, Karnak and the Ramasseum of Abusimbel. It was translated by the Viscount de Rouge, and several versions have been published in English prose. Prof. Ebers has made Pentaur the hero of his Egyptian romance "Uarda," using the license of the novelist to make him the, successful lover of Bent-Anat, the king's daughter, and otherwise sadly confusing history. ([return to text](#))

12. The adjective "great," which appears here and in other ancient documents, denotes that the monarch so designated was a "king of kings," lord over tributary kings and princes. Up to this time Egyptian records describe the kings of Khita, as they do other hostile princes, by such epithets as "leprous," "vile," "unclean;" but they ceased it from this time. ([return to text](#))

13. The nuptials of Rameses, on this occasion, seem to have been literally described in the forty-fifth Psalm. "Kings' daughters were among thy honourable women; upon thy right hand stood the Queen in gold of Ophir. Hearken, O daughter, and consider; incline thine ear; forget also thy kindred and thy father's house; so will the king greatly

desire thy beauty; for he is thy lord, and worship thou him." ([return to text](#))

Universal Brotherhood Path

MAETERLINCK — A. N. W.

Mysticism is a word that is associated in our mind with the name of Maurice Maeterlinck, for his writings are full of the mystery of life; he has bridged the mystic gulf of self-abandonment and brought back harmonies from that other shore — sad music, that yet has a soothing cadence, an insistent and haunting refrain of longing and expectation.

In an age of realism, when the full light of reason and science is turned on every problem, either social or mental, to be a student of the inner life, to be meditative, to be, in fact, a mystic is to merit the title of *decadent* from the ordinary critic. Max Nordau has classed some of our finest and most metaphysical thinkers as degenerates, including among them such men as Wagner, Ibsen and Maeterlinck. Nordau, writing of Maeterlinck, mentions him as "an example of utterly childish, idiotically-incoherent mysticism." Of his poems he says: "These pieces are a servile imitation of the effusions of Walt Whitman, that crazy American, to whom Maeterlinck was necessarily strongly attracted, according to the law I have repeatedly set forth, — that all deranged minds flock together." He goes on to say that Whitman was undoubtedly mad. "He is morally insane," he says, "and incapable of distinguishing between good and evil, virtue and crime; he loves the murderer and thief, the pious and the good, with equal love." This to Nordau seems "moral obtuseness, and morbid sentimentality," which, he says, frequently accompanies degeneration. Speaking of what he calls the "Richard Wagner Cult," Nordau says: "Wagner is in himself charged with a greater abundance of degeneration than all the degenerates put together."

This is the light in which mystics appear to some of our nineteenth century scientists. Nordau calls his book "An Attempt at a Really Scientific Criticism." But he does not distinguish between mental and spiritual thought, and fails to follow the worker to a sphere of action beyond the plane of our outer consciousness. Only when the veil of

matter that surrounds us is pierced can we get "the right perception of existing things, the knowledge of the non-existing."

What to the ordinary mind is inexplicable, is generally said to be wanting in sequence and logic, and is, we are assured, the work of degenerate brains. But the mystic is really the seer, and the interpreter of the mystery of life that closes us in on every side and penetrates our every action and feeling. Once let the knowledge of this mystery come between you and the ordinary everyday existence, and you never again seem to be one of the thoughtless crowd that live only in the sordid life of the senses. The real truth of life ever eludes our grasp unless we make a spiritual atmosphere around us by constantly communing with the Higher Self. This great life, the divine life in the spirit, is the magic source of all illuminations. The curtain that divides us from the light at times becomes transparent, and, in moments of great spiritual exaltation, seems as if it was rent asunder, — then we know what is Truth.

Maeterlinck is deeply impressed with this sense of the unreality of our phenomenal life; he says: "Our real life is not the life we live, and we feel that our deepest, nay our most intimate, thoughts are quite apart from our selves, for we are other than our thoughts and our dreams. And it is only at special moments — it may be the merest accident — that we live our own life. Will the day ever dawn when we shall be what we are?"

Again he says: "What is there that divides us all? What is this sea of mysteries, in whose depths we have our being?"

It is this knowledge of the intangibility of being, of the mystery of existence, that makes life so full of interest; the dullest materialist must sometimes be penetrated with the consciousness of this sensation, or chilled by the awe of a presentiment of a life beyond death.

Maeterlinck calls death "The guide of our life," and says, "Life has no goal but death." But this "goal," the end of life on this plane of consciousness, is the door to the great mystery of all existence, the

entrance to the *greater* life. Schopenhauer teaches that man is nothing but a phenomenon, and "that he is not the thing itself, is proved by the fact that death is a necessity." Emerson says: "Soul knows only soul, the web of events is the flowing robe in which she is clothed." This is also the teaching of Plotinus, who says: "If body is part of us, we are not wholly immortal; but if it is an instrument of the soul, it is necessary that being given for a certain time, it should be a thing of this kind — but *soul* is man himself."

Maeterlinck is evidently a Neo-Patonist, and his work often shows evidence of his study of Plotinus and others of that school. His writing sometimes reminds one of Emerson's deep intuitive touch, though his ideas are not always so crisp and firm as Emerson's, nor are they so sure of their mark, for there is occasionally in Maeterlinck a touch of uncertainty as if he was still seeking light, and could not yet see clearly. There is a sensitive and elusive beauty in his thoughts that affect one like the haunting of a forgotten melody, or the fugitive reminiscence of a dream, so delicate, so difficult to retain, are the suggested ideas. If we understand that our true life lies behind the veil, then the spiritual thought, the mystic language, appeals to us; but if, on the contrary, we live in the ordinary phenomenal existence, the mystic seems a dreamer, and his ideas visionary and deluding. Maeterlinck often suggests thoughts, as music does, that no actual words can express. The power of his dramas lies in their silent psychological action, the action of the mind. He is indeed a quietest, to him life itself is the tragedy, and the more the inner life is unfolded the more intense the interest, — "How truly wonderful," he says, "is the mere act of living."

In the old Greek tragedies action was almost lacking; all the force lies in the psychological effect, and Maeterlinck contends that the real tragedy of life is in these moments of intense emotion, when the rapid flash of thought from soul to soul reveals the mystery of gathering fate, and conveys the subtle sense of approaching joy or disaster, or, by the reverberation of keen emotion, discloses some elusive sense or memory of prior existences. These are the elements that make life so strangely interesting, so deeply tragic.

Maeterlinck commences his essay on "Silence" with these words of Carlyle: "Silence and secrecy. Altars might be raised to them for universal worship." "It is idle," he says, "to think that by means of words any real communication can ever pass from one man to another." He goes on to say that "if at such times we do not listen to the urgent commands of silence, invisible though they be, we shall have suffered an eternal loss — for we shall have let slip the opportunity of listening to another soul, and of giving existence, be it only for an instant, to our own."

It is in silence we live all our soul-life, the true life. H. P. Blavatsky says: "Before the soul can comprehend she must to the silent speaker be united and then to the inner ear will speak the VOICE OF THE SILENCE." In the autobiography of Madame Guyon, she dwells much on the mystery of silence, and on the power of communicating with others in silence. She says: "This speech in silence is the most noble, the most exalted, the most sublime of all operations."

This "great empire of silence," as Carlyle calls it, in which all action has its birth, is the kingdom of the Helpers of Humanity, they who carry the burdens of the world, who bear the weight of its sorrows and sins; these, Maeterlinck says, are "the salt of the earth, out of the silence they convey to us ideas that are wafted across the mystic abyss of voiceless thought. The awakening-soul which has lain dormant for ages is at last struggling to arise, perturbation and unrest prevail, while around us is a strange hush of expectation, as though some mighty manifestation was expected." Maeterlinck feels this new wave of consciousness which seems to envelop humanity; he says, "the last refuges are disappearing, and men are drawing closer to each other. Far above words and acts do they judge their fellows — nay, far above thought, for that which they see, though they understand it not, lies well beyond the domain of thought. And this is one of the great signs by which the spiritual periods shall be known." Further, he says: "We are watched, we are under strictest supervision, and it comes from elsewhere than the indulgent darkness of each man's conscience. Perhaps the spiritual

vases are less closely sealed now than in bygone days — perhaps more power has come to the waves of the sea within us. We should live," he says, "as though we were always on the eve of the great revelation; it must needs be more beautiful, more glorious and ample, than the best of our hopes." Yet again he says: "I have only to open a shutter and see all the light of the sky, all the light of the sun; it calls for no mighty effort, the light is eager enough; we have only to call, it will never fail to obey."

It would sometimes appear as if Maeterlinck had received intuitions of past existences, although he does not distinctly say so. In the "Death of Tintagiles," these words occur: "I do not think this is the first time I have waited here, my child [on the threshold of the Queen of Death], and there are moments when one does not understand all that one remembers. I have done all this before: I do not know when." Speaking of this "Queen of Death," he writes: "She lies on the soul like the stone of a tomb, and none dares stretch out his arm. It is time that some one should dare rise. No one knows on what her power rests, and I will no longer live in the shadow of her tower."

These hints of the mystic are not to be despised, for the seer often dimly descries the light ahead, that others cannot perceive.

In the book called "Wisdom and Destiny," Maeterlinck perhaps shows a clearer perception of the universal life than appears in his earlier works. His Pantheism becomes more pronounced. The union with the Higher Self being accomplished, the true man becomes conscious that he has become one with the Great Self.

This is "Universal Brotherhood," therefore, all knowledge, all sorrow, all joy becomes his own. "Before we can bring happiness to others," he declares, "we must first be happy ourselves, nor will happiness abide with us unless we confer it on others"; and again, "In the soul that is noble, Altruism must, without doubt, be always the centre of gravity, but the weak soul is apt to lose itself in others, whereas it is in others that the strong soul discovers itself." Here we have the essential distinction, "there is a thing that is loftier still than to love our neighbor

as ourselves: it is to love ourselves in our neighbor." "Let our one never-ceasing care be to better the love that we offer to our fellows," and then, he says, "we can count the steps we take on the highway of truth by the increase of love that comes for all that goes with us in life." He also says: "It is easier far, as a rule, to die morally, nay even physically, for others, than to learn how best we should *live* for them."

To live for others requires constant renunciation. To forget self, to melt into the universal life, *that* gives joy. In this forgetfulness of self can we at last taste happiness: in losing all we find all. There is a courage of happiness as well as a courage of sorrow. This courage we must cultivate now, to dare to be happy, to accept our divine origin, our divine rights. We need courage to explore these unknown regions of happiness, to accept this new Gospel of Joy.

The mystic follows strange and devious ways, guided sometimes by fitful gleams of light. He gains the heights by rapid and swift ascents. Yet these paths often lead him to the edge of frightful precipices, or he may lose himself in the stony mazes at the foot of the cliffs, and so fail to reach the summit, yet he has a sure guide within, the light in the heart; while he trusts to that he cannot go far astray.

Maeterlinck in his beautiful essays expresses for us the thoughts we often have and would give to others if we could clothe them in such significant and vivid words, but there are many to whom this mystic, language does not appeal, as Maeterlinck, quoting Plotinus, says: "The discourse we hold here is not addressed to all men, but those to whom the *unseen* is the *real*, the *spiritual life* is the *only true life*." To the *elect*, the appeal of the mystic is not in vain.

Universal Brotherhood Path

THE ETERNAL WITNESS — *Sarah F. Gordon*

One of the chief arguments for reincarnation is that all our knowledge, whether by perception reason or instinct, comes through experience. The effort of the Self to realize itself or become self-conscious causes all forms of life. These self-created images are illuminated in ever varying degrees, which are denominated states of consciousness, for want of a better term of expression. The Self, therefore, appears diffused in a network of manifestation, like the spider weaving a web in which it appears bound and imprisoned, when at any time by withdrawing from its self-created environment its freedom is assured. In all creatures is the Self which is all freedom, as all thoughts carried far enough reach the same goal, viz., the Source.

Do we not at times wilfully blind ourselves so as not to see the Light which silently envelopes us, because of some desire not to know; and by resolutely closing the eye of vision, a veil drops over us? Yet can we not be in total darkness, for in spite of our wilfulness in the hidden depths of our being that Light shines, and sooner or later we shall be forced to recognize its power. This is the Divine which controls and is never utterly lost, for in every creature is the universal spark, and this can never escape ultimate recognition, for has not every image the divine spark of life within its depths, the abiding reality?

Idealistic is all true interpretation of poetry, art, religion and philosophy. What is this but image making, and from whence? These images are not dead. They attract and repel each other and grow as they assimilate from the surrounding environment, and as they draw life from their source; the Self penetrates them all and their destiny is assured. They have an immortal origin, and, as usual, have their place in the Universe. It has been well conceived that "behind the never-ending is the changeless, colorless, pure essence, the Eternal Witness" — "in whom we live and move and have our being."

STUDENTS' COLUMN — *J. H. Fussell*

What is meant by the Cycle of Necessity?

In the Secret Doctrine (Vol I., p. 17) the Cycle of Necessity is given as synonymous with the Cycle of Incarnation. It is also stated that the pilgrimage of the Soul is obligatory, this pilgrimage or cycle of incarnation being through all forms of manifestation, the soul gaining experience in and passing through all successive stages of existence until finally it attains the highest.

The expression "cycle of necessity" seems to convey preeminently the idea that all life is under law, that in coming into manifested existence we do but carry out the law of our own being. Having once started forth on its journey, the Soul is bound to the wheel of existence until it shall have accomplished its whole course. But in no sense is this necessity laid upon the Soul by any extraneous power, but is the expression of its own nature and its own inner purposes, and however much to the personal man it may at times seem as though he were here without his own volition or against his will, yet if he will look deep enough he will find that the will to live is within himself and that, in fact, it is his *own* inner will that keeps him in life.

If this can be thoroughly realized, then we can begin to look around and within to discover the method and the purpose of existence and we shall begin to find that while bound, we yet are free — free, because of the existence and controlling power of law. By every thought, by every act, we weave for ourselves a small or great cycle of necessity, for we thereby sow the seed of which we must reap the harvest. We are free in that we can sow either good or bad seed and can thus hasten or retard our progress in the great Cycle of Necessity. And herein is one of the great secrets of Life, that being bound by reason of his own nature and will to the wheel of existence he can make that existence what he will. At each moment the two paths are open to him, either to live for self or

for others. — J. H. F.

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Is conscience an infallible guide?

It would be strange if it were not. Consider it as spiritual instinct, standing to man as physiological instinct stands to the animal. The whole series of acts in the life of an animal tends to the preservation of his powers. Nature works in (or as) him for her own evolution.

Physiological evolution made man possible; through him can spiritual nature henceforth sound her note of guidance along the further path of evolution, as through the animal speaks the wise voice of his physical nature. And both voices are perfect guides, each on its own plane.

It is the habit of man, on the one hand, to make subtle, half-conscious, and most skilful misinterpretations of the divine voice (when not openly flouting it); and on the other to mistake for it the distillations and rarefied vapours of his own desires. — G. N.

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: XI — *Alexander Wilder*

Rameses the Great. — Meneptah. — The Libyan Invasion. — The Revolt.

The reign of Rameses lasted about seventy years. He had at first shared the throne with his father, in consideration of his descent on the mother's side from the royal lineage of Ra, the eponymous ancestor of the kings who were recognized as legitimate and of divine authority. When the death of Sethi left him with undivided power, he continued to pursue the former course of action. Egypt was then the umpire of the nations, and the conquests of Rameses enabled him to add the title of "Victorious" to his official designations. He had extended his dominion into the territory of the Khitans, in the north, chastized the Libyans and their auxiliaries in the west, and subjugated numerous Ethiopian tribes in the south. Multitudes of captives had been brought home in the various campaigns and placed in laborious employments in different parts of the country. They had been carefully distributed in groups widely separated from one another, thus obliterating their national identity and preventing dangerous combinations. The extensive public works, the temples, quarries and mines, were provided with laborers, and every department of administration conducted with energy.

Yet, despite the "hard bondage" which was imputed to the Egyptian servitude, there was great care to provide for the physical wants of the laborers. They were held strictly to their work under the truncheons of vigorous overseers; they were not bought and sold as chattels; and they enjoyed many privileges like those of the peasantry. Multitudes of them preferred the "flesh-pots" and the abundance of food that they enjoyed in Egypt more than the blessings and attractions of an ideal liberty. It would seem that with all the drawbacks of their servile condition, the captives in Egypt were treated with a mildness that was not often found in other countries.

It is not to be supposed, however, that all ranks and classes of prisoners

were consigned to like conditions of servitude. They were often placed according to their ability and mental qualities in positions of responsibility. Indeed, it has always been possible for men in the East to rise from humble, and even from servile, employments to become officials of rank, counsellors of state, commanders of troops, and there are examples in which they actually seized imperial power.

With these additions to the population, it has been estimated that more than a third of the families of Egypt were descendants of Asiatic colonists. In the eastern canton of the Lowlands they were most numerous. Language, manners, and even religion, the hardest of all to change its forms, were modified, and the Egyptian vernacular gave place more or less distinctly to Semitic terms and forms of speech. Even the members of the literary class, the priests and scribes, conformed to the new fashions of the time. Many were eager to forsake the temples for service in the armies and civil employments. Pen-ta-ur, the private secretary of Amun-em-ant, the Royal Librarian, was an example. He was perhaps the most brilliant, but he was only one among a multitude of others.

In vain did the old teachers endeavor to arrest the progress of the tide that was now sweeping away the former customs and notions. The new modes of pronunciation of words, and the interlarding of speech with foreign expressions, and such as were in use among the alien and mongrel population of Northern Egypt, gave them abundant opportunity for sharp criticism, which they freely bestowed. An example of this appears in a letter from a preceptor to his former pupil. "Thy piece of writing is a cargo of high-flown phrases," he declares. "Their meaning may serve as a reward for those who seek to ascertain what it is." "I know thee," the veteran instructor continues; "it matters little what utterances flow over thy tongue, for thy compositions are very confused. Thou comest to me with a covering of ill-uttered representations, a cargo of blunders. Thou tearest the words to tatters; thou dost not take pains to find their force."

He concludes his diatribe with equal severity "I have struck out the end

of thy composition, and I return thy description. What thy words contain has remained on my lips. It is a confused medley when one hears it. An uneducated person would not understand it. Your utterance is like that of a man from the Lowlands, speaking with a man from the Elephantina. But as a Scribe of the King thou art like the water employed to fertilize the land."

In ancient times, the glory of the parent consisted in a multitude of children. In this respect Rameses II. was truly great among kings. It may also be added that he was a tender and affectionate father. The temple of Abydos has preserved the names and effigies of sixty sons and fifty-nine daughters; other records enumerate a hundred and ten sons. He had three wives; the first, Isi-nefer, the favorite, called also Nefer-ari-Amun, Mien-Mut, and the daughter of the Khitan king, who became the Queen in his later years. By them he had twenty-three sons and eleven daughters.

Six sons accompanied him in the war against the king of Khita, and took part in the battle of Kadesh. Khamus, the son of Queen Isi-nefer, was the best beloved, and was associated with him in the government for many years. He took great pains to revive the religious observances in the northern cities, which had fallen into abeyance under the Hyksos and Theban rule. The worship of Apis had almost ceased, but he restored it to its former activity. He held the positions of High Priest of Ptah at Memphis, Governor of Thebes and General Superintendent of Public Worship. In these capacities he made the preparations and regulations for the Festival of the Thirtieth Year. His zeal for religion and the Sacred learning won for him great praise, but his indifference to political matters was distasteful to his father, who foresaw the eminent peril awaiting the Dynasty. Khamus died in the fifty-fifth year of the reign of Rameses, and Meneptah, his oldest surviving brother, became the colleague of his father. The monuments have also preserved the names of the royal princesses Benat-Anat, Meriamen, Neb-taui and Meri. It has been conjectured that Benat-Anat, who was the favorite daughter, was the daughter of the Khitan wife; she was afterward herself a queen, but no more is known.

The astronomic knowledge indicated by some of the inscriptions of this reign was quite considerable. On the ceiling of the Rameseum at Gurnah was an astronomical projection of the heavens, perhaps representing the horoscope of the king. In the accompanying description the dog-star is mentioned as rising in the morning just before sunrise at the beginning of the year. This indicated that the true length of the year was known, and it is certain that the priests of Egypt reckoned it almost exactly the same as modern scientists.

A cloud often comes over the heart as the individual passes from the activities of mature life into the shadow of advanced age. Many who had been loved are no more among the living, and what is more sorrowful, those for whom we have cared and labored repay with cold ingratitude. For it is not that which has been bestowed that promotes warmth of sentiment in the many, but rather what is expected.

Such was the final experience of Rameses the Great. His active life had been employed to sustain his dynasty and maintain the prosperity of Egypt. He was domestic and even uxorious, and he was warmly devoted to his children. But those of them who had, by reason of their superior age, been his most familiar companions, had died, and the others harassed him by their bickerings and jealousies. His was a cheerless old age.

The records do not treat of this, but the evidences at our hand have a speech of their own. Rameses at the death of his father had been eloquent in word and act to display his filial piety. With him it was religion, and the Tomb of Sethi in the valley of Bab-el Molokh was a gorgeous palace hewn out of the rock and painted with all the decorations that could have been seen in the actual abodes of kings. It was a monument of splendor and affection.

No such manifestation was exhibited in regard to Rameses himself. "The tomb of Rameses is an insignificant structure," Brugsch-Bey remarks, "and it is seldom visited by travelers in the Nile Valley, who scarcely imagine that the great Sesostris of Greek legend can have

found a resting place in these mean chambers."

Of such a character was the last memorial of the Grand Monarque of Egypt, whose glory had shone over the countries and whose honorary statues that were set up during his lifetime had reached the dimensions of a colossus — so huge that modern mechanical skill has shrunk from the attempt to remove them. Can it have been indifference or the bitter feeling of a disappointed expectation that occasioned this conspicuous neglect? Perhaps the priests of Amun-Ra had held over his body the Grand Assize of the Dead, and declared him not deserving of funeral honors. For Rameses had not heeded their pretensions of superior right to kings, but, like Jeroboam of Israel, had set up a distinct priesthood of his own.



The god Thôth and Sufekh (goddess of History) writing the name of Rameses II. on the fruit of the Persea (Relief from the Rameseum) at Thebes.

The god Thoth and Sufekh (goddess of History) writing the name of Rameses II. on the fruit of the Persea (Relief from the Rameseum) at Thebes.

More likely, however, a crisis had occurred in the affairs of Egypt that required the new monarch's attention in other directions. The Nineteenth Dynasty, itself an offshoot from the lineage of King Nub and Apapi, had never been regarded with favor, but the prodigious energy and statecraft of Sethi and Rameses had defeated any effort for its overthrow. Each of them had forestalled it further by placing the Crown-Prince upon the throne as a royal colleague, leaving no

opportunity for dispute in the succession.

Mene-Ptah, or Ptah-Men was the thirteenth son of Rameses II. His elder brothers had died during the lifetime of their father — nobler and braver men whom he had survived. He inherited the false and objectionable characteristics of his predecessors, but not their genius or virtues. "He was neither a soldier nor administrator," says Lenormant, contrasting him with Sethi and Rameses II., "but a man whose whole mind turned on sorcery and magic." This, however, is a misconception arising from an improper rendering of a term in the Bible. (1) He was pusillanimous and vacillating, and like cowardly persons generally, an oppressor and treacherous.

He came to the throne at an inauspicious period. Egypt was no longer an arbiter of the nations. The vassal and tributary countries had cast off the yoke imposed by Thothmes III. and Sethi. The Khitans, a "Turanian" people had, after a long contest with Rameses II. with indefinite results, induced him to consent to a friendly alliance in place of suzerainty. In the severe famines which about this time scourged the countries of the Levant the necessity to buy grain in Egypt for sustenance operated to preserve friendly relations. Wheat was shipped in abundance to the Khitans and peaceful intercourse was maintained with the principalities of Syria and Palestine.

At the west, however, there was a state of affairs widely different. There were frequent incursions from Libya and the northern sea-coast into the fertile lowlands of Egypt till the inhabitants feared to cultivate the land. One might sow and another reap. The weakness of the court of Tanis gave rise to general dissatisfaction, and the native princes were at strife with one another.

Advantage was taken of these conditions to form a confederacy of several nations with the purpose of conquering new homes in Northern Egypt. This alliance is described in the inscription as consisting of peoples from "all the countries north of the great sea," The whole number of invaders has been estimated at not less than forty thousand, and they brought their wives and children with them with

the purpose of settling in Egypt. The chiefs had their thrones and the other paraphernalia of their rank; and the troops were armed with bows and arrows and with swords of bronze and copper. There were also a number of war-cars and a large force of cavalry.

They advanced as far as Heliopolis, sweeping over the Delta like a swarm of locusts. The frontier towns were destroyed and the whole country was ravaged. "The like had never been seen, even in the times of the kings of Lower Egypt, when the pestilence (meaning the Hyksos rulers) was in the land and the kings of Upper Egypt were not able to drive it out." The whole region was desolated, the fields were overrun and wasted, the cities pillaged, and even harbors were destroyed. The invading force was finally concentrated in the nome or canton of Prosopis, threatening both the ancient capitals, Memphis and Heliopolis.

The terror which was created was abject. "All the kings of Upper Egypt sat in their entrenchments, and the kings of Lower Egypt were confined inside their cities, shut in by earthworks and wholly cut off by the warriors from communication outside; for they had no hired soldiers."

At this point the Libyan king offered terms. He demanded a treaty as liberal in its conditions as the one between Egypt and the Khitans, and likewise wheat for his people and a cession of land to colonize. It was plain that not only the realm of Lower Egypt was in peril, but the fate of the Nineteenth Dynasty was itself in the balance.

Perhaps such a proposition to King Sethi would have been answered by an attack without further parley. But another Menepthah was on the throne of Egypt, and had not an army at his command. The princes of Upper Egypt refused their assistance, the king temporized and acted on the defensive, meanwhile he sent recruiting agents into Asia to collect an army of mercenaries. When all had been made ready, he assembled his princes and generals, and gave them their orders to prepare for battle, declaring his purpose to lead in the fray.

His courage, however, failed him. When the time for action drew on, he excused himself on the pretext of a dream or vision in which Ptah had commanded him to remain in Memphis, and let his troops march out against the enemy. The battle took place on the third day of Epiphi, the eighteenth of May. The enemy hesitated to begin the charge, and the Egyptian forces attacked them with the war-cars and infantry. "Amun-Ra was with them, and Nubti (Seth or Typhon) extended his hand to help them." The battle lasted six hours, when the Libyans were routed and fled. "Not a man of them was left remaining," is the boastful language of the inscription. "The hired soldiers of his Holiness were employed for six hours in the slaughter."

The Libyan king, when all was lost, turned and fled away, leaving his queen and family to the mercy of the conquerors. Meneptah in the inscription declares that "the miserable king of the Libyans stood full of fear and fled like a woman." Yet he had commanded his men till the fortune of the day had turned against them, while the bragging Egyptian was cowering inside the walls of Memphis.

The victorious soldiers hurried to the plunder of the forsaken camp, and then set fire to the tents of skin and furniture. The catalogue of the battle enumerated among the killed 6,365 that were uncircumcised, and 2,370 circumcised; also 9,376 prisoners.

The generals did not follow up the enemy and the king hastened to disband the foreign troops. They might, if retained in service, become as dangerous to him as the Libyans themselves.

Such was the great battle of Prosopis. Once more Lower Egypt rejoiced at a deliverance from invaders, which enabled the inhabitants to follow their pursuits in peace. The officials of the royal court vied with each other in fulsome praises of the king, and the inscription afterward placed on the inner walls of the Great Temple of Thebes, (2) sets forth the invasion and victory with the exaggeration so common in oriental verbiage. "I made Egypt once more safe for the traveler," the king is made to say; "I gave breath to those in the cities."

The subsequent history of the reign of Menepthah does not exempt it from imputation of being inglorious. The principal redeeming feature was the brilliant array of writers continuing from the time of Rameses that adorned the royal court. The monuments preserve no record worthy of mention, It appears, however, that Menepthah sought to follow the example of Horemhebi, the successor of Khuenaten, and make friends with the priests of Thebes. The absence of the royal court in Northern Egypt for so many years had enabled them to enlarge their power to actual rivalry with the throne itself, as the power of the Bishops of Rome in later times became overpowering, by the removal of the imperial capital to Constantinople. The account is given by Manetho, and preserved in a treatise imputed to Flavius Josephus.

"This king (3) desired to become a beholder of the gods like Horus, one of those who had reigned before him. (4) The meaning of this statement is that Menepthah, copying the example of Horemhebi of the Eighteenth Dynasty, sought initiation into the Secret Rites, thus to become a *theates*, *epoptes* or *ephoros*, a witness and student of the higher knowledge. This would bring him into close fraternal relations with the priest of Thebes. He applied accordingly to Amenophis, the prophet of the Temple, who imposed the condition that he should "clear the country of lepers and the other impure population." He evidently meant the alien colonists and their descendants, whom the kings had introduced into Egypt as captives in their military expeditions and dispersed over the country. It was the practice, we notice in the inscriptions of the monuments, to designate all persons of other nations "vile."

Manetho states that the king accordingly collected eighty thousand of these persons and set them at work in the quarries in the region east of the Nile. Some of them were priests, probably those who belonged to the temples of Rameses II. The prophet who had counselled this measure foresaw the result of the harsh treatment, that it would bring calamity upon Egypt, and committed suicide. This filled the king with consternation, and he resolved upon a change of policy toward his unfortunate subjects. He set apart the city of Avaris or Pelusium, which

had been evacuated by the Hyksos kings, a city which had been from the first sacred to the god Seth. Here they were permitted to make their residence. After they had been there for a sufficient time they determined to set up for themselves, and placed a priest from Heliopolis named Osar-siph in command. He changed his name to Moses or Mo-u-ses. He promulgated an enactment forbidding them any longer to worship the gods of Egypt, or to pay regard to the sacred animals, but to use them for food and in sacrificing. He likewise directed them to build again the walls around the city and put them in readiness for war. He also sent ambassadors to Jerusalem, to the Hyksos princes, asking their help, and promising to yield up to them the city of Avaris, and aid them to recover their former dominion. They accepted his invitation and invaded Egypt with a force of two hundred thousand men.

Meneptah was filled with dismay. He hastened to assemble the Egyptian troops, and removed the sacred animals to the royal residence. His son Sethi, a lad of five years old, was sent to a place of safety, and he took his place at the head of his army of three hundred thousand warriors. He did not venture to fight when the enemy advanced to meet him, but retreated to Memphis. Then, taking the Apis and other sacred animals, he retreated with his army and the multitude of Egyptians into Ethiopia. Here he became the guest of the under-king and lived there in exile thirteen years. An army of Ethiopians was sent to guard the frontier. The usual account is given of misrule, oppression and flagrant impiety on the part of the invaders from Palestine. They are described as making themselves more obnoxious than the former Hyksos rulers. They burned cities and villages, it is affirmed, and likewise destroyed the statues of the gods, killed the sacred animals for food that were revered by the Egyptians, and compelled the priests and prophets to do this, after which they were expelled from the country. At the end of the thirteen years predicted by the prophet, the Ethiopian army entered Egypt, bringing the king and crown-prince, and drove the invaders into Palestine.

The later years of the reign of Meneptah afford us little interest. He

designated his son Sethi as Crown Prince of Egypt, and there were no further military achievements. Nevertheless there was much dissatisfaction, and other aspirers to the throne were watching their opportunity. A period of confusion was approaching, when the throne should become a shuttlecock for ambitious chieftains to play with, till the man should arise to bring order from the chaos, establish anew the sovereign power, and give Egypt another term of greatness.

FOOTNOTES:

1. The Hebrew word translated "magicians" in the Pentateuch is *hartumi*, which the Greek text in Genesis renders *exegetes*, or interpreter. Parkhurst supposes them to be hierogram-mateis or Scribes of the temple and court. The priests of Tanis seem to have been called *hartots* or *Khartots*. But the term "magic" anciently implied all manner of learning, and nothing objectionable. ([return to text](#))
2. The high priest of this temple was named *Loi*, or *Levi*. This name and several others of this period have a striking Semitic flavor. *Benat-Anat*, the princess, has already been noticed; her sister was *Meriamen*, or *Miriam*, and in the quarry at *Silsilis* is a record of *Phineas*, a man of superior rank. Other examples may be cited. ([return to text](#))
3. Josephus gives the name of the monarch as *Amunophis*. In the *Chronicle of Manetho* it is rendered *Amunenephthes*, which, though read sometimes as *Amunophis*, is *Menepthah*. ([return to text](#))
4. This sentence is quoted from a little work entitled, "*Josephus Against Apion*." The writer affects to deny the existence of the kings *Horus* and *Menepthah*, whom he calls *Amunophis*, and rails at the conceit of "beholding the gods," whom he sets forth as being simply the ox, goat, crocodile and baboon. So gross ignoring of religious matters and historic persons indicates either a reprehensible disregard of truth, or else that the work thus ascribed to Josephus is not a genuine production, but only an irresponsible forgery. ([return to text](#))

ORIGIN OF HYPNOTISM IN ITS WIDER SENSE (1) — *Zoryan*

Lo! 'tis a gala night

 Within the lonesome latter years,
An angel throng, bewinged, bedight
 In veils, and drowned in tears,
Sit in a theater, to see
 A play of hopes and fears,
While the orchestra breathes fitfully
 The music of the spheres.

Mimes, in the form of God on high,
 Mutter and mumble low,
And hither and thither fly —
 Mere puppets they who come and go
At bidding of vast formless things
 That shift the scenery to and fro,
Flapping from out their Condor wings
 Invisible Woe!

That motley drama — oh, be sure
 It shall not be forgot!
With its Phantom chased for evermore,
 By a crowd that seize it not.
Through a circle that ever returneth in
 To the self-same spot,
And much of Madness, and more of Sin
 And Horror the soul of the plot.

But see, amid the mimic rout
 A crawling shape intrude!
A blood-red thing, that writhes from out
 The scenic solitude!
It writhes! it writhes! with mortal pangs

The mines become its food,
And the Angels sob at vermin fangs
In human gore imbued.

Out — out are the lights — out all!
And over each quivering form,
The curtain, a funeral pall,
Comes down with the rush of a storm,
And the Angels, all pallid and wan,
Uprising, unveiling, affirm
That the play is the tragedy, "Man,"
And its hero the Conqueror Worm.
— Edgar Allen Poe

Oh! that we may be strong and selfless-minded, to call to the searching light from the crystal throne of Truth, and from the radiant sphere of Heart, to flutter down as a white dove into the dark regions of human life; to shine in silvery and golden beams upon the phantoms of the night; to change dark clouds into a cool, refreshing rain, quenching the red, sublunar flames, abating the fever of these infernal regions of earth, and shedding tears of storm, to veil with showery palls of tempest the fall and the untimely end of those submerged in the dark gulf of their own thoughts and deeds, covered and overflown with the insulted elements of nature.

And thus when we begin to see, not for sweet rest, not for the laurels of the deserved past, do we awake, we sleepy comrades, rubbing our eyes in this early morning hour; but we hear a bugle call, gathering us as knights, clad in full armor and ready for the battle against the strongest evil which oppresses the true light of human civilization, against that force which is dead for intelligence, void of choice, so glittering with its colors of false power and false friendship, and leaving only ruins in its dreadful progress.

How pleasant it is to run in memory to ancient times, to gather strength from the voice of Soul and from the ancient records of the past and to learn that at the beginning of antiquity it was not so. When the earth

was fresh and young, when the Brontosauri walked the ground, which trembled under their weight of scores of tons, and the wings of Pterodactyles were circling in the air, when men and animals were of a giant size (2) and all powers were so exuberantly rich, it was then that those powers did not run into riotous extremes. It was then that souls were free and more glad of one another's presence than of any petty transitory things. It was then that God was dwelling, not somewhere afar in the high skies, but in this sweet Nature and in the golden days of the companionship of hearts. And no wonder, for it was the golden age, born of the morn, whose divine brightness is not now realized even in dreams.

For, as we have heard, these our bodies are from the earth below, and our forms from the beautiful fancy dreams of the lunar fields; yet our souls are not from these regions. So, too, it is said that the human soul is as a bird, flying above the field of shadows and searching for the realm of truth, hoping, striving for liberation against all earthly odds and sacrificing all for that which is just and noble and true, never satisfied till it gains its goal; that that soul is derived from the self-same eternal sphere, whereto it struggles to return. So in those early days it shone in the first men as though in some translucent lamps, the colors of which were not so dense as now, and whose fancies were not so strong and fixed as in the present days. For by the friends and companions of those times, whether their lamps shone as gold or purple; whether they were blazing with noonday glory of middle life, or with the mysterious sunset glow of calm and ecstasy as it dies down into the west; whether in the fiery glance of man's eyes, that conqueror of this nether world, or in woman's meditative gaze, wherein time ceased to be, and only a dream of eternal happiness rang its fairy bells and spread its fairy lights; everywhere the One Light was the life and the glory in all, and ever, when the soul looked with its luminous eyes, it was the mysterious inner fire that was the comforter of the heart, not the colors of the lamps, which were only its diaphanous screens.

Between man and woman there was not so much difference then as to make obscure their identity of life, and to force them, alas, to seek their

identity of shadows. Neither was there that difference between youth and age, for youth was serene with its freshness, and old age with the restfulness of the twilight of its life, whose sun seemed not to disappear then, as it seems now for this shadow-dreaming generation of ours which in its fright of darkness forgets that consciousness is greater than the Sun and is subject to some heliocentric system of its own. But in those times life on earth did but slightly veil the eternal purpose of the life beyond; and those two lives — one, the real, the other its temporal reflection — softly blended in that golden era, in which the Divine Unity of the All found in every heart its radiating centre, and its shadows projected on the screen of manifestation were not so strong as to obscure it.

How it happened later that the shadows of the screen grew dense and shut out the ideal light, who knows? The dreams seem so real to the dreamers — perhaps it never happened and we are only dreaming yet. . . . But in those glorious millenniums, happiness was not an object of search, for it was rather an interior bliss than anything extraneous; it was rather something to give than to receive, and in its fold the stronger protected their weaker brothers, as a hen does her young; the wiser were glad to see their fire kindled and fanned to an exceeding brightness and angelic power upon the minds and hearts of pupils, and to rejoice in feeling their life in others; and pupils, with gratitude and trust supreme, felt safer than babes on their mothers' breasts. But, alas, as everything has its light and its shadow, its substance and its seeming, its reality and its dream, its truth and its illusion, so it happened that the youthful and inexperienced humanity began to find delight in forms and in appearances, and thus attracted to itself the powers of the fanciful lunar meadows, of the glittering saturnian mountains, of the evil-eyed legions, and who can tell from what orbs and spheres the powers came which ever come to humankind at its desire and change the whole aspect of the world, so that it seemed at times that it was another race of men that appeared, and not ours — so thickly and densely they began to circle in our minds and in the riotous currents of our blood. Then came the worst evil, when those ambitious,

selfish, cruel, crafty powers of our mind — who knows from what hiding places of the planetary thought they had descended? — when those lords of an hour, heirs of the shadows born of the glitter of illusion, rulers of the dreams on this side of the awakening only, when they began to strive to create their mock unity reflection of the uncreated glory — unity of a tyrant and a victim instead of that of a lover and his beloved.

The old traditions which we are now recalling, not speaking from our fancy, but from what we have heard with our minds bowed and our hearts hushed and intent, those old traditions say that it happened so, that humanity descended deep into this earthly pit of torture, and that the god-like beings lost their high estate. New kings arose, new builders of the airy castles of the intellectual civilization, divorced from the heart and wedded to the seeming and to the evanescent — glittering and yet so cold, like creeping serpents' blue and silver scales sparkling, jingling, rustling, then vanishing into darkness.

When Intellect became king of this enticing realm, prince of this aerial world, the old memory of something that was no evanescent haunted yet its deep, the permanence of that truth-essence wherefrom it came was echoing yet in its dreary halls; but, alas, not seeing it in its own interior subjective heights, renouncing the hope of finding reality in its own heart, the intellect mistook the lowest, strongest, the most unintelligible reflection, the outermost shadow, as its permanent base and as its material ground to build upon. Oh! if it had but looked up through its own subjective window, it might have observed then the grand reality, the highest, which corresponded to its lowest shadow! Oh! if it had desired it! But, deaf to all entreaties of the White Kings of Light, "Lords of the Dazzling Face," whom all traditions speak of as the Divine Kings of the Golden Age, dumb to their tender care, unresponsive to their love, which would fain wrap them about in its divine mantle, the majority of mankind continued to build their labyrinth of dreams so vast and high that they lost themselves in its bright, bewitching maze, where the Sun of the One Spirit could reach no more, and which was illuminated no longer by the eternal daylight,

but by the bright will-o'-the-wisps of pride and the red lurid flames of passion.

That haunting memory of permanence was now no more the surety and the glow of direct perception of the immortal life, but it changed into a frightful tool of punishment and magnetic force, driving the culprits toward the outer shadow of the material stability only to break their ship of life against its hard and unrelenting rocks. The same happened when those shadow-chasers sought unity not as something already existing, as a fact in soul and nature, as a light and substance of the Soul itself and as the root of Universal Brotherhood, which needs but recognition after the dream has passed, which needs only to open eyes and heart to see it as plainly as the sun in the heavens — feeling ourselves in every brother, and every brother in ourselves. Instead of that, these fancy riders sought it in imposing their own proud and illusory opinion upon the greatest number of their fellows. Seeing their fancies living in another, making of the earth an amphitheatre for their own play and sport, they imagined for themselves a greater life, and with their thought to embrace a larger world, caring little whether the play be conducted from actors' real wish and love, or they be but blind automata of the rulers. This was the motive of the first stroke at the sacred treasure of the human beings, at freedom of their thought and action.

This was the first Dead Sea fruit of the striving after that outer unity, which has no inner link. This was the first dead weight — for, aye, even thought may turn into a dead and darkening weight, when it renounces its ever-living source and turns for succor and imitation to the blind material outer forces. Oh treacherous help! For the dead weight rebounded, and all the legions of the monsters of the pit became aroused. And when the dead mass sank down, it was engulfed in a hornets' nest of passions, and each hornet-passion was as heavy as stone. There is a law in the world of being, that where we find separateness there we find resistance, and so it was now with the mind. This was the first hypnotic touch, and a resistance was speedily found, for it happened that others had also minds, besides the rulers of

the fancy; and the first wars arose, which had not yet degenerated then into physical scrambles, for they were purely on the plane of mentality and emotion, though more oppressive and more dangerous on account of that.

Gently at first, as though of silver-voiced nightingales' competitive strain, they sang — alas! not the song of soul rising above the earth and sending back its parting notes; they spread the wings of mind — not for the fountain where from all mind doth flow, they sang only about the fancy birds of the bright plumage, seeking forms, striving for a temporal existence, perching on the trees and rocks of the dark valley of illusion, lit only by the flames of passion, fanned only by the breezes of personal enjoyment.

Enticing was the first hypnotic spell, bewitching was the second. Glaring was the armor of those first dark conquerors, when, standing proud upon their lofty towers, they spread illusive light upon the nocturnal screen and sent out forms innumerable, blinding with their phantom lustre, ponderous with sound, and in the distance sparkling like the iris of soap bubbles on the dark of night. Some called it poesy; some called it art; some, civilization — especially when it allied itself with the protean nature forces and the powers of the earth and when it imaged and sculptured itself in every stone and metal. Thus were taught the simple minded, thus they called it, but it was only fancy's riot falling down into a nothingness. And for its sake were so many sins committed, so many minds turned from the communion of the Universal Heart to the powers of the gigantic sport and play, so many beings free and bright as children, basking in the melody of the primeval Golden Voice of that which gave them birth into soul-life — now were dragged into dizzy, magnetic whirls, where phantom called to phantom with a mocking greeting, and spectre parted from spectre with shriek of pain and torture of regret.

The tragedy was interesting, but not for the actors. But what cared the rulers? New allurements they devised. They gathered from all the quarters of the globe, from the deep earth and from the skies above,

from the reflective films playing on the water and from fire's smoky wreaths. The secrets of nature they extorted, which filled with awe and fear the already dizzy slaves of pain and passion, and the rule of one part of humanity over another was already an established fact.

It was not the crude hypnotism of the modern times, but it was that subtle, elastic kittens' play of mind, whose weight and pressure grow step by step, till the sharp claws of its cruel power smoothly glide into the flesh, and liberty is lost forever.

And now a word to the modern diminutive heirs of their ancient sin, to those who now try to rule, to influence, to mold the world as a blind mass forever destined to be as plastic material for their haughty minds — to those who, instead of sharing their thoughts in a fraternal way with fellow beings, instead of clasping hands as free and yet interdependent fellow students, instead of pledging themselves as many voluntary links to their own Great Soul and Heart, try to forcibly imprint, imbue, instill, their ponderous imaginings into the heads that they themselves have stunned and pressed and frightened into obedience. In the name of principles they speak, they use high sounding words, but in their interior dogmatic fancy they wish rather the whole world perish and go down in ruin to Hell than to escape their grasp. Yes, even in this present age modern sects, workers for the same end (?), but by other means, may learn something from this ancient lesson and, perhaps, see the difference between the angel of the day and a monstrosity of night.

Uninterrupted is the light of day, save for the obstructions we ourselves oppose, and not one single spark of light, however thickly veiled in clouds of superficial error, but has its source and life from the universal Light. Even he who worships an idol, worships it under a guise. This is the light of day. This is the unbroken, universal link of truly universal faith. This is modest tolerance, and boundless love unlimited. But the monster of the night cannot love farther, cannot see farther than its own bewitched circle ever turning round and round. With what self-satisfaction do some think that they are a centre and a

receptacle of all divine treasures; and that everything else, the infinite expanse of everything else in this wide universe is cursed and forlorn; that matter is dead, that the animal and vegetable lives are shadows of our servitude and uselessness and isolation, and only they are specks of light on the dark of boundless night! But is it so pleasant after all? Where is their God? Nowhere, except on the frail films of their imagination and in the red, tyrannic weight of their terror-stricken, gloom-enveloped power, sectarian, clannish, fenced off from this wide world and seemingly so self-satisfied, power; and we ourselves detached blots of questionable light floating in a satanic plot of Horror. How infinitely more pleasant it is to unveil the gloom, to lift our own fanciful self-created incubus from all nature and from all our fellow beings, that the Soul Divine may shine for us and greet us through the souls of men! How immensely more delightful it is to see our neighbor everywhere, and even much more in a merciful Samaritan and Heretic, than in an orthodox, yet powerless-to-act Levite; to feel the angelic throb in the song of birds and in the flowers' beauty even much more than in our penitent, pain-enveloped, expiating body; to discern God's will and mind acting much more in Planets' swing, in crystals' architecture and spectral scintillations of atomic tiny sparks, than in our own slow and sluggish brain intelligence reflection.

This open view is more likely to bring on earth that Divine kingdom of the Galilean Master than all the sulphur and mercenary sweet (?) incense of burning, bewildered, horror-bound, powerless and loveless hunting parties of our own salvation. Now think only: our own — what is, in fact, our own except our person, our lower self, which is ours only by our limits, which therefore is our prison, whether as mind or form, and which, precisely, not by being saved but by getting lost, can thus set at liberty our real Soul-Self, the Higher, the Unborn? A child's wisdom, even its single smile, beaming with comradeship to a friend, a star, a flower, greater is than all theologies, opening their windows on any fancy place, save the true place of recognition of the indwelling God in the Soul-Realities of life. What joy it is, then, to see in the dark days of dream-religion such awakening children, as, for instance,

Francis of Assisi, upon whose shoulders birds alighted, whom sunbeams and soft breezes, sweet sister-water and mighty brother-fire greeted and invited. He and many others, the humblest, the compassionate, alone kept back the darkest powers in the darkest hour. For the sake of these few faithful the rod of the four karmic angels was withheld.

And the rod of punishment now is lifted by conquering science. But what is it? A dreary power against a dreary power. Could these two colliding rocks create a spark of life? Who knows what suffering brings us to our senses? Oh! that our scientific friends could also profit by it, noticing the danger of thinking too much with thoughts of other people. It is so pleasant to seem learned, but it is a million times more hopeful to hear a confession of our modest comrades of the Academy of Muses, that our knowledge is, after all, only a classification of appearances; and it is immeasurably sweet, for instance, to hear a physicist say that we know nothing about the atom, force, and ether; and hear a doctor proclaim his ignorance of the formative power which builds a body and keeps life and health; and to hear a chemist's awe and admiration before that first primeval matter, of which all elements are built, and who knows, perhaps all dreams and thoughts of ours; and to see a psychologist stand with greater reverence before the mysteries of consciousness, which eludes him, than any priest had ever stood before his idol.

This humility keeps knowledge fresh and sweet, and full of true poetic spirit, and blessed are those who have preserved it. They are the children of the morning, opening their eyes to ever fresh and blooming nature, and for them the magic lustre of the life around will never wane, and the stream of heart will never dry or turn into a stagnant pond. But to those brothers who are entranced with the scientific glitter, let the history of the past be a warning lesson.

And, verily, how could selfishness and all its pain and terror have been abated in those terrible times when, really, those fancy-dreamers, those haughty builders of the empty forms, had nothing vital there to love

and cherish, to aspire and hope, but running like a squirrel in a wheel, contracted their civilization into a vortex, drawing them into a gulf where all wrecks fall into darkness and oblivion.

And with it fell untimely those giants of old, whose pride superb exceeded that of Rome, and whose culture outshone the lofty genius of Greece, and whose imperial mantle covered all the world, gemmed with glorious cities of the white stone of mountains, and of the dark volcanic lava, and bedecked with silver, gold and orichalcum. And yet, who of that brilliant assemblage would aspire to a seat upon the Blessed Thrones of Mercy? (3) Who would strive after the flower of the Golden Stem and Azure Blossom? who would follow the Doctrine of the Heart? The earth was trembling under the blackness of the sins committed; Nature herself was insulted, and the waters of the sea ran swelling upon the sinking continent. The Divine Teachers, the Lords of the Dazzling Face departed with the faithful from this doomed land, seven great islands were swallowed up by the waters.

The narrative which is here related is, as many of the readers have guessed already, the history of that Niobe of the nations, that marble pain trembling in every heart of ours and the lesson as unavoidable as fate itself — the unfortunate Atlantis.

FOOTNOTES:

1. Adapted from an unpublished story, "In The Hesperides." ([return to text](#))
2. This statement dares to disagree perfectly with the Haeckelian diagram of man's origin. If man is a mammalian in his body, it is not by a heredity from a mammalian branch. He reached that degree on the previous planetary globe. On this he started separately. See "The Secret Doctrine" by H. P. Blavatsky. ([return to text](#))
3. As complains a contemporary writer. ([return to text](#))

H. P. BLAVATSKY, TEACHER AND BENEFactor OF MANKIND — E. A. Neresheimer

At a time when the world was engrossed in anything and everything except its own welfare, there came a Great Soul to this earth, who — single handed — started a movement to stem the tide of growing negation.

The flower of thinking men had run off the track of balance, but making great noise became leaders of the thought of the day. This was called the science of materialism. During its sway, it was in bad taste to believe in man's divinity or even to imagine that there was anything in the universe except what could be seen with the eyes and weighed with the scales.

The religious spirit was also on the decline, owing to the lack of knowledge of interpreters of scriptures who barely worshiped even their idol, the dead letter.

Meantime, the people, individuals and organizations, became intensely selfish, and if it had not been that this Heroic Soul had shot like a disturbing comet into the midst of the then predominating influence, it is difficult to say what disastrous consequences might not have overtaken the multitude of followers of this course.

H. P. Blavatsky was one of the great Helpers of Humanity. Her work was so far-reaching that it could not be appreciated by the generation in which she lived, nor can the first and second generations following do full justice to the measure of her reforms. She could command forces of nature which were as a closed book to others. She was not dependent on the outward appearance of things nor on the laws governing the physical alone; her powers and insight far transcended the powers and knowledge of even the most accomplished scientists of her day. Likewise she could think, work, write, and construct in the very intellectual field of the time with a synthetic power that distanced

the highest developed intellect.

In the early part of her public career she devoted much time to demonstrating the possibility of exercising unknown powers over the forces of nature. The processes which she employed were perfectly natural; indeed, she insisted that there was nothing supernatural and the word had no place in her vocabulary. She was in communication with and was aided by the great Helpers of the Race concerning the methods of conduct of the great Movement which was destined to regenerate the world and awaken humanity to its real being in the near future. She had the power of discerning the real value and merit of an individual behind the appearance of his personality; she enlisted some into the service of the Movement who had, apparently, nothing to recommend them, but who, in many ways, rendered valuable aid to the work. She could disintegrate physical objects at one place and reintegrate them at another. Her methods of obtaining results were entirely different from established precedents. This was too much for some of the commercial scientists of the time and religious contemporaries. A storm of opposition arose from all quarters with cries of "fraud, deception, trickery." Here and there, however, a true disciple of science fought vigorously for the truth, and soon there was gathered a large contingent of supporters among prominent investigators.

Among the cries of *pro* and *con* the fight waxed hot, but the subject encircled one continent after another, and slowly but surely the attention of all civilized nations was riveted on the central figure who dared to upset cherished and accepted notions.

Unceasing and strenuous work and the use of her faculties over diverse superphysical forces and her endeavor to demonstrate and teach the facts to the world may be said to constitute the first part of the plan which H. P. Blavatsky unfolded in her last successful mission.

While thus engaged in pushing these unpopular theories before the world, she undoubtedly had a well-defined limit of time as to the execution of her plans, which she presently unfolded in a new

direction.

The next move was the commencement of a merciless warfare against the grooves and ruts of existing systems, religions and fads. She fearlessly attacked with word and pen the so-called philosophical deductions and conclusions which the professors and expounders had arrived at in their especial systems, exposing the imperfect premises from which most of these proceeded. Accepted theories which were fallacious were treated and laid bare with such inflexible logic and destructive arguments on their own ground that one wonders to-day how so many laboriously constructed but false theories and systems could have issued from our modern men of science and doctors of religion and be so wide of the mark. It was shown that the theories and conclusions of chemists on Ultimates contradicted the theories deduced by physicists, and the further each endeavored to penetrate by his own special method into the mysteries of life the more hopeless and more wide apart would each find his conclusion from the system of the other.

Likewise destructively did she deal with the crumbling faiths and denominations of the time. She pointed out clearly the underlying truths of all religions, but she emphasized the fact that there was in the present systems an entire absence of a basis of ethics which should teach the people first of all a sufficient reason why they should practice the virtues and abstain from selfishness. This basis of ethics she has fully and convincingly explained in her philosophy. She fought vigorously against the danger menacing humanity in the subterfuge systems of spiritualism and faith healings, hypnotism, etc.

She was most emphatic in the denunciation of the practice of taking possession of the mind of another, as is done in hypnotism, pointing out the dreadful consequences that accrue to the operator on account of the subtle connection which is thereby established between operator and subject; the hypnotizer becoming responsible for the acts of the subject which are done as the result of the influence of hypnotic suggestion. As to healing physical ailments by denying their existence

and through mere assertion of the power of the mind — in this she was unyielding in her denunciation. She explained that this delusion is nothing short of dragging the evil back to the mental plane whence it came; whereas, if physical pain existed, it was the effect of a previous cause, and that when it had reached the physical plane, it was on its way down and out forever as the effect of a due cause. However, if arrested and drawn back to the plane whence it came, it was removed only to appear again at some future time.

To corroborate her statements and teachings, she unearthed a great wealth of information from a host of long forgotten publications of authors whose works are very rare and distributed over all parts of the world.

The marvelous work, "Isis Unveiled — A Master Key of the Mysteries of Ancient and Modern Science and Theology," bears witness to this. These two large volumes were written under the most peculiar circumstances. From 1875 to 1878 Mme. Blavatsky lived in New York, where she founded the Theosophical Society. Here she devoted much time to the tuition of pupils while also attending to the constant stream of visitors. She expounded her philosophy at all hours of the day and night to scientists, doctors, clergymen, professors, and men and women of all shades of belief and grades of education. Little time remained, so it appears, for writing such learned books; notwithstanding this, these volumes came forward complete in the year 1878. They are replete with the most remarkable quotations from obscure and rare books bearing on the subject in hand from different points of view. Some of the books quoted from are in foreign languages and procurable only in Spain, France, South America or India; others are to be seen and inspected only at the British Museum or at the Vatican. Her own library consisted of about 20 books of promiscuous import, and strange to say, she never consulted a library. The work discloses expert knowledge of life-long research and presumes a master of erudition, neither of which H. P. Blavatsky claimed to be.

The principal tendency of "Isis Unveiled" is iconoclastic. It is apparently

intended to tear down existing prejudices, rusty systems, and false premises — it is destructive of these — rather than to build up or expound a coherent system of philosophy. But, incidentally, as though it were casually, its pages contain (rather conceal) a most remarkable coherent and eminently logical system of the genesis, evolution and destiny of cosmos and man.

Interspersed through the text in "Isis Unveiled" are to be found portions of the ancient esoteric doctrine given out to the world by the great Lodge of the Helpers of Humanity whose messenger Mme. Blavatsky was; and subsequently, owing to the sincerity with which this work was received by a large body of students, she was permitted to publish the "Secret Doctrine," which is the monumental work of her life, and which will be the textbook for all nations and peoples for centuries to come.

"Isis Unveiled" was barely finished and placed before the Western World when Mme. Blavatsky left America for India. Thus closed the second chapter or epoch in her life-work.

In India she adopted new plans of work which were entirely constructive. Though it was not until long-afterward that the "Secret Doctrine" was written, it was at this time that the sublime philosophy of Theosophy first came in more or less concise form before the world through the pen of H. P. Blavatsky, and through others who were taught by her.

Once more, strange as it may seem, the doctrine of "Eternal Justice" was vindicated, in which every individual intuitively believes, but is so strenuously denied by the doctors of official science and religion.

Man and Nations are the creators of their own destinies. All conditions of life are under the operation of Universal Law. No accidents. No atonement. Progressive evolution. Essential divinity of Man. Perfectibility of Man. The Unity of all Things: "God," man, and everything part of it; Brotherhood in fact.

These are the pith of the message which H. P. Blavatsky brought, and

that made her the greatest benefactor to mankind since the time of Buddha and Jesus.

We had heard these things before, but not in this wise. Mme. Blavatsky proved at every step and gave to the world an explanation of the mysteries of life and death, the knowledge of which infused new joy into the life of millions of people, and will be the source of hope to the present and future generations.

Reincarnation and Karma are the cardinal doctrines of her philosophy; these are known in nearly all of the religions of the East, and believed in by two-thirds of the population of our earth. But to the Western World they were new. They are so self-evident that it is astonishing that our civilization has so long been without them.

Slowly, but surely, Mme. Blavatsky's teachings are finding their way into the minds of the masses. Modern Western literature now extensively borrows from this eternal fount of truth. The pulpit tentatively appropriates the ideas. Journalism in daily leading articles popularizes them. The whole Western Hemisphere is permeated with these truths in a more or less marked degree in all phases of regenerative endeavor.

Humanity has become heir to a great message from Heaven, and yet the bearer of the message is concealed from public acknowledgment. The masses do not know it, and those whose personal problems have perhaps been most enlightened, often do not mention her name. But a teacher is a teacher, even when the world does not recognize him. He is the intermediary between the one who profits by the teachings and — God! Some day the Teacher will be known. Through gratitude and love we proclaim the name of H. P. Blavatsky as Teacher and the bearer of the message of Truth to the sixth Century.

"Ye are the light of the world. A city that is set on a hill, cannot be hid."

EGYPT AND THE EGYPTIAN DYNASTIES: XII — *Alexander Wilder*

SETHI II. USURPATION — SETNAKHT RESTORING ORDER — XXTH DYNASTY — RAMESES III. — VICTORIES OVER INVADING HORDES — CAMPAIGN IN ASIA — CONSPIRACY TO DESTROY HIM — BUILDINGS

SETHI II., also designated Meneptah III., it would seem on first view, to have begun his reign under conditions by no means unfavorable. The Dynasty had become acceptable to the Hierarchy, and the Crown Prince enjoyed the warm regard of the literary men at the court of his royal father. The remarkable tale of "The Two Brothers," which in some particulars bears a striking resemblance to the story of Joseph in the house of Potiphar, was composed for him. The High Priest Levi and his son and successor, Roma, were cordial and constant in their attachment.

For two years the authority of Sethi was loyally acknowledged in Egypt and the dependencies. He generally resided in Tanis, and his orders are extant in relation to the management of the Egyptian posts in Palestine and Syria. His inscriptions are also found in different places and as far south as the family shrine at Abu Simbel. We have no account of his death, nor of the duration of his reign, but his tomb at Biban-el-Molokh exhibits a magnificence which indicates his rank among the "Justified," in the Grand Assize of Souls.

Yet at this time the double crown of Egypt was a veritable crown of thorns. There arose an aspirant, the Prince Amunmeses, to dispute the title to the throne. He brought to his support a formidable party in Southern Egypt and Nubia; and at his death his tomb was duly excavated in the mountain at Biban-el-Molok, with the recognized Diospolite kings.

He was succeeded by his son, Meneptah Siptah. This prince was the husband of the royal princess Ta-Osiri or Thuoris, a daughter of Rameses II. The alliance added a certain support to his pretensions, and

her name, instead of his, was recorded by Manetho in his list of royal personages that actually reigned. Siptah, her husband, was supported by a strong party in Thebes, under the leadership of Bai, the keeper of the Great Seal, and his reign extended for several years.

About this time the siege and destruction of Troy or Ilion, in Asia Minor, are said to have taken place. (1) Herodotus had recorded the statement made to him by the priests of Lower Egypt that the Trojan prince Alexander, better known by the designation of Paris, came to the court of "King Proteos" (2) with the abducted Queen Helena; and that while she was detained there the destruction of Ilion took place.

The history of Egypt now became a chaos of misrule and lawlessness. The northern districts were depopulated. The princes of the nomes and cities disclaimed other authority, and carried on war incessantly against one another. Murder and robbery were everywhere a common occurrence. The inhabitants that were able to do so, fled from the country, and there were not enough left to cultivate the land. There was scarcity of food, almost approaching to actual famine.

Presently, an adventurer named Aarsu, a Khar or Phoenician, gained the upper hand of the princes, one by one, and became master over the greater part of the country. The enormities imputed to the Hyksos invaders of former centuries were now repeated. Life and property were no longer secure. When a man gained anything, it was forcibly wrested from him. The Egyptians were compelled to pay tribute to their alien lord, the temples fell into decay, and worship was interrupted. The gods were regarded as no more than ordinary human beings, and disorder reigned for long years in Egypt.

Finally there arose a deliverer. The Harris Papyrus describes him in the fulsome oriental style as brought forward by the gods, or as would be a more literal expression, by the priests of Amun-Ra. "They established their Son who had come forth from their body upon their lofty throne as king of the whole country. This was King Set-nakht Merer Meriamun. He was like the god Sethi (Typhon) in his rage. The whole country that was in revolt he reduced to order and submission. The

men who were evilly disposed, who incited violence in the land of Tamera (Northern Egypt) he put to death. He purified the throne of Egypt and thus, while he raised the inhabitants from their abject condition, he became their ruler on the throne of the Sun-God Turn."

It has been supposed that this king Set-nakht or "Sethi the Victorious" was a son of Sethi II. The evidence, however, is doubtful. Perhaps he was descended from Rameses the Great, or from Sethi I., but his exaltation to supreme power in Egypt was due to his own valour and prowess rather than to any title derived from royal lineage. He "purified the throne," as the inscription declares. This was accomplished by driving the usurper Aarsu from power, and destroying the records and memorials of the kings whom he superseded. His reign was too short, however, to afford him opportunity to excavate a sepulchre for himself, and when he died possession was taken of the tomb of Siptah for his interment. The name of that king was left at the entrance, but the designations of Queen Ta-Osiri were overlaid by the royal shields of Set-nakht; the feminine form of the descriptive terms were not changed. By this preposterous occurrence the names of the two sovereigns Siptah and the Queen Ta-Osiri have been preserved from oblivion.

Rameses III. has been not inaptly compared to the Hebrew King Solomon, from his riches and powers, and for the luxurious appointments of his household. He seems, however, to have more closely resembled Dareios Hystaspis of Persia. His first care on coming to the supreme power was to arrange anew and classify more distinctly the civil service and the military departments. No mention is made of the other population of Egypt that was engaged in all the different avocations of peaceful industry. Indeed, in the dynasties of the Later Empire, the Court and the people were distinct bodies, as they were not in the earlier days.

Egypt was thus again placed upon a military footing. Rameses, the "last of the great kings" of Egypt, was threatened with war on every side. Every province and tributary state had thrown off the Egyptian yoke

and united with the hostile parties. The Shasu or Bedouins ravaged Egypt on the East, and Libyan tribes had entered on the northwest and driven back the former possessors of the soil to establish colonies of their own. "The hostile Asiatics and Tuhennu robbers showed themselves only to injure Egypt. The land lay before them in weakness since the time of the earlier kings. They did evil to gods as well as to men. No one had an arm strong enough to resist them in their hostile movements."

Thus beset on all sides, Rameses had prepared himself for conflict. He first made a campaign against the invaders from Arabia, the Sahir or Senites of Idumaea. (See Genesis xiv., 6, and xxvi., 20-30.) He defeated them utterly, destroying their tents and cabins, taking their cattle and massacring those that resisted. He carried a vast number of them into captivity and delivered them to the several temples for servants.

He next turned his arms against the Libyans. They had undertaken to establish a permanent settlement in the Delta and become masters of Lower Egypt. Their forces were massed in the district lying between the Kanopic and the Sebennyitic branches of the Nile. Rameses was attended by the Council of Thirty. The battle is described rather as a massacre than as a conflict. Probably it was analogous in some degree to the destruction of the Cimbri by Caius Marius, or of the Nervii by Julius Caesar. The Egyptian troops gave no quarter, but slaughtered till they became weary. Twelve thousand and five hundred Libyans were left dead on the field, besides an unknown number that had been driven into the water to drown. Only when the Egyptians had exhausted their fury did they consent to accept the surrender of those who survived.

The sculptures at the great temple of Medinet Abu are memorials of this battle. The mutilated parts of the slain are depicted piled up in heaps to show the number, while thousands of captives stand ready to be branded, and assigned to servitude. The men were placed on the ships as mariners; the chiefs were imprisoned within fortresses, and the women and children taken for servants. The all-powerful hierarchy

of Amun-Ra received as their booty the cattle that were captured a multitude "too numerous to count."

There was rejoicing all through Lower Egypt. The land was now rescued from the invaders and restored to the former inhabitants. Three years were passed in further adjusting the affairs of the kingdom, and then Rameses was called to encounter other adversaries. A storm had gathered in Asia and now precipitated itself upon Egypt. Tribes and hordes from the unknown regions of the Asiatic Continent had driven the Karians and Kolkhians from their homes in Armenia to seek new abodes and to subsist for the time as freebooters and pirates. They infested Asia Minor, the countries of the Levant and the eastern waters of the Mediterranean. The Khitans, Cypriotes and Philistines co-operated with them. They had arrived so far as the region at the southwest of the Dead Sea. Their attention was now directed to Egypt. They determined to obtain a foothold and new abode in the fertile lowlands. The state of affairs long disorganized and the lost hold on the tributary nations of Asia were to them as an indication and an opportunity. They were ready now to seize the advantage. "These nations had leagued together; they laid their hand on the double land of Egypt to encircle the land."

Rameses foresaw and anticipated their movements. He placed an army of soldiers from subject peoples at Zaha on the Philistine frontier and assembled a fleet at the mouth of the Nile. The two forces of the invaders, the one by land and the other by sea, reached Egypt at the same time, in buoyant anticipation of an easy victory. Rameses, however, had been quietly awaiting their approach. Four of his sons were with him. He had fixed the place of meeting midway between Raphia and Pelusium. The Pelusata, "Pelasgians," advanced first with a long train of bullock-carts, loaded with their wives and children. They came into the midst of an ambush and more than twelve thousand were slain. Their camp was taken and the survivors consigned to servitude. The fleet came into the lagoons at Pelusium, where they were met by the Egyptian flotilla. The whole scene is depicted in a sculpture at Medinet Abu. Rameses had no sooner vanquished the

Pelusata than he hastened to Pelusium for the new engagement. His best troops lined the shore, and when the invaders attempted to land they were driven back.

The sculpture depicts some of the Egyptians attempting to rescue the sinking crews of an enemy's ship, an act of humanity unparalleled among the other nations of the ancient world. Never again did any of the nations thus overcome appear in arms against Egypt. Rameses followed up his victory by a campaign of vengeance, and the record covers one side of the pillar at Medinet Abu. He set out with both an army and a fleet, traversing Palestine and Syria, lion-hunting in the Lebanon, and in short establishing anew the Egyptian authority over the countries that had been conquered before by Thothmes, Sethi and Rameses II. The kings and rulers of the Khitans, Amorites and Idumaeans were made prisoners; and among the places of note that fell into his hands were Patara, Tarsus, Salamis in Cyprus, Idalium, Soli, Larissa, Kolossae, Karkhmos.

In the record are also descriptions of further successful wars against the Libyans, and against the negro tribes of the Sudan.

Manetho has related the story of a king "Sethosis, who is called Rameses," that may refer to this monarch. Going on a military expedition into Palestine and Phoenicia, he left the supreme authority in the hands of his brother Armais. While he was absent the brother took possession of the government, made the queen his consort, and exercised royal functions. The king, hearing this, returned to Pelusium and soon recovered his kingdom.



Rameses III—The last Great King of Egypt.

Professor Ebers supposed that this occurrence took place in the reign of Rameses III., and not, as his romance describes, in that of his great namesake.

The history of the event as given in the Papyrus of Turin is somewhat different but more explicit. There was a conspiracy against the king, which had been plotted by Queen Thi and other women of the royal household, together with Boka-kaman, the Steward; Mestersuror of the royal council, and numerous other members of the council and other

officers. It is described as a project to destroy the mind or more probably the life of the king by magic arts. As Pen-ta-ur, the Queen's son, was a participant, it was evidently the purpose to place him on the throne.

The plot was divulged to the king, who immediately appointed a Commission of Twelve to adjudicate the matter. They were instructed to institute an inquiry, to bring all accused persons to trial, and to see whether they deserved death. The individuals who were convicted were immediately thrown to the ground and required "to put themselves to death with their own hands."

In the later years of his reign Rameses married a foreign princess from Asia. Her name, Hemalozatha, and that of her father, Hebuanrozanath, may suggest their nationality. (3) The king gave her the title of Isis and placed her with him on the throne. A picture in a monument which exhibited him when engaged with her in a game of dice became the foundation of a story which is related by Herodotus that he actually went while alive into the world of the dead (4) and played at dice with the Great Goddess Isis, sometimes winning and sometimes losing.

When he had established peace through his dominions, Rameses found opportunity for promoting the welfare of his subjects. He built a great wall over fifty feet high with strong defenses in the country of Ayan near the Gulf of Suez which the Aperiu inhabited. He also equipped a fleet in the harbor of Suez to sail to Punt and the "holy land," and bring thence incense and other precious wares. A caravan trade was also opened and direct intercourse by land and sea was maintained with all the countries of the Indian Ocean. Greater attention was also given to mining. Wells were driven where wanted to facilitate working, and copper, which was procured in the peninsula of Sinai, was smelted and transported in bricks by mules from the furnaces into Egypt.

Rameses acquired an immense treasure from the booty taken in war, and he now employed it like a king. The temples were generously endowed, and he was diligent in his endeavors to be on good terms with the hierarchy of Thebes. He was ambitious also of distinction

among the kings of Egypt, and built numerous "Ramessea," or sacred structures bearing his name, in the sacred cities. One of these was erected in Philistia, in the city of Khana to Amun-Ra. But the Ramesseum at Medinet-Abu was most lavishly treated of them all, and to the profusion of its inscriptions, sculptures and ornamentations, we are indebted for what is known of court-life and the customs of Egypt under the Later Empire. It is probably the treasure-house concerning which the story of the thieves is recorded by Herodotus. He began the work in the fifth year of his reign, employing three thousand men. The God Amun-Ra had no reason to complain of his munificence. "Thou hast received gold and silver like sand on the seashore," says Rameses, "what thou hast created in the river and in the mountain, that I dedicate to thee by heaps upon the earth. I offer to thee blue and green precious stones, and all kinds of jewels in chest of bright copper. I have made for thee numerous talismans out of all kinds of precious stones."

This temple contains not only inscriptions describing victories over the Libyans, Ethiopians, nomadic tribes, Arabians, Philistines, Amorites, and the Nations of Asia Minor and the islands, but also the various festivals and holidays for which Egypt was celebrated. Herodotus said truly that the Egyptians were religious to excess, far beyond any other race of men. Indeed, the religious titles and dogmas, and even the customs and titles now largely accepted and employed in Christendom, many of them bear the unmistakable evidence of having been derived from Egypt.

It was not the policy of Rameses III. to bestow honor and wealth upon one divinity and to slight another. He, of course, recognized the Mystic Sun-God Amun-Ra as having made him a king of kings, before whom the people of Asia were "prostrated for all times even to eternity." Yet he built a temple of Sutekh at Ombos, a temple of Khonsu at Karnak, a temple of Khem with Horos and Isis at Koptos, a special sanctuary of Osiris and his associate divinities at Abydos, a sanctuary of Anhur at Thinis, a sanctuary of Sebek at Ptolemais, also in the Island of Mosa, likewise temples of Num, Thoth, Hathor, Anubis, Bast, at other places where they were the tutelaries. Most of his buildings in Lower Egypt

were sanctuaries on the eastern side of the Delta in the very region that was most exposed to the incursions of enemies from the East. Though the Egyptians were not warlike, their tenacity in religious matters would make them resentful of acts of impiety. Besides, the non-Egyptian population of Delta would be sensitive to any sacrilege toward the divinities whom the king had so liberally honored.

Rameses was truly a father of his people. He had expelled the Libyans and Arabs, who had seized the districts of greatest fertility, and after reducing them to subjugation had enrolled them in the army and placed them in his fleets. Their tribes now remained quietly in their cities, and the warlike peoples of Ethiopia and Palestine were at peace. He had restored safety and tranquillity. "But," Mr. Birch (5) remarks, "the people are described as receiving their daily sustenance from the Pharaoh in return for their labor, as if the land entirely belonged to the monarch."

In his provident care, Rameses had planted trees and shrubs everywhere to give rest and shade to all, — a boon which in that torrid climate can easily be appreciated. Not only could it be said in the poetic terms of the Hebrew writer, that every one sat under his own vine and fig-tree with none to make him afraid, but it was the boast of the monarch that the weakest woman could travel unmolested on the highways. "The land is like a birth without pains," says an inscription; "the woman may go forth where she likes, she may adorn herself according to her taste, and boldly walk where she chooses."

Finally, in the thirty-second year of his reign, the king made his son Rameses IV. joint king with himself and appealed to his subjects to acknowledge and obey him. The prince had already commended himself by his courage and sagacity as a military officer, and his disposition was such as to promise a fortunate period to Egypt.

Like the kings before him, Rameses had prepared for himself a tomb, an "orbit of light," in the valley of royal sepulchres. It was a long tunnel in the rock, divided into rooms and halls. It was less imposing in style than the famous sepulchres of former monarchs. Indeed, he was less

showy in the proportions of his buildings, while he strenuously adhered to his claims. There was an array of side-chambers in which were colored pictures as fresh as when first painted, of his weapons, household furniture and other possessions.

The scientific research of modern times has invaded the precincts of this "eternal abode." The lid of the granite coffin has been carried to a museum at the University of Cambridge, and the papyrus-roll, declaring the endowments of the numerous temples, is in the British Museum.

Such was the career, such the end of the last great king of Egypt. "Till his death," the priests said, "Egypt was excellently governed, and flourished greatly, but after this all was changed." Historians do not condescend to say much about those who succeeded. Manetho describes the Dynasty as consisting of twelve Diospolite kings, but does not name them, evidently considering them unworthy. They, all bore the title of "Rameses," as desiring to embellish their rule by the glories of their predecessor; but they neither maintained the prosperity of Egypt nor arrested the approaching calamity.

In an absolute monarchy, everything depends on the energy and ability of the ruler; and when these fail, except a new force is introduced or an upheaval takes place, the nation is likely to disintegrate and perish. A new era came to Egypt.

FOOTNOTES:

1. This is Manetho's statement. Even now, however, the legend of Troig, as Homer styled it, is not eliminated from its place among the myths of archaic Greece. ([return to text](#))
2. Herodotus II., 112-120. Diodorus calls the Egyptian king Ketes, which may be a Greek form of the name Sekhi, but this is improbable, as is the whole story. ([return to text](#))
3. It is hazardous to attempt a guess, yet the name of the princess suggests the Norse term, Amal, denoting a royal descendant of the gods.

In such case we should suppose the designation Ise or Isis which Rameses gave her was its Egyptian equivalent. The name of her father contains the term Anath, which belonged to the Great Mother in Skythia, Persia, and Armenia. ([return to text](#))

4. The fact of the picture being in a tomb was probably the occasion of the historian's undertaking that he went while living into Amenti, the Egyptian Sheol, or Hades. ([return to text](#))

5. This seems to have been an archaic arrangement, as it still is in some countries. It came, perhaps, from some conquest. See Genesis xlvii., 20,21: "And Joseph bought all the land of Egypt for Pharaoh; for the Egyptian sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. And for the people he removed them to the cities from one end of the borders of Egypt even to the other end." ([return to text](#))

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STUDENTS' COLUMN — *J. H. Fussell*

I have often heard it stated by Theosophists that the theory of evolution as generally accepted by modern science is only half the truth. Will the Students' Column please state what is the other half? — C. E. NEW YORK.

The main idea of the evolutionary theory is that there is a progression and development from lower to higher forms throughout all the kingdoms of nature and from kingdom to kingdom. The general truth of this idea appears to be well upheld from a scientific standpoint by observation and research, but there is not sufficient evidence to support it in all its details and especially in its most interesting particular as to the immediate ancestor of man in the animal kingdom and the so generally accepted statement that man was descended from the monkey.

It is supposed by many that the evolutionary theory is a product of modern thought, but the fact is that it is one of the teachings of the remotest antiquity. It was expressed in the Kabbala (though taken from a much older teaching) in the following way: — "The stone becomes a plant, the plant an animal, the animal a man, and man a god."

Modern science does not offer any theory or explanation of the process whereby the life principle became locked up in the stone nor does it give any satisfactory solution to the development of the powers of feeling and thinking and egohood; indeed, it ignores the mainspring of all, namely this, the soul. The fault has partly lain in the futile attempts to divorce what is called "science" from philosophy and religion, and by a majority of scientists, metaphysics also is forbidden, even in the study of the mind. (1) So much has this been the case that it has been said of modern psychology that it is the science of the soul with the soul left out. In fact, science has been able to deal satisfactorily — and that to but a limited extent — only with external phenomena, and the theory

of evolution is on firm ground only when applied to the evolution of form; the subjective world is still an almost altogether sealed book, a realm for speculation, but of little knowledge.

Yet even in its wider scope, evolution is but half the story and without the other half incapable of full demonstration. It is impossible to adequately state this other half of which evolution is the sequel: but a very brief outline can be given, and the student is referred to H. P. Blavatsky's monumental work, "The Secret Doctrine."

Evolution is the sequel and the complementary process of involution. Life is essentially free, freedom is a part of its own nature, yet modern science in its study of life begins at the point where it is least manifested and most locked up. Ancient science as shown in "The Secret Doctrine" teaches that as many stages as there are in the unfoldment of life and consciousness, attended by the development of form, ascending from mineral to plant, to animal, to man, and beyond, to God: so many are there on the descending side, through what are called the elemental stages of nature, two of which it is taught are closely allied to sound and color.

The arduous research and study of modern science may be likened to the study of music with a knowledge of only three out of the seven notes of the scale, and with no knowledge of the keynote or the principal chords. Yet so strong has been the desire for knowledge, so ardent the pursuit of truth, that the results achieved have been many and great. How great then will be the progress in the future when the soul is acknowledged as the keynote, and all investigation of life's problems, even on this material plane and in the realm of physical science, is seen to revolve around it as center; when the existence of other planes and spheres of being is known and their relation to this understood.

The problem is much more complex and yet at the same time much simpler than modern science has regarded it, and can only be understood when the existence of other planes of being is granted. The processes of involution and evolution are coexistent, but in that stage

which has been called the "descent into matter," involution is dominant: there is a gradual locking up, and an increasing quiescence of the life forces, while matter becomes more and more concrete until the greatest density of the mineral kingdom is attained. Then begins the unlocking of the life forces and the gradual refinement and greater plasticity of matter. This is evolution and the principal cause of it is the inherent power of the life force which has become so locked up. Involution has not, however, ceased, but continues in a somewhat different way, which may perhaps be described as absorption of intellectual and spiritual energies, through which these same energies lying dormant in the material vehicle are awakened to life and activity.

For evolution does not take place simply from the inherent power in the individual, since the individual has no inherent power as an isolated unit, but only in relation to the rest of nature and to all other units. One of the most important factors in evolution is the existence of beings on higher planes of nature whose influence is shed more or less consciously upon the beings of lower planes. One of the most interesting teachings of "The Secret Doctrine" is in regard to the emergence from the animal into the human stage of evolution, which is accomplished directly through this influence of the higher beings upon the lower, and more than that, is brought about by the actual incarnation of beings who had previously passed through the human stage, in the bodies of the now human animals, these acting as the guides and rulers of early humanity. It is because of this in part that the missing link so called has not been found, and the attempt to find that missing link in the ape or monkey will be forever a failure for the reason as given in the ancient teachings that these creatures are the offsprings of degenerate man and not his ancestors, but the result of his crime in the early days. Furthermore, and as the main reason for not finding the missing link, "The Secret Doctrine" states that man, in the present stage of the Earth's evolution, appeared first, before all the other animals.

When scientists begin to study the ancient religions of the world, not simply from a religious, but from a scientific standpoint, the key to

which Mme. Blavatsky has given in her "Secret Doctrine," they will find a new light and that many of the deepest problems over which they have wrangled so long were known to and solved in remote antiquity. When this is seen, the new realms of knowledge that will open out before the student of life will be incalculably vast. Such a step must be taken before long; without it science will become hopelessly lost in the labyrinth of speculation. — J. H. F.

FOOTNOTE:

1. How widely this has been the case may be seen in "The Philosophy of Mind, an Essay in the Metaphysics of Psychology." by Prof. Ladd, in which he openly and avowedly enters, the realm of metaphysics.

[\(return to text\)](#)

Universal Brotherhood Path

THE DEATH OF THE SOUL — *Jerome A. Anderson*

Although it has been clearly demonstrated that the soul is immortal, yet this immortality is but a potentiality, inhering in it because of its origin in unmanifested, eternal Being. As must be the case in all manifested attributes of the One Dark Source, the soul must make this potentiality of immortality an actuality upon the manifested side of life in order to ensure eternal individual self-consciousness as an ego or entity. Until it has become immortal in manifestation, it cannot be sure of individualized immortality, and this most precious gift of the gods to mortals may be lost.

This is an all-important fact. Existence is not a semi-automatic functioning, nor evolution merely a mechanical process through which the soul passes, without danger of extinction, to an assured immortality. The soul in entering upon its "Cycle of Necessity," or cycle of evolution, has set before it the goal of self-conscious immortality, which must be won by hard and strenuous effort, for immortality in manifestation is a conditioned state, dependent upon the right use of the impersonal and eternal Kosmic Will. Manifested, personal, cyclic will can only win immortality for the cycle involved; the soul must learn to recognize and to command WILL in its eternal state. It must become "one with its Father in Heaven" in its ability to direct the divine will — which is the esoteric meaning of this saying. Thus the soul which only recognizes the personal will, lapses from incarnation to incarnation, with no feeling of having ever lived before during any one of these lives in the body. This is the present state of most souls, and none such are immortal in the true meaning of the term; they have yet to win this state of consciousness. For immortality, to be truly immortality, must know no lapses or interregnums, however brief. While death or sleep interposes these the soul is not immortal. Waking or sleeping, "dead" or "alive," consciousness must be absolutely continuous to fulfill the requirements of eternal self-conscious

existence. This self-consciousness may widen infinitely, but it must remain the self-consciousness of the I who now feels itself to be. The personal I may widen into the individual I; this, into the Cosmic I; this again, into the Universal I, until one feels his one-ness with the entire Universe, but whole process must be an addition; not a subtraction.

It becomes, then, of paramount importance that the nature of the soul, the method by which it secures immortality, and the process by which its death may be brought about (even after having advanced far on the path towards its goal), should be carefully studied, that we may make our "peace, our calling, and our election sure." The loss of the soul is hinted at in all religions, and only in the Christian is it distorted into the dogma of eternal punishment, instead of the solemn fact of the possible annihilation of its self-conscious existence.

The soul, as has been shown, is a center of consciousness which recognizes itself as an inner I and excludes the outer universe as not included in this self-recognition. It even excludes its own body as not its real self; thinking of it as "my body;" not as "my self." This soul-center has undoubtedly infinitely varying faculties and attributes as potentialities; but at present it has made but a few of these potent, or actualities, upon the manifested side of being — with which side we are alone concerned in considering immortality, as unmanifested immortality is, for a manifested being, unthinkable.

Among such manifested attributes which the cycle of evolution has permitted to appear are reason, imagination, emotion, instinct, and others which have been briefly studied in this essay, and their permanent or transitory nature inquired into with a view to deducing therefrom a basis upon which to predicate mortality or immortality. We have seen that the faculties which belong solely to the body perish with it, at least temporarily, or until the soul by incarnating builds for itself new organs which permit of their reappearance. Practically, they have been annihilated during the death of its body, and if these were the only faculties of the soul no immortality could be predicted for it. Fortunately, it has, as we have seen, others which safely bridge the

abyss between any two earth-lives.

But the loss of the sense-faculties at death furnishes the clue to the whole question under examination. A complete man requires sense organs; and the complete man is, therefore, not immortal until he shall have so united his higher with his lower nature that sense-perception is preserved as certainly as imagination and feeling now are. This is not to say that the body, as such, must become immortal; that idle fancy may be safely left to people sensuous "heavens." But the means to contact and examine, to reason upon and to know, external nature must always be at the command of the immortal and perfect soul. So that while the soul is immortal as an entity, its immortality is at present limited to certain of its faculties, among which is *not* found that which man considers the most important to this life, or reason, for reason is still subject to interregnums or lapses.

It follows, then, that man as we now know him, incarnated in a body, has to win immortality for a large proportion of his faculties — the senses and reason being among these. As a matter of fact, he has no senses at present, but depends upon those of the animal form in which he has incarnated, and which have been evolved during long ages of geologic time by the animal-man destined to furnish a physical vehicle for the soul. They are as yet the senses of the body and not of the soul, or death would not leave man to pass such long intervals between incarnations in purely subjective states as it now undoubtedly does. Let all those who long to be delivered from a troublesome, imperious, or vicious body, reflect that until this body shall have bestowed by emanation, or in some other manner, the faculty of which its senses are as yet the soul's only vehicle, all *post mortem* existence must be subjective.

There is no purely one-sided transaction in all the phases of consciousness; if the ego bestows a higher, the body repays the debt by adding a lower, state to the faculties of the soul, and which in the economy of nature may be just as essential and necessary as the higher. The universe is not only embodied consciousness, but

embodied *wisdom*, and we must avoid taking a distorted view of a relation which, from our standpoint, seems to be unequal. It may be far from this. The body certainly affords the necessary resistance to compel the evolution or exhibition of the qualities of the soul; it is rewarded by having bestowed upon it a higher (as we think) state of consciousness, but if the account is not already balanced, this certainly is fully accomplished by the bestowal, through the association of the soul with the body, of the sense-perception of the latter. By its contact with the body the soul is not only strengthening its own qualities and faculties through the effort which the body compels, but is developing an absolutely new faculty — that of sense-perception. The tail of the serpent is ever in its mouth; the most high and the most lowly are equally spiritual; and must from the very nature of justice play an equal part in the economy of the universe.

It is no doubt the work of the soul to, throughout the eternities, evolve faculties lying within its own infinite nature, and as these are perfected, one by one, each becomes immortal, or, rather, the soul becomes assured of its eternal possession. However it may be at future stages of the Cycle of Necessity (about which it would be folly to speculate), it is certain that the making immortal of those qualities and faculties which are essential to a recognition of the bliss of self-conscious immortality is at present attended with risk and danger, and requires the putting forth of the very highest and best qualities which the soul has at its command.

Demon est Deus inversus. Man is surrounded by perfectly impersonal laws and forces, which at last merge into and become one with the great law of cause and effect — or Karma. Harmony is the law of life, of existence; nothing inharmonious can exist for long. Evil is but inharmony — the working against the law of life. That Wisdom which brought this Universe into being has decreed that harmony must be restored whenever and wherever it has been disturbed, or the cause of the disturbance will be removed by disruption and disintegration to less and less evolved spheres until all ability to choose the inharmonious is beyond possibility.

Man is not only a compound being, but all his faculties must be equally developed. Any faculty developed out of proportion to the others becomes a menace, because it necessitates an inharmonic nature. To preserve the exact equilibrium is as difficult and more dangerous than any tight-rope walking, though this be stretched across the Niagara. In our Western civilization, the lower faculties of the soul have been cultivated out of all proportion — especially, intellect and sense-consciousness. The higher qualities of compassion, unselfishness and altruism have been so neglected that their possessor is contemptuously dubbed a "crank," and looked upon as unwise to the last degree. And truly, if wisdom only embraces the knowledge and ability to get wealth, as our Western civilization has defined it, such a man is a fool.

We have said that the I, the feeling of egoity, may (and must) widen from the personal I of this incarnated life into an individual I, and then into a Cosmic or Oversoul I, and finally into an Universal I, or an egohood which feels its oneness with the entire Universe. The death of the soul consists in the interruption of this process. That is to say the personal I may fail to unite itself to and to widen into the Individual I, or the Individual I may lose its hold upon the Oversoul. In the first case, the result would be the death of the ordinary human soul, such as we all are at this embodied stage of our existence. In the second, the result would be a black magician, living throughout vast cycles of time, but eventually overtaken by one to which even his imperious will must yield. For the worlds come and go in obedience to law much higher than even the Will of the Oversoul, and if a unit-soul have trifled away the period in which it ought to have so perfected its faculties as to have enabled it to still maintain its individualized existence when the "heavens depart as a scroll," annihilation can but await it.

Harmonic progression towards an inconceivable perfection constitutes evolution — that magnificent "process of the suns," which weaves the woof of manifested existence into the warp of the divine, unmanifested, inscrutable WILL. Truth, Right, and Justice are embodied in this Omnipotent Being — whom so many conceive of as

weak, blasphemous widenings of their own imperfections into personal deities. Its will as regards manifested being is embodied in the Law of Cause and Effect. It has decreed that any cause, whether physical, mental or spiritual, shall be followed by its just effect, which effect cannot be evaded or set aside because, in some way, incomprehensible to mortals (we being under the illusion of time) the effect is bound up in, and exists in, the apparently antecedent cause. But in the unmanifested the two are coequal and coexistent, for there time as we conceive of it is unknown.

With this provision to insure perfect justice, the soul is launched upon the seas of mortal life. By setting up harmonic causes, it may cross these seas with perfect safety, and reach the blissful shores of eternal, individualized existence — which is its reward for the Herculean effort. If it wickedly or foolishly fails to comprehend the plan of the Most High, and so loses its opportunity, it can but lapse back into the ocean of undifferentiated, unmanifested Being. This danger awaits those who sin and those who teach untruths equally. The priest or preacher who paints a Jehovah or Brahm from the outlines of the shadows of his own imperfections, magnified by being thrown upon the background of his own ignorance; who pictures Divinity as being revengeful, fickle and unjust, is injuring humanity by his teachings more, perhaps, than the moral monster whose vices affect but a comparatively few. And when such reject all philosophy, and teach and believe that this short life will be followed by a never-ending eternity of either bliss or suffering, they are setting up causes which tend to and must keep them upon the subjective side of existence during such vast periods that they run no small danger of awakening and finding that the march of evolution has passed them by forever. Moral goodness will not atone for willful misdirection on the part of those who assume to act as guides for the race. And however much excuse there may or may not have been in the past for teaching ignorant dogmas of everlasting heavens and hells, of devils, imps, and lakes of fire and brimstone, of the necessity of accepting any one personal view and damning all who disagree, and so on, such excuse no longer exists. The

absolute identity of all great religions as to Source and essential teachings has been proven so plainly by the Teachers of the great Universal Brotherhood Organization that even he who runs may read. The sinner and the teacher of untruths under the self-assumed sanction of the Eternal, are equally in danger, and both will have to repent, and proceed to diligently set up such causes as keep them nearer to the ark of safety.

To understand the process by which the loss of the soul is brought about, it is necessary to re-state, briefly, the theosophic philosophy concerning man's relation to deity, and to nature. This is: that a host of monads or unit-souls differentiate themselves, or are differentiated, by some unknown process, within the great Sea of Being, at cyclic intervals. These unit-souls are colorless, so far as manifested attributes are concerned, and only become individualized by the differing coloring (so to speak) they receive through their experiences in matter. They pass through an immense cycle of time, known in the East as a "manvantara," or "man-bearing period." As above so below; so during this period all these monad-souls are actually "born" into manifested life in a manner analogous to that in which they are born into physical life. But the throes of their birth is a cosmic process, and extends throughout immense cycles of cosmic time.

Few souls among humanity are yet born — strange as the assertion may seem. The tail of the serpent is ever in its mouth, and soul birth is the exact counterpart of physical birth among the lower orders of nature, in that it is brought about by a kind of fission, for emanation, which is the term when applied to the soul, is nothing more nor less than fission when applied to the body. The Universal I, or the Infinite Power to manifest itself as "I" at any point in space or at any period of time (and which Hegel sensed but confused with Jehovah) emanates a definite number (for a cosmic system) of Cosmic I-centers. These may be termed Oversouls, and in turn emanate again a definite (by definite is meant not infinite) number of Individual I-centers, known in Brotherhood technology as our Higher Egos. Each of these again emanates a portion of itself which incarnates in physical bodies until

the emanation, which is our personal I, has so profited by its experiences in incarnation that it has become "like unto its Father in Heaven," when the process is complete, and the true MAN is born. Just as the fission in the lower kingdom produces two equally perfect individuals, so does the emanation in the spiritual kingdom produce two perfect men. The philosophy postulates the man, so born, becoming first a Cosmic, and then an Universal I, but this takes us too far afield for our present purpose.

There is no danger of the death of the Higher Ego. And we are our Higher Egos in so far as the process of separation, or birth, is yet far from complete. Between each incarnation we return to the safety and peace of the "bosom of Abraham," the "heaven" of all religions. It is simply the indrawing by the Higher Ego of the "ray," or portion of itself, which is undergoing the process of cosmic birth, and is exactly analogous to the indrawing of that portion of itself which a protozoon has temporarily projected.

Now, our Higher Egos are divine and spiritually pure beings. They can not take into their pure essence that which is coarse, vile and impure. It would be attempting to make fire and water exist together. So that it becomes at once apparent that degrading that portion of the Higher Ego which is incarnating in animal bodies is a most dangerous process. If blinded by matter, and drowned in the illusion of the senses, the soul so incarnated deliberately chooses the evil, life after life, it can so taint and change its originally pure nature that reunion with its source after death becomes an impossibility. Under the mere laws of physics this would be so, how much more, then, must it be the case in the higher realms of motive?

A soul which has by evil acts separated itself from its parent soul prematurely must eventually perish; but this perishing is under the law of cause and effect, takes place in orderly but inexorable sequence, and often occupies a long period of time. The soul has sinned because of, and for, sensual gratification. All its appetites and desires are those of earth-life and its karmic tendencies are towards immediate

reincarnation. If it is permitted by the law (parents to whom such a lost soul can justly come are essential) it reappears upon earth as an utterly conscienceless being. Jack-the-Rippers and Jesse Pomeroy are examples of these dreadful beings. Being incapable of setting up any but evil causes, such souls plunge lower and lower at each successive birth, until their last one may be as a gibbering idiot.

If unable to reincarnate, they then haunt the uncanny borderland between physical and astral life, and from them come many of the "messages," and much of the moral depravity which so often overtakes those who seek out and accept them as "angel guides." If the Higher Ego incarnates in a new personality, which is usually, but by no means invariably, the case, then the lost personality of the last life is irresistibly attracted to the new soul, and becomes for it a dreadful "Dweller on the Threshold," seeking to unite itself to and to strengthen all the evil to be found in its victim's lower nature. Such cases mean a long life of active conflict; the exhibition at times of qualities of good, by the most startling relapses into evil, until at length death interposes the peace and safety of rest in the bosom of its "Father in Heaven" for the budding soul, while its evil associate undergoes the "second death" of the inner spheres.

Such are a few glimpses which are permitted at the dark by-ways and no-thoroughfares of life. They reveal to mortals the LAW working in the mysterious "Eighth Sphere," and are intended to fitfully, but sufficiently, illumine the gulfs and abysses which imperil the soul if it wanders from the path of brotherhood and selflessness. They show the necessity for eternal watchfulness and unceasing effort. If eternal life were assured to all souls, we would be but automatons, and truth, brotherhood, and right, but hollow mockeries. Justice would be chimera, and the universe a blacker hell than even Dante painted.

Souls such as we are now can die in the manner, and from the causes, indicated. There is no external influence or authority acting in the matter at all. The soul is its own judge; its own executioner. It is amenable only to the law of cause and effect; but this law is inexorable,

and knows no forgiveness nor vicarious atonement. It deals out the exact effect to the cause set up, and the account is cancelled. Evil and Good are eternally opposed; one or the other must conquer. The soul is the battleground; its freedom to choose either evil or good is infinite and awesome. It must know this, and realize what life and evolution mean; it must cease to rely upon shallow philosophies and crude faiths, and look fearlessly into its own divine depths and recognize the GOD within. Then will it "cease to do evil, and learn to do well." Then will it recognize that its body is the dwelling place of God; a Temple, not made with hands, which must be kept pure and holy; out of which the money-changers of vice, sensuousness, ambition, rage, and all kinds of selfishness must be whipped with scourges until they flee its sacred precincts forever.

Universal Brotherhood Path

THE GREAT LAW OF LIFE AND PROGRESS — *W. Q. Judge*

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together, reunite at different times and emerge again and again together into new races and new civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge, will produce a new and higher state of civilization.

RIGHT THOUGHT AND RIGHT ACTION — *Helen Douglas*

Many have regarded Theosophy as an abstract philosophy, valuable only to those who wish to indulge in mental gymnastics or lose themselves in a labyrinth of speculative thought. Those who thus judge Theosophy show a very superficial knowledge of it; and those who make such a use of it have failed to understand its deeper teachings. Far from being only theoretical, it is eminently practical, and only as the students of Theosophy find expressions for its teachings in their lives has their study been of any value.

One who earnestly desires to do right, to fulfill his obligations to his fellow-men, is very much handicapped if he is ignorant of the laws that govern the life of the individual and the race and their reciprocal relations. In its teaching of the divinity of man, the unity of all souls with the Oversoul, man's evolution under the laws of reincarnation and karma, Theosophy sets forth the highest law of conduct. To know that the soul reincarnates, or that brotherhood is a fact in nature, is of little value, unless one bases his conduct upon that knowledge. But equipped with such knowledge, one who really desires to fulfill his highest possibilities finds his field of usefulness broadened and is able to work effectively for the benefit of humanity.

His field of usefulness is broadened, for he finds that his work lies on the planes of thought and feeling as well as that of action. Right thought is too frequently ignored or valued merely as a prompter to right action. Thoughts have a value of their own. Not all of them find expression in action and that expression is of necessity limited. The acts of by far the large majority of people fall outside the criminal and civil law. One may keep all the ten commandments, but if his thoughts are not pure, if he is selfish or revengeful, he is certainly not doing his whole duty. There are many who conform to the accepted standard of conduct, but very few fulfill their highest possibilities. If we are seeking to lead a higher life than the world around us, we cannot accept its

standards as our guides. We sin not only when we transgress some civil or religious law, but every time we do not live up to our highest ideals in thought as well as action.

"As a man thinketh in his heart, so is he." No one will deny that a man's thoughts build his character, but more than this they help to build the character of others, as they find expression in word and act, and by the influence of example, and in a more direct and real way. There is no rigid wall that divides your thought from my thought. The world of thought exists as an ocean. We harbor such thoughts as find congenial lodging place in our minds, and then send them forth charged with our consciousness and vitalized by the force with which we have intensified them. I think the law of physics that applies to bodies of water may also be applied to the ocean of thought; that pressure exerted anywhere on the mass is transmitted undiminished in all directions. This may sound somewhat fanciful, but there is ample proof that it is true. It has frequently happened that men of science working along the same line, but in different parts of the world and unknown to each other have made the same discoveries almost simultaneously. Great poets of all nations and ages have reached up to the same truth. Often when one of two speaks after a short silence, the other says, "that is just what I was thinking."

The effect of a mass of thought is seen in what we call atmosphere. It is pleasant to be with one whose thoughts are pure and ingenuous. His presence is restful and ennobling, while the presence of one in whose character there is an excess of jealousy, revenge or deceit is often disagreeable. Who has not felt the depressing effects of the slum portions of a great city! The criminal districts are where evil thought is congested, but their inhabitants are not alone responsible for them. The evil thought of the entire city finds expression there, where the restraining influence of a respectable home and friends is not felt. It is the respectable element of society that makes the criminal classes possible, and these always will exist in spite of all preventive measures as long as the mass of humanity remains lustful and selfish. Thought is the motor power of the world. Thoughts, set in action, are sure to have

their effects. You may as well try to stop a steam-engine by pressing on the piston rod as to abolish crime by punishing the actor. Reforms to be effective must deal with the cause of crime. You may say "here we are perfectly helpless, for these people have been raised in an atmosphere of crime." But we are not helpless. There is one portion of humanity over which each one has influence. If he really desires to help the world he has the power to do so. A firm determination to choose the right and to follow it in spite of all circumstances, consciously pursued for the benefit of mankind, is a powerful potency for good. Although he cannot point to any special instance and say, "I have done this or that," he will have raised the level of humanity.

Humanity must be saved, not from some future place of torment, but from its present torturing conditions. He who would work for its salvation has a very real battle to fight. This battle is on the plane of thought and feeling. The result of his successes or failures will strengthen or weaken the force along the entire line. How do we overcome darkness? By idle exhortation or by bringing light? In this battle for humanity we are fighting doubt, ignorance and selfishness. The only way these can be successfully opposed is by meeting them with a strong force of trust, based on knowledge, and a steady flow of compassion.

This is the task we have before us. It must be accomplished first within ourselves. For one pure soul consciously fighting for the right, bringing truth to this plane by living it, then sending it forth, vitalized by his own life force is a more powerful factor for good than a library of disembodied precepts. We believe in the divinity of man; we must live as divine souls; we must have confidence in ourselves and in humanity to overcome the present state of blinding ignorance and claim our birthright of divinity. We believe that Brotherhood is a fact in nature; we must live in that belief until the thought of humanity outweighs the thought of self, and brotherhood becomes a fact in our lives. This can be done only by diligently striving to change our old habits. This is difficult, but there is a great incentive. When we reflect that every evil, selfish or desponding thought is a blighting breath that makes the

wretched more wretched; that every genuine unselfish, loving thought lightens the world's woe, there is no choice. One cannot sit, as did Hecate, and glory in the thought that he is the most wretched person in the world; but must take a mental inventory, recognize the parts of his nature that are to be overcome, and those that are to be developed. There is no need of being discouraged if we find the very thoughts we are trying to kill, recurring again and again. This is because the mind has formed a habit of bringing up the things we used to call for. In meeting this we can make use of the very law which gives it force.

Everything that is evil, useless or ignoble has its counterpart in something that works for good. If, when we recognize a thought whose tendency is downward, we consciously build up its opposite, and force the mind to dwell on it we set up a habit in the other direction. Soon the good thought will always come up to counteract the bad one, and after awhile it will have crowded the other out altogether.

Thought may be divided into two kinds; verbal thought and real thought. Verbal thought is the kind that is gleaned from books, conversation, etc. It is held by an act of the memory and easily finds expression in words or on paper. Real thought springs from one's consciousness. It is the result of having lived. It abides, for it is part of one's self. It seeks expression in action oftener than in words, although thoughts are more far-reaching than actions and have to do with the world of causes instead of effects, actions are by no means to be overlooked. It is a very good test of the genuineness of a thought to pursue it until we have realized it in the plane of action. Thoughts which do not prompt to action we may be sure are only verbal. Often when one earnestly tries to make his actions conform to his ideals he is horrified at the discrepancy between them. But if his motive is pure and he still persists in spite of repeated and unaccountable failures, he is winning a victory on the thought plane that will find expression in glorious action when the Karma that binds him is exhausted.

EGYPT AND THE EGYPTIAN DYNASTIES: XIII — *Alexander Wilder*

Decline of the Monarchy — The Ramessids — Usurpation of the Priest Harhor — Sheshank —

Eclipse of the Moon — Era of Confusion — The Priest-King's Return.

"The Twentieth Dynasty opened brightly, and under it the ancient glory of Egypt seemed to revive," says M. August Mariette; "but the timid successors of the hero of Medinet-Habu did not know how to keep intact the treasures bequeathed to them, and the brilliant victories of Rameses III. were in vain to arrest Egypt from the downfall which she was so soon to experience."

Rameses IV. was already seated upon the throne when the embalmed body of his father, who had been justified at the Assize of the Dead, was placed in his sepulchre at Biban el Molokh. The country was at peace, and prosperous, and of course the annals in such a condition are barren of exciting incident to make history enlivening. The principal event of this reign that is noted in the memorial tablets was an exploration of the valley between the eastern hills and the Red Sea, in the third year, to find a suitable site for a temple, and "the creation of monuments of granite for his father and his ancestors, and for the gods and goddesses who are the rulers of Egypt."

So far as it appears, it was a fruitless undertaking. No trace of any important monument bearing the name of Rameses IV. has been found; and it has been suggested that the real purpose was to get rid of disaffected subjects.

Other inscriptions purport to have been made in the eighteenth year of his reign, but they are not significant of anything of importance.

A revolution of which no particulars have been obtained placed his successor, Rameses V., a prince of a rival family, upon the throne. A tablet at Silsileh is the principal monument of the new monarch's reign.

He appears to have been dethroned by the sons of Rameses III., who also took possession of his tomb. The Alexandrian chronologists place the war of the Greeks against Troy at this period.

Rameses VI. was most noted for the inscriptions in the tomb which he had seized and appropriated at Biban el Molokh. On the ceiling are tables of the hours, with the times of the rising of the stars, which formed the "Houses of the Sun" in his course of thirty-six or thirty-seven weeks of the Egyptian year. Among them is that of the Dog-Star, Sothis or Sirius. Biot made a calculation from this which fixed the date of the inscription at 1240 before the present era. Lepsius, however, set the number as 1,194.

Rameses VII. also styled Amun-hi-khepeshef, and Rameses VIII., with the official name of Meiamun, succeeded their elder brother, but we have little record of them.

Whatever rivalry had existed in a previous dynasty between the kings and the pontiffs of Thebes was finally determined by the subordination of the monarchs to the hierarchy. Henceforth it is to be noticed that the high-priest was in the foreground. As though to signify the religious change which has been commemorated in the mystic tragedy of "Isis and Osiris," there was recorded upon a sepulchral tablet at this period, the ascension and reign of a prince named Horos. It was also reported that he was succeeded by Meri-Tum, the High-Priest of Memphis, and he by Rameses IX.

A sculpture on the wall of the Great Temple at Thebes, with the inscription accompanying bearing date of the twelfth part of the reign, illustrated distinctly by the relative positions of the king and Chief Pontiff. In the forecourt stands Amun-Hetep in full dignity, "the hereditary prince and chief priest of Amun-Ra, king of the gods." Before him in deferential attitude was the king with the treasurer, the interpreter, and two Abs or Councillors. The interview was begun with an invocation of the god Menthu, together with Amun-Ra, Horemakhu, Ptah of Memphis, and Thoth the lord of sacred speech for witness. The object of the conference was to bestow upon the priest "rich reward

and much recompense in good gold and silver, and a hundred thousand fold of good things on account of the many splendid buildings at the temple of Amun-Ra to the great name of the divine benefactor, Rameses IX."

After the king had rewarded him, Amun-Hetep replied, styling himself "the teacher of the king, and the chief priest of the king of the gods." He then describes the work which had been performed. It bore date, he said, since the time of king Osirtasen I., of the famous Twelfth Dynasty.

From this time the high priests of Memphis began the double part, assuming authority equivalent to that of the kings, and, in fact, superior. The easy manners of Rameses III. had operated to diminish the veneration which had made former monarchs the subject of worship as actual gods. They were now regarded as men only, who might be deposed, ridiculed, and even robbed without the incurring of any guilt or sacrilege.

This reign became memorable accordingly for the operations of a Society of Thieves regularly organized for the purpose of plundering the royal tombs. It included priests among the members. The robberies first came to light in the sixteenth year, but they had been already carried on for some time.

The violations continued three years longer. The king finally appointed a royal commission of six persons, afterward increasing it to twelve, to investigate the matter. The high-priest of Amun-Ra and the superior officers of the Royal Court were selected. The persons who were accused were all acquitted. It appears that the priests of the Commission were not willing to condemn members of their own Order at a secular tribunal. The king, however, learned of eight of the offenders, members of the priesthood, and they were summarily punished with the bastinado and death. Rameses now associated his son Rameses X. with him in the royal authority. Neither this prince nor his successor, Rameses XL, have left any record except their names on the monument.

In the fifteenth year of the reign of Rameses XII. in summer time, he was at Thebes to celebrate the Feast of the Coming of Amun-Ra to Egypt, An ambassador arrived from the king of Bakhatana, with gifts for Queen Neferu-Ra. He had come on account of her sister, the princess Benat-Resh, who was ill, and his master desired for her a physician from Egypt. Rameses collected the College of Scribes, and the Rekht-get-Amun, those skilled in mystic learning, and asked their counsel. They made choice of Thot-em-hebi as "a man of intelligent heart and skilful with his fingers." (1) He found the princess "possessed with a spirit that he was not able to exorcise.

Eleven years passed and another embassy was sent to Rameses. He was asked to send the god Khonsu himself; or, in plainer words, the effigy or simulacrum of the divinity that was in a temple at Thebes. The prophet or superior was of course to accompany the image to interpret the divine will. Rameses accordingly "gave command to cause Khonsu, the oracle-god of Thebes, to embark on the great ship (the ark in which he went in processions). Many barks and many carriages and horses were on his right hand and on his left. The god reached the city of the land of Bakhatana after the space of a year and five months."

When the god had come to the place where the princess was abiding, he caused his talisman to operate upon her, and she became well immediately.

There is in this account some resemblance to the story of the demon As-modeus or Aeshmadeva as given in the Apocryphal book of *Tobit*. But the sequel is hardly congruous. The spirit is represented as acknowledging to the prophet attending the divinity that his lord was supreme in Bakhatana. It asks, however, before going away that a great feast shall be celebrated for it, and for the god, together with the king. This was done, and "then the glorious spirit went thence whither it pleased him." But the king would not permit the prophet to carry the image back. Three years and nine months passed, and he was warned in a dream to change his purpose. The god and prophet came again to Thebes in the thirty-third year of the reign of Rameses XII.

This story is plainly part of the folk-lore of Egypt, on a plane with the account of the "Two Brothers." No country was tributary or in alliance that might require seventeen months, even in those days of slow locomotion, to journey from one capital to the other. The power of the kings of Egypt had dwindled to a nominal sovereignty, and the affairs of state were under the supervision of a high priest of Amun, who was then holding every superior office in the country. Yet from the little knowledge that is in our possession of Oriental Magic and ancient learning, it may be surmised that there was somewhat of actual truth in the account. The succeeding monarch, Rameses XIII., was chiefly famous for the building of the Forecourt of the temple of Khonsu with the colonnade.

THE PRIESTLY USURPATION.

Har-Hor, a native of Tanis, was now high priest of Thebes. He had been entrusted by Rameses XIII. with the highest dignities of the Royal Court. He was "hereditary prince," bearer of the royal fan, "king's son," Chief Architect, Commander-in-chief of the army, and administrator of the granaries of the kingdom. Only as king of Egypt was Rameses his superior. Whether the fact that the king had recognized Ptah of Memphis instead of Amun-Ra as his "father," was suggestive that another might supersede him, or whether the adoption of the Crown Prince Rameses XIV., as colleague on the throne portended his relegation to a position of less influence, or whether he was simply ambitious and unwilling to remain even nominally subordinate, are questions to be solved.

The Pontiff was able to organize a party in Northern Egypt, as well as to control the whole body of priests and prophets in the South. When he found the time ripe for his purposes he laid aside the mask of loyal obedience and seized the royal power, proclaiming himself by the several official titles of "King of Upper and Lower Egypt, High-Priest of Amun-Ra, Si-Amun Har-Hor."

We can hardly suppose that all this was accomplished without resistance. Coups d'Etat are generally characterised by scenes of

violence. Indeed, the members of the royal family and their adherents who were not put to death were banished and found a refuge in the Great Oasis. An inscription gives the number of the exiles as a hundred thousand. A multitude so large could have been evicted only by a revolution set on foot by a conspiracy which had been carefully laid. And this is confirmed by the fact that the sacerdotal usurpers found these exiles to be a constant source of peril.

According to the monumental record, Harhor reigned sixteen years. He is also described as winning a victory over the Ruthen or Palestinians, but this must have been the repelling of an invasion. Syria and Palestine had ceased to be tributary to Egypt, and all that this king could hope was to be permitted to occupy the throne in peace. His wife was of Semitic parentage, and was named Netem. Their children received Semitic names. Semitism in language and customs had thus generally perverted the Egyptian court and wealthier population. (2)

Pi-ankhi was invested by his father with the priesthood of Amun-Ra, and was succeeded many years afterward by his son, Pi-netem. The son of the latter became king upon the death of Harhor. He contracted marriage with the princess Ra-ka-maa of the Ramessid family, and held the royal court at Tanis.

Meanwhile the exiled family of Rameses had maintained communication and formed marriage alliances with the princes in or around Egypt who were opposed to the new state of things. A great-grandson of Rameses XIII. took to wife a daughter of Panu-res-nes, the Sar-a-Mat or prince of the Mat, a people whom Brugsch-Bey considers to be Assyrian, but whom Mariette-Bey, Professor Sayce and other Egyptologists believed were Libyans. Another chieftain of rank, Sheshank, also married Mehet-en-usekh, a princess of the royal family. Political disturbances took place, and open revolt. Pinotem found it necessary in the twenty-fifth year of his reign to send the Crown Prince Men-kheper-Ra, who was also high-priest of Amun, to Thebes to propitiate the disaffected population. The Thebans demanded a general amnesty, and the recall of the families that had been exiled to the

Oasis. The prince complied.

The throne of Tanis was now occupied by Susenes I., Psiankhan or Pi-Seb-Kan, and after him by the other kings whom Manetho has enumerated. There were several intermarriages which tended to complicate the relations between the several monarchs, and afterward to afford a pretext for their violent solution. Psiankhan married a Theban princess, perhaps of the Ramessid family, and their daughter Kar-am-hat became the wife of Sheshank, the son of Nemroth. The discrepancies of the accounts given by different writers are inexplicable, except for the reason that no two writers read names alike. Pineten, the son of Menkheper-Ra, succeeded him as king of Upper Egypt, and by his second wife he was the father of Men-kheper-Ra, the last king in Egypt of the lineage of Harhor. This prince married Isiemkheb, and the sun-dried bricks of the fortress of Khebhave preserved their names.

The Hebrew monarchy is reputed to have been established during the period of this Dynasty, and several curious conjectures have been made respecting its alliance with the king of Egypt. Professor Sayce names Hor Psiunkha II. the successor of Psiunkha I., the Susennes II. of Manetho, as perhaps the king who sought to strengthen himself against the growing power of the Libyan mercenaries (of Bubastis) by marrying his daughter to King Solomon." Mr. Birch and R. S. Poole concur in this opinion. As the next Dynasty is recorded as harboring conspirators against the Hebrew monarch this conjecture is plausible. Professor Rawlinson, however, leans to the supposition that Pineten II. was the king who formed the alliance, which he remarks, "had advantages and disadvantages."

He attributed to the Egyptian influence both the corruption of manners and the development of commerce and the arts. "The excessive polygamy which had been affected by the Egyptian monarchs ever since the time of Rameses II. naturally spread into Judea," he declares. "On the other hand, commerce was no doubt promoted by the step taken, and much was learned in the way of art from the Egyptian

sculptors and architects. The burst of architectural vigor which distinguished Solomon's reign among those of other Hebrew kings, is manifestly the direct result of ideas brought to Jerusalem from the capital of the Pharaohs. The plan of the temple with its open court in front, its porch, its Holy Place, its Holy of Holies, and its chambers, was modelled after the Egyptian pattern. The two pillars, Jachin and Boaz, standing in front of the porch, took the place of the twin obelisks, which in every finished example of an Egyptian temple stand just in front of the principal entrance.

... Something in the architecture of Solomon was clearly learned from Phoenicia, and a little — a very little — may perhaps have been derived from Assyria; but Egypt gave at once the impulse and the main ideas of the forms."

These suppositions are rather strong in terms. They are based on Hebrew tradition and not on monumental inscriptions or the records of papyrus-rolls. The accounts of the Temple at Jerusalem, as well as the Tabernacle in the Desert, exhibit more Phoenician than Egyptian characteristics. There is no evidence of a conclusive character that the architecture employed by the Phoenician builders that were hired by Solomon was Egyptian at all, although the Brazen Serpent that was said to have been worshipped there at that time was an Egyptian symbol, and described as having been fabricated by Moses in the region of Sinai, where were mines of copper. Indeed, the temples of Northern Egypt were likewise constructed by Phoenicians who quarried and fashioned the stones and erected the structures. The origin of the Hebrew monarchy as an offshoot of the Tyrian is briefly passed over by the sentence that Hiram the king of Tyre, "was ever a lover of David." No mention is made of the conditions which developed that friendship; but from that period the Rutenu, or Canaanites were never mentioned. They had been absorbed into the Israelites, and became one people with them, and like the Normans of England the dominant Israelites became assimilated with the Canaanites, adopting their commercial habits, religious customs and other peculiarities. But the disturbed condition of affairs in Egypt hardly favored the conception of an

alliance which could greatly influence the new monarchy.

Sheshank, the son of Nemaroth, succeeded his grandfather at Bubastis. He, like Pepin, of France, had no disposition to play the part of Mayor of the Palace to a Dynasty whose history had given him an example. The government at Thebes had confiscated the possessions of his wife, the daughter of the King Miamun Pi-seb-khan. Sheshank marched to the south with an army. On his arrival at Abydos he found that the temple of his father had become dilapidated through neglect, and that the revenues for its maintenance as a shrine had been embezzled and squandered. He summarily punished the delinquents, and established anew the regulations for stated worship.

The king and royal family of Thebes escaped into Ethiopia. There they established an independent kingdom, making Napata their capital, and became in later years a formidable power to which Egypt was compelled to yield.

It was not difficult for Sheshank to procure from the priests at Thebes a full restitution of the property of the queen. He was now sole monarch of all Egypt, under the manifold designation of Hat-Kheper-Ra. Sotep-en-Ra, Meiamun Sheshank I.; and the family of Rameses did him homage. All these occurrences were officially reported.

The Twenty-second Dynasty marks more distinctly the subjection of the Egyptians to rulers from another people. It has been generally supposed that the monarchs before this except the Hyksos, were native princes. It may yet be learned that they were likewise quite frequently of extraneous origin, and brought from abroad those arts and ambitions which had from their very antiquity, been considered as indigenous. It is certain that with the innovations which were introduced, the people of Egypt became less free and prosperous, and that the seeds were thus sown for the fall of the country from its high eminence. The origin of this Dynasty has been a subject of controversy. Brugsch-Bey and others maintain that it was Assyrian outright, and that the kings employed the title of Ser-en-Mat, as denoting the king over nations. Sir Gardner Wilkinson also states that Tiglath Pileser I. of

Assyria is said to claim the conquest of Egypt about the year 1120 before the present era. Mr. Poole also cites the names of the princes of the Dynasty, Sheshank, Osorkon, Takelot, and Nimrut as being all of them either Assyrian or Babylonian. (3) But we do not find in the Cuneiform Tablets any mention of kings at that period bearing those designations. Indeed, if the Hebrew records are to be regarded as historic it would be impracticable for the Assyrians at that time to invade Egypt. Mari-ette-Bey explains the matter thus: "It is surprising," he says, "to find how many members of the royal family bear Assyrian names, such as Nimrod, Tiglath and Sargon; also that the regiment whose special duty it was to guard the king's person was composed, not of Egyptians, but of Mashuasa, a Libyan tribe, whom Rameses III. had so often routed from the frontiers of the Delta." It is probable, therefore, that the family of Sheshank was actually of Semitic origin, and had been long settled in Egypt. It made its way into distinction, and its leading members received appointments under the kings of the Twentieth and Twenty-first Dynasties. It is not necessary to make account of Semitic forms of name, for the Phoenicians and other colonists had long established their language in Lower Egypt.

Sheshank and his descendants made it a rule to entrust all positions of importance, religious and military, to princes of the royal family. This policy was evidently adopted as a safeguard against usurpations like that of Har-Hor. Aunpath or Uapath, the Crown-Prince, was accordingly appointed High-Priest of Amun-Ra and Commander-in-chief of the "whole body of great warriors of Patoris." The prince died before his father, and his brother, Usarkon, or Sargon, succeeded to the throne.

The reign of this monarch was marked by no achievement worthy of mention. The power and prestige of Egypt were now decaying, and the policy of his administration facilitated disintegration. He had two wives, and the rivalry of their sons laid the foundation of later controversy. The older prince, Take-lath, or Tiglath, was the son of Queen Tashed-Khonsu, and became king upon the death of his father.

Takeloth was succeeded by his son Usarkon II. The two sons of this

monarch were duly invested with the sacerdotal offices. Sheshank the elder was the son of Queen Keramat, and he became High-Priest of Ptah at Memphis.

The next king of Egypt was Sheshank II., a grandson of the priest of that name, whose claim had been passed over. Little is known of him beyond his name, and the fact that he was succeeded by Takelath II., the son-in-law of the priest Nimrato. The reign of this king is chiefly famous for an eclipse of the moon and certain events which this was supposed to portend. Usarkon, the son of the king, was High-Priest of Amun-Ra, and commander-in-chief of the army of Egypt, and likewise of a province. He is extensively described in the inscriptions at the Great Temple. In the eleventh year of his father's reign his mother died and the next year he entered upon his office as high-priest, and proceeded at once to put everything in order. In the fifteenth year, on the twenty-fifth day of the month, Messori, the day became dark; "the sky could not be distinguished, and the moon was horrible." It was a sign of calamity coming upon the country, and it also happened that the children of revolt (the Ethiopians) invaded with war the Southern and Northern districts.

Usarkon is recorded as reigning twenty-eight years, and Sheshank III. for about a similar period. The chief record of the reign of this latter monarch is the birth of an Apis in the twenty-eighth year and his reception in the temple of Ptah by Pe-ti-se, the high-priest and chief prince of the Libyans, and also by Takelot, the son of the high-priest, and by the royal princess Thes-Bast-pir. "The full lifetime of this divinity was twenty-six years." He died in the twentieth year of Pi-mai, the next king, Sheshank IV., succeeded Pimai, and reigned twenty-six years. During his reign three of the sacred bulls died. Whether the authority of this monarch extended beyond the Delta is very doubtful. His dominion over Egypt was in name rather than in fact.

The Twenty-third Dynasty left little to record beyond the names of the kings, and it is not altogether easy to determine whether they were much else than rulers of circumscribed districts. Their authority was

little more than nominal. No Apis is recorded as dying or being born during their reigns. Manetho has named them as four, Petubastes, or Pet-se-Bast, Usarkon or Khonsu, Psamos or Pi-se-Mut, and Zet. He also affirmed that the method of computing time by Olympiads was begun in Greece during the reign of Petu-bastis. This was seven hundred and seventy-six years before the present era.

Meanwhile Upper Egypt had come again under the suzerainty of the descendants of the Priest-Kings of the Twenty-first Dynasty, whom Sheshank I. had supplanted. They had retired to the Soudan and there founded the kingdom of Kush or Ethiopia, which was afterward so formidable. Their capital was at Noph or Napata, "the City of the Holy Mountain," Barkal, and the government and religion were the same as they had been at Thebes. The kings bore the name of Pi-ankhi, the "ever-living"; the mother, sisters and daughters were held in honor, bearing the titles of "Queens of Kush." Amun-Ra was worshipped as the Supreme God and the Egyptian language and writing were preserved. A large part of the population was similar in race to the inhabitants of Upper Egypt.

The kings were waiting their opportunity to recover their former power. This was afforded them by the disorganized condition of affairs, which the monarchs of the Twenty-third Dynasty were unable to remedy. "From causes yet unknown to us," says Mariette-Bey, "Egypt was completely divided within herself. In the North, instead of becoming a separate kingdom as in the days of the Hyksos, we find her split into several States, and domineered over by a handful of petty kings — veritable Janisaries — drawn for the most part from the ranks of the Mashuasha (Libyan soldiery employed in Egypt), who probably by slow degrees scaled the steps to the throne. In the South a state of affairs still more unforeseen betrayed the internal discords which prevailed in the unhappy country. The Soudan, which till now had been submissive to the Pharaohs, suddenly arose as an organized and independent kingdom. No longer were these 'Governors of the South' and 'Princes of Kush' to carry out above the Cataract the orders issued from Thebes and Memphis; the land of Kush was free, and Upper Egypt

as far as Minyeh, was a province of the Soudan."



SHESHANK HOLDING HIS ENEMIES BY THE HAIR.
(FROM THE HALL OF THE BUBASTIDES.)

FOOTNOTES:

1. This is usually interpreted to mean expert writing, but it more probably signifies a man expert in mesmerism. The Egyptian priests who were physicians were skilled in that art as sculptures show. ([return to text](#))
2. A change in the sound of letters appears to have been introduced. The aspirate kh was superseded by the sibilant, and Kheops from Khufu became Sufu. ([return to text](#))
3. The Semitic form of these names would be Shishak, Sargon, Tiglath and Nimrod. ([return to text](#))

THE STORY OF MAUI: I (1) — R. N.

RANGI AND PAPA

A MAURI LEGEND

I.

In the beginning was the night.

After the night followed the light.

The light became the light-long-standing.

The light-long-standing produced the nothing.

Next came the Nothing abounding.

From the Nothing abounding came the Nothing made beautiful.

Out of the Nothing made beautiful grew the Nothing made
Something.

The Nothing made Something was the origin of the Something
the First.

And the Something the First was the father of water.

The water married the Strait, the Vast, the Clear, which is the
firmament.

And they had two children who were Rangi, the heavens, and Papa the
earth.

Rangi and Papa had six sons.

Taumatauenga was the father of men and he was very strong. He was a
great warrior who knew not fear.

Haumiatikitiki was the father of every kind of food which grows by
itself; wild fruits; vegetables and seeds such as are eaten by men.

Tangaroa was the father of the fishes and the reptiles, snakes and frogs
and toads and the lizards whom they call Ngarara, and the Tuatara of
the three eyes.

Tawniri-ma-tea was the father of the winds and storms. He makes the wind and on stormy days it is he who whistles in the air.

Rongo-matane was the father of food which grows in the fields and gardens dens and which is cultivated by man. And Tane-Mahuta is the protector and father of the forests and the birds which live and nest therein.

But Rangi and Papa, the heaven and the earth, lived so close together in those days, for it was a long, long time ago that there was no light on the earth and none could see anything at all.

And Taumatauenga and Haumiatikitiki and Tangaroa and Rongn-Matane and Tane-Mahuta grew very tired of the darkness and they said:

"What shall we do to find the light?

"Shall we kill our father Rangi?

"Shall we kill our mother Papa?

"Shall we tear them both apart?

"Darkness, darkness, light, light, the seeking, the searching, in chaos, in space;

"The multitude of thoughts and the length of time,

"We have thought a long, long time."

And Taumatauenga, who was very strong and very fierce, said to his brothers:

"Let us slay them!"

But Tane-Mahuta, the lord of the forests and the protector of all things which live in the forests and of the birds which dwell in the trees, said:

"No. Rather let us tear them apart, and let us push the sky high up above our heads away from us, and let the earth remain under our feet. Let our father, the sky, be a stranger to us, but the earth will

remain close to us as our mother to nurse us, to nourish us."

And all the brothers agreed to this, except Tawhiri-ma-tea, the father of the winds and the storms, for he thought to himself:

"If Rangi, the sky, and Papa, the earth, are torn apart, then I shall die, for I shall have no kingdom where to reign, either in heaven or on earth, and I shall be homeless."

But the brothers agreed and Rongo-Matane, the father of gardens and fields and of foods which are grown by man makes the attempt. He puts his shoulders to the sky and plants his feet firmly in the earth. He heaves and strains and struggles, but he cannot push the sky away, nor rend apart his father and mother. Rangi and Papa. Then Tangaroa, the father of the fishes and the reptiles, rises up and struggles with all his might to separate the earth and sky, but he cannot move them, and it makes him very, very tired. After him Haumiatikitiki, the father of foods which grow by themselves and of the fruit trees, tries to do what his brothers Rongo-Matane and Tangaroa had failed to do. He struggles and strains with all his strength, but he cannot lift the sky from off the earth.

Next the fierce Taumatauenga, the father of men and the mighty warrior makes the attempt, but even he cannot do it, although he is very, very strong.

Then at last, slowly, slowly rises up Tane-Mahuta, the king of the forests and of the birds and the little things that fly; and he pushes, slowly, slowly, but strongly in his great might, but he cannot separate the earth and sky nor move them apart. He rests awhile from his mighty labors. Now he firmly plants his head on his mother, the earth, and puts his feet up against the sky. The veins stand out on his body like cords as he strains and struggles with his enormous strength. He pushes with all his force until his muscles are as hard as stone, and now at last Rangi and Papa are slowly torn apart and a little ray of light streams in through the opening between the sky and the earth.

The earth cries out and the sky cries out:

"We are your father and mother, and you will kill us! Why do you want to tear us apart?"

And they cry and cry, but Tane-Mahuta knows that he is not killing them and he makes no reply. I'm far, far below he presses the earth with his head, and far, far above he pushes the sky with his feet. For as he pushes he can see the light growing stronger and he can see men increasing on the earth: and he knows that in the light he will live and not die in the darkness and shadow of Rangi and Papa. And that is how darkness was separated from the light and men could know whether it was day or night and began to live and increase on the earth.

Now Tawhiri-ma-tea, the father of storms, never consented to his brothers' plan, and when Tane-Mahuta had torn Rangi and Papa apart, Tawhiri-ma-tea was angry with his brothers, nor did he wish to leave his father forever and cling to his mother Papa, the earth, as they did. So Tawhiri-ma-tea tied to the sky and talked long with his father Rangi and together they formed plans as to what he should do.

Meanwhile Tawhiri-ma-tea had many sons and they grew up; for it was a long, long time that he talked with his father Rangi. His eldest son he sent to the Westward and he is the West Wind. One he sent to the Eastward and one to the Northward and they are the East Wind and the North Wind, besides these, who are the mightiest of his sons, there were many others. Also there were many daughters.

With his sons and daughters Tawhiri-ma-tea made war on his brothers, who were on the earth. He sent fierce squalls, and whirlwinds; dense clouds and massy clouds, dark clouds, gloomy clouds and thick, fiery clouds; clouds reflecting red light, clouds drifting, drifting, across the sky: clouds bursting on the earth, clouds of thunder, and flying clouds; lightning clouds and scud. And in the midst of this mighty army Tawhiri-ma-tea himself flies and whistles and screams and howls in his wild rage. The proud trees of the forest are caught in the blast of Tawhiri's breath and are broken while yet strong and unsuspecting. They are torn to pieces by the cyclone, they are uprooted and thrown to

the ground; branches are broken and boughs bruised, scattered and beaten and the mighty trees of Tane-Mahuta are laid low; Tane-Mahuta who, in his strength, had torn Rangi and Papa apart.

Tawhiri-ma-tea attacks his brother Tangaroa and conquers him also. The seas are lashed to foam by his wrath, waves as steep as mountains rise up and fall, one moment a vast unending wall, then a yawning gulf of troubled whirlpools; ah! that was a great fight. Tangaroa flies through the seas before Tawhiri's wrath. And Tangaroa's children, Ika-tere the father of fishes and Tute-wehi-wehi, the father of reptiles, consulted together.

And Tute-wehiwehi and his sons and daughters, all the little snakes and frogs and toads, said, "Let us run away to the land, and so we shall be safe from the storm." But Ika-tere and his sons and daughters the great fishes and the little fishes, said, "No, no, let us run into the sea where we can all swim deep down, and hide ourselves from the storm."

And they could not agree with one another, so Tute-wehiwehi ran with his family to hide in the earth and Ika-tere swam away into the sea, away from the storm. And there they have remained ever since, the lizards and the reptiles on the land and the fishes in the sea, until they have forgotten that they once lived together.

Tangaroa the ancestor of the reptiles and the fishes was angry that some of his children had run away and had left the sea, seeking Tane-Mahuta's protection in the forests.

And Tangaroa made war on Tane-Mahuta, so that when the sea swallows up ships and boats and the trees are washed away into the rivers and when floods take away the houses down to the sea, men say that Tangaroa is fighting with Tane because Tane took his children from him. And when men make big ships and canoes out of the forest trees; when they take the forest creepers and vines to make fishing nets; and when they go out to fish with these boats and these nets in the sea, they say that Tane is fighting against Tangaroa for the little lizards that once came from the sea. And Tane protects the lizards so

that no man ever hurts them or frightens them if he can help it. (2)

So Tawhiri conquered his brothers Tane-Mahuta and Tangaroa, the forests and the sea, and he rushes on in his wrath to attack Rongo-Matane and Haumiatikitiki, the fruits of the field, and the roots which are used for food. But Papa, mother earth, caught them up and hid them in a place of safety under ground so that her other children should not lose them. And Tawhiri looked among the trees and between the rocks and in the caves, and he whistled and moaned and shrieked, but Rongo-Matane lay safe in the earth with his brother Haumiatikitiki, where their mother had hidden them; and Tawhiri could not find them, so he left them where they were, and that is why they lie so deep in the earth to this day. The roots are hiding from Tawhiri and his wrath.

Now, Tawhiri-ma-tea, the storm, with his clouds and squalls and winds had conquered all his brothers except one. That one was the mighty Taumataueanga, the father of men, the great warrior, the fierce, the strong. Tawhiri-ma-tea rushed toward his brother Taumataueanga and the battle was the fiercest of all. For Taumataueanga was the only one who was brave enough and bold enough to advise the death of Rangi and Papa, and he was as strong as Tawhiri, stronger than the storm. Tane-Mahuta was broken and torn; Tangaroa had fled to the sea; Rongo-Matane and Haumiatikitiki had hidden themselves deep in the earth. Alone and undismayed before the wrath of Tawhiri, the father of men, Taumataueanga stood firm on his mother earth and faced the storm. And the storm remembered the damage he had done to his four brothers and Rangi his father was satisfied with what had been done. And they looked at Taumataueanga and saw that he was strong. So they were pacified for a time and the storm was calmed, but the father of men remained unconquered.

Then Taumataueanga, after he had so successfully opposed his brother Tawhiri, thought how he should punish his brothers for deserting him, for they had been afraid of the storm and had not helped him. And Taumataueanga thought that his brothers had now behaved very badly

to him, and that if they should grow strong again they would grow jealous of him and would fight against him and overcome him by treachery.

Even now Tane-Mahuta was growing strong once more. The forest trees were growing up again, the birds were in the branches and the forests were regaining their strength.

So Taumataueanga took the leaves of the whanake tree and twisted them into snares, which he hung up among the branches of the forest trees. And when the birds came again to their friends the trees they were caught in the nooses and the forest was no longer safe for them, but man had conquered them.

Then he thought of Tangaroa, and he cut leaves and stalks of the flax plant, and he made nets of linen cords with which he caught Tangaroa's children, the fishes. So he conquered Tangaroa as he had conquered Tane-Mahuta.

Afterwards he sought his brothers Rongo-Matane and Haumiatikitiki and he found them by their leaves, for Rongo-Matane means "sweet potato" and Haumiatikitiki means the wild fern root which men eat.

And Taumataueanga made a little hoe and plaited a basket so that with the one he dug up the roots and gathered them into the other. And when he left these roots above the ground in the sunlight they grew no longer. But he ate them for food and he ate birds and fishes also. And he took their names to himself when he had conquered his four brothers and that is why man eats these things. And these are the names he took: Tukariri, Tukanguha, Tukataua, Tuwhakaheketangata, Tumatawhaiti, and Taumataueanga. And these names mean that he conquered all his brothers in the earth.

But this youngest brother Tawhiri-ma-tea he did not conquer, so that the storm father attacks him in hurricanes and fierce gales and ever seeks to destroy him by sea and land. Thus the war goes on for ever and ever until one or the other will conquer in the end. Sometimes one is successful for a time, sometimes the other. At one time when

Tawhiri-ma-tea fought against his brothers and conquered all but one he so far overcame that a great part of mother earth disappeared beneath the water which he brought on to the earth, so that only a small portion of land remains and the land is very small now compared to what it was before. How Maui-tikitiki-o-taranga recovered a portion of it from the sea we shall learn later.

And the names of those who helped Tawhiri to submerge the earth were Terrible-Rain, Long-Long-Rain, Fierce Hail, and their sons and daughters Mist and Light Dew and Heavy Dew and Fog.

From that time light increased upon the earth and heat and the sun's rays were very strong. How Maui the Baby caught the sun and made him go slowly through the sky in later times we shall learn. As the light increased on the earth the sons of Rangi and Papa grew many. The first of these were not like men in shape, only Taumataua and his sons and brothers, for there were many before them and man has continued in his present shape from the time of Taumataua and his children, Ngainua and his children and Whiro-te-tupua and his children, to this day. After them came the generation of Maui-taha and Maui-roto and Maui-pae and Maui-tikitiki-o-taranga.

Rangi has ever remained separated from Papa until now, but their love still continues — the soft, warm sighs of her bosom still ever rise up to him from the mountains and forests and valleys, and men call these mists; and the great sky as he mourns through the long night for his beloved Papa sheds tears on her face, and men, seeing these, say the dewdrops are falling on the earth.

II. THE FINDING OF TARANGA.

Every night the four Maui's used to dance in the large hall of assembly. There were Maui-taha, Maui-roto, Maui-waho, Maui-pae and all their friends and relatives, so that the hall was filled with dancers.

Before the dance began the mother of the Maui's, who was called Taranga, made her sons sit down in a row so that she could count them to see that they were all there.

But one night a beautiful little boy crept in at the door and without being noticed hid himself behind Maui-taha. So when Taranga began to count she said, "Maui-taha, that's one; Maui-roto, two; Maui-waho, three; Maui-pae, four. Hullo! here's a fifth one, and he looks like one of my sons, too. How can that be?"

Then the boy, who was little Maui, said, "Yes, I'm your son, too."

So the old woman counted over again.

"Maui-taha, one; Maui-roto, two; Maui-waho, three; Maui-pae, four. That is right. There are only four of my sons. So you cannot be my son also. I never saw your face before."

But little Maui said, "Really I am your son and you are my mother."

And Taranga grew quite angry with him.

"You are not my child, but you belong to somebody else; so go away at once and don't bother us any more. We want to dance."

Maui replied: "Well, then, I will go, since you say I am the child of some one else, but really I did think I was your little boy when I said so, because I was born by the sea, and you threw me into the sea after cutting off your hair and wrapping me in it. After that, as I floated on the water, the seaweed caught in the hair and covered me so that I was protected from the sea. Then the wind blew me in my cradle on to the sandy shore and the jelly fish came and clustered on the seaweed which surrounded me. Then the flies came and buzzed all about, and the birds came to peck at me and eat me and I was unable to move. Then an old man who was walking on the beach saw the flies and the birds flying round and he ran as far as he could. And this man was my great grandfather, Tama-nui-ke-te-Rangi.

"When he found me wrapped up in seaweed and hair and covered with jellyfish, he stripped these off and picked me up in his arms. So he took me home to his house and he hung me up in the beams of the roof so that I was lying there in the warm smoke and the heat of the fire, and I

was very happy living with the old man.

"But he told me a lot of stories about the dancing in this hall of assembly and I came to see for myself what it is like.

"When I was very small, I used to hear you calling over the names of my elder brothers as you have done to-night, and to prove to you that I am speaking the truth, I can repeat their names quite easily. They are Maui-taha, Maui-roto, Maui-waho and Maui-pae, and I am little Maui the Baby."

When Taranga heard all this she cried out:

"You dear little boy, you are really my baby and I shall call you Maui-tiki-tiki-o-Taranga, Maui that was wrapped up in Taranga's hair." So that was his name.

After the dance was over Taranga said, "Come here, little Maui, and kiss me and I will kiss you because I love you ever so much, and you shall come and sleep in my house to-night."

And his brothers were jealous. They said, "Our mother never asks us to come to her house now we are big boys, and she never kisses us or puts us to bed, as she used to do when we were little, while now she pets this little waif of the sea, who may be anybody for all we know." Then Maui-taha and Maui-roto said to Maui-waho and Maui-pae:

"Never mind. Let him be our dear brother. It is much better for us to be brotherly and friendly to others instead of being disagreeable, because these are the ways men can do good in the world and can be useful. By working hard for others, and by giving others what we can, so everyone in the world is made happier and there is peace on earth.

"If we are not careful we shall be like the children of Rangi and Papa who separated their father and mother so that Tawhiri-ma-tea fights with Tau-matauenga to this day, and even the children of Taumatauenga fight among themselves and man kills his brother man. We will not begin quarrelling amongst ourselves."

And Maui-waho and Maui-pae said, "You are right, brothers. Let us murmur no longer against our brother Maui-tiki-tiki-o-Taranga." So they all went to sleep, because it was late at night and they were tired with dancing.

But early in the morning Taranga rose up out of bed and put on her belt and apron and, when none of her sons were looking, slipped out of the door. She disappeared so quickly that they looked for her immediately they awoke, but they could not find out where she had gone. The four elder brothers knew she had gone and they knew she would come back because she left them like this every morning but came back in the evening, so they did not trouble about her disappearance.

Little Maui-tiki-tiki-o-Taranga was not so easily satisfied. He had only just found his mother again and did not like to lose her so soon.

"Perhaps she has gone out to get us some food," he thought. But when the day grew on and she did not come back he knew she had gone far, far away.

Still she came again in the evening and after they had all danced and sung she said, "Come, little Maui, and sleep in my house." So Maui slept in the house as he had done before. But when he woke up in the morning Taranga had gone again, and little Maui wondered where she went every morning.

One night he pretended to go to sleep, but lay awake until all the others were fast asleep and snoring. Then he quietly got out of bed and hid his mother's belt and apron; then he went round the room and covered up all the windows and stuffed clothes into the cracks and crannies of the walls and the door so that no light could come in and wake his mother before he himself awoke.

So the night passed slowly and his mother still slept. The sun rose high above the horizon, but still she slept, for no light could get into the room, because all the doors and windows had been stopped by little Maui. Then Taranga turned over in bed and she said, "Surely it is a long

night! It is time for the sun to be shining in through the window," and she dropped off to sleep once more.

At last she awoke and lay there thinking, thinking, for she could sleep no longer. She jumped out of bed and began to look for her apron and her belt, but she could not find them anywhere, for Maui had hidden them. She felt round the walls, and presently her fingers felt something soft. "Ah! here is my apron," she thought, and she pulled it away. It was the old dress which had been stuffed into the window to keep the light out. So you can imagine how she cried out when she saw the sun high up in the sky.

"Oh, dear I Oh, dear! there is the sun. I shall be late." And snatching up her clothes she ran out of the house, crying to herself because she thought she had been badly treated and because she had lost her belt and apron.

Little Maui was watching and as soon as she opened the door he jumped out of bed and looked through the window where he could see his mother running in the sunlight. But she did not run very far, for she suddenly reached down to a tuft of rushes and pulled them out of the ground, showing a little hole underneath. She popped into this hole and then drew the tuft of rushes over it again after her, so that it looked as if they had been growing there all the time.

Then little Maui jumped up and ran as hard as he could go to the tuft of rushes. He pulled it up and found a beautiful cave running deep down into the earth, so he covered it up again and running back to the house woke up his brothers.

"Come along, you lazy rogues, it is daytime, and mother has run away again."

And his brothers saw the sun high up in the sky and they wondered how they had slept so long.

Then he asked his brothers another question.

"Where do you think our father and mother live?"

And they answered, "How should we know? Though we are her sons, we never saw the place and we are quite sure you will not find out what we have failed to discover."

Rangi the Sky, must be our father, for he sends his messengers down to us; Hauwhenua, the gentle breezes to cool the earth and the tender plants; and Haumaringiringi the mists to moisten the earth, and Haumarotoroto the fine weather to make the plants grow, and Touarangi the rain to water them and Tomairangi the dew to nourish them, and he gave all these his sons to make our food grow, and then Papa-tua-nuku the earth provided seeds and so we, her children, live on this world which will grow very old, very old.

Little Maui said:

"Yes, that is right. But I think I should be the one really who would not care where she lives and who she is, while you ought to care very much, for she nursed you when you were babies, but she never nursed me, and the sea was my cradle. Yet I love her very, very much, because she is my mother, and because I love her, I want to know where she lives and who she is."

His brothers liked little Maui because he spoke so lovingly of his mother, and they told him to try and find out these things if he could.

So little Maui said:

"I think I ought not to find this very hard to do, because I have already done one task which seems harder still, yet it was an easy one to me. Remember how, when you first saw me in the dancing hall, I changed into all kinds of birds, the kiwi, the Huia, the Lakoakoa, the kakariki and many others, but you did not like any of them. But I can do more than that now?"

Because he had the belt and apron of his mother and with this magic belt he could change himself into almost any bird he liked; but he did not tell his brothers that he had the belt.

Then Maui changed himself into a beautiful little pigeon and the belt he had hidden away from Taranga made a beautiful white ring round his neck and the fastening made the black feathers on the throat, while the apron changed into the soft feathers of the breast. And his brothers clapped their hands. They said, "'Ah! now you look really beautiful, far, far more beautiful than you did before.'" The apron was really made of the hair from a dog's tail. So the little pigeon flew about and spread his wings so proud of himself. And he hopped about from spray to spray and called "coo, coo" to his brothers so that they were all very pleased.

After he had changed himself back to a man again little Maui said, "I am going on a long, long journey to-morrow morning, and although I am the youngest of you, you will see that I know more magic than any of you.

"But it is possible I shall lose all my magic where I am going and perhaps become old and feeble before I have finished the long journey I am about to make."

But his brothers said:

"That might be so if you were going to make a warlike expedition, but as you are going for such a good purpose, to find the parents we all long to see, it is worth all the trouble and danger you may risk. For if you find out where they live we shall all be happy and never have any more suffering in the world, but we shall go to them and they will come to us and there will be no more sorrow at all."

Maui said, "Yes, I am doing a good work, whatever the result may be. If it is a nice place I shall be pleased, but if it is not a good place I shall have had a hard journey to no purpose. But I will go."

And they said, "Yes, go your journey, little Magician."

And Maui turned once more into a pigeon and said "coo-o-o-o-o-o" so prettily as he turned his head on one side that they could do nothing but clap their hands and say, "What a dear little bird our brother Maui-tiki-tiki-o-Taranga has turned into!" And they were very pleased.

Then Maui flew away on his journey. He pulled up the tuft of rushes, flew down into the cave and, as his mother Taranga had done, pulled the grass down over the hole again so as to hide it. He flew very, very fast, but twice he was nearly stopped because the cave was so narrow that his wings almost touched the sides. He nearly reached the bottom of the cave when it grew narrow again and twice more he dips his wings as he flies along until the cave began to get wider and he flew straight on.

At last he saw a number of people walking along in an orchard of manapau trees, so that when they sat down on the grass under one of them he saw that among them were his father, Makea-tu-tara, and Taranga. Then the little pigeon, which was Maui, perched on the branches of one of the trees just above their heads where they could not see him without looking up. He hopped from twig to twig until he stood just over his father's face with a berry in his beak, then he dropped the berry right on his father's forehead, and his father said, "The berries are falling!" but he did not look up into the tree. The little pigeon picked some more berries and dropped them down on his father and mother as hard as he could so that he nearly hurt them.

Then they all jumped up and looked into the tree while the pigeon began to coo, so that they saw who it was that had dropped the berries, but they did not know that it was really little Maui.

And they all threw stones at the pigeon, but none could hit him until he chose to be hit, because of his magic. At last, after they had been throwing stones at him for a long time, he put his leg in the way of a stone and let it be broken, because it did not really hurt him. So he fell down to the ground fluttering his wings, and they said, "Poor little bird, his leg is broken," but suddenly the little pigeon turned into a fine, strong man who was Maui. He looked so fine and splendid and so strong that they were afraid, and they said: "No wonder we could not hit the little pigeon, if it was a man, for he is the finest man who has ever been seen since Rangi and Papa were torn apart by Tane-mahuta."

But Taranga said, "I used to know a beautiful boy who looked just like

this man. I used to see him every night when I went to visit my children. I will tell you the story.

"I was wandering along the seashore with the little baby when I cut off my hair and wrapped him up in it like a cradle. Then I threw him into the foam of the sea. After that he was found by his ancestor, Tama-nui-ke-te-Rangi," and she told them all the story of little Maui the Baby.

Then Taranga asked Maui who was standing there under the tree: "Where do you come from? From the Westward?" "No." "From the Northeast, then?" "No." "From the Southeast, then?" "No." "From the South?" "No." "Was the wind which is now blowing towards me the one brought you here?"

And when she asked this he said "Yes!"

And she said, "Oh! you are indeed my child. Are you Maui-Taha?" "No." "Are you Maui-tiki-tiki-o-Taranga?" And again he answered "Yes." Then Taranga was very glad, and she said, "You are indeed my dear little Maui, who was nursed in the sea. And in time to come you will go to the house of Hine-nui-te-po, your great ancestor, and will conquer death itself, so that there shall be no more sorrow in the world."

Then his father took him to the water and taught him all the things that man can know, and all the secrets of the world. Nearly all, that is, because after it was all over and Maui had bathed in the water Makea-tu-tara, his father, remembered that he had left out some things which it was now too late to tell Maui. And Makea-tu-tara knew that, because he had not told Maui everything at the right time Maui would die.

So, after all these things, Maui returned to his brothers and told them that he had found their father and mother and knew where they lived.

And they were all very glad.

(To be continued.)

FOOTNOTES:

1. Abridged from "Polynesian Mythology," by Sir George Grey (London.

1S53), by permission of Messrs. Murray & Sons. Albemarle street, London, England. ([return to text](#))

2. All Maories are superstitiously afraid of lizards and do anything rather than approach one. ([return to text](#))

[Universal Brotherhood Path](#)

HEAVEN AND HELL — *F. M. Pierce*

If consciousness is existence or life, then whatever exists must be endowed with consciousness adequate to its plane of evolution.

The rock embedded in the mountain-chain helps in its massive stability to build and sustain the towering continental divides. Dormant for untold ages it is finally released by the kindly elements, and as a separate unit or individual stone, it starts on its way to the valley, gaining experience or character, and symmetry and beauty of form, in the grind and turmoil of the dark canon, the cataract and the swirling pool, with here and there a rest place in the sands of the level stretches, until finally it becomes sand itself, and rich soil from which abundant harvests spring to feed the higher kingdoms, and to become of them a part, — of the plant, the vegetable, the animal, of the brute-man, man, and man-god, even up to the highest God. Through nature's stately moving, divine, alchemical process of evolution, its inner urging principle rises from the one consciousness of infinite elementary matter, to absorption into the one consciousness of infinite deity.

What but ignorance dares dispute this self-evident fact? — the ceaseless, orderly, majestic, compassionate evolution of the self-unconscious embedded soul in atoms, to finally become one with the all-consciousness of the divine. Is man less than the stone? Is the whole less than the part? Is not the evolution or life of one that of the other? "There is but one, eternal law."

Man is the flower and fruitage of the evolution of all the lower kingdoms. His tap root is the central life of all. As he grows straight and strong and godlike *through their proper use*, his entrained life, running down through the nether kingdoms, is made abundant and perfect in himself and them, or they and he are dwarfed and hemmed in by desolation and death, when he uses them ill, or not at all.

As he is master of these, either for weal or woe, so must he be master of

the forces or laws governing earth-life.

And what of his rule and kingdom? The moaning ocean, the sighing winds, the groaning earth, and devastating breath of fire give answer. These manifested elemental gods, in maddening agony from their unused pent-up energy, break forth and devastate their sleeping, selfish, master's home, and swallow whole continents of living things, in rebellious protest, until aroused through terror, anguish and despair, he cries to all *without* himself — to mind-made gods and fiends — to help and save or to annihilate.

He has created hell in this his earthly home, and circumscribed its boundaries to his habitations. Between the upper and the nether millstones of the higher gods and lower elemental chiefs, his shell of selfish personality is, after untold and self-imposed suffering, ground away, and the pure and chastened soul or selfless man emerges from the chaos as the true and ever conscious master, to command peace and joy throughout his realm, by utilizing every *energy* of nature — himself a part — for common benefit of all.

He, the man-god, has forced the doors of his mental torture-house and dungeon, to live and reign in earth, now changed by him to Paradise or Heaven.

He sees that Heaven and Hell are states of his own consciousness in this his earthly and all future lives; that he alone, the master soul, makes both for himself and all that lives.

Universal Brotherhood Path

MAN'S MIGHTY DESTINY — *Henry T. Edge*

To help the human race to realize its grand and mighty destiny — that is the declared object of the Universal Brotherhood Society; an object familiar to all who have read its prospectuses and are conversant with its literature and phraseology.

To some this may be a mere form of words, an idle phrase, a grandiloquent expression, designed to stand in ornate capitals at the head of a prospectus, or to sound sweet in the mouths of some exotic clique of cranks or dilletanti. Our modern world is so full of gaudy shams and big, swelling advertisements that phrases have lost their meaning and fall ineffectual upon our deafened ears. But let us consider the present state of humanity and the open and declared work of the Universal Brotherhood Organization, and see how true and real that avowed object is in its bearing upon the problem of human life.

To begin with, let us ask: *What is man's mighty destiny?* And in answering the question, let us invoke the aid of no set creed nor authoritative gospel, but see if we cannot infer our conclusions from the observed facts of human nature.

Looking, then, at man, we find him to be a creature endowed with a restless and ever-aspiring spirit, but surrounded by circumstances and conditions which fetter and limit that spirit, so that man is always striving to alter and improve them. Humanity has for ages been discontented, has not found its circumstances adequate to its aspirations, and has always been seeking and striving after something higher and better. There is in man a *something* which is greater and grander than the bodily and circumstantial environment, a something which demands ever more perfect expression — a *growing* force like that which unfolds the acorn and spreads the ample and perfect tree. This growing force can never be repressed; it makes itself felt in every rank of life. Even the professed materialist, though he would fain

secure harmony by trying to stifle this importunate voice and make it move to the slow measure of a humdrum life, is obliged to yield to it when he frames his strange, uncouth theories. It drives him to extremes in his vaunted moderation; he has to be an out-and-out materialist; he must deny *everything*; and his "atom" assumes the proportions of a deity of the first order. Even the selfish recluse is driven by this ever-aspiring, illimitable fire to actions which frustrate his desired retirement; and, taking a partner to his pleasures, becomes the father of a family, being thus forced by nature's laws which he has invoked to undergo the sacrifices and generous toils of parenthood. No one can remain still; all *must* move in *some* direction.

Let it be admitted, then, that man is growing; for it is a fact which no one will be disposed to deny, resting as it does upon no dogmatic sanction nor authoritative dictum, but on the observation and experience of all. The next question that arises is: *Is there any limit to man's growth?*

To this question the members of the Universal Brotherhood Organization answer an emphatic "No." There is that in us which forbids us to entertain for a moment the idea that we have ceased or can cease growing. Man is full of unrealized aspirations and ambitions, restless and searching as ever; not like an old man, who has learnt all he can for one life and is resting on the fruits of the past, but like a man still young and ambitious. All around us are questions and searchings and strivings; we all feel the approach of a more gladsome day; our present condition is not so comfortable but that we can one and all imagine a better. Looking around upon Nature, teeming with its countless marvels of perfection, wherein the Divine Spirit has expressed Itself in endless and unfathomable beauty and variety, we find man the only incomplete and inharmonious being. The greater part of his wondrous nature remains as yet unexpressed: he is like a plant that has so far produced only leaves; the blossom is still stirring and struggling within, awaiting the day of its unfolding. Man's life is not a perpetual joy, even if it is ever a joy in the true sense of the word. Men have asked, "Is life worth living?" Weary bards have sung odes of

woe, and pessimistic philosophers have invented marvelous cut-and-dried schemes of materialism. Religion gives up this life in despair and points to death as the gateway to possible bliss of an uncertain character. A "favored" few spend their days in the fever of pleasure or the monotony of cultured ease, and perchance mistake that for joy; while a far larger host grind an endless mill of labor to feed their bodies, harassed by worry and want.

Is this the goal for which Humanity was placed upon earth? To toil and sweat and snatch his uncertain pleasures at the expense of his neighbor, or to die and go to heaven?

Is it not possible that a day will dawn when man can call himself happy, and sing from his heart, "Verily life is joy?" Will he never finish learning his toilsome and tedious lesson, and become serene and joyous and beautiful like the other products of creation? Will he always be a creature of doubt and despair, anxiety and fear? Why is man so unhappy and discordant in so harmonious and peaceful a universe?

Surely it is because he alone of all creatures is endowed with a free will, an intelligent power of choice. It is this tremendous and hazardous power that makes his life such a critical and significant one. It enables him to overleap the protecting and guiding laws that limit other creatures to their proper and safe spheres, and to rush wildly into adventures in his search for a larger and fuller life. Thus he has strayed away from the peaceful and divine life from which he came and has become lost in the darkness of outer regions, where glimmer the fires of selfish lust and low cunning, where self-seeking and cautious expediency replace holy trust and the certainty of knowledge.

But man has lost paradise only in order that he may regain it, for there is more joy in heaven over one soul that, being lost, has returned, than over many who have never strayed. To quit the joys of an innocent Paradise, to combat evil, and, combatting, to conquer it, and to choose the right — that is man's destiny. He is a divine messenger upon earth, charged with the glorious task of informing and controlling the lower kingdoms of nature. He descends into the nether world, loses for a time

his sight of heaven, fights with the lusty dark forces, and finally wins and returns with the spoils of his conquest — a *perfect* man, having dominion over that which is above and that which is below.

Man's mighty destiny, then, is to regain the knowledge of his soul. By doing so he will unite heaven with earth, for he has explored all the regions of the lower creation until he has identified himself thoroughly with earth. Now he has to regain his original divine and spiritual knowledge, so that he may make a heaven upon this earth; not waste his time in waiting for a dim heaven after death and up in the clouds, but make a heaven here whither he has been sent.

He has to remember that the Soul is immortal, eternal, and that the body is as a garment which suffices for the needs of one day's work. Death must be regarded as a sleeping, for the resting of the Soul, before it resumes in another body its task upon earth. Hence the Universal Brotherhood upholds the forgotten truth of REBIRTH, and seeks to dispel that fatuous delusion which assigns to man but a single short life upon earth, and which makes every question of life seem so difficult and insoluble.

He has to remember that the Soul is *ONE* and not many. Man has strayed into the life of selfishness, and dwells in a narrow prison-house of self, isolated from the limitless and teeming life around him. He shuts himself up in a little world of his own, feeding on prejudices and caprices and personal aims and desires; this narrow life has grown so familiar to him that he can scarcely imagine a wider. The ideal of unselfishness has been presented to him in an unpalatable form — as a painful obligation, a kind of mortification, a penance undergone in view of possible *post-mortem* recompense.

The Universal Brotherhood holds up unselfishness as a *joy*, a *liberation*, a glorious and happy awakening from troubled dreams. For it means the awakening of the SOUL. When the Soul awakens, man will arise with a shout of joy and say that "Life is Joy." There is a heaven for man, and it is here on earth; it will come when he has realized the fact that all Life is One. The selfish man is a fool, for no joy can penetrate into his

narrow cell; the warm, bright glow of Soul-life cannot be felt in any single isolated breast, but must find response in a harmony of human hearts. This is the true "fellow-feeling." Lovers know the joy of escaping from self, when for a time they lose their sense of personal isolation in conscious blending with another soul. This is the ever-present reminder of the far fuller life, the far deeper joys, that await us when we throw aside the intolerable weight of personal life and live for humanity instead of for self. Let that one universally known *fact* of the lovers' bliss be an example to us of the certain joy and freedom that attends the forgetting of self.

The Universal Brotherhood aims at bringing back into humanity the *joy of soul-life*. All its efforts and activities are means to that end, and they can all be explained by that one clue. Otherwise they might seem to be diverse and incoherent. Music, the elevation of the drama, the promotion of community-life, the practice of hygienic living, the training of children, the teaching of Rebirth and other half-forgotten truths — all are carried on with this same object in view, to bring back to forlorn humanity the joy of life and the knowledge of its grand and glorious destiny.

Universal Brotherhood Path

LIFE IS JOY — *Herbert Coryn*

It is remarkable that the idea and phrase "Life is Joy" is not a thumb-greased truism. Though every one knows it, nine people out of ten would dispute it. They are confusing Life with the events that occur in it. Yet it is the *man* who has the life; the *events* are only a panorama that unfolds before him. And every one knows that the more life he has the more he enjoys himself. His joy is proportionate to his life. The pleasure or pain he gets out of events is due to the fact that those events do actually — or bid fair to — increase or diminish his amount of life.

Sensation calls out life from its deeps, and then wastes it. Men know, seek, and welcome the first phenomenon; the second they know imperfectly or not at all. They get the joy and forget the reaction. So they make bad habits many, many incarnations old, and cannot get over them without great difficulty; or think they cannot, which comes to the same thing.

The search for joy is really the search for life, and is perfectly legitimate under certain conditions. Expressed in terms of joy, it is legitimate when the joy obtained has no back flavor of bitterness, and does not involve a reaction. In terms of life, it is legitimate when the life is not called out to be wasted — that is, when the process is not in reality a step to death.

Whether physical or spiritual, joy appears to be a burning more brightly of that consciousness which lives at the heart.

The Hindus express the supreme condition by one tripartite word — *Sat-chid-ananda*, meaning Being-Consciousness-Joy; but I think they did not recognize the possibility of the maintenance of this while in ordinary life on earth.

We need not wait on events to get joy. If we do, we must necessarily

have sorrow when the joy-bringing event is departed. Joy is full of tones, and they must all be sounded; else the vehicle (man) gets exhausted. Lighting up joy in the heart begets joy in others; they give answer with *their* note; the thrill passes and repasses, to and fro, and the double overtones make rich chords that ever and ever enrich themselves by provocation in other men.

If a man sounds only the note of his lower, personal nature (*i.e.*, seeks sensation) his bodily vehicle must become exhausted; he is breeding himself in and in, and must become spiritually cretinistic.

It must be a good thing to practice making joy in the heart, independently of events, thinking "Life is Joy." No success may seem to come for a long time, but, in the odd moments of attempt each day, power is gathering, and one day the man will find he has a great measure of it, so that his heart will feel actually as if there were a warm gold flame in it. It may go away in a few minutes, but if he goes on it will gradually become permanent and shine into all his duties. Even for those few minutes he has got beyond personality, got to know something of what the soul (which he is then beginning to become, a god-soul) is like, and what the world-heart is like.

It was said, "The Deity geometrizes." This was the world-mind; the *world-heart* energizes in all-productive love; the geometry is the conditioning form of its energy. Study the form last or you wither, but man has ultimately to reach both. Wisdom, Love and Joy must be our trinity of attainment, and they are comprehended in Life.

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: XIV — *Alexander Wilder*

Revolt of Tafnekht. — His Denunciation of Mena. — Bokkhoris. — His New Laws for Debtors. — Egypt Conquered and Ruled by Ethiopians. — Rise of Assyria. — Wars.

Ethiopia was now the umpire in Egyptian affairs. Pi-ankhi, a descendant of Harbor, the priest-king of Thebes, from his capitol at Noph or Napata, in the highland, had, as "The son of Ra," exercised sovereignty over the Sudan and Upper Egypt. He also claimed dominion over the North. The question was determined by the arbitrament of war.

Lower and Middle Egypt were at this time distinctly divided into twenty or more principalities. In four of these the ruling prince held the rank of king. The names of several of these were the same as those of princes of the Twenty-second and Twenty-third Dynasties: such as Sheshank, Usarkon, Nimrata, Peftat-Rast, Uaputh. We also find several of these names repeated in records by later Assyrian conquerors. Doubtless they were family names given to the children born at later periods; nevertheless, the recurring of such appellations has created difficulties in the unraveling of historic incidents.

The most powerful of these princes was Tafnekht or Tnephakhtos, the king of Sais and Memphis. He was the "Great Prince of the Holy City of Sais," high priest of Ptah at Memphis, prophet of Neith, and commander-in-chief of the Libyan mercenaries. He conceived the purpose of freeing Egypt from the Ethiopians and himself becoming king. "The inhabitants of both realms of Egypt, allied themselves to him," says the inscription of Piankhi; "the princes and lords of the city were like dogs at his feet."

Tafnekht with a large fleet and army invaded the South. The princes and generals of Upper Egypt appealed to Piankhi for help, and he sent a large force from Ethiopia to their aid.

The Ethiopian fleet encountered the forces of Tafnekht near Hermopolis at the frontier of Middle Egypt, and defeated them, capturing many ships and prisoners. A second engagement took place near Herakleopolis, which resulted in "a defeat greater than ever and the capture of their ships upon the river." After this, near the city of Pi-pek, "army joined battle with army. Then the warriors of His Majesty slew much people, as well as their horses. No one knows the number of the slain."

The revolting princes fell back into Northern Egypt and organized for a second campaign. King Nimarata, with an army, recovered Hermopolis, his capital, and all the best territory. A second appeal was made from Thebes to their Overlord.

Piankhi resolved to subjugate all Egypt and not rest content with a nominal sovereignty. "The time has come at last, once for all," he proclaimed, "that I should make the land of Lower Egypt respect me." He marched in person with his army to Thebes, and there celebrated the festival of Amun-Ra. He then put on the serpent-diadem, as king of both Upper and Lower Egypt.

A few days afterward he stormed the city of Hermopolis. Nimarata, finding himself unable to hold out, sent his wife, "the daughter of a king," to solicit the good offices of the wives, daughters and sisters of Piankhi. The Ethiopian monarch graciously permitted him to make submission, and Nimarata did homage to Piankhi with the sistrum as to a divinity. "Then came to him the king's wives and the king's daughters, and they praised the king after the manner of women, but his Majesty did not look upon them."

But Piankhi, though gentle in regard to the hostile acts of Nimarata, was very angry with him for his ill treatment of his horses. He had himself visited the stables and found the horses and colts starving. "I swear," he cried, "as sure as the sun-god Ra loves me, as surely as I breathe the breath of life, it is a viler thing to let these horses starve than all the faults which thou hast committed." He not only as was

usual, confiscated the property of the prince and assigned the grain in the storehouses to the god Amun-Ra, but refused to appoint Nimarata to authority as a subordinate ruler.

As Piankhi proceeded northward the several princes hurried to make their submission. Memphis, however, would not submit. The summons of Piankhi for a surrender, reads like imploring rather than menace. "Do not shut the gates, do not fight, thou seat of the god Shu," he pleaded. "I wish to celebrate a sacrifice to Ptah and to the tutelary gods of Memphis. I desire to worship the god Sakar (Ptah) in his own shrine. I wish to be a beholder (or initiate) of the god Anhu-res-nef. After that I will return down the Nile in peace. No harm shall be done to the inhabitants of Memphis. They may prosper and be safe. The children shall not be made to weep."

Tafnekht however, had made ready for resistance. He had strengthened the fortifications till he thought them impregnable. Pie had also placed there additional troops and abundant supplies of everything necessary. He commanded the garrison to make an obstinate resistance. He would go again, he declared to recover the conquered cities and restore the Under-Kings of the South to their possessions.

"Then was his Majesty furious against them like a panther." He gained the city by an ingenious artifice. He brought his fleet close to the fortifications, and the men on board climbing the masts of the vessels, leaped to the walls and entered. "Then was Memphis taken like an inundation, and many of the people in it were killed or brought away alive as prisoners to the king.

Piankhi displayed the clemency that was usual with him. First of all he placed guards to protect the temples. "It was a matter of great moment with him, as the inscription declared "on account of the supreme holiness of the gods to offer libation of water to the tutelary divinities of Memphis; to purify Memphis with salt, balsam and frankincense; and to establish the priests in their office. His Majesty went into the temple, purifying himself with the holy water in the Star-Chamber. He

performed everything that was prescribed for the king of Egypt."

The inhabitants of the territory around Memphis fled from their houses in terror. The princes who had taken up arms, and the commander of the Libyan mercenaries hastened to make their submission. Tafnekht and Usarkon of Bubastis, remained unsubdued. Piankhi hurried forward. As each city in the way opened its gates he waited to perform the customary religious rites.

Usarkon no longer withheld submission, and the "hereditary lord" of Kemur (Athribis) followed his example, as did likewise the other princes with "the Grand Masters of the Fan-Bearers and the Grand Masters of the king's Grandsons." They were all re-instated as viceroys.

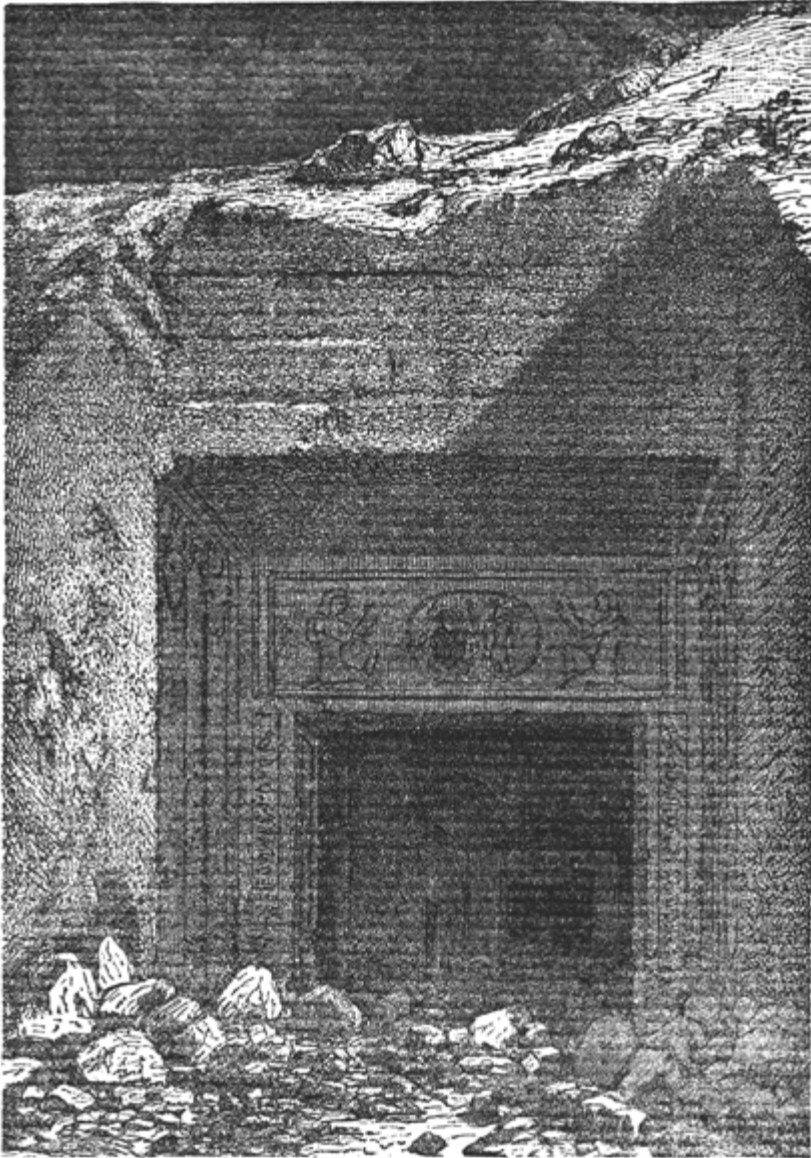
Tafnekht was now alone, abandoned by his allies. His malediction upon the name and memory of Mena, the first king of United Egypt, has been preserved upon a tablet in the temple at Thebes. He denounced that monarch for having corrupted and demoralized the Egyptians by inducing them to abandon that simplicity which had for ages assured to them a pure and happy life. Now, he declared, they had fallen, they had become cowardly, and a prey to their adversaries.

He put forth a last effort. He dismantled his capitol at Sais, removing everything valuable to a conqueror for booty. He then made a stand at Masdi, an island of the Nile. Piankhi sent Petisi, the Under-King of Athribis against him. Tafnekht found himself unable alone to hold the field. The independence of Egypt was a lost cause, and he had no alternative but to submit. "Then his Majesty sent to him Pet-tani Amunnes-tasni, the leader of the Prayers, and Pi-uz-na, the general. Tafnekht presented them with silver and gold, with robes and jewels. Then he went up into a sanctuary and prayed to the god. He purified himself by an oath before the god; that he would no more transgress the king's command, nor compass harm to any prince. With this pledge his Majesty was satisfied."

All Lower Egypt was now submissive to the Ethiopian king. The princes assembled to do him homage as their divine lord. There was, however,

against any coming nearer, an impediment of custom and religion.
"They did not enter the king's house because they were unclean; (1)
and besides they ate fish which was an abomination to the king."

Nimrata of Hermopolis had now been received into the king's favor.
"He went into the king's house, because he was clean, and did not eat
fish."



ENTRANCE TO A KING'S TOMB, AT BIBAN EL MOLOKH.

Piankhi loaded his ships with his booty, "all the good things of Lower

Egypt, all the products of Phoenicia, and all the woods of the Holy Land," His voyage up the Nile to Napata, his capital, was triumphant. "His heart was glad; the banks of the river resounded with music. The inhabitants in the West and East took their drums to make melody at his approach."

Egypt was henceforth ruled from Napata, and not from Thebes or any metropolis in the North. The servant had become greater than the master.

Piankhi did not live long to enjoy the fruit of his victories; and with him the lineage of Harhor, the Egyptian priest-king, became extinct. He was succeeded by Kash-ta, (2) a native Ethiopian prince. The princes of Northern and Middle Egypt revolted, and Bokkhoris or Bok-en-ranf, the son of Tafnekht, became king. He had succeeded his father in the government of Sais, and that city was now his capital. Manetho has classed him as the sole monarch of the twenty-fourth Dynasty. There have doubts been expressed as to whether his authority extended to Upper Egypt, but they seem to be resolved by the fact that his father's famous denunciation of King Mena was recorded on a pillar of the temple at Thebes.

His reputation as a statesman and law-maker was very high and his maxims were familiar proverbs for more than seven hundred years. He was commended as "Bokkhoris the Wise," and Plutarch describes him as a man of very inflexible disposition, whom the goddess Isis overshadowed with her serpent to show him how to determine causes with equity. He was feeble in body, but delighted in everything that related to the welfare of his people. Owing to the unsettled condition of affairs in Egypt, commerce had decayed. Money was scarce and hard to procure, a fact which bore intolerably upon unfortunate debtors. Bokkhoris decreed that no one might be imprisoned for debt, and likewise that no claim of indebtedness should be valid and binding when it had not been acknowledged in writing, if the debtor denied it on oath. The borrower was also permitted to pledge the body of his father as security for a loan; but this permission was accompanied by

the proviso that his ancestral tomb was placed under the control of the lender. The debtor was thus inhibited from bringing in it the body of any member of his family, and if he died without having paid the obligation, burial was denied to his own body in that or any other tomb.

A law was also made in regard to the succession to the throne.

An event which was regarded as of greater importance was the death of the Sacred Bull, Apis. This occurred in the sixth year of his reign, and the embalmed body was placed in the Serapeion in the same chamber in which the mummy of an Apis had been deposited in the thirty-seventh year of Sheshank IV. This indicates that Bokkhoris and probably his father, were related by descent or marriage with the kings of the Twenty-second Dynasty.

Neither wise laws nor efficient administration could arrest the decline into which Egypt had fallen. The nation that Thothmes III. had stigmatized as "the vile race of Kush," had become braver and stronger than the former masters.

Sab-ki (3) or Sabako, the son of Kashta, succeeded to the throne, and proceeded at once to establish anew the dominion over Egypt. He swooped through the Cataracts, carrying all before him. Bokkhoris was made a prisoner in his own capital of Sais and burned alive. This act of unqualified and unpardonable cruelty, unprecedented in Egypt, was characteristic of a ferocious barbarian; and he doubtless hoped by it to strike terror into the whole nation. But a cruel punishment only educates others to a like cruelty. Modern ecclesiastical history illustrates this.

Sabako was of the same Barbarian race and religious worship as the inhabitants of Thebes; but to the population of Northern Egypt he was an alien as well as usurper. He ruled there with a heavy hand. Herodotus records of him that when an Egyptian of the North was guilty of an offense, he did not punish him with death, but sentenced him according to the turpitude of his crime, to raise the ground to a

greater or less extent in the neighborhood of the city to which he belonged. The result of this procedure showed that the rule of the new monarch was acceptable in Lower Egypt, and most of all at Bubastis, the capital of the Twenty-second Dynasty. "The cities thus came to be more elevated than they had ever been before," the historian remarked. "Among the many cities which thus attained to great elevation, none (I think) was raised so much as Bubastis, where is a temple of the goddess Bubastis."

Few innovations were made in the government. Thebes and Memphis continued to be capital cities, and Manetho, who regarded the northern provinces as more essentially Egypt, names the Ethiopian monarchs as constituting the Twenty-fifth Dynasty.

The working of the gold mines of Nubia was suspended. There was other use for soldiers than to keep captives and convicts at their work. A formidable power had arisen in Southwestern Asia to contest with Egypt its dominions and to become the umpire and overlord of the nations. The former conditions passed forever away.

Tiglath-pileser II., a Kurdish or Assyrian chieftain, had made himself king at Nineveh. He waged war vigorously and subjected the Babylonians, Chaldeans and Arabs, and also the kings of Khita, Hamath, Syria, Phoenicia and the northern Israelitish monarchy. Even Judea was involved in the conflicts.

The new kingdom of Assyria now extended from the Zagros Mountains to the Mediterranean and to the very border of Egypt. With the conquest of Phoenicia the half-savage Assyrians were enabled to attain a higher degree of culture. Commercial facilities were extended, and the Phoenician dialect became the language of tradesmen at Nineveh as it had long been in Northern Egypt. Tiglath-pileser adopted the imperial title of a king of Sumir and Akkad. His death took place not long after, probably by assassination, and Shalman-esser IV., one of his generals, mounted the throne.

The tributary monarchs at once declared their independence.

Meredakh-Baladan, a Chaldean prince at Babylon, led in the movement.

The northern monarchy had also revolted. Llosea, the king, had been first put in office by Tiglath-pileser, and retained by his successor. Shalmaneser discovered later that he was in correspondence with Sabako, but the Egyptian king was too feeble or timid to help his allies. Shalman-esser accordingly deposed Hosea, overran what remained of his dominion, and besieged Samaria.

He was called home, however, by an outbreak, and Sargon, a prince of the old Assyrian Dynasty, seized the throne at Nineveh.

Like other kings at their accession to power, Sargon was obliged to conquer the tributary states anew. He captured Samaria, and carried away the inhabitants, twenty-seven thousand in number, together with others of their countrymen, dispersing them over distant regions of Media and Assyria. The depopulated territory became speedily infested with lions and other beasts of prey.

After this, Ilu-bahid, a Hebrew or Phoenician chief, proclaimed himself king of Hamath and formed an alliance with Sabako, and with Arpad, Samaria, and Damascus. Sargon defeated the confederates at Gargar, and having captured Ilubahid, he with the cruelty characteristic of the Assyrians, flayed him alive. Sargon next marched against Gaza. Hanun, the king, had been a fugitive in Egypt, but had returned to his capital to take part in the revolt. Sabako, who had failed to help the other princes, came now with an army to the aid of his vassal, but encountered a crushing defeat. The account as given by Sargon has been found at Nineveh. "Hanun, king of Gaza, and Sibahe the Overlord of Egypt, met me at Raphia (on the Egyptian border). They came into my presence and I defeated them. Sibahe fled away, but I took Hanun prisoner with my own hand."

In the negotiations which followed, Sabako not only agreed to pay tribute, but submitted to the appointing of Assyrian governors in Egyptian provinces. The seal of this treaty has been found in the

archives at Kuyunjik, but the text has not been deciphered. Sabako died soon afterward, and was succeeded by his son Sab-ata-ki upon the throne of Egypt, and by Ta-ha-ra-ka or Tirhaka, the husband of his sister, in Ethiopia.

Egypt had now begun to realize the abject condition so graphically described by the Hebrew prophet — Isaiah, XIX.

"They fought every one against his brother,
And every one against his neighbor.
City against city and kingdom against kingdom.
The spirit of Egypt had melted within her, . . .
"And I have given the Egyptians into the hands of a cruel lord,
And a fierce king shall rule over them. . .
"The princes of Tanis are befooled,
The princes of Memphis are deceived;
The chiefs of her tribes have misled Egypt.
They have made Egypt go wrong in every effort,
As a drunken man she staggers. . . .
"There is a highway out of Egypt to Assyria;
The Assyrians have come into Egypt,
And the Egyptians into Assyria,
And the Egyptians are enslaved by the Assyrians."

Cruel as were the revenges of Sargon they aroused enmity more than terror. When he went on a campaign in one direction, a revolt was certain to break out in another. Spurred on by encouragement from the king of Armenia, the princes in that vicinity rose up in arms. They were speedily reduced again to subjection, and their people were then removed to Syria and Phoenicia.

Pisiri, the king of the Khitans, who had been loyal to Tiglath-pileser, now became disaffected and formed an alliance with the king of the Muskhi or Mesekkh. His capital, the city of Karkhemosh, was the seat of the goddess Anat or Anahid, the Divine Mother, and it rivalled the cities of Phoenicia in wealth and commerce. It was now captured by Sargonq; the king and his family were made prisoners, and the

inhabitants were dispersed over all parts of the Assyrian dominion.

Thus the ancient monarchy of Khita with the people known to us as Hittites, disappeared from the world. So complete was the oblivion into which it passed, that for twenty-five centuries its very existence was forgotten. Another revolt occurred in southern Palestine. The kings of the countries contiguous to Assyria fomented these revolts in order to divert the conqueror from making an attack upon themselves.

The king of Egypt failed, as in other cases, to come to the help of the allies. Sargon sent his tartan or commander-in-chief to take Ashdod. Yavan escaped into Egypt, and then into Ethiopia. Ashdod was captured and the inhabitants carried away. Sabataki hastened to make peace and Yavan, the unfortunate rebel prince, was delivered to Sargon in chains. "The king of Melihu (Meroe) lives in a distant country," says Sargon. "From the most remote time it has never been known that an ancestor of his came to offer homage to an ancestor of mine, but the immense fear and dread with which my majesty inspired him, obliged him to acknowledge the might of the Assyrian gods, and to bow down before me."

The Hebrew prophet was unsparing in his denunciation of the cowardly behavior of Babylon and Egypt. "The strength of Egypt on which you counted has been to you a cause of shame," he declared to king Hezekiah. "When your princes were at Tanis and your ambassadors at Hanes, they were made ashamed of a people that were of no benefit to them. Vain and empty is the help of Egypt; wherefore I call her 'the Blusterer that sits still.' "

Sabako had not long survived the defeat of Raphia. The reign of Sabataki his successor, was feeble and inglorious. The taunt of the Assyrian vizier or rabsaki was fully justified by him, that to lean upon Egypt was to lean on a broken reed that was sure to wound the hand. "So is Pharaoh, king of Egypt, to all those who trust in him." He instituted numerous revolts in Syria and Palestine, and then left the unfortunate insurgents to their fate, while he made overtures of peace to the conqueror.

At his death Tirhadah became king also of all Egypt, and introduced a more worthy and vigorous administration.

FOOTNOTES:

1. It will be remembered that the Apostle Peter is said to have been condemned by his fellow-disciples for going to men uncircumcised and eating- with them; and that Paul denounced him for double dealing in this respect. The Patriarch Joseph also set a table apart from his brethren because it was an abomination to the Egyptians to eat bread with the Hebrews. — Genesis XLII, 32. ([return to text](#))

2. This name in the Barabara dialect means the "son of a horse;" Nimara-ta, the "son of a leopard;" Pi-ankhi, the "everlasting." ([return to text](#))

3. The name Sab-ki signifies "a male cat:" Sab-ako-to, the "son of a male cat." Pi-mai also means cat. It will be remembered that the cat was venerated as a divine animal, to injure which was sacrilegious. ([return to text](#))

[Universal Brotherhood Path](#)

THE STORY OF MAUI: II (1) — R. N.

A MOARI LEGEND

(Concluded.)

III. MAUI'S ADVENTURES AND DEATH

Maui often now visited his parents. Each time he did this he noticed that some of their people carried food away, and he inquired the cause.

"Who is that you give food to?" he asked.

And they told him:

"To your ancestress. Muri-ranga-whenua."

"Where does she live?"

"Yonder," they replied.

"That will do," he answers. "Leave the food here and I myself will take it to her."

From that time he took the presents of food himself. But he hid them for many days instead of carrying them to Muri-ranga-whenua. At last she suspected something wrong, and she sniffed and sniffed until she thought she smelt something and she grew very hungry. She smelt to the southward — nothing there: to the north — nothing: to the east — nothing; but she could smell no human being, although he would have eaten even a man if one came, since she was so hungry. At last she turned her head to the west and she sniffed and sniffed until she smelt Maui coming.

"I know there is some one there, I can smell him," she cried, and Maui said:

"Yes, it is Maui."

And she knew it was a grandson of hers by the voice, so she controlled her hunger, although if he had come from any direction except the west she would probably have eaten him up.

And when he came to her she asked.

"Why have you served me this deceitful trick."

And he said:

"I wanted your jawbone, for it is a magical instrument."

She said: "Take it. It has been kept for you." And Maui took the jawbone of Muri-ranga-whenua and returned home.

Maui was always thinking of something new, and he had not been home long before he thought that the day was too short, and the sun sank too soon below the horizon, day after day, because the days then were much shorter than now and the sun was far hotter, and it burnt the earth.

So he said to his brothers:

"We will catch the sun in a noose and we will make him move more slowly so that men will have longer days to work in."

"Why," they said: "no man can go near the sun without being burnt, it is so hot."

But Maui replied:

"Have you not seen what wonderful things I have done already? Did I not change into every bird in the world, small and great, and then did I not become a man again? I will catch the sun by the same kind of magic."

So he showed them how to twist ropes to make a snare to catch the sun, and in doing so he taught them how to plait flax into square shaped ropes, which are called tuamaka, and into Hat ropes, which are called paharahara, and also round ropes.

Then they took provisions and ropes and Maui's enchanted weapon and set out on their journey. They travelled all night and hid by day among the rocks, so that the sun should not see them coming. At night they traveled again the same way and hid themselves once more at dawn. At last they came far, far to the eastward to the edge of the place out of which the sun rises.

And here they built a high, long wall of day, with huts of branches at each end to hide in, and they spread the noose over the place from where the sun rises, Maui being at one side and his brothers at the other.

Maui had the magic jawbone in his hands, and he told his brothers:

"Be careful to hide yourselves so that the sun cannot see you until he has got his head and forelegs into the noose. Then I will shout out and you must pull away as hard as you can while I rush out and attack him. But you must hold him a long time until I have nearly killed him, when we will let him go. Do not listen to his screams and cries."

At last the sun rises like a spreading fire over mountains and forests: he puts his head through the noose and then his forelegs. Then Maui shouted and his brothers pulled, and the sun was caught in the snare. Ah! that was a fine struggle!

Then Maui rushed out with his weapon. The sun screams aloud; he roars but Maui strikes him fiercely again and again. At last they let him go, and, weak from his wounds, the sun crept slowly, slowly on his way. That is why the sun now takes twenty-four hours to go round the earth.

And in his struggles the sun revealed to men his second name. "Why do you beat me?" he cried. "You do not know what you are doing. Why do you want to kill Tania-nui-te-Ra?"

Thus they learnt the sun's second name.

After this the brothers returned home and dwelt there and dwelt there and dwelt there. After a long time Maui's brothers went out fishing

while Maui-tiki-tiki-o-taranga stayed at home doing nothing except listening to the grumbling of the wives and children at his laziness.

But he said: "Never mind. I have done great things already, but if I do go and fish I shall not bring home any ordinary little fish. That is easy enough. I shall catch such a large fish that you will not be able to eat it. So Maui prepared his enchanted fish hook, which was made of Muri-ranga-whenua's jawbone, and when he had it ready he made a strong line fast to it.

Next day when his brothers went out fishing he jumped into the boat with them, but they said:

"Come, get out: we cannot let you come with us. Your magic will get us into difficulty."

So he had to go home again while they fished.

That night Maui went down to the beach and hid himself under the bottom boards of his brothers' canoe. So that the next morning they were well out to sea before they discovered Maui. When he popped his head up from the bottom of the boat, they said:

"We had better get back again to land if this fellow is on board."

But Maui made the land seem a long, long way off, a much longer distance than it really was, and by the time they had looked round it was almost out of sight.

Then Maui said: "You had much better let me stay, because I shall at least be useful to bail out the water for you." So they let him stay and presently they came to their fishing ground.

"Let us anchor and begin fishing," they said. And he said: "No, not here; let us go a long way farther out to sea."

So they paddled a long way out to the farthest fishing ground of all, and they say: "Let us fish here."

But Maui says: "Yes, the fish may be very fine here, but it will be much

better to paddle right out to sea and fish there. If you go where I want you to go, a fish will take your hook before you can drop it to the bottom of the water. You will have your boat full of fish before you can wink your eye."

So they paddle a long, long way, and they say: "We are now far enough." And he replied: "No, no; let us go quite out of sight of land, and then we will anchor, but it must be very, very far off in the open sea."

At last they reach the open sea and his brothers begin to fish. Lo, lo, they had hardly let their hooks down before they each pull up a fish into the canoe. Twice only they let down their lines and the canoe was filled with fish they had caught. Then they said: "Let us return now, brother." But he answered: "Stay a little; let me also throw a hook into the sea."

And they said: "Why, where did you get a hook?"

He said: "Never mind, I have a hook of my own."

"Make haste and throw it, then," they said.

And as he pulled it out from under his garments the light flashed on the beautiful mother-of-pearl shell at the hollow of the hook, and they saw that it was carved and ornamented with tufts of hair pulled from the tail of a dog, and it looked exceedingly beautiful.,

Maui then asked for a little bait, but they refused to give him any. So he doubled his fist and struck his nose violently until it bled. He smeared his hook with the blood and cast it into the sea. It sank down, down, down, until it touched the carved figure on the roof of a house at the bottom of the sea. Then it descended alongside the carved rafters of the roof and caught in the doorway of the house, finally catching in the sill of the doorway.

Then, feeling that he had caught something, he hauled. Up, up came the hook, then the house and the bubbles. It gurgled and swirled and foamed and made a stir as of an island rising from the water, and his

brothers cried out aloud.

But Maui was meanwhile using incantations against their laments as they cried: "See, he has brought us out into the ocean to be devoured by this great fish." Then he raised aloud his voice and repeated the incantation Hiki, which makes heavy weights light.

"Wherefore, then, O Tonganui,
Dost hold so fast below?"

Then when he said this, up came the fish of Maui, a portion of Papa-tu-a-nuku, and, alas! the canoe was aground. Maui then left his brothers and returned to the village to offer the sacrifices and make the necessary prayers, etc. He said: "While I am gone on this errand, eat nothing and do not cut the fish or harm will ensue. After I have been purified we will divide the fish equally. And if I do this the fish will keep good."

But he had scarcely gone before they began to eat and cut up the fish. So the gods turned on them in wrath, and the fish began to toss his head from side to side and lash his tail and fins and lower jaw. Well done, Tangaroa! it springs about briskly on shore.

For this reason the island is rough and uneven. If they had not done this the island would have remained smooth and even, a model to this day for the whole earth.

Thus was dry land fished up by Maui after it had been hidden under the ocean by Rangi and Tawhiri-ma-tea. The enchanted fish hook became a cape, which is Heretaunga. (1) Next the hero thought he would extinguish the fires of Mahu-ika, his ancestress. He gets up at midnight and puts out all the fires. Then in the morning he calls: "I am hungry, hungry. Quick — cook me food!"

But they ran from house to house and found no fire.

When Taranga heard this she said: "Some of you go to Mahu-ika and tell her that fire has been lost from the earth and ask her to give us some again."

But the slaves were alarmed and refused to obey the commands of the old people.

So Maui said: "I will get it. But which way must I go?" His parents said: "Follow the broad path yonder. You will come to the house of an ancestress of yours; if she asks who you are, tell her your name and she will know you are her descendant; but be careful to play no tricks with her, for we have heard you are fond of deceit and injury, so be cautious."

But Maui said: "No, I only want to get fire for men, and after that I will come back."

So he went to the house of fire, but it was so grand he could scarcely speak. At last he said: "Oh, lady, rise up! Where is your fire kept? I have come to beg some from you."

Then the old lady rose up and said: "Au-e! who can this mortal be?" and he said: "It is I."

"She said: "Whence do you come?" and he said: "I belong to this country." She said: "No, that cannot be; you are not like the people of this country. Do you come from the North East?" He replied: "No." "Do you come from the South East?" "No." "From the South?" "No." "From the West." "No." "Come you from the wind which blows straight toward me?" And he said: "I do." "Oh, then you are my grandchild. What do you want here?" "I am come to beg fire from you."

Then the aged woman pulled out one of her finger nails, and fire flowed from it, and she gave it to him. Then he took the nail a little distance off and put the fire quite out. He came back. "The light you gave me has gone out," he said; "give me another." She did so, and this also he put out as if by accident. This went on until she had pulled out the nails of both hands and of all but the big toe of one foot. Then she suspected his trickery. So she pulled out that, the last one, and dashed it on the ground. The whole place caught fire. "There! you have it all now," she said, and Maui ran off and ran as fast as he could to escape,

but the fire followed after him close behind him, so he changed himself into an eagle, but the fire burnt so fiercely that it nearly caught him as he flew.

Then the eagle, which was Maui, dashed down into a pool of water; but it was almost boiling. Forests were on fire and the earth and the sea, and Maui could not rest anywhere because of the fire. He called on Tawhiri-ma-tea and Whiti-tiri-matakatakata to send down an abundant supply of water. Squalls and gales came, and heavy rain, and the fire was quenched, and before Mahu-ika could reach her place of safety she almost perished in the flames, but before the fire was all lost she saved a few sparks, which she threw into the Kaiko-mako tree and a few other trees, where they are still cherished. Hence these trees are used for fire sticks.

When he returned, Maui's father and mother said: "You heard what we told you. It serves you right," and he said "I don't care. I shall go on like that for ever, ever." His father, "Yes, you may please yourself about living or dying. Attend to me and you will save your life. Otherwise you will die."

Maui seeks other mischief. His beautiful young sister, Hinauri, married Irawaru. One day both Maui and Irawaru went to fish in the sea. Maui caught no fish, but Irawaru caught many. Their lines became entangled. Maui claims the fish and Irawaru does the same. The latter proves it to be his because it is on his hook, which is barbed, while the hook of Maui is plain. Thus Maui finds out the secret of making his hooks barbed. After this they proceed to land.

As they reach the shore, Maui says, "Get under the outrigger and lift the canoe on to dry land." Irawaru does so. Maui jumps on the canoe and almost kills him with his weight. Then Maui lengthens his backbone into a tail and turns him into a dog. After that he goes home alone. His sister asks him, "Where is your brother-in-law?" Maui replies, "I left him in the canoe." "Why did you not come home together?" she asks. "Because he says he wants you to help him to carry up fish. So go to him, and if you do not see him, call out, 'Mo-i! mo-i!' "

She does so, and the dog in the bushes answer, "Ao! ao! ao-ao-o-o-o!" howling like a dog. He follows her to the village, frisking and wagging his tail. He is the father of dogs, and the Maories always hail "Mo-i" when they call their dogs to them. Hinauri weeps and weeps, and taking her enchanted girdle from the house, she ran to the sea, and after repeating an incantation, throws herself in.

Maui now leaves the village and goes to his parents' country. His father says, "I have heard from your mother and others that you are very valiant, and have succeeded in all feats, small or great, in your own country, but now in your father's land you may be overcome."

Maui asks, "Why, what can vanquish me?" "Your ancestress, Hine-nui-te-po, who you may see flashing, and, as, it were, opening and shutting where the horizon meets the sky."

Maui said, "Nonsense. Let us fearlessly seek whether men may live or die." "My child, there has been a bad omen for us. When I initiated you I omitted a portion of the fitting prayers, and that, I know, will be the cause of your perishing."

Then Maui says, "What is Hine-nui-te-po my ancestress like?" and he answered, "What you see yonder shining so brightly red are her eyes and her teeth are sharp and hard as pieces of volcanic glass; her body is like that of a man, and the pupils of her eyes are of jasper; her hair is like long tangles of seaweed and her mouth like that of a barracouta." Maui answered, "Do you think her strength is like that of Tama-nui-te-Ra, who consumes man and the earth and the very waters by the fierceness of his heat? Was not the world formerly saved alive by the speed with which he traveled? If he had then in the days of his full strength and power gone as slowly as he does now, not a remnant of mankind would have been left upon earth, nor, indeed, would anything else have survived. But I laid hold of Tama-nui-te-Ra and now he goes slowly, for I smote him again and again so that he is now feeble and long in traveling his course, and he now gives but very little heat, having been weakened by the blows of my enchanted weapon. I then,

too, split him open in many places, and from the wounds so made many rays now issue forth and spread in all directions. So also I found the sea much larger than the earth, but by the power of the last born of your children part of the earth was drawn up again and dry land came forth."

His father answered, "Very true, last born and strength of my old age; so be bold; go and visit your great ancestress, who flashes so fiercely there, where the edge of the horizon meets the sky."

Maui goes and looks for companions; there came to him the small robin and the large robin, the thrush, the yellow-hammer and every kind of little bird, and the water wagtail, and they started in the evening. When they arrived at the dwelling of Hine-nni-te-po they found her fast asleep. Maui said:

"My little friends, if you see me creep into the old chieftainess, do not laugh at what you see. When I have got altogether inside and am coming out of her mouth again you can laugh as much as you please."

They said, "Oh, sir, you will surely be killed." He said, "If you burst out laughing at me as soon as I get inside her you will wake her up and she will certainly kill me at once, but if you do not laugh until I am quite inside her and am on the point of coming out of her mouth again, I shall live and Hine-nui-te-po will die."

"Go, then, brave sir, but pray take good care of yourself."

So he twisted the strings of his weapon tight round his wrist, went into the house, stripped off his clothes, and the skin on his hips looked mottled and beautiful, like that of a mackerel, from the tattoo marks cut on it with the chisel of Uetonga, and he entered the chieftainess.

The little birds screwed up their cheeks, trying not to laugh, but the little Tiwakawaka could no longer restrain itself and laughed out loud, with its merry, cheerful note; this woke the old woman up; she opened her eyes, started up and killed Maui.

Thus died Maui, but he leaves descendants in Hawaiki, Aotearoa, in

these islands. The greater part remained in Hawaiki, but a few came to Aotearoa. This is the cause of the introduction of death into the world. If Maui had passed safely through there would have been no more death.

As they say, "The water wagtail laughing at Maui-tiki-tiki-o-taranga made Hine-nui-te-po squeeze him to death."

Thus end the deeds of the son of Makea-tu-tara and of Taranga, and the deeds of the sons of Rangi-nui and of Papa-tu-a-nuku; this is the narrative of the generations of the ancestors of the inhabitants of New Zealand, and therefore we, the people of that country, preserve closely the tradition of those old times, as a thing to be taught to the generations that come after us, so we repeat them in our prayers, or whenever we relate the deeds of the ancestors from whom each family is descended, and upon other similar occasions.

FOOTNOTE:

1. Abridged from "Polynesian Mythology." by Sir George Grey (London, 1885) by permission of Messrs. Murray & Sons. Albemarle street, London, England. ([return to text](#))

2. The Southern extremity of Hawke's Bay? ([return to text](#))

Universal Brotherhood Path

BUDDHISM — V. M. F.

For this is the message we have heard from the beginning, that we should *love* one another; but how shall we love our brothers if we are content to hold them as heathen and strange, without trying to understand them?

The literatures, sacred and profane, of all countries are illuminated in many places by pictures of noble and lofty characters, of which contemplation *alone* must elevate and purify the human mind. Carlyle has declared that "we cannot look, however imperfectly, upon a great man without gaining *something* by him. He is the living light-fountain which it is good and pleasant to be near, he is the light which enlightens, and has enlightened, the darkness of the world. And this, not as a kindled lamp only, but as a natural luminary, shining by the gift of Heaven — a flowing light-fountain in whose radiance all souls feel that it is well with them." Among the loftiest of such characters, it seems to me that of Gautama Buddha stands forth as being the perfect, the ideal impersonation or manifestation of Divine Compassion.

"Scrupulously to avoid all evil actions, reverently to perform all virtuous ones, to purify intentions from all selfish ends — such is the doctrine of all Buddhas." says one of the sacred books. But of this Buddha it has been said: "Who that has heard of him but yearns with love?"

As nearly as we can determine from varying statements, Buddha was born near the border of Nepaul in Northern India about the sixth century before our era. The history of his birth and early life is wrapped in myth and legend, told with all the rich symbolic imagery natural to Oriental peoples, but so difficult for us to understand or interpret. His mother Alaya, so the story runs, was a Virgin, most beautiful and perfect among women. "When the time came for his birth all Nature lent itself to fitting preparation. The palace where his mother lived swept itself sweet and clean; beautiful birds flocked from

all quarters with joyous song's; gardens burst into sudden bloom and fragrance; flowers of the sacred Lotus floated above the waters of lake and river; magical food, store of which no eating could diminish, appeared upon the tables; fairy music breathed from untouched strings; fountains played with perfumed waters, and an unearthly radiance wrapped the whole palace, while Gods and Goddesses came to adore the new-born child.

The child grew, and grew so beautiful and wise that, when he was presented at the temples, the Images prostrated themselves before him and sang hymns of praise.

Does this all seem but an extravagance of fervid imagination? Many of the same and kindred things are retold in the New Testament, and the books rejected from it, about Jesus, another Avatar. This seems strange! Is there not an inner meaning to all this seeming hyperbole — a meaning which will yield itself only to the unbiased, untiring seeker after Truth and Unity? This Child-Prince grew toward manhood excelling in all manly accomplishments; excelling, in still greater degree, in mental power. Later he was married to a woman, wise, tender-hearted, beautiful, — a very pearl of pearls — in whom he found loving companion, comforter and friend. The king, his father, cherished him as his one great treasure, marking each changing light upon his face, and sought, with all his love and power, to make life pass to Buddha like a blissful dream. But as the years rolled on that great Heart felt *too much* his unity with all to rest in selfish ease while any suffered, and his consciousness embraced the misery of the world. He saw the poor, the sick, the old, the dead, and found that *such* was the common lot and end of all. He saw the instability of things, the ceaseless change, the seeming nothingness of life. He saw that all the joyousness and strength of youth, and happy love, earth's beauty and its brightness, were but like flitting shadows which the sunbeams cast before life's sun has set.

He saw that *none* knew anything of Life, none had an answer to his ceaseless "whither," "whence" and "why." He saw the very Gods they

worshipped were un pitying and dumb. Morning and noon and night he sought. *Was there no answer? Was there no light, no rest, no peace, no reality beyond?*

The sorrows of the whole world beat upon him: not the mighty woes of humanity alone, but of the lower kingdoms, too, where beast and bird and tiny insect preyed upon its weaker fellow. He *must* find answer for himself and them. At length he determined to leave his kingdom and his people, leave wife and father, and bodily ease and luxury and in far solitudes and silent meditation, where were no things of sense to lead his mind astray, seek for some light, some method of deliverance for the world. He said: —

"This will I do because the woeful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of the world;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife."

So he left off his princely robes and jewels and journeyed in his beggar garb away into the forests, where during long years he suffered his temptation and hunger in the wilderness, fought his great battle and won the victory! The books tell how from all quarters of the world, during these years, demons conspired against him, putting on every form and aspect that might allure him or dismay. Finally all joined together in one terrible assault upon this serenely steadfast soul. All was in vain. Buddha had conquered. Enlightenment had come. Then all the dread weapons the opposing hosts had hurled against him turned into wreaths of flowers that hung about his head.

"Then he arose, radiant, rejoicing, strong, beneath the tree, and lifting high his voice spake *this* in hearing of all times and worlds: —

" 'Many a house of Life
Hath held me — seeking ever him who wrought
These prisons of the senses, sorrow-fraught.

Sore was my ceaseless strife.
But now, thou builder of this Tabernacle — Thou!
I know thee! Never shalt thou build again these walls of Pain,
Nor raise the roof-tree of deceits, nor lay fresh rafters on the
clay;
Broken thy house is, and the ridge-pole split — Delusion
fashioned it!
Safe pass I thence — deliverance to obtain.' "

And now this soul so pitiful, turned from the forests when his quest was ended, and hastened to bring his tidings to the world. He saw that man's deliverance from the miseries of rebirth, old age, disease and death lay in enlightenment as to its cause, and that through man's advance the lower kingdoms might be raised. Nor was he satisfied to let such knowledge rest with the intellectual, priestly class alone, while the masses of the people in their ignorance and weakness continued to be broken on the cruel wheel of Life. He wished *all* men to share his wisdom, so he began to teach them "The Four Noble Truths": — That sorrow exists; that it grows from and feeds upon desire for things of sense; that sorrow may be destroyed by entering upon the Four Paths, which are Right Faith, Right Thought, Right Speech, Right Act (and *this* is the doctrine of man's perfectibility). The reaching of freedom and perfection, he taught, were not dependent upon set forms or ceremonies or observances, but upon purification of the mind from all unholy passions and desires; that advance toward perfection was based upon self-conquest, self-devotion, self-renunciation. He showed that it was ignorance which led men to take the empty shows of life for real things; to thirst for them, and cling, and clinging suffer when they passed.

Buddha taught these lessons with such power and sweetness it was little wonder that all who heard of him were drawn toward this radiant center of Love and Light, that they sat at his feet and wept with joy, listened and embraced his doctrines as far as they could understand. For it is said Buddha saw men like flowers in a Lotus tank, some just keeping above the mud, some in the midst of the water and some above

the water reaching up toward the sunshine ready to burst into bloom, and knew they were not all alike ready for the highest teachings.

Through its code of ethics Buddhism suffers in comparison with none. And for each of the commandments it lays down it gives its reason and philosophy. "Thou shalt not kill," enjoins Christianity; and Buddhism says, "Thou shalt not kill even the smallest creeping thing," because All Life is *One* and *sacred*, and any tiny form in which the One Life manifests is part of a stupendous whole, which rises along its cycles to its destiny after a perfect plan under the perfect Law. In this plan the tiniest, as the greatest, has its place and purpose, hence "do not kill" means do not disturb the relations of the parts, since in their perfect harmony alone can you know *true* life. Thus it is with the whole Decalogue, and if it be complained that the Buddhist Church to-day has fallen below such teaching, we may ask, What church to-day *does* follow in the path the Master showed? No one can rightly claim the Christian Church obeys the precepts of the gentle Nazarene whom it calls "Master." Creed and dogma have come between the Master and the man, veiling in part, and part distorting, the truths He brought again.

Therefore it is that sickness again has fallen upon the world. Men in this sickness seek they know not what. They neither know their ailment nor where the healing lies. They think they cannot stand upon the wind-swept heights nor breathe in the celestial air where Christ and Buddha stood and breathed. They wander in the caves below waiting for one to lead and help and prop them where they stand, curing their aches and pains, making them pure and beautiful and strong in some mysterious way by supernatural power. This is delusion, too. There is *no* power can save them from themselves but that which lies in their own unselfish endeavor, but there is healing in their *native* air upon the mountain top which they must climb.

The central core of Buddhism is Nirvana and the Law — "all that total of a soul which is the things it did, the thoughts it had, the self it wove."

This is the Law whose mysterious workings in our daily life we find

ourselves so often trying to trace. It is Karma, the Law which leads a man to the reaping of what he himself has sown, as Jesus and Paul taught. A law that *no* man can hope to understand apart from Reincarnation, which doctrine Jesus also taught.

But Nirvana — who of us can grasp the real meaning of Nirvana? The Encyclopedias, the Missionaries, the Orientalists, with a few happy exceptions, declare it means annihilation, nihilism, entire negation. They use many learned arguments to support this view, but to me it seems opposed to common sense, to all influences drawn from Buddha's life and actions and to all his teachings. The goal of all high endeavor and attainment to be oblivion! A very little insight would, I think, show that with the Buddhist Nirvana stands for a state of consciousness beyond anything we are yet able to conceive. There *are* no words to express it or describe it, and if such words *were*, to us they would mean nothing. The idea is too high, too far beyond. The Buddhist only tries to tell what it is *not*. In Nirvana," says one, "there is no longer either birth or death, only the essence of Life remains."

The Books tell that Buddha entered Nirvana before he came back from the forests to teach the world. They also speak of Para-Nirvana — a state beyond Nirvana — still more unspeakable, more inconceivable. Even this is not the end, for in Buddhistic philosophy there is *no* finality. In Edwin Arnold's words, Buddha says:

"If ye lay bound upon the wheel of change,
And no way were of breaking from the chain
The heart of Boundless Being is a curse,
The soul of things fell Pain.
Ye are *not* bound: the Soul of things is *sweet*.
The Heart of Being is Celestial Rest.
... That which was Good
Doth pass to better — best."

Nirvana is surely this inconceivable Celestial Rest, the Heart of Being from which we pass on to that still more inconceivable *better*. Buddha continues:

"Ye suffer from yourselves, none else compels.

None other holds you, that ye live and die

And whirl upon the wheel, and hug and kiss its spokes of Agony,

Its tire of tears, its nave of nothingness.

Behold, I show you Truth."

If we believe that this *is* truth, it seems to me there is but one question in the world worth asking and studying over, that is: — *How* can we break away from this whirling wheel toward that center of Celestial Rest! General directions have been given again and again to different peoples at different times in sacred books, by Krishna, Buddha, Jesus and by our Teachers in these last years, but each man must find his *own* way himself by realizing his unity with all. Krishna has said:

"Some time *all* men shall come into my path," and this is the only plan of Salvation which seems broad enough to content the heart of man.

This appears to mean by natural process of evolution, but Buddha and other great compassionate Souls on reaching Enlightenment have sought to aid man and to save him from long ages of self-inflicted torture. They have returned from Bliss to be the Helpers of the Race.

They have sought in every possible way to show him that the only true path to happiness is the service of humanity, love to all creatures, purity of life, right thought, right speech, right action — and this was the teaching of Buddha.

Universal Brotherhood Path

THE WORLD OF MIND — *Zoryan*

What a wonderful entity is a thinker!

What possibilities of flight, of certain freedom, it suggests.

What enjoyment of the power of this *ideal* locomotion!

What open space! Is it empty?

Not by any means. The space is filled with light. Its skies are blue with endless hope.

Have they any sun? They have; — the sun of heart. A moon? — the mirror of the lamp of day? They have it too: — it is the reflective power of the mind itself.

It wanes, it grows. Sometimes, full-orbed and clear, it contemplates the glory of the Heart-Sun; sometimes it is lost in dark eclipse, in umbras and penumbras of the earth of senses.

It has its sunset-colored mists, the clouds of passion, the reflected fire of the earthly vapor. It has its world of air, and its ever-flowing ocean with bright fairy creatures, and the caves of stone, and the dark wells of gloom. It has its burning climes and frigid poles, one at its feet, — indifferent to all; another at its head — the coolness of the selfless peace wrapped in auroral glory.

It has seven planes — there ideas are things, but how different are they!

Let us look at the lowest plane, the hardened, the sense-bewitched dream. How it recalls to mind the sleeping city in a fable! Every object here is a cold fact, and a hard fact, — and beware to make a step with slippery foot! And jump not high, for harder will you fall. No sound is heard here, no word exchanged, the breeze is dead. It seems as though no spectres would e'er come here to watch the marble sleep. Yet spectres come, with cameras, note-books and recording pencils. And the result of their investigation is materialistic science.

How curious are their note-books. They see one apple falling; they call it an apple. They see two, three, a hundred apples fall. They write instead a symbol — *Gravitation*. And then they forget that it means simply a hundred-apples, and talk mysteriously, — even so mysteriously that all hope is lost of ever seeing beyond.

One stone for them is a stone, but many stones are *matter*. And when they roll from mountain top, then they are *force*. Another vapory word for scientists, as long as they are not hit by that which it represents. But being so vapory on the mental plane themselves, they are not hit, except by cold, hard facts. And then the circle begins over again. Thus dance the dwellers of the rocky bottom.

But some there are who do not care to write down symbols of symbols. This is too complicated. They begin to see that the facts, no matter how cold and hard, are themselves symbols, signs, expressions on the waves of space, of something more real and more vital. But as they cannot control their movements in true co-ordination, they stop a moment. Then they find that their own *life* can be made a clear and beautiful symbol, in co-ordination with their own *inner light of soul*. It is then that their symbols take on a halo.

It is then that the symbols of all nature begin to thrill with life. And it is then that the symbols left by the great Teachers of the human-kind in countless ages past begin to shine and hum with sound.

But, what a wonder! When the night came for the world of forms, when sorrow, disappointment took our sight away from those appearances, and for a moment gave us rest in darkness of material eclipse; (1) when even symbols disappeared, and temples, books and priests — the light and sound of symbols still remains. For being of the soul, how then can it be separated from the soul?

Lo! it looms in darkness of the introspecting soul, that soul which tries to find rest in her own depth.

Lo! it sings a song in the heart, that loves so well. It is the soul of

symbol and a part of our own, and it is the soul of a temple, book or priest, and a part of our own. And it opens the second world of mind.

There is a veil of dark clouds between this world and that left below.

The dweller of this higher sphere is no more a physicist. He is a *metaphysician* now. He deals now not with facts, but with the soul of facts. That soul of facts he takes from his own soul. That is why he is called a dreamer by his friend below, and his thoughts are called shadowy, thin, void of hardness and solidity.

And so let it be. If gravitation is the shadow of a hundred apples on a note-book, why cannot those hundred apples give another shadow, this time on the soul itself? Why cannot they touch the soul on the common spot of their existence?

Is not the soul itself gravitating to its own luminous centre where all is love and harmony and peace? At least the infinite sensitiveness of gravitation of both in their own spheres are here attested. How then should the small lives of an apple be devoid of joy in the performance of their duty, and of their loyalty to the centre of the planet, which they ever wish to approach; — if all nature for the perception of the soul is one grand song of gladness?

As the chrysalis of flesh set free its winged guest, Psyche, so do the facts of nature break their stony shells of the senses and liberate simply another world for Psyche, wherein she may move, and live, and build. Thus Psyche, who gave her own sympathy and light to things of nature, receives as a truly royal present, the soul of things for her own kingdom.

Then having now conquered this second sphere of mind, Psyche lifts her eyes in utter gladness to the great Heart-Sun shining overhead upon herself, and from, herself upon all her treasures. She rears an altar of her sacrifice to her lover and her Lord. She discovers that his light, and his only, is reflected in the soul of symbols. Even be it through herself, as bright transmitter, yet it is so. It is his light, his love, his harmony, his joy, as wide as the universe is wide. Now she dreams

only of him, the only one, the bright Eros.

What refreshing rain! The symbol-stars are merging into dawn. Many meanings and many lights are pierced with auroral shafts of the one Love divine. The stars disappear, all seems to vanish, Psyche faints and sleeps sweetly as a child in the divine embrace.

What wonderful awakening! What thrill of life! Psyche opens her eyes in this third world, and all that was dear to her is now with her. Or rather not only now, but always with her! Or, indeed, always was, and is, and will be with her. For it is a part of the light of her Lord, and a part of his love; her own love is a part of his love.

Her smallest thought thrills and scintillates and *lives*. Her thought takes glorious forms, as true as love is true; as bright as the life of the heart is bright; as real as the fulfilment of our best hopes is real. At last her ideas are *alive*.

She gave her life itself to the Lord of Love; the Lord of Love returned that life to all the Universe of hers. Now this Universe is truly hers. It sends her a thousand kisses in the wind; it smiles in shining wave; it fans her cradle-sleep of childhood with the hands of hosts of fairies; it sprinkles cooling dew in her heat of labor of the middle day; it opens portals on her dying bed. But, what is best and sweetest, it greets her through the hearts of men. She knows now that the hearts of men are forever hers. She can feel and see through the thickest cloud. She basks in the glorious realization of Brotherhood. She gave her life itself to the Lord of Love, and her life now returns to her.

If she be a poet or an artist, she is not afraid now that her dreams will vanish. For she knows now that her dreams are not hers, but of her Lord, of him who dreams this Universe to be. Love links her dreams and the Universe together, as daylight links the beholder and the scene, and all the objects which were separate at night. For her to think and to exist is now the same.

Though her thought takes many forms, yet she feels that the source of their sun-lit glory is only one. She lives now in the fringe of her

immortal Lord, of her Higher Ego, of him who gives her mind to embrace the Universe. And all the Universe trembles with life in that embrace.

The skies are smiling because of her embrace and of her love; the day is warm, the flowers are bright, the water is playful; — yea, she sees farther, — the summer lightning flashes back her thought, even the small lives reflect in gravitation her own loyal nature. In the whole Universe there is no place for a single idea which is devoid of life. In that infinity of life her finite part faints in joy and ecstasy to pass beyond to the higher world.

There she enters into her due inheritance of power. All this Universe is hers and she will rule it. The Lord puts the sceptre in her hand over all Nature. But as to man, so dear, and so unruly, so high, and so illusioned, — what will she do with him in sweet compassion? She even bends to his mistaken and familiar ways, that she may obtain a *conscious* hearing, in a manner nearest to his understanding.

Ah! that understanding! will it ever bind heaven and earth together? Sweet is it to rule the earth, but sweeter still to have of her a dear and self-conscious comrade! Where is that thought which will appeal to the hidden God in man so he awakes and claims his own? She speaks to men as if to Gods.

This breaks another barrier, for that divine understanding seems to emerge from everywhere. Men and their shadow-nature become God-transparent. The wonder of it lifts her into the region the fifth, — of that of God-ideas.

And above that the glory of the Universal Heart, where Christs and Buddhas dwell, which leads to THE ONE — THE HIGHER SELF OF ALL.

FOOTNOTE:

1. Eclipse for matter, on which soul-rays cease to fall for a time. ([return to text](#))

THE SHINING HEART — *Gertrude W. Van Pelt*

There was once a radiant being, full of life and happiness, enjoying its power and freedom in the Land of Light. But a time came when it heard a deep and imperative voice, — so deep that it seemed to come from the very center of its being — saying: "Destiny leads thee to the Land of Shadows. Work for thee is there."

This creature of light recoiled not, but stirred with a noble resolve, presented itself at the entrance to the Land of Shadows. Near the gate stood a majestic form, with a countenance expressing power and compassion so profound that even this creature of the air bowed low in reverence. In rich and penetrating tones again that same voice sounded, playing, as it seemed, upon the strings of an instrument within the form of the beautiful being who stood at the gate. All the air took up the sound, so that none could tell from whence it came, and the sound became light, and played through all the scale of colors, and the light took the form of a shining heart, which enveloped this free and fearless spirit. The air was filled with music, and the sound seemed to say, "There is work for thee in the Land of Shadows. Enter it in this form."

And presently there was a great stillness, and the shining heart had vanished. Into a narrow chamber it vanished, as the gate opened and closed. On it moved, through a dark and winding passage, and came to a dimly-lighted chamber where sat three sisters weaving a garment, dark and opaque. To the shining heart they looked and said, "Thy coming has been heralded. This is now prepared for thee." And they clothed the shining heart, saying, "In the land thou art entering, thou shalt be called woman." As the garment enveloped and concealed the radiant being, a strange lethargy and forgetfulness stole over her. The remembrance of the past faded as she left the winding passage, and, bewildered, moved by a force she now understood not, she emerged slowly into the half-light of the Land of Shadows.

Again the majestic form was beside her, but now she could not see, and the voice seemed muffled and distant. It said, "Child, thou art now in the Land of Shadows, and thy work will be to lift them. Here, too, are thy sisters and brothers, whom thou lovest, and who love thee, and yet whom thou canst not know, for their garments conceal them, as thine conceals thee. But, remember, they are about thee, and meeting thee at every turn. Many have lost their way, many are covered with mud, many will appear as foes, for the poisonous vapors of this land delude them, but beneath all this they are brothers and sisters. These blinding vapors lie heaviest in the valleys. Linger not there, or they will o'erpower thee and thou canst not work. Learn to climb the mountains, and fill thy being each day with the pure fresh air which envelops them. So only canst thou work in this land. For the shadows scarcely touch those heights. There thy garments will grow thin, and the light from thy shining heart can mingle with the air around. Begin now, even while thy feet are tender, to learn to climb. It will be easy for thee now, and the Path thou markest now will ease thy feet in later years, when thou art weary in thy work. Everywhere wilt thou see companions, in the valleys, on the heights, and in the midlands. But seek to recognize them on the heights alone. For there is magic in thy touch with them. In whatsoever region thou dost join, thou dost multiply whatsoever dwells therein. In the valleys, even if thou touch them closely, thou wilt not recognize thy friends, and the shadows will grow thicker and thicker about thee, and the land itself become darkened, and thou and thy brother will grope about in anguish and despair. But if on the heights thou dost mingle, the light of that region will grow lighter, a glory will surround thee, and the air itself will tremble with happiness. Thy shining heart will expand, and its light reach even to the valleys, and dissolve the shadows as they form. And the companions thou there dost meet, thou wilt not lose. Once thou hast seen their faces there, like a vision of content, it will rest within thee, wheresoe'er thou goest. Seek to remember ever the purpose of thy coming, and find thy rest in fulfilling it."

The voice ceased, and a stillness as of the night rested over all. The

child stood immovable, poised between two worlds, neither seeing nor hearing. A gentle breeze stirred the air, and the holy quiet of the dawn was broken by the gentle notes of birds. A wonderful light slowly grew, transforming the formless into form, and a golden haze clothed all Nature in loveliness and mystery. The child stirred not, but slowly the memory of the resonant voice died away, and her gaze rested upon the vision of beauty before her. She started forward entranced, and the freshness of the morning was over all.

Three times seven years she wandered, and the sights once strange were now familiar. The memory of the voice was lost, but its influence was with her still. She had learned to climb the mountains, but the power to hold their sweetness in the valleys was not yet with her. She entered these by compunction, forgetful of her motive. No companions had she found as yet; often had she thought she saw their faces, and the picture was snatched away by an unseen hand. Loneliness possessed her.

One day the roads were hot and dusty. The valleys which lay before her seemed easier to tread, and in weariness of spirit she entered.

Unheeding and indifferent, she descended deeper and deeper, inhaling the poisonous vapors without caution. Then she mingled with others, forgetful of her destiny and theirs, and the shadows grew, and the clouds thickened, until pain and suffering stirred her *heart* to action, and suddenly old memories returned. In horror she retraced her steps. Heavy were her feet, and tired her limbs, but the old power to climb returned, and her strength and firmness grew.

She was alone now, but she cared not. Slowly, she toiled up the steep and winding path. Once she passed just over the valley she had left, and looking down, beheld forms groping about in the shadows she had made. A terrible pity entered her heart. An anguish of suffering yet unknown took hold of her, and a mighty resolve was formed within her. "These shadows I will dissolve," she uttered, "yet more, I will throw a light over the path that those forms may follow," and a love for them mingled with her pity, and she buried her pain and turned her face

forward.

On she climbed for years. Pitfalls there were, but she escaped them. Obstacles there were, but she surmounted them. And though the mountains rose higher and higher, the air grew purer and sweeter as she mounted. And suddenly she come to a place where she saw her companions, and she knew them, and they reached out their hands to her in welcome. A great light radiated from them joined together on these heights, and as she touched their hands the light grew brighter and she saw it reached even to the valleys.

In gratitude she raised her eyes, and in the air about them voices seemed to chant, "Our Father, which art in heaven, Hallowed be Thy name."

Universal Brotherhood Path

ASKLEPIAN DIALOGUE — *trans. Alexander Wilder*

(ASCRIBED TO HERMES TRISMEGISTUS.)

Art thou ignorant, Asklepios, (1) that Egypt is the image of Heaven, or what is more true, a translation and descent of all things which are governed and performed in heaven? And, if it is to be said more truly, our land is the temple of the whole world. Nevertheless, as it is proper for the prudent to foreknow all things, it is not right for you to be ignorant. A time is about to come when it may appear that the Egyptians in vain have served the Divinity with a pious mind and unceasing devotion, and that all their holy veneration shall become useless and of no effect. For Divinity is about to return from the earth to heaven. Egypt will be forsaken, and the land which was the seat of Divinity shall be bereft of its religion and deprived of the presence of the superior races.

For strangers shall fill this region and country, and there will be not only a neglect of religious rites, but what is worse, a prohibition with prescribed punishment will be enacted for religion, piety and the divine worship. Thus this land, the most holy seat of shrines and temples, will be very full of sepulchres and of the dead.

O Egypt, Egypt, fables alone shall remain of thy religious traditions, and these incredible to their successors, and only work engraved in stone shall survive narrating thy pious deeds. The Skyth, the Indian or some such people will dwell in Egypt. For the Divinity shall return to heaven, and all the people will die, and so Egypt will be bereft of god and human being.

River truly most holy, I call to thee, and predict to thee what is about to take place. Thou shalt break forth with a torrent of blood, full even to thy banks, and thy divine waves shall not only be polluted with blood, but all shall be destroyed and the dead shall be more in number than the living. Whoever shall be remaining shall be known as an Egyptian

by his language only, while he shall seem an alien by his actions.

Why art thou weeping, Asklepios? Greater things than these and much more grievous shall Egypt undergo, and with far worse evils shall she be afflicted; and she that was anciently holy and most beloved by the gods in the earth for her religious merit, the sole leader of holiness and chief in piety will be an example of the greatest cruelty.

And then, through the very weariness of men, the order of things in the world shall seem no more to be admired nor a thing to be adored. The entire good, a better than which never was nor is nor will be seen, will be in peril, and will be burdensome to human beings. The whole order of things, the immutable work of God, a glorious structure, a good composed of a multiform variety of images, a mechanism of the will of God, who in his work did voluntarily all things as one, will be held in contempt and be no more esteemed. It is a many-formed mass combined together, to be revered, praised and loved by all who behold it. For darkness will be preferred to light, and death will be judged more useful than life. No one will look up to heaven. The conscientious man will be thought insane, the unscrupulous one wise, the blusterer brave and the wickedest one will be held the good man. For the soul and all about it by which it is by its nature immortal or is conceived to be able to attain immortality, as I have explained the matter to you, will not only be a subject to be laughed at, but it will be considered a frivolous affair.

But believe me likewise, that a capital danger will be impending for him who shall give himself to the religion of the Soul. New statutes, a new law, will be made that nothing sacred, nothing religious or worthy of the celestial beings, shall be heeded or believed. There will take place a woeful departing of the gods from human beings; only messengers of harm will remain, who being commingled with human nature will compel the wretched ones to war, to rapine, to fraud, and to all things which are contrary to the nature of souls.

Then the land will not be stable, nor will the sea be navigated, nor will the sky be accordant with the course of the stars, nor the course of the

stars accordant in the sky. Every divine voice will be mute by a necessary silence, the fruits of the earth will be corrupted, the soil will not be prolific, and the air itself will languish with gloomy torpidity.

Then shall come these events, such an old age of the world, irreligion, disorder, and want of reason about everything good.

When all these things shall befall, Asklepios, then the Lord and Father, God first in power, and the One Governor of the Universe, giving attention to the morals and voluntary actions, by his own will which is the divine benignity, resisting vices, and recalling the error arising from the corruptibility of all things, either washing away all evil by a flood or consuming it by fire, or bringing it to an end by disease and pestilence scattered over different places, will call back the world to its ancient form, that the order of things may be seen to be itself to be adored and admired, and that God the Creator and Restorer of so great a work shall be celebrated by all who shall then exist with frequent invocations of praise and with benedictions.

For this generation of the world is a forming anew of all good things and the most holy and most sacred institutions of its very being, the course of Time having been accomplished which is sempiternal and was without beginning. For the will of God is without beginning, is always the same and is everywhere sempiternal.

FOOTNOTE:

1. Asklepios or Esculapios is virtually the same as Hermes. ([return to text](#))

Universal Brotherhood Path

THE PLENUM — *Edward C. Farnsworth*

Through the long day the sun has burned the plain,
Now evening dims my uncompleted way;
Here on this stone I find a welcome rest,
While one by one the far-off lamps appear,
Streaming along the highways of the sky.

Thou rising moon, ye points of steady flame,
And ye that tremble deep within the blue;
How many times your fires have beaconed me
When, save for them, the vault was chill and bare!
But now, I know not why, a clearer sight
Comes to mine eyes, the quickened ear doth catch
A sound of universal, throbbing life
Filling the inter-planetary space.

I see what seems a vastly winding stair
That bridges the abyss from star to star.
Downward it turns to primal worlds which knew
Of man the small beginning, from our globe
It mounts and mounts unto a purer sphere,
Still winding, winding till my sight doth fail,
My mind, a bird presuming to out-fly
His kind, with feeble flutter backward falls.

Ever the giant stairway teems with life,
Ever th' evolving throngs move slowly higher;
Each sphere, its use fulfilled, then yieldeth up
Its hosts unto the next. The humble shape
Of crudest mineral becomes a plant,
That sluggish, unaspiring, to the rock
Doth cling and now reluctant leaves its home,
Onward impelled by some deep inner urge

That draweth all things to their hidden source.

Hark! Yonder world doth palpitate with life
In shapes diverse and manifold but still
Manu, the thinker, graces not the scene;
Our green-robed earth that daily turns to meet
Her Lord on high, cradled her own fair child,
The fitting consummation of the past.
His birth the higher spheres rejoiced to see
And sounded forth the glad harmonious notes.

Man moveth on the upward steep, the hosts
Of light, those earlier climbers, stooping low,
Fain would make smooth the well known way, guide him
To safety through the perils dire which stay
His bruised feet; but strange contrariety

Is his to spurn full oft the proffered hand.
So toileth man and many needless woes
He wears upon him, yet I see him stand,
As after weary ages of ascent,
And know the topmost stair. And now behold!
He bendeth down to strive with souls perverse.

Universal Brotherhood Path

THE PHILOSOPHY OF OMAR KHAYYAM — *An Omarite*

Writing in a recent number of the *New Century*, Mr. Maurice H. Held states that the poet Omar has nothing to preach but the "doctrine of the body"! Speaking of the Ruba'iyat, he says: "The philosophy is wholly false — just another disappointed hymn to the God of sense-pleasure. Why do they fascinate?"

That is the question. Omar lived some nine centuries ago, yet his work has not been forgotten, and he is read more now than any poet of the old time. Whence his lasting and supreme fascination? It may spring from the badness of human nature, but then no bad thing can last very long. Persian mystics hold that he was *not* bad. He spoke in their own language; he used the symbolism they knew. And they say that he was a spiritual poet, a saint in his life. We have heard of the Grail, of the Wine of Divine Life; we know, too, who said "I am the Vine," and in what capacity he said it. Wine, then, is a symbol that the Persians were not alone in using.

Let us, then, attempt an analysis of these Ruba'iyat, verse by verse, as nearly as may be; an interpretation as the Persians interpreted them. It is better to understand than to condemn. Let us in doing so ask forgiveness for spoiling a work of art.

This is the understanding that many of Omar's admirers have of the poem: —

1. Awake! for the day is here.
2. Ere dawn a voice from the Holy of Holies called me: "The Temple is ready; why do the worshippers slumber still?"
3. Then cried those who waited without, "Let us in, for we have not long to live, and if we die undrunk with the Wine of Divine Life we may have no conscious hereafter."

4. The New Year is with us, and now the healing spirit of the prophets is budding out on the trees and breathing up from the earth. It is well to go into the solitude for meditation now.

5. Lost indeed are the Mysteries, but still the gem of Spirit-power burns in the holy Wine.

6. Silent are the olden poets, but still the nightingale sings.

7. Oh, take the Grail Cup and cast away doubt and hesitation! No long time is before you.

8. Wherever you are your life is slipping away. *Now* is the only time.

9. You say that each day brings its opportunities? Yes, but what of yesterday and its lost opportunities? In June the rose comes, but with its coming there is an end of telling stories of the heroes.

10. Well, let there be an end! What have we to do with the past?

11. Let us come to that place (which is neither too high nor too low) that is between the sown land thou knowest and the desert of the unknown.

12. There shalt thou sing truly, for there thou shalt drink of the Wine. There is the only Paradise to be sought and found.

13. Some seek for the glories (and pleasures) of this world, some for the Paradise to come. Take thou the only Paradise, which is *here* and *now*.

14. Consider the rose, that heedeth not the future nor the past, but is full of beauty *here* and *now*.

15. What of wealth? Those who seek or squander it cannot turn themselves into gold.

16. Men's worldly hopes may fail or prosper, yet the fruit of them passes away like snow on the desert.

17. Powerful and glorious kings have lived — and died.

18. And now wild beasts roam through their empty palaces.

19-20. But for all that, the Earth draws half her beauty from her noble dead. Men's lovely deeds live on, I think, and give their loveliness to herbs and flowers.

21. The past is dead; the future not yet born. Drink the Wine of True Oneness, that you may live in the Eternal Now.

22. For many loved ones in our ranks left us.

23-24. And we, too, may leave the ranks and sink down to a depraved state (*i.e.*, unless we drink and drink and drink this Wine).

25. To those who prepare for the future in this life or in the next, a voice cries, "Fools! Heaven is neither here nor there" ("not in time, but in Eternity").

26. What has become of all the learned? Where is the profit of their discussions and debates?

27. I myself when I was young (and foolish) used to go in for their intellectualities — but I was none the wiser for them.

28. I sowed the seed of learning (*not* wisdom, please!) with the doctors and professors, and myself I studied diligently, and the conclusion I arrived at was: — "I came into the world, and shall go out of it, by chance."

29. The fruit of all my intellectualism was that I became a fatalistic agnostic.

30. What! leave the grand problem unsolved? remain contented with ignorance? The more must I seek now after the Divine, that I was such a fool and blasphemer then!

This is one of the most conclusive verses. On the hypothesis of "Omar

the Wine-bibber," what sense on earth can be gotten from "What? without asking, whither hurried hence?" and following three lines.

31. I concentrated my being in intellect (the Throne of Saturn), and with my brain I unravelled many a scientific knot — but not the Master-Knot of human fate.

32. *That* is beyond mere intellect. Up to a point there is a personal consciousness; then we merge into the impersonal.

33. There was no answer to the problem in visible nature.

34. But a voice came to me from the Thee in Me who works behind the veil — the *Me* within Thee blind (*i.e.*, destroy sense of separateness).

35. Then I went to the Wine of One-ness, and learned that without It there was no eternal existence for me.

At this stage Omar has shown how he became a materialist through trusting only in the brain-mind. Not content with that for long, he reaches out into the super-personal for light — and receive it. "The *Me* within Thee blind" — that is the key to it all. He has not yet learned the secret, but he has the key to it. In Ruba'i 35 he applies the key and drinks of the Wine, the One-ness Wine emphatically (for there is no other wine that could or that any man could dream had the power to reveal it), and learns the Secret. After two verses he begins to show what the Secret is. Meanwhile these two are humorous — and un-translateable. Omar is laughing — at the man who will not or cannot see his meaning, at the man who cannot see through his wine-bibbing pretences. But it is the laugh of a holy man, not of a drunkard, a laugh that should have, to some of us, a very recognizable ring in it! Drink then! for

38. Ancient stories say that man is a clay-clod saturated with Spirit.

39. And not a holy thought goes forth from us, but it is bound to bring some little measure of hope and light to those who are

suffering in the lowest hells of the world.

Ah! Omar, there is the mark of holy Compassion with you! Shall we call you a sensualist now, when you are teaching what we teach our children to do in their Silent Moments? When was a sensualist compassionate?

40. As the Tulip is always looking to Heaven, do you be always looking towards the Higher Self.

41. Let no more problems vex you, but affix your consciousness to the Highest.

42. And even if you are to die, and forget all, you shall not be without the good of it when you live again. (Or, and even if in this life you fail, the foes you conquer now shall not be yours in the next life.)

43. You shall not fear death then, for this Wine maketh free the Soul from the trammels of the body.

44. And if the Winged Soul can be made free, is it not a shame to allow it to be evermore hampered by the flesh consciousness?

45. What is the body but a tent where the Royal Soul resteth for one day upon its journey?

46. And fear not that when one body dies it shall know the like no more. It useth myriads of forms.

Then Omar seizes the opportunity to laugh at vain and ambitious persons who have not learnt, through the Wine of Meditation, the duality of their nature. 46 and 47 are, so to say, bifurcate; he goes off on some of the imagery he has been just before using and with it teases those whom he wishes to tease.

49. Hasten, if you would know the secret.

50, 51, 52.

The writer has not the irreverence to alter or comment on these most

sublime verses. They are as obvious as they are grand.

53. But if in this life you puzzle your brain-mind over the secret, what about the next life, when you will have another brain-mind, altogether?

54. Then do not waste your time with vain puzzling. The One-ness Wine that can teach you is at hand. Life is Joy.

55. You know how joyfully I put away old barren reason and took to the Higher Life and Mysticism (the daughter of the Vine).

56. For though I was famed as a mathematician, I never made anything a "living power in my life" but — *Theosophy*. Yes, they say, but what of my computations that resulted in the rectification of the calendar?

57. Well, I certainly have rectified the calendar — by striking from it every day except *to-day*. (The Eternal Now is the only Time.)

58. It was a *Messenger* who bade me choose this mode of life,

59. Who bade me choose that One-ness Wine that sets at rest the disputations of the jarring sects, that transmutes the lead of the lower into gold of the Higher Life.

60. The Warrior, that Mohammed within whose whirlwind sword scattereth the evil hordes that beset the Soul.

61. And am I to forsake this truth because orthodoxy forbids it?

62. Because the creeds threaten me with hell or lure me with promises of heaven?

63, 64, 65.

These are an attack on, or rather sneer at, orthodox Moslem ideas of heaven and hell. The creed of the day was formal and opposed to Sufi Truth. H.P.B. made attacks on Christian orthodoxy that caused some people to imagine fondly — and might reasonably cause it, if

uncontested — that she denied the existence of any Supreme Spirit. Omar attacks in much the same way the narrow orthodoxy of *his* time.

66-67. As to heaven and hell, we make them for ourselves.
Heaven for each one is that which he longs for; hell, that which he fears.

68. These personalities are but shadows cast on a screen by the "sun-illuminated lantern held in midnight by the Master of the Show."

69. Pieces in a game of chess that God plays.

70. They do not understand, but He knows about it all.

71. And the causes of their moves are things done; action is followed by reaction, nothing can bend the Law.

72. Lift not your hands, then, for help to the sky. It is bound by the same Law as we are.

73. The first germ of the Universe contained everything that ever was to be. All are parts of an unbroken chain of cause and effect.

74. Yesterday you sowed the seed, to-day you reap the fruit.
Drink! for the Wine of One-ness alone can show you the meaning of it all.

75-76. Let the beggar-priests of orthodoxy flout at me! The Vine hath struck a fibre in my being, and therefore I shall pass through doors *they* howl without.

77. And whether the One True Light kindles me to love or to wrath (with orthodox shams?), one flash of it in my own heart is better than its absence in all the mosques in the world.

78-81.

In these verses Omar puts himself into the place of a "True Believer" and addresses the imagined personal God in such a manner as to prove

the falsity of the crudities of Semitic religion. But they are not his own words to his own Deity.

"Whose secret presence through creation's veins,
Running quicksilver-like, eludes your pains,
Taking all forms from Mah to Mahi, and
They change, and perish all, but He remains."

With the 82d Ruba'i begins the Parable of the Pots, which needs no explanation. It is a discussion between certain pots in a potter's house as to the nature of their maker, and in this way many views about the Deity are brought forward. Omar's humor is never far away in this parable. Thus he speaks of "One of the loquacious lot, I think some Sufi pipkin, waxing hot" — a sly laugh perhaps at a former self of his own, or at any young follower of mysticism in the stage when he must be talking and talking and talking about the holy things, and that regardless of time and place. The last pot that speaks is the one after Omar's own heart: —

"Well," whispered one "let whoso sell or buy,
My clay with long oblivion has gone dry.
But fill me with the old familiar juice,
Methinks I might recover by and bye."

This is the man that is not concerned with things irrelevant to the present need of the soul.

Continuing at verse 91 we have this aspiration, veiled though it is in the sensuous words of Persian poetry: —

91. Let my life be so permeated with the Divine Spirit.

92. That even when I am dead its aroma may lure people away from the material to the spiritual things.

93. No doubt my mysticism has injured me in the sight of the world; it has drowned my fame, but in the Grail-cup; it has sold my reputation, but given me to be a poet instead.

94. And no doubt I have been tempted many times to give up this path for the way of the world; but each time the recurring cycle of the influx of spiritual life has swept the temptation away.

95. And indeed mine was the better choice. What could be so precious a thing as that I chose?

96. Yet, alas, that there are and must be seasons of darkness!

97. Would that on our journey along the path we could always see the goal!

As for the last four Ruba'iyat in Fitzgerald (98-101) I can make nothing of them. They may have no other than a surface meaning, *and still* (for we may doubt it without fear) be genuine verse by Omar Khayyam of Naishapur; but Fitzgerald let the Art-for-art's-sake sense overcome him when he put them at the end of the book. A poet has a right to sing of sad things, for they, too, have a part in life. But he has no right, if he is a poet of the true order of the Bards or Teachers, and not a mere singer, to let the last word of his song message be sorrowful, because the deepness and finality of all things is not sorrowful, but full of golden joy. And therefore I think that out of the many hundreds of Ruba'iyat attributed to the Tentmaker that remain in various MSS. in Iran, Fitzgerald might have found more excellent ones for the end than those with the sad note in them. But be that as it may, even a careless and inadequate interpretation like the above (wherein the connection with the text may seem far enough fetched in many cases) does abolish, for mystics, the idea that the Mighty Bard of Naishapur taught the "doctrine of the body" — does it not?

NATURE AND MAN — R. W.

Seated on a high bluff overlooking the sea and dreamily following the cliff-line until the solid wall of rock gradually merges into sand-dunes and beach, I become conscious of the relation of things. Out and beyond, the boundless deep, while o'er its panting bosom rush the rolling breakers, dashing themselves wildly against the projecting rocks, covering the ledges of rock with billows of foamy white bubbles. Strange handiwork of Nature! For some extent a floor of solid rock suddenly buried in a sandy beach. Looking about, pillars of granite of varying form and size projecting far out into the sea, form a bulwark to this land of the Gods. As they range themselves in tiers, sky, sun, sea and majestic bluffs show their relation to each other and to man.

Sky, sun, sea and earth. Four basic principles. The blue sky — the Higher Mind; the Sun — the spiritual and physical life; the Sea — the world of human thought and emotions, besieging us, wooing us with its illusions, and if we succumb — Ah, me! The white guards at the threshold of the soul are o'ershadowed by the dark forces of the Lower Nature, the citadel to the heaven within besieged, and the demons of the lower nature allowed ascendancy, only to be followed in time by darkness and death.

This rock-bound coast! These ledges and cliffs! Symbolic are they of the guardian wall of human Souls about the sacred Temple of Humanity. Above, the blue firmament, with the adorable life-giving sun pouring at times upon the water a sun-burst of rays through a rift in the clouds, appearing to the weary pilgrim as a lighted path over the sea of human experiences. Solemn thoughts are interrupted by the whirr of a flock of pelicans, whose strong broad wings extended, hover like a benediction over one's head.

Ah! what joy, what peace, what bliss, to steal away from agitating emotions, to lay one's weary head in the lap of mother nature and let

the great undertone of the Sea sing its harmony into one's inmost heart until responding in perfect harmony with the pulsations of eternal life all around! The joy of the in-pouring Life and Peace and Love! The ecstasy of the responsive soul within, as it breathes forth in rapturous strains its hopes, its aspirations, its love of God in man and all creatures! Truly it is the balm of Gilead upon the troubled nature within.

Yet one more glance at the rocks, symbolic of the steadfast soul. The first tier wooed by the sea as she winds herself about the feet of the bluffs like the arms of children about a dear old father's neck, tempting them in their hoary age to stoop and partake of her kisses, corresponds to the tired warrior who learns to stand and resist the illusory charms of human passions. The tiers of rock and cliffs, *the living wall* of defense to the stronghold of the Gods, altar-protecting shrine to Hellas Deities! And as I sat and thought of the countless ages of resistance offered by these Guardian Stones to the never ceasing allurements of the sea, protecting mankind from its merciless inundations, my troubled soul became filled with a great joy and peace, and resolution after resolution formed to live a pure and more selfless life. On my homeward way, the example set by Nature impressed itself deeply and for many days, to become passion proof, invulnerable as the rocks to the enchanting sea. Had the rocks stooped to partake of the sea's temptations, in that moment would they have been wrested from their thrones, built by myriads of little lives through the ages, and sent whirling with the ceaseless ebb and flow on its endless journey.

Never lose anchor!

To do so means to have to climb anew the cyclic stairs to perfectibility, to learn again the lessons of resistance, to recognize the true from the false. When the personal self offers entrance to the sea of deluding elementals, the stronghold of the gods becomes the seat and home of the Lower Nature instead of the Higher, and Humanity's heartrending woe a much longer drawn out agony, by succumbing to the allurements of the senses.

EGYPT AND THE EGYPTIAN DYNASTIES: XV — *Alexander Wilder*

XV. Tirhakah. — Wars with Assyria. — Esarhaddon. — Sardanapalos. — Thebes Destroyed. — Psamatikh I. — Twenty-sixth Dynasty. — The New Egypt and "St. Luke's Summer."

TIRHAKAH had succeeded Sabako as king at Napata. The right of succession in Ethiopia appears to have been controlled by a primitive law of descent by which a brother or sister might take precedence over a son. He also ruled at Thebes while Sabataki was restricted to the northern territory. (1) He was soon involved in hostilities to Assyria.

Sennakherib, upon his accession, had made Ninevah again the capital. He built it anew, adding, as he had opportunity, to its embellishments. As had been the case with the kings before him, his accession was characterized by a general revolt, which he proceeded immediately to suppress with all the savage cruelty characteristic of the Assyrian monarchs. He first made a campaign against Kar-Dunia (Babylon) and Susiana; and then turned his arms against "the kings of the Khatti or Hittites, all of them of the coast." The Khitan dominion which lay upon the river Euphrates had been already overthrown, and the description indicates these kings to have been simply Phoenicians. They were in alliance with Hezekiah of Jerusalem, and with "the kings of Egypt and the king of Meroe" — the under-kings of the Lowlands and the king of Ethiopia. As he marched into Palestine the cities in his way quietly returned to their allegiance. The city of Ekron held out. The inhabitants had deposed their king, Padi, and sent him in chains to Hezekiah at Jerusalem, who now refused to set him at liberty. A battle took place at Eltekeh in southern Palestine, and according to the boast of the Assyrian monarch, the allies were defeated, and the Egyptians and Ethiopians went home in disorder. Instead of following them he turned upon the revolting vassals. A savage revenge was taken upon the chief men of Ekron. They were now condemned to death and impaled on stakes (2) all around the city.

Sennakherib next overran the western territory of Judea and annexed it to the contiguous Philistine principalities, also carrying away two hundred thousand of the inhabitants into captivity. He afterward invested Jerusalem, Hezekiah, acting by the advice of his chief minister Shebna, hastened to make submission.

Tirhakah renewed his preparations. An army was dispatched by him into southern Palestine and he came with another from Ethiopia. Hezekiah rallied from his alarm, dismissed the timid Shebna, and put Jerusalem into a state of defense. Sennakherib marched his forces to meet the Egyptians at Lakhish, and sent his vizier, chamberlain, and commanding general with a detachment of his army to besiege Jerusalem. They demanded a parley and they called for an unconditional surrender, jeering at the notion of help from Egypt and assuring them that Sennakherib on his return home would remove the remainder of the people to another region. Neither Hezekiah nor his God, the rabsaki added, was able to deliver them; the king of Assyria is stronger than the gods of the nations. Hezekiah made no answer, and the Assyrian envoys returned to the main army.

The fate of this expedition has been told in several forms. There has no record of it been found at Kuyunjik, but this is easy to explain. It was not the practice to make a statement of dishonor or calamity occurring to a reigning prince. Even the defeats of Azariah and Hezekiah are not mentioned in the books of the *Kings* and *Chronicles*. But the inscriptions of Tirhakah at Napata, Thebes and Memphis indicate that that king met the Assyrians in battle and inflicted on them a total defeat.

The Egyptian record as preserved by Herodotus withheld all credit from the hated Ethiopian sovereigns. The "Ethiopian," it was affirmed, had been warned by a dream and abandoned Egypt, and Sethi the high-priest of Ptah at Memphis became king. This sovereign had offended the soldiers, and they refused to obey him. He was at a loss how to repel the invaders. He invoked the image of the god, and was instructed to go boldly out against the Assyrians. He raised a force of

volunteers, resembling that of Falstaff, of persons engaged in common pursuits, and led them against the enemy there at Pelusium. Before they had engaged, there came a multitude of mice by night and devoured the quivers and bow-strings of the invaders, thus rendering them utterly defenseless. The Egyptians fell upon them, inflicting a terrible slaughter.

The mouse in Oriental imagery, is a symbol of calamity or pestilence. This suggests the explanation of a story which would otherwise be improbable. Disease naturally incident to camp-life, like typhoid or smallpox, or perhaps the deadly simoom, may have enfeebled the Assyrians.

Sennakherib returned immediately home. He was assassinated some years afterward by the Crown-prince and his brother, while celebrating a festival at the temple of the Nis-Rokh, the Bird-god. (3) His younger son the best beloved Assur-akhi-adon or Esarhaddon, then king at Babylon, came to Nineveh with his army, drove the parricides, Assur-melek and Nergal-Sar-asar, into exile, and succeeded to the throne.

Tirhakah took advantage of the opportunity to establish his authority over all Egypt. He put Sabataki to death, and brought the other princes and under-kings into subjection to his government. Then followed a period of quiet and prosperity which lasted for twenty years. Tirhakah restored the public worship where it had fallen into neglect, repaired the temples, and strengthened the several capitals. He was also in friendly communication with the kings in Arabia, Idumea, Moab, Judea, Palestine and Syria, who all regarded him as their protector. Among them were Baal of Tyre, Abi-Baal of Samaria, Manasseh of Jerusalem, Ahi-melek of Ashdod. Kavis of Idumea, Hazael of Arabia, besides ten kings of Cyprus.

Esarhaddon was a statesman of ability, and possessed ambition to increase his power and the prestige of his two capitals. He invested Tyre, but found it impossible to reduce the city that was mistress of the sea, and supported by the forceful help of Egypt. He resolved

accordingly to make the conquest of Egypt and Ethiopia.

Tirhakah collected his forces at the northeastern portion near Pelusium. Esarhaddon thereupon marched at the southward through the Desert of Shur, in order to turn the flank of the Egyptian army, reach Pithom or Heroopolis, and move upon Memphis. The Arabian chiefs brought water to his army in skins carried by camels. The route was tedious, and the soldiers were terribly alarmed by the numerous "fiery serpents" that abounded there. (4)

Tirhakah immediately crossed the delta, and met the Assyrians, only to suffer a complete defeat, which dispersed his army. Memphis was captured and pillaged. The temples were literally stripped of their ornaments and the wealth with which the piety of kings had enriched them. All were carried to Assyria. The family of Tirhakah fell into the hands of the conqueror.

Tirhakah himself fled to Thebes. The Assyrian king followed close behind, sweeping the country with his cavalry till he reached the capital of the South. Tirhakah retired into Ethiopia, but Esarhaddon did not pursue him beyond the border of Egypt. His own health had given way, and he now devoted himself to the establishing of his authority over his conquests. He divided Egypt into twenty principalities, placing a governor in each with the title of king, and putting an Assyrian garrison in every capital city. Most of these under-kings were Egyptians, and we find their names similar to those of former princes such as Nekho, Pimai, Petubast, Sheshank, Nimarata, Tafnekht, Bokenranf or Bokkhoris.

A detachment of Assyrian troops had overrun Judea, made Manasseh the king a prisoner, and carried him and others to Babylon. He was also restored to his government as a vassal of Assyria.

Assur-bani-ral, or as he is named in classic history, Sardanapalos, had conspired to seize the supreme power. Esarhaddon, however, anticipated this by adopting him as his colleague and placing the imperial authority in his hands. His own death occurred not long

afterward, and the attention of the young monarch was speedily called to quell a general revolt.

Tirhakah meanwhile collected a new army, and coming from Ethiopia, expelled the vassal princes in Egypt, and took possession of the country. Sardanapalos came to their help, and routed the Ethiopian troops at Kar-banit, a city in the Delta. Tirhakah made his escape from Memphis to Thebes, closely pursued by the Assyrian rabsaki, who had been reinforced by the forces of the returning fugitive governors. Unable to continue the conflict, Tirhakah retired again to Ethiopia. Sardanapalos reinstated the princes, garrisoned their capital cities anew and returned to Assyria.

Affairs soon presented a new phase in Egypt. The under-kings became impatient of the supervision of foreign military officials, and opened negotiations on their own account with the Ethiopian monarch. The Assyrian generals discovered this and arrested Nekho and the king of Pelusium, who, together with Pi-kerera, the king of Pisaptu, had been foremost in the movement. The two prisoners were sent in chains to Nineveh. This hastened the uprising and Tirhakah came to the aid of the insurgents. The Assyrians captured Sais Mendes, Tanis and other cities, and massacred the inhabitants without mercy. This, however, did not in any degree check the revolt. Tirhakah defeated the Assyrian forces and drove them from Upper Egypt. He then proceeded down the Nile from Thebes to Memphis and was welcomed by the inhabitants all the way.

Sardanapalos finding it impracticable to rely upon military force to retain possession of Egypt, had recourse to other measures. Nekho, his prisoner, might be employed again against the Ethiopian king. His kinsman, Bokkhoris, had been put to death in a cruel manner by Sabako, and he, therefore, could not be heartily engaged in behalf of Tirhakah. The conjecture proved correct. Nekho was set free accordingly, and honored by Sardanapalos by costly presents. He was also restored to the government of Sais as before, with the title of Bel-mate, lord of the two realms. His son Nebushasbani was also made king

of Athribis. Nekho then returned home and his authority was generally acknowledged by his countrymen. Tirhakah withdrew from Egypt with his army, disappointed and disgusted at this betrayal, and died soon afterward, bequeathing a legacy of vengeance to his successor.

Ru-t-Amun, the son of Sabako, was the next heir to the Ethiopian throne. He was of warlike temperament and set himself to the recovering of Egypt. He promptly occupied Thebes, and marched with his army into the Lower country, defeating the Assyrian forces at Memphis. Nekho was taken prisoner and put to death, while his son, Psametikh fled into Syria. Egypt was thus once more a possession of Ethiopia.

Sardanapalos, however, came thither himself with an army. He encountered Rutamun at the frontier and defeated him. He pursued him relentlessly to Memphis and afterward to Thebes. He soon effected an entrance into the southern metropolis, and inflicted upon it all the cruelties incident to Kurdish and Assyrian warfare.

From this period, however, the power of Assyria waned, and the history of Egypt was for a time very obscure. The under-kings were able to regain much of their influence, and the Ethiopian monarch was again acknowledged in Upper Egypt. A new king, Nut Meriamun, succeeded to the throne of Na-pata. A memorial stone which is found in the ruins of that city describes his conquest of the Northern realm. "He had gained possession of the land of Ethiopia without fighting; no one dared to resist him." He was ambitious to copy his great predecessors, Piankhi and Tirhakah, and reign over all Egypt.

He saw himself in a dream, the inscription declares, standing between two royal serpents. On consulting the interpreters, they told him that as Upper Egypt was already his, he should also take possession of Lower Egypt. "Amun-Ra," said they, "beside whom there is no other god, will be with thee."

The king set out accordingly with a force of one hundred thousand men. He performed religious rites sedulously at every capital city in his

way. At Napata the statue of Amun was brought out in a procession, and sacrifices offered. Similar worship was rendered to Num-Ra, the god of the inundation at Elephantina. "He propitiated the river in its hidden cave." Again at Thebes, the chief priests and ministers of the temple of Amun-Ra "brought flowers for him whose being is hidden." All the way down the river to Lower Egypt, great was the rejoicing. The inhabitants sped him onward with blessings, asking him to dispense life, to restore the temples, to set up anew the statues of the gods, to bestow again revenues for public worship and offerings to the dead, to establish the priests anew in their office and to "cause all to be performed according to the Sacred Learning." "Even those whose intention had been to fight him were moved by the joy."

At Memphis he found the army of his enemy. He put them to flight and gained possession of the city. He commanded to enlarge the temple of Ptah, and made a generous provision for his worship.

He then marched on in quest of the princes, but they did not venture upon a battle. He returned to Memphis, where a conference took place. The king received them graciously and entertained them many days. The chief spokesman at this conference was Pikerara, the king of Pisapta, in the Arabian district. He had been concerned with Nekho in the project to bring Tirhakah again into Egypt and was probably the leader in this movement, in behalf of the Assyrian rule.

Neither of the Ethiopian monarchs Rutamun and Nut Meriamun is mentioned in the lists of Egyptian kings, and Piankhi II. was actually king of Upper and Lower Egypt. He married the beautiful princess Ameniritis, whose statue bore the inscription setting her forth as sister of Sabako, daughter of Kashta and wife, or priestess, of the Divinity. Her monument at Thebes portrays her in glowing terms as a benefactress. "I gave bread to the hungry," is her testimony, "drink to the thirsty, and clothes to the naked."

Herodotos has related the fanciful account of the evacuation of Northern Egypt by this monarch. He had been directed in a dream, they said, to invite the priests to a conference and massacre them. He

regarded this command as the purpose of the gods to induce him to do a sacrilegious act which would make him detested by his subjects. He then, in order to accomplish the real will of the divinities, without being guilty of heinous crime, withdrew peaceably to Ethiopia. The parable may be more rationally explained in another way. The under-kings, being appointed to office by the Assyrian king, made his government in Egypt insecure, and he unwilling to imperil everything by war, chose to resign his authority.

THE TWENTY-SIXTH DYNASTY.

For fifteen years the under-kings who had been appointed by the Assyrian monarch ruled in Lower Egypt. They were allied by marriage and family relationship and met often for religious and political purposes. Psametikh, the king of Sais, presently became obnoxious to the others. He was of Libyan ancestry and a great-grandson of Tafnekht, who had contended with the first Piankhi for supreme power. It was not unlikely that he was the prince whom Saradanapalos appointed over Athribis, by the Semitic name of Nebushasban. When Nekho, his father, was put to death by Rutamun, he made his escape into Syria, but came back afterward under an Assyrian commission, to occupy his father's throne.

The dependencies of Assyria everywhere had begun to revolt. Babylon and the neighboring kingdoms maintained successfully their independence. Gog or Gyges had wrested the throne of Lydia from its Hittite lords and became a vassal of Assyria, in consideration of aid against the Kimerians. He now renounced allegiance to the "Great King of the nations." Psametikh found the time ripe for him to grasp the crown of Egypt. He allied himself to the Ethiopian Dynasty in the South by marriage with the princess Sebna-pata, the daughter of Piankhi II. This fact explains satisfactorily the peaceful withdrawal which Herodotos has recorded of the Ethiopian monarch from the government.

The realm was the dowry of the Princess. The other princes, Pakrura, Pima, Sheshank and their fellows had been virtually independent of

Assyria, though nominally vassals, and were alarmed at the claims of Psametikh. They immediately flew to arms to resist him, and drove him from his principality. He procured from Gyges an army of Karian and Ionian volunteers and joined battle with them at Menuf, or Momemphis, on the border of the Libyan Desert. He was victorious and immediately followed up his success by attacking the several cities and dethroning their rulers. The different governments which had so often been instrumental in promoting disturbance were now abolished, and Psametikh I. became the sole and independent king. He took the name of Ka-ua-eb.

The first care of the new monarch was to strengthen his frontier. He stationed the Egyptian troops at Elephantina to guard the South, and at Daphne and Marea at the east and west of Northern Egypt. The Karians and Ionians were placed in nearer proximity to his own capital city, and lands were given them near Bubastis. This was the first introduction of an Aryan and Greek-speaking population as permanent inhabitants of Egypt. Psametikh further disregarded the hereditary prejudice and exclusiveness of the Egyptians in regard to foreigners. He made the new subjects welcome at the royal table and court in Sais, and committed native youths to their charge to be instructed in the Greek language. These became the beginning of a new class of the Egyptian population, the dragomans and interpreters.

The defection of Gyges and the success of Psametikh were fatal to Assyria. Sardanapalos, on hearing of the loss of Egypt, raised his hands to the gods of Nineveh and invoked a curse upon the head of the perfidious Lydian. The Kimerians or Gomerites (5) pressed forward by a general movement from the wilds of Skythia, overran his kingdom, and Gyges was killed in battle.

Sardanapalos was constantly at war to recover Egypt. Psametikh transferred the seat of conflict into Palestine and besieged Ashdod, the "strong city." Its Assyrian garrison held out long; Herodotos gives a period of twenty-nine years. During this time the death of Sardanapalos took place. He had been a civilian, rather than a soldier,

but he was successful in his numerous wars. He lost Egypt, but he conquered Susiana and held his other dominions. He was fond of shows and pageants; he excelled in hunting; he filled the library at Kuyunjik with the entire literature of Babylon and archaic Akkad, (6) and embellished Nineveh beyond all former monarchs. He is described as sensual and effeminate, but this was only qualifiedly true. The numerous kings whom his generals subjugated were obliged to send their daughters and favorite servants to Nineveh. That he was cruel even beyond the extremes of savagery cannot be questioned or extenuated. His sculptures depict him in the act of inflicting the most appalling tortures with his own hands. It is no matter of wonder that men who had been worsted in battle committed suicide that they might escape barbarity so atrocious. (7)

His successor, as designated by Greek writers, was Sarakos, but after a reign of several years, his general, Nabu-pul-asar, revolted and formed an alliance with Viskara or Kyaxeres, then king of Media, by which his famous son, Nebu-kadar-asar or Nebukhadhezzar, married the daughter of the prince. The two kings then joined their forces against Nineveh. They were interrupted, however, by another event that put everything in peril.

An immense multitude of Skyths had burst through the Caucasos and swooped down upon Asia. It was one of those movements of population from the unknown North which had occurred at almost regular periods for centuries. It was described by the Hebrew Prophet Jeremiah as "an evil out of the North breaking forth upon all the inhabitants," and he sneered at the notion of Judea receiving any help from either Egypt or Assyria. All military operations were suspended. The hordes overran Media, Assyria and Syria, ravaging the whole region and disseminating abject terror everywhere.

Psametikh was engaged at the siege of Ashdod. He was embarrassed by a general defection of the Egyptian soldiers that he had set to guard the frontiers of Egypt. Herodotos gives their number at two hundred and forty thousand. They were exasperated at his partiality for the foreign

troops who had placed him on his throne. They now abandoned their posts, and leaving their wives and children behind, marched into Ethiopia. He followed and appealed to them not to forsake their gods, their wives and their country. It was of no avail. Finally the kings of Ethiopia settled them in a region beyond Meroe, far away from Egypt.

Psametikh was no longer able to take part in the war against Assyria. When the Skyths had come into Palestine and taken Askalon, he met them with rich presents and persuaded them to turn aside and refrain from advancing upon Egypt. Thus he saved his country. The inroad lasted twenty-eight years. The historians simply add that they perished from excess, disease and massacre; and with their destruction, the kings resumed their warfare. Ashdod finally capitulated, but Psametikh was too much weakened by the defection of his soldiers and the infirmity of age to prosecute the conflict any further. He died after having ruled over all Egypt fifty-six years.

But he had regenerated the country, creating an order of affairs such as had never been known. The Egyptians had before supposed themselves the oldest of nations, but he made them conscious of their fellowship and relationship to other peoples of the world. He had come to the throne when Egypt had long been subject to foreign domination and incessant wars. It was in a deplorable state of misery and degradation. The cities were impoverished, the lands deserted, and the country depopulated. The Assyrian overlord had actually colonized districts from the East. Psametikh set himself to create Egypt anew. He applied himself to the task with energy during his long reign. Lands and roads were restored, agriculture encouraged, the towns repaired and rebuilt, the temples enlarged and beautified, the rites and observances of worship strictly maintained. The entire valley of the Nile was like a huge workshop where the population belonging in every department of industry was constantly employed. Science and literature assumed new importance. The hieroglyphics, so long the vehicle of preserving the knowledge of events and discovery, were divested of their exclusive importance, and the demotic art of writing, the art of the people, was generally adopted.

"With the Twenty-sixth Dynasty," says Professor Sayce, "the St. Luke's Summer of Egyptian history begins." The expulsion of the Assyrian vassals, the consolidation of the monarchy in a single hand, and the broad policy of the new government had occasioned the revival of peace, power, and prosperity, and with these the resuscitation, likewise, of art. Sais, the city of Psametikh, was adorned by him with buildings that almost rivaled the monuments of Thebes; Memphis, again a political metropolis, resumed her former importance. A new gallery was constructed at the Serapeion for the enshrining of the Sacred bulls, slabs of stone were placed in the temples to hide the interior from the profane gaze of the multitude, and now a new cursive system of writing was adopted for common use, the demotic or popular, showing that the literature was no longer exclusively in the control of the sacerdotal class; "But," adds Mr. Sayce, "the government had ceased to be Egyptian; it had gained its power by Hellenic aid, and from this time forward Grecian influence began to prevail. The king's person is protected by a Greek body-guard; the native soldiers desert to Ethiopia, and the oldest Ionic inscription that we possess records the pursuit of them by the foreign mercenaries of Psammetikhos." (8)

"Trade with foreign countries was now maintained, as had never been the case before. There existed novelty in ten thousand shapes. The cities formerly active chiefly with pilgrimages and religious processions, became busy marts of commerce. Indeed, as judgments are commonly formed, Psametikh I. must be regarded as one of the noblest of Egyptian kings. He combined profound political sagacity with military talent and exhibited an enlightened love of the arts which, by transmitting to the Future a knowledge of the irrevocable Past, thereby make the Present immortal."

FOOTNOTES:

1. The name Egypt or Mizraim as it is given in the Hebrew text of the Bible, denoted only the northern part of the country, and was distinct from Pathros in the South. ([return to text](#))

2. The stauros or "cross" was a stake for impaling. The Assyrian kings impaled prisoners taken when besieging a fortress. ([return to text](#))
3. Ancient religions had their sacred birds. We may note the Garuda, or man-bird, of India, the Simurg of Eran, the Rokh of Assyria, the dove of Babylon, and the peacock of the Oriental Secret Rites, analogous with the cock of China which is sacrificed to confirm testimony and obligations. The god Nisrokh was eagle-headed, as is noticed in pictures of Assyrian priests. The eagle of the Roman standard, and of European and American ensigns, is a survival of this divinity. ([return to text](#))
4. Deuteronomy, viii., 15; Numbers, xxi., 5. ([return to text](#))
5. Gomri, hordes. ([return to text](#))
6. A Royal Library appears to have been maintained from very early periods for free consultation by scholars. Sargon's Library at Agaua or Akkad was catalogued and numbered, Dr. Sayce informs us, "so that the student had only to write down the number of the Tablet, and the librarian handed it to him." Later, the Assyrian Library was begun at the city of Assur, and afterward removed and established by Assurnagir-pal at Kala or Nimrud. Additions were made in subsequent reigns. Sargon caused the whole to be written over, and early literature became a study at the capital. Sardanapalos however surpassed all the kings before him. He caused all the literature of his empire to be collected at Nineveh, over 10,000 different works, belonging to every department of learning, and they were methodically arranged and catalogued. To all intents it was a free public library. ([return to text](#))
7. Like King Saul — Samuel I., xxxi., 4, 5. ([return to text](#))
8. This inscription at Abu Simbel, contains the later Greek double letters psi, phi, khi, etc., theta (ps, ph, kh, s, and th), but not the long o, omega. ([return to text](#))
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THEOSOPHY — *Douglas Hunter*

When Madame H. P. Blavatsky brought Theosophy to the Western World, she clearly stated that it was not new. She had not discovered various phenomena and invented ingenious explanations for them; she had not seen visions and constructed from them a theory of the pilgrimage of the Soul after its exit from earth life. She frequently repeated that the teachings of Theosophy can be found in all the sacred scriptures and are carved in glyph and symbol on the ancient ruins. But Theosophy was not gathered from these. The archaic truths which are the basis of all religions have been preserved by the Helpers of Humanity who have existed through all time. Mme. Blavatsky but restates these truths which were taught her.

Her teachings are not fragmentary; she did not teach Ethics only; she did not ignore Science or decry reason, though as an outcome of modern life and thought she found Science and Religion divorced, and Ethics left without a basis. She taught a consecutive philosophy of life; the life of the Universe. Her great work, the *Secret Doctrine*, is a synthesis of Science, Religion and Philosophy. Life is a whole. Different phases and aspects of it have been dwelt upon and classified by Science, Religion and Philosophy, but only when these three are united in harmony can a correct conception of Life be grasped. The physical, mental, spiritual life of man and the Universe are closely interwoven and interdependent. Perfect life can be evolved only when these are properly correlated.

Although Mme. Blavatsky brought nothing that was new to the world, she taught truths that had been long forgotten and which, in many instances, differed greatly from what is generally accepted by dogmatic Religion and materialistic Science. Before one can understand the philosophy he must grasp a few fundamental conceptions that underlie and pervade the entire system of thought. (1)

The first is the existence of the One Absolute Reality, which antedates all manifested and conditioned being. It is the "Rootless Root" of all that was, is, or ever shall be. It is beyond finite conception, for it is absolute consciousness. It was this the Greeks worshipped as the "Unknown God." Some Eastern schools left it unnamed and referred to it as "That" — That out of which all things were made and which will exist when everything has ceased to be. It is the omnipresent and eternal God. This eternal essence, which exists without relation to conditioned being, is the basis of the manifested Universe.

At the dawn of creation it manifests under the dual aspect of Spirit and Matter; not Consciousness and Matter as we know them, but Pre-Cosmic Ideation, which is the root of all individual consciousness, and Pre-Cosmic Substance, which is the basis of all grades of matter. It is evident that a contrast of these two aspects of the Absolute is essential for manifestation and evolution; for Matter furnishes the substance through which Spirit may work out its evolution, and Spirit supplies the guiding intelligence for the evolution of Matter. This duality is reflected in every part of the Universe. In the lower kingdoms of Nature it is seen in the impelling force moving Matter on to higher forms of life; in man is the cause of the struggle of the Soul with its earthly tendencies.

Another basic teaching of Theosophy is that this Universe is the scene of periodic manifestation, life and its forms continually appearing and disappearing. There was a time when this Universe was not; there will be a time when it shall cease to be. But the same flow and ebb which gave the outward impetus to this Universe and which shall withdraw it again into the darkness of that "Causeless Cause," has been and shall be the cause of numberless periods of manifestation followed by equivalent periods of rest. This law of the recurrence of periods of activity and rest is also mirrored in every form of life, as indeed are all the fundamental processes of Nature.

This is easy to understand when we think of the Universe as a whole; the impulses given it by pre-cosmic ideation pulsate through every part

of it even to the last extremity. The tendency of everything to reproduce, in its own form of life, the laws of the Universe, may be illustrated by the growth of an elm tree. The trunk divides into three principal branches; each of these separate into three smaller branches. Whenever these divide it is in groups of three, and no tiny twig appears without its two companions. The recurrence of cycles may be seen in the succession of the seasons, day and night; in the periods of rest and activity of plants and hibernating animals. It is especially illustrated by insects that pass through the chrysalis stage. In man it is seen in the cycles of birth, maturity and old age, death and rebirth; in the days of activity and nights of rest, and the longer days and nights of life and the state of rest entered upon after death.

The third fundamental truth is the identity of all Souls with the Over-soul and the obligatory pilgrimage of these rays of the One Reality through a series of incarnations which last throughout the whole term of manifestation. Pure Spirit can gain individual self-consciousness only after it has passed through every form of life, from elemental nature through mineral, plant and animal kingdom and man up to the highest intelligences of the Universe. This pilgrimage is accomplished first, by the onward impetus given it at its start, which carries it through the lower planes of Nature; but when in man it awakes to self-conscious intelligence its evolution must be carried on by "self-devised effort." The double evolution of Spirit and Matter begins at the dawn of creation; there are no skips or gaps; every step that is taken must be preceded by the steps which lead up to it.

The law of Re-incarnation does not apply to man only, but to every form of life; the Monad enters every phase of existence again and again, until its lesson has been mastered. It would be utterly impossible for a ray of pure Spirit that had no experience in matter to incarnate in bodies of as complicated organism and as dense material as our own; and it would be equally impossible for blind Matter to construct these bodies without the guiding intelligence of Spirit. The obligatory pilgrimage of the Soul is sometimes called the "Cycle of Necessity," for the Soul is forced by virtue of its own nature, by the impetus given it to

work its way onward and upward until it at last finds reunion with its source. There can be no such thing as giving up the struggle. What is not accomplished now will have to be done at another time. The Soul is compelled to wander, as was the "Flying Dutchman," until it has found its release and earned the privilege of conscious re-uniting with the Over-soul which gave it birth.

But the incarnations of the Soul are guided by the strictest law and governed by the most rigid economy. The Soul is drawn by the ties that are most binding; these are the ruling passions, the dominant ideas and the unappeased desires of the previous life. An occasional longing for a better life or a general dissatisfaction with the things of this world are not enough to counteract the effect of the thought of a lifetime or to immediately transplant the Soul into a higher realm, though each must have its due effect. Each life is the outcome of previous lives, but it will be no higher than its predecessor, unless the thoughts that bind are cancelled and replaced by nobler ones.

In the "identity of all Souls with the Over-soul" lies the basis of Universal Brotherhood. The unity, and therefore inter-dependence, of humanity is the foundation for all the teaching's of brotherly love and, since it is the law of the universe, ignoring or transgressing it is followed by confusion and suffering. The inharmony in the world, from the warring of nations down to individual quarrels, is due to the fact that mankind has ignored this fundamental law of life and proceeds on the principle of every man for himself. The school-boy who violates the laws of the school room, imagines that he has gained something, quite blind to the fact that the rules are for his benefit. When later he is punished and has an unpleasant time, he fancies that the teacher has a grudge against him.

The laws of the Universe are for man. When he violates them and finds his life a miserable tangle, he is too apt to blame his Creator or say that he is a puppet of fate. The only hope of man's salvation lies in strict conformity to law, the law of the Universe as reflected in the laws of physical, mental and spiritual growth.

Mme. Blavatsky exhorts everyone, be he Christian, Jew, Buddhist or Mohammedan, to study his own religion by the light of these truths, and he will find it truer, dearer, and more full of meaning, for the laws of nature are the only basis for Ethics.

FOOTNOTE:

1. See "The Secret Doctrine," Vol. I., Proem. ([return to text](#))

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

How is it that Theosophy seems opposed to the supremacy of reason? When we look at the emancipation of man from the thralldom of creed and dogma which has come about through the development of the reasoning faculty; when we look also great progress in science and philosophy as a further result of this development, it seems indeed right to follow reason as a guide, and I do not understand the position taken by some Theosophists in regard to it. Please explain what grounds, if any, they may have for their views. — T. C.

To say that Theosophy is opposed to the supremacy of reason is very different from saying that Theosophy is opposed to reason — and this latter it certainly is not, any more than it is opposed to any other part of man's nature, when acting harmoniously and in its right sphere. Theosophy, as I understand it, is opposed to the supremacy of reason just as it is opposed to the supremacy of the physical body and its appetites, or to the supremacy of other passions and desires. But it does not reject or despise any one of these.

The matter may be looked at in this way, that to make one instrument or any combination of instruments, in an orchestra, supreme, would be to destroy the harmony and balance of the whole. The conductor or leader of the orchestra is and must be supreme, and to him every member must respond. The same is true of an army or a factory or any great institution if it is to do effective work. There must be the supreme harmonizer.

An incomplete analysis and study by man of himself has led him to place this supreme power in the mind, the seat of which is the brain or head. He has been impelled to this through the selfish propensities of his lower nature which loves to dominate and rule. That which feeds and sustains and is the root of this love of power is the reasoning

principle. It gratifies man's idea of his swelling self-importance which seeks the recognition and homage of others.

But the study of man which has led to this idea of the supremacy of mind is, as said, incomplete. Even physiologically has a mistake been made and facts overlooked, and more particularly so from a psychological and spiritual standpoint. There is a perfect analogy between the powers of man as a mental and spiritual being and the organs and functions of the physical body. The physiological fact which has been overlooked is that the brain, for its perfect action, depends upon the heart. It is true there must be mutual interdependence between all the organs, but these organs are, as it were, on different planes of action and, as is known, operate in different spheres. We may in part express the relation between the heart and the brain in this way — that the heart is on a higher plane and has a more interior sphere of action than the brain and so should stand to the latter as controller, inspirer and guide. Who is there has not experienced that quality of heart-force that is communicated through a simple grasp of the hand before the mind has had time to act, but which even a child may understand and which is a true index to the character? But let us turn to further experience — Who are the greatest in the world's history? Whose names are the most revered? Shall we speak of Sir Isaac Newton, Huxley or Spencer; shall we mention Alexander or Caesar; or William Pitt. Gladstone, Jefferson: or our heroes. Christopher Columbus, or George Washington? All of these were great, each in his own way and to each must honor be given. put the world's homage and love is given to those whom we call the Saviors of Humanity — to Jesus, and Buddha, and others who have been like them. If we inquire what are the distinguishing marks of these last, we find that their power was not that of the head, though in this they overtopped all others — their great power lay in the heart. It was not in the love of power, in the dominance of intellect, the seeking to be first — but in the love and service of others.

So, too, with the other names mentioned; those whose work was pre-eminently for others and not self or fame will remain in the loving

memory of men, their deeds will live after them, the harvests of the seeds they have sown shall be reaped year after year and be a lasting memorial to them when the memory of the greatest soldiers, statesmen and philosophers whose work was not so characterized has passed into oblivion, however great their mental development may have been.

To give supremacy to the reason is to separate oneself from others. The heart-supremacy unites. The one is analytical, questioning, doubting, having no certain foundation, swayed by argument, sure one day and doubting the next, dreaming unreal fantastic dreams. The other is synthetic, trusting, compassionate.

There is a class of people — thinkers and reasoners, so-called, who say — "Prove to me and then I will believe and do, but I must know first." There is a second class who live on the thoughts of others, who read books and books, depending on the reasoning of others, but looking into their own life for the purpose of life but ever ready to quote this or that author: who count their knowledge by the number of books they have read, and so are often perplexed when authors disagree, whose mind therefore never sees clearly, but is confused, no matter how orderly the thoughts of others may be pigeon-holed away in the brain. A third class there is — not large, yet whose faces are turned toward the light, who say — "I know but little, yet this one thing I do know, that it is within my power — the power of my heart — to help, if ever so little to bear my brother's burden; to trust to the law of life, that ultimately all will be well; I have love to give, I have faith and trust — I will both love and trust." Thus is made the first step towards true knowledge, that knowledge of which Christ spoke when he said — "He that *doeth* the will of my Father, shall *know* of the doctrine."

The thirst for knowledge can become as much a craze mentally as the thirst for drink may be physically, and as much or more disastrous to the perfect health and balance of man.

The end of knowledge is use. Thus knowledge for knowledge's sake, which is the natural outcome of the supremacy of the reason, is subversive of its true end.

As we express and act out that which we already have and are, using our store of knowledge — which each, however ignorant, still possesses, — so do we make the acquirement of further knowledge possible. The mind is, as it were, a lens upon which the divine light of wisdom may shine when adjusted and focussed to receive it. Or, it is like a river bed into which ever new streams flow as the old pass on.

But let us turn again to experience. Theory after theory has been built up by Science only to be found worthless as some newly discovered fact come within the range of observation. This is because reason has been enthroned as supreme. Reason can never pass from the known to the unknown. Its operations depend upon the supposition of fixed relationships: yet because the Universe is a Universe of Life there are and can be no fixed relationships, but growth and an ever varying adjustment. Take, as example, the relation between the Earth and the Sun and planets, the knowledge of whose interaction may be rightly called one of the triumphs of observation and reason. But the Sun and Earth and planets are living entities through, whom act the Cosmic Intelligence and Will. The theories which through reason, based upon observation, Science has put forth in regard to the Solar System and the Universe may be true to-day and to-morrow because of the stupendous order, permanence, and stability of the heavenly bodies, compared to the life of man and the grasp of his comprehension. But as new factors continually come into the life of man, completely changing his course of action and his relationship in life, so it must be also in the life and growth of planets, suns and systems. Modern science has investigated the heavenly bodies as though they were dead inert matter and whose orbits were eternally fixed. It is as though one should compute the relation between two men, one big and one little, solely on the basis of their size and without reference to their intelligence and heart force, or should say that because a man has pursued a certain course of action for a number of years, therefore he will continue in that course throughout life. In the case of the man as in the case of the planet such a course may be perfectly harmonious for the time being, but it should be remembered that harmony leads on to new harmonies, that the seed

develops into the plant, the plant blooms and seeds, that back of plant and man and planet is an incommensurable divine directing power. But the Science of Astronomy knows no other than physical gravitation, so-called, and tacitly assumes there are no other than physical relations existing between the heavenly bodies.

As another illustration, it is as though science had observed the growth of plants from the time they appeared as young shoots above the ground, but knew naught of blossom or fruit or seed. Where these are not known, no amount of reason will lead to the knowledge of them as a natural process of the development of a plant.

But why multiply instances? It must be clear to any intelligent person that reason is a secondary thing to "knowledge" and may be often even the means of obscuring it.

For there is "knowledge" and sight, and clear apprehension of the Truth; the soul is heir to all knowledge and through that which in them is kindred to its divine nature it can come into an understanding and clear seeing of the relationship of the things around it.

Knowledge comes through service, through use of those powers which each now has, for the good of all. The hindrances to knowledge are the thick screens of selfishness, pride, ambition, with which we have surrounded ourselves. As these are removed that the light of the Sun may shine in our hearts, that light we shall find to be not alone light, but beauty and knowledge.

To reach that light we must even now let the light that is within our hearts shine out on others, then will come the answering light from the hearts of those others and from that great Luminary which is the Source and the End of all Light.

It is not by reason that this can be attained, but by the heart's love and service, and hence that man who bows down to Reason as the supreme god is surely deluded. — J. H. F.

FORCE WHICH ENDOWS THE STRONG (1) — *Katherine Tingley*

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

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

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

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

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

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

We should not become so absorbed in the little achievement of to-day as to render it impossible for us to receive the key to the wider knowledge of the future. If we began to realize the voice of the soul working behind the ordinary mentality, we would consciously become receptive to higher influences and more spiritual realities, we would bring about that condition within ourselves where we should hear the divine melodies, restoring harmony throughout all Nature. In this way, we should become pioneers, opening up the vision of men to the vast and unexplored regions of life, and, being conscious of this possibility, so stimulate every energy that the very atoms in space, the atoms composing every organism, would change and begin to respond to the divine impulse.

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

FOOTNOTE:

1. Reprinted by request of an old student of H. P. Blavatsky from "The Crusader" of Feb. 27, 1898. ([return to text](#))

Universal Brotherhood Path

FAITH IN THE STABILITY OF THE UNIVERSE — *E. A. Neresheimer*

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

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

There is a place in the heart of man where contact is uninterrupted

with the eternal source of life. Therein resides an agent that comprehends the highest consciousness. Even the physical heart outlasts the mind and all the other functionaries of the body. During the period of a normal span of life the mind may become a complete blank, as is the case in insanity, and still the heart can beat for years, sustaining life; whereas, when the heart stops, everything is at an end. The heart, therefore, as a vehicle of life is superior; it corresponds to something in the superphysical world which is more enduring than mind. The heart is also wiser. Insane people are capable of uttering great truths. All impulses come from it: the ceaseless activity of the life force, the desire for knowledge or dictates of conscience, and all else that incites to thought and action. These impulses are translated first by the mind and then by the brain. Man is a dual being with two contrary avenues, — one leading from the soul downward, — the other from the sense consciousness upward. The Soul, the higher Ego, constantly tries to reach the lower, but on account of the latter's density, the divine promptings are not transmitted correctly, all the impulses becoming tainted with the accumulated idiosyncrasies of the personality.

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

At the present stage of development mankind stands at the height of materiality, both physically and mentally; individualized spirit is completely involved in mind and matter; the truth is veiled and

divinity obscured, consequently the power to cognize the intimate relations with nature and cosmos is practically latent. However, the spiritual faculties are gradually coming back with the progressive manifestations of the evolutionary wave, and the hopes of mankind for better days and things will be realized in the ratio as civilization is able to recede from materiality.

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

It requires faith in the reality of the ideal constitution of cosmos to know anything about life. Along with it comes the knowledge of one's own divinity and perfectibility. It may be initiated by intellectual inquiry, but this is a slow and unreliable process, because it leads more often into error if not accompanied by intuition. But, if the intellectual power is brought into service in connection with intuition, it acts like a bridge over which one can cross to a knowledge of one's interior nature and of universal problems. The proof will come in due time. The sympathy of man for man is founded on something real which must be recognized some day by all men. No one can escape the burden of cooperative work in the economy of the cosmos. There is no state of feeling equal to the joy that a realization of comradeship or soul-union brings to any human being; this feeling must expand from the sympathy which is felt for individuals to include the whole human race. Questions concerning the interior soul-life of humanity become illuminated from the plane of universal consciousness by flashes which pass from the heart to the mind. Pure intellect alone could never fathom any question to its ultimates. All that intellect devises can be contradicted and argued away by the same process.

Much error as yet exists regarding self-evident truths based largely on ratiocination, entirely the product of the mind. Such false notions, for instance, "that charity can breed evil", could never have emanated from the heart. With respect to this, let it suffice to assume that so long as charity is done in the right spirit, it is of the right kind. Whatever the appearances may be, the law will take care of the consequences to the

last extent. The fact is that the bestower of charity is the real beneficiary in the end. To conceive of any proposition concerning human life and cosmic relations correctly, that is to say with any degree of certainty approaching truth, one must have immovable faith in the ideal cosmos, universal justice, eternal harmony.

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

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

cognition by others, is genius. It is builded up from faith in oneself, faith in the stability of nature and faith in the ideal cosmos.

Universal Brotherhood Path

A MEDITATION — *Mrs. Vespera Freeman*

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

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

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

Suddenly I saw that black clouds were crowding round the dying moon and a fierce wind springing up that broke the peaceful waters into surging waves. The whole face of Nature put on a changed and threatening aspect. The moon hastened to hide her shining face in clouds. The lily pads reached long and clinging arms to seize us. The

water seemed but a wide black mouth opening to engulf us. Strange phantom shapes formed in the air about us, and seemed to mock and chase us toward the entangling fringe of reeds and lily pads that ran swiftly over the black waves to meet and seize upon us.

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

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

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

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

compassion is which surrounds us like a sea.

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

These have seen all the danger and the misery of other men; have suffered with and for them. Always there have been voices crying in the wilderness. Always have there been Prophets, Poets and Philosophers who, from some loftier outlook catching glimpses of the Light, call cheering messages to men below. Always have there been Saviors and great Teachers, Elder Brothers of the Race, giving themselves in one unending sacrifice to aid and guide mankind. It is true that the result of all this sacrifice and labor *seems* pitifully small, but we cannot see below the surface. "In the twinkling of an eye", said St. Paul, "all things shall be changed." The sudden change is the effect of long effort and self-sacrificing labor. It *seems* Man only climbs to

freedom by the path of pain. Through suffering we come to sympathize with sorrow. Through having been blind we know what blindness means to others. And having won through to some degree of freedom we long unspeakably to share it with all others. The inward Monitor urges unceasingly, "Thyself delivered, — deliver. Consoled, — console." Now though our efforts seem so small and weak and of so little worth in "lightening the miseries of the world", still having perfect confidence in the Eternal Power of Good we must believe there is a force behind each little thought or word or act of ours that gives it weight and meaning beyond our hope. Reliance on the Self, Faith in the Law, unceasing Aspiration, Unity, Purity; these have a mighty power to dissipate the clouds that shut Man from the sweet Sunlight — these clouds of ignorance and fear that blind him to his own nature, to the guiding hands and to the nearness of the happy shore. Let us then with confidence begin this moment to lead the "Life Beautiful." Let us sing daily hymns to "Zeus, Father of Light", and invoke his aid. Let us make perpetual offering of the *selfish* self upon the altars of Brotherhood. Let us give continual voice to our profound conviction that no Ideal we can form, in our moments of highest exaltation, of Beauty, of Bliss, of Harmony, of Eternal Good, can approach the Beauty, Bliss, Harmony and Good which is the Eternal Reality; that as we advance toward our Ideal by our own labor, love and aspiration that Ideal itself only becomes a clearer reflection of the ever "flying Perfect" which is still beyond.

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

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: XVI — *Alexander Wilder*

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

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

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

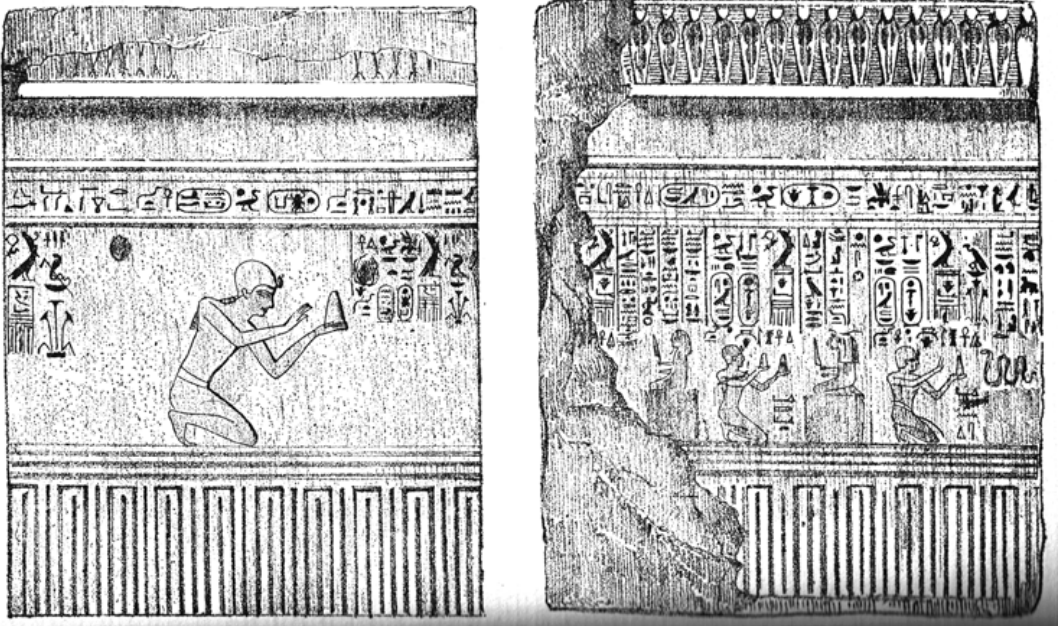
He next prepared to carry out his purpose by bringing his fleet around Africa into the Mediterranean. The continent had not been circumnavigated for unknown centuries, but Nekho was confident that it was surrounded on all sides by the ocean. Accordingly he sent a fleet manned by Phoenicians from a port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

Nekho had determined upon the recovery of the countries which had been subjected by his predecessors. Having found it impracticable to combine his fleet in the Red Sea with the other, and that only the ships navigating the Levant could be of use in his operations, he increased their number and employed them as transports for his soldiers. He had landed them in Northern Palestine, when his progress was disputed by the King of Judah. In vain he protested that he was not seeking to invade the realm of Josiah, but was only marching against Assyria. The former kings, Ahaz, Hezekiah and Manasseh, had been tributary to the Eastern monarchs, and Josiah had not repudiated this suzerainty. An engagement took place at Megiddo in the very field where Egyptian kings had won so many victories. Nekho placed the Karian archers in the front of his army, and the Hebrew King was mortally wounded by their arrows. This ended the battle. In gratitude for the service of the Karians, Nekho presented the armor which he wore at Megiddo to the oracle-temple of Apollo at Brankhidse.

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

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

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



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

The reign of Psametikh II., or Psammis, the son of Nekho, was brief and uneventful. It was recorded that he received an embassy from Elis, which had been sent to ask whether the Egyptian priests, who were then regarded as the wisest among the nations, could suggest any improvement in the regulations of the Olympic Games. (1) The King assembled the Egyptian savants accordingly, who gave their judgment that as the Eleans were the umpires in the contests, no inhabitant of Elis ought to participate in the contests. The umpires would be disposed to favor their own countrymen and

deal unfairly with the other Greeks.

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

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

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

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

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

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

The destruction of Jerusalem and the removal of the Hebrew population had no effect to end the war. Thirteen years were required to complete it and make ready for the invading of Egypt. Meanwhile Apries had made Aahmes, or Ammasis, his associate upon the throne. The new prince was a native of the province of Sais, and a veritable adventurer of loose principle. He gained the favor of Apries by pandering to his inordinate vanity. On the birthday of the King he sent him a garland in which the flowers were entwined in the manner of the garlands that were placed on statues of the gods. Apries at once invited him to the court, where he so far ingratiated himself into the royal favor as to be permitted to marry the Princess Ankh-nes Nefert, a sister of the late king, Nekho II. This alliance removed all question of legitimacy, and he was made the colleague of Apries.

The priests of Sais told another story to explain or rather disguise the matter. They related that the King of Libya offered the crown of that country to Apries on condition that he would dislodge the Dorian colonists from the Kyrenaika. He accordingly sent his Egyptian troops for the purpose,

keeping his Greek-speaking soldiers at home. The expedition was unsuccessful, and the Egyptians mutinied. Aahmes was sent to pacify them, but like Jehu of Israel, became himself leader of the revolt. Apries was dethroned and was afterward murdered. In fact, however, the two Princes ruled conjointly.

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

It is not probable, however, that Aahmes II. was long held in any strict subjection to the Babylonian overlord. The death of Nebukhadnezzar had been followed by the disorganization of his empire, leaving distant princes in comparative independence. Aahmes devoted himself to the strengthening of his position at home and abroad, and he had few of those religious scruples which barred the Egyptians from intimate relations with other peoples. Unlike his predecessor, Apries, he exhibited none of the arrogance of a pretender to divinity, but cultivated familiarity with his associates and subjects as one of themselves. He gave his mornings scrupulously to the transaction of business, but after that was over he indulged freely in joking and mirthful sports. He compared men to bows; those who gave themselves to serious work and did not indulge in pastime were sure to lose their senses and become insane or moody.

He did not abate diligence, however, in matters of religion. When he was crowned, he adopted the official name of Si-Neith, "the son of Neith". He was sedulous in attention to the temples and worship of the patron divinity of Sais. Her temple was included in half a square mile of land, and was the largest in all Northern Egypt. It was surrounded by a wall of brick, and lavishly adorned with obelisks, colossal statues and sphinxes. On one side were the tombs of the Saitic kings, and on the other the sacred lake and shrine where the mysteries of Isis and Osiris were celebrated. Sais was one of the places where was a tomb of the murdered divinity. The Thesmophoria, or festival of the Institution of Laws, were also observed there, and the priests affirmed that the daughters of Danaos carried them thence to the Peloponnesus and taught them to the Pelasgic women. (2)

Aahmes also caused a stone to be quarried near Elephantina, and a chamber cut out in it twelve cubits by nineteen in dimension, and brought to the temple at Sais. It required two thousand boatmen three years to bring it down the Nile, but it was not taken beyond the temple-enclosure. Upon the wall of this temple was the famous inscription: "I am the All, the Past and Present and Future, and no mortal has ever unveiled me." (3)

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

Aahmes, as has been remarked, pursued the policy which had been adopted by the Saitic kings before him, and set aside in a still greater degree the barrier of exclusiveness which the Egyptians sedulously maintained toward the people. He contributed a thousand talents of alum to aid in rebuilding the temple at Delphi, which had been burned, and also made liberal presents to other temples of Hera and Athena in Greece and Asia. He likewise gave a charter to the city of Naukratis, ten miles from Sais, making it the sole port for foreign shipping, and in addition permitted the inhabitants to elect their own magistrates and officers, and to build temples to their own divinities, Zeus, Hera and Apollo. They reciprocated by taking part in the Egyptian worship, the Karians cutting themselves, after the Asiatic fashion, at the commemoration of the death of Osiris. (4) Whatever was the form of the legend of the drama in more remote periods, it was now analogous to the Great Dionysiac Myth of Asian and Grecian countries.

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

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

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

Polykrates was at that time the Tyrant of Samos, and held his dominion accordingly by a tenure analogous to that of Aahmes in Egypt. (5) He had made a treaty of amity and alliance with the Egyptian monarch, but Aahmes protested against his unjust treatment of subjects, and when there appeared an impending storm in the East, it was dissolved.

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

When the Assyrian dominion was partitioned after the overthrow of Nineveh, the king of the various tribes that were afterward classified with the Medes (6) had received the award of suzerainty over the countries of Asia Minor. Gyges, who formerly superseded the Amazon and Khitan dynasty in Lydia, had, when in peril from the Kimmerians, pledged allegiance to Sardanapalos to obtain his help. He afterward declared independence, but this was not recognised. There was for many years an incessant war between Lydia and the Medes. During a battle in July, in the year 585 before the present era, there occurred a total eclipse of the sun, and both parties accepted it as a warning from heaven.

Nabu-Anahid, the King of Babylon, who was present as an ally with the Median forces, now mediated for peace. The Crown Prince Astyages, or Istavega, (7) accordingly married the daughter of the King of Lydia, and his father acknowledged the authority of Alyattes over Asia Minor west of the river Halys. Kroesus, who succeeded the latter, was able by the conquest of the Ionian cities to extend his dominion to the Archipelago. Sardis, his capital, was the meeting-place of the commercial caravans, and the most opulent of cities. The wealth of Kroesus has been a proverb till the present time.

There came, however, another change of masters in the East. Aryan colonists under leaders of the Akhaemenian tribe had established themselves in the kingdom of Anzan, or Western Elam. Their chieftain, Cyrus, or Kuru, was ambitious for greater honor. He made war with Astyages and dethroned him. It has also been stated that he followed the ancient custom and took the wife of the conquered king. Kroesus had supported the cause of his brother-in-law, and became the next object of attack. Cyrus marched against him, and a campaign was fought without definite result. Winter came, and Kroesus withdrew his forces, expecting no further conflict till the next season. He then summoned his allies, the Lacedaemonians of Greece, Napuanahid of Babylonia and Aahmes II. of Egypt, to bring their armies to his aid. (8)

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

Kambyases began his reign in oriental fashion by marrying his sisters, the assassination of his possible competitor, his brother Bardya, (9) and the suppression of several uprisings. He then prepared for the invasion of Egypt. There was a story told by Persians that he had demanded that Aahmes should send him his daughter, as was often required of vassal and conquered kings, and that Aahmes had deceived him by sending only a daughter of the dethroned king Apries. As, however, that king had been dead for forty years, the story carries improbability on its face. There were other causes of war sufficiently valid for an unscrupulous politician; such as lust for extended dominion and cupidity excited by the great wealth of Egypt under the beneficent rule of Aahmes, besides the relations of that monarch with Kroesus. Xenophon states that Aahmes sent a hundred and twenty thousand men to aid that king against Cyrus.

Before Kambyases could complete his preparations, Psametikh III. had succeeded to the throne of

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

Phanes, the commander of the foreign troops employed in Egypt, deserted to Kambyes and aided him in the conducting of his army through Palestine and the Arabian desert. A battle was fought at Pelusiunx, and the Egyptians were defeated. Kambyes followed the fugitive enemy to Memphis and captured the city. He reinstated Psametikh as his vassal, and confirmed the subordinate officials in their several positions. He strove further to conciliate his new subjects, and, repairing to Sais, he was initiated into the Mysteries of the Goddess Neith, and also visited the tomb of Osiris, receiving the two sacred names of Sam Tau, or "uniter of two worlds", and Mastu-Ra. He also expelled foreign intruders who lived in the inclosure. It does not seem that he or his father, Cyrus, were strict Zoroastrians, or had scruples like later kings against participating in religious rites of other nations.

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

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

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

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

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

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

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

FOOTNOTES:

1. The origin of the games at Olympia belongs to the period antedating "ancient history." They were instituted in honor of the Olympian Zeus, as distinguished from the Pelasgian divinity of that name, and so indicate a religious revolution in the Peloponnesus. Olympia was the religious and political centre of the Peloponnesian states, where their Amphik-tyony or Federation held its meetings. The festivals occurred every fifth year in the month of June, and from them dates were made, beginning at the year 776 before the present era. What is called "ancient history" began at that time. ([return to text](#))
2. These rites, which were celebrated exclusively by women, would seem to imply that the sacred customs actually originated with women. They were widely observed, and even appear in Hebrew time — Exodus, xxxviii., and Samuel, I., ii., 22. Their profanation by men was esteemed sacrilege. The worship of the Bona Dea, the Amma or Mother at Rome, was probably of the same category. ([return to text](#))
3. Neith at Sais was regarded as essentially the same with Isis. ([return to text](#))
4. Herodotus, ii., 61; Kings, I., xviii., 28, and also Jeremiah, xvi., 6, and xii., 5. ([return to text](#))
5. A tyrannos, or despotes, was not so denominated because he exercised arbitrary authority in disregard of justice, but because he was neither a priest nor a ruler consecrated by a priest. On the other hand, a rex, or basileus, was a sacred or sacerdotal person, to kill whom was sacrilege which "had never forgiveness". When bold chiefs or "commons kings" obtained supreme power, as at Rome and Athens, these sacred personages retained simply their rank and functions as priests. ([return to text](#))
6. Kyaxeres was styled "King of the Tribes", and the designation of "King of the Medes" was not acquired till afterward. ([return to text](#))
7. This name, which was written Aj-dahaka in the Avesta, has been supposed to be the same as that of Zahak, the Serpent-King of Persian literature. History was veiled in the myths and sacred dramas. ([return to text](#))
8. They were about to comply, but Cyrus anticipated them. He marched upon Sardis, captured it, and made Kroesus a prisoner. ([return to text](#))
9. See Judges, ix., 5, and Chronicles, II., xxi, 4 ([return to text](#))

WHAT IS LIFE AND WHAT ARE WE? — A. H. P.

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

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

The poet says that "Man is but a moving shadow that frets its hour

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

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

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

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

Here we find an hypothesis as hopeless as the one life and vicarious atonement theory, and as surely doomed. For according to these

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

Neither of these systems gives to the thinking mind any rational explanation of the existing state of things, neither do they account for the wonderful complexity of phenomena seen all about us. Without the perfectibility of man and the gradual attainment of Universal Brotherhood on Earth as the object of existence, through Re-incarnation and Karma, they cannot reconcile the existing horrible state of affairs with an Infinitely good and merciful Father and God. It is only by admitting that man is an immortal soul, living many times in human form in the attainment of perfection, that he creates each succeeding condition and environment by the character of his thoughts and conduct in his previous lives, under the Immutable Law of Cause and Effect we call Karma, that MAN CAN KNOW THAT THERE IS JUSTICE AND DESIGN IN NATURE, and that the intelligence or power behind phenomena is OMNIPRESENT, ETERNAL, BOUNDLESS AND IMMUTABLE. Whether we call it God, Parabrahm, the Unknowable or the Absolute, man has no right to consider himself the special target of God's vengeance or favor, unless he has merited it by breaking the law, either in this or in previous lives. This fact admitted, and we can easily vindicate the ways of God to man.

Deny it, and we have the most cruel, fitful and capricious Deity man can conceive.

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

Another incident which goes to prove absolutely that the disciples believed in Re-incarnation is found in the second verse of the ninth chapter of John. Here the disciples bring a blind man to Jesus and demand to know, "Master, who did sin, this man or his parents that he was born blind?" This question proves that the disciples really believed that man could sin before being born, and the answer Jesus made is the wise answer of a Teacher. In Revelation is the statement: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" — declaring, as plainly as language can, that unless we overcome our lower nature, we shall continue to go out, to re-incarnate, until we do overcome. Again, in the Bible, the Psalmist says: "Lord thou hast been our refuge from one generation to another. Thou turnest man to destruction, again thou sayest come unto me ye children of men.' And this also is of interest: "For a thousand years in thy sight is but as yesterday, seeing that it is passed like a watch in the night." Pythagoras held that the interval between re-births was exactly one thousand years for the majority of humanity. Again, one of the Apocryphal books says: "Being good I came into a body undefiled",

raising the question, Where was the scene of this "good conduct" to merit a body undefiled? Besides the answer Jesus gave to Nicodemus, "You must be born again", there are many other passages which teach the old, true doctrine which has been obscured, but could not be entirely destroyed.

But why quote further? Re-incarnation would be believed in and taught by all Christians had not scheming priests and ecclesiastic vandals cut it out at the Council at Constantinople, and exiled the defenders of the doctrine. Even the great Nestor with all his wisdom could not convince his greedy, degenerated forgers and interpolates.

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

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

"All Nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;

A partial evil, universal good."

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

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

This process, being denied by no one, the only question that can arise in the mind of the skeptic is, "Does the same individual soul Reincarnate on earth in another body of flesh?" The great sages of the past have taught it. The wisdom of Antiquity affirms it. It is found in some form in nearly all religions, many ancient, mediaeval and modern poets knew it, and over one billion inhabitants of the earth believe in it to-day. It is the only system of immortality that is scientific, it is the only logical conclusion, and an absolute philosophical necessity. Even if considered as an hypothesis, it is the only theory that can satisfy the thinking mind why one man is born blind, another deaf and another perfect; why one is a genius, another an idiot; why one is virtuous, another a scoundrel; why one man is lucky, another unlucky;

why one is favored by nature and every thing he touches turns into wealth, while his brother's touch turns everything into loss. It shows how every event is justified and why. It explains cataclysms, floods, famines, plagues, wars and all the unlooked-for fortunes and misfortunes of life. It accounts for every abnormal development and every phase of mental, physical and moral phenomena.

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

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

HABIT.

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

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

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

We may consider men as susceptible to the influence of magnetism of several kinds. Saint Paul's analysis of man as body, soul and spirit may be assumed to be justified by the facts of being; and either faculty may have the predominating influence. If the body controls, man may be said to be polarized in the plane of mere animal appetites and propensities. When we remember how every fiber of our being thrills with the demands of hunger or thirst, it hardly needs argument to show that this polarity is present in every molecule of our body. H. P. Blavatsky has taught us, and science is beginning to admit, that the molecules of which the body is made up are not dead matter, and the

polarity which they exhibit is not blind force, but every molecule and atom is an invisible but actual life, having its own intelligence and consciousness, appropriate to its own plane or condition of being. This instinctive tendency of the molecules, and therefore of the body, to act in a certain way under given circumstances, is one of the definitions of habit; and the longer this tendency has been enforced by the repetition of certain acts and the persistence of certain conditions, the stronger become the chains of the habit thus established.

Take, for example, habits of eating and drinking. If food and drink are chosen carefully with reference to the maintenance of all the faculties in their best estate, a very different magnetic condition will be set up in the molecules from that which exists where the choice is made with reference to the gratification of the palate. In the latter case the body and all its organs and atoms will be polarized in the direction of pleasures of the table, and this polarity will day by day become more intense by the power of habit, which, as we have seen, is the result of repetition. It is well known that when a kind of diet has been followed for many years, a sudden change produces great discomfort, if not disease. If one has lived past middle age on a meat diet, for example, a sudden change to vegetarianism will, if persisted in, ordinarily set every molecule of his body in active rebellion against what must to it appear an inexcusable affront. Neither the molecules nor the organs which they constitute will know what to do with the unwelcome intruder, and they will miss the accustomed stimulant.

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

of his past and add new strength to those that are good. — G. A. Marshall

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

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

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

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

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

Looking at the matter in this light, recognizing the difference in development in different men, and that all have a certain measure of

opportunity, free will and choice, we see that the relationship of Brotherhood is that of elder and younger Brothers throughout the scale of being.

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

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

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

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

Am I my Brother's keeper then? I am responsible for keeping myself,

my own instrument, in tune, and secondly I share with all my Brothers the responsibility of greater harmony of the whole. By my own life, by thought and word and act, I help or hinder my Brother, and therefore I am his Brother, his keeper.

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

Universal Brotherhood Path

THE SPIRITUAL THREAD IN OPERA — *William A. Dunn*

The usual meaning of the word "Opera" is — "a dramatic composition, set to music." A "dramatic composition", therefore, being a play which unfolds a series of events in life, and "music", being a manifestation, through the sense of hearing, of the inner World-Harmony which interpenetrates and binds into one whole all human and natural lives, it follows that the union of these two arts — drama and music — in Opera, gives to the latter a deep and vital significance.

Opera, considered in the broadest and truest sense, is the outward representation of the whole inner life of man. Correctly speaking, the "inner" and "outer" are but two aspects of one reality, for no outer can be perceived by any man except that which is in vibratory unison with his inner conscious perceptions. The law of sympathetic or corresponding vibration, establishes the identity between "inner" and "outer", and the adjustment between subject and object.

In Opera, the Soul may witness the action of, and interplay between, all human faculties and attributes; and discern that interpenetrating Spiritual Reality in which the faculties move and are synthesized, and through which the Soul shines upon the mind it illuminates and informs.

The "Spiritual Thread" is not to be found in particular characters or incidents. We should rather look behind and between the incidents of an Opera, if we would contact the golden ray which first inspired the composer, and around which he wove the details into form for outward representation. Light from the Soul always precedes artistic form, whose creation it directs.

Behind every creation of Genius, whether it be a Gospel, a Drama, a Painting, or an Opera, there is embodied within the artistic form an unseen Trinity. It is Idea — Light — Cohesion, and the three are one. A familiar commonplace will illustrate the truth of this. In language there

are but twenty-six letters, yet these few elements answer for all literary forms, for all degrees of expression through language. That which marks the difference between a flimsy novel and a Drama by Aeschylus, is immediately sensed by any one of average intelligence. All life in words arises from the power within the man that classifies and combines them, and this power is conveyed through language as light is through varying transmitting media. All classical literature has behind it Idea — which radiates light with its many colored meanings, and Cohesion, that stamps the work as enduring. Glass is not the Light which it transmits; neither are words anything in themselves. They only momentarily live when the Soul makes use of them as a medium for expression. Therefore Spiritual meaning must be looked for in "That" which classifies the particular elements used — whether of sound, color, or language. This classifying power is the unseen Trinity which builds around itself, and determines the degree of, every form in life, nature, and mind. A magnet placed beneath a sheet of paper upon which are strewn loose iron filings, beautifully declares this truth. The unseen magnetism determines the form into which the filings are thrown, which form is not in the iron particles so arranged. The same truth underlies all the works of Nature, varying degrees of cohesion, form, etc., corresponding to the "Status" of the incarnating Soul or Entity.

The Spiritual Reality embodied in an Opera is just such an unseen power, that becomes a Trinity in manifesting through the appearances of brain consciousness represented by the details and incidents of the play.

Let us, in imagination, consider the question from the point of view of the Genius, within whose Soul Opera first had birth. An audience must begin with the external, and first grasp the details, then the form, and finally the "Idea" or "Thread" which ensouls it all. Genius, on the contrary, begins at the other pole — within the Soul. An Idea of Beauty and Power there has birth. It is "The Logos" of the work about to be created. Under the guidance of its light, the composer then erects a stately temple from the elemental world of sound, upon the ideal

etheric form within his mind. This palace of sound, held together by that cohesive power, which stamps a work as classical and eternal, enshrines, and is illuminated by, the light which radiates from "The Logos" or original inspiration — the light and cohesive power being always relative to the spiritual idea, which could only have had birth in an ennobled heart and mind. Such Souls are inspired types of what the whole of Humanity will attain in the course of evolution — nor will it rest there — but pass to mightier ends. But for the present the "Sound Temple", erected by Master-Musicians, is our guide and refuge.

In the outer Courts of this Temple — not made with hands — Humanity worships, and witnesses the divine "Mystery-Play" which the characters of Opera, officiating as Priests of the God of the inner Sanctuary, display before them. The people may only see the "Lesser Mystery" of outward representation — but that which unites player and people alike, is MUSIC — the Harmony of Spiritual Life. In it the "Greater" and "Lesser" Mysteries of "inner" and "outer" life are united as one, for Humanity finds therein momentary release from the discords of earthly existence. Music Universal and divine — is the World-Mother, — the first sheath of the Soul. It is the basis and sustaining power of all manifestation, and the mind that bathes in its pure streams finds itself upon the highway which leads to Wisdom and to God. Too often, alas, has this beautiful Art been made to subserve some sensuous theme, but since the Great Goddess — all beautiful and supreme — revealed herself through Beethoven, the redemption of Music is assured.

It is a grave mistake to imagine that music begins and ends with the limited scale sensed through the organ of hearing. The human octave upon which at present are received partial impressions of the Universal symphony, is an extremely limited keyboard, only capable of receiving that minute aspect of music to which it, as receiving instrument, is attuned. This sense octave, is but one step on the Universal ladder up and down which pass the "Heavenly Singers". Man catches but an echo as they pass through his sphere of hearing and perception. On either side extend innumerable octaves beyond the

scale to which our minds and ears are as yet attuned. As pearls upon a string, the "Spiritual Thread" unites all these octaves as one, and its shining path lies open for all Humanity. To find this thread within a great Opera, is to contact a beam of light from the living Soul of the World, which, in its passage through the mental darkness of the race, carries a message that the parent source has yet more light — inexhaustible and boundless — to pour forth upon humanity when aspiration has become sufficiently intense to cleave aside the darkness of contented ignorance. The music of God never ceases — it is only our immature receiving organs of mind and sense that limit its manifestation to consciousness.

A few words with reference to sound, from whose elements music is constructed, will aid in this direction; for it is possible to suggest some truths which underlie expression through harmonized sounds that will be found identical with those that vitalize and ennoble all expressions of true life. The exact mathematical basis upon which music is constructed provides a sure foundation from which the ideas suggested by it may be easily grasped. The sound elements wrought into musical form are so crystalline in their purity, and the law which governs their harmonious ratios and cohesions so beautifully exact, that the teaching of the Brotherhood of Sound is unmistakably clear and obvious.

All "Sounds" are but different "appearances" of one underlying vibration — detailed subdivisions of, and within, the universal key-note. Any single note of music is as a molecule made up of atoms, for it contains within itself a minute universe of sounds, which proceed from the low one sensed by the external ear up through a ladder of mathematically related degrees of vibratory motion, to the vibration of the *one* ethereal medium, that sustains *all* "Sounds". Hence all notes of music, in their highest subdivisions, coalesce and become identical in essence and vibration. It is upon these higher planes of unity between "sounds" that the Soul impresses its creative ideas, which, as cohesive power and Spiritual meaning, remain behind the rays of light that are attached to, and illuminate, the notes built into a musical composition.

Difference of pitch in music is caused by difference of wave-length, and the combination of different sound-waves resulting from three or more notes sung or played in harmony is geometrical form floating upon the Akasic ocean. Following, in imagination, the forms of each chord as they succeed and superimpose one another in a master-piece, the mind can picture the erection of a most beautiful ethereal temple, into which the Soul may pass as its natural home.

It can now be seen that the notes of music which appear to the outer ear as separate, are really "fingers upon one hand", and it is obvious that the Soul which constructs and illuminates a master-piece is beyond the etheric sea that it overlooks classifying and moulding the vibratory ripples for the purpose of transmitting its light and love to the under-world of sense and darkness. And yet it must not be thought that the Soul is far from our minds and hearts. It is closer than aught else in life, for it is *ourselves* — that uses the body as manifesting instrument. The human body is the most perfect musical instrument on earth, but the different organs have got out of tune with *each other*. We may find the Tuner within the heart and conscience, ready to adjust every discord. As the inner and outer are in reality one, loyalty to a spiritual leader implies *corresponding* polarization of mind and heart to the God within. These two poles are strictly relative and interdependent.

This then is the divine mission of Opera — *to act as intermediary between the Soul of Humanity and its blind Lower Self.*

The old Grecian priests, knowing the true nature of their duties, personified, in their music-dramas, the forms of the gods, which really represent high states of Being in man. Being able, through their pure lives and deep spiritual wisdom, to inwardly affirm identification with the Powers they personified when performing ritual, they poured forth into the hungry hearts of the people the vibrating energies their mental and physical forms were trained to convey.

The relation that the world of form bears to the ocean of formless life is here indicated. Sunlight — as everyone knows — is conditioned in its

manifestation (as color) by the organism which absorbs and reflects it. In the same way, light from the Soul is conditioned in its manifestation through human life by mental and emotional forms that exist in the mind of the race. When the atmosphere about the earth has heavy clouds floating within it, the sunlight is broken up, some of it being absorbed, and what remains, reflected. But beyond the clouds, all remains bright and radiant.

So is it with Humanity. Its Soul is always pure and radiant, and never ceases to be so, even when storms and passions darken the intellectual heavens and shut out the light from the lower mind. To conquer the lower self is to transmute the sidereal contents of consciousness into such pure transparent thought forms, that the Soul may find a fit medium through which to shine in all its white brilliancy upon the lower self.

Pure music provides these impersonal forms of thought, and to subject the mind to its influence renders it easy to direct the faculties towards God; for it loosens the polarity the faculties have toward objects of lower thought set up through long exercise in that direction.

Spiritual light is forever about us, only hidden from sight and feeling by impure thought clouds and chaotic emotions which spring up from uncontrolled sense impressions. For spiritual light to illuminate the consciousness, it is as necessary to have a transparently pure heart and mind through which it may shine without obstruction, as it is necessary to have a clear atmosphere through which the sunlight may pass to paint the flowers on earth with its wonderful color-tints.

Man has within him such seeds of knowledge and power that thought of the greatness of coming races dazzles the mind; for is there not locked up within the human form the essences and memories of all past evolution, through every form of life unfolded within the world-soul since it began its evolutionary career? These memories but require the sunlight of the Soul to reawaken from the long sleep of "Kali Yuga", the Iron Age. The over-soul of Humanity *eternally is* — only its sidereal contents change through countless disassociations and reconstructions,

from the lowest form up towards the form of perfect man — "The Temple of God."

The Spiritual Thread in Opera (Opera being, let us remember, the outward representation of forces within human consciousness) ever tends to shine more brightly, and it carries to the heart the assurance that the sun from which it streams is surely rising, to disperse the mists and darkness which now envelope the heart of Humanity. The great advance made with Opera during the last two centuries removes all doubt that the time is quickly approaching when Master-Musicians from old civilizations will create works of Art that will ensoul the spiritual energies they are the ministers of.

That day may be hastened by increased effort towards the establishment of conditions through which they can work — by intense purity of thought, and by a love for Humanity which spreads like a stately tree with roots ever sinking deeper into the soil of practical work for Brotherhood. This is the root and branch of Occultism, and each depends on the other. Like the oak tree, which superbly withstands all storms of nature, because of its deep-rooted hold of earth soil, man may stand erect in the kingdom of God *because* he is rooted in compassionate service to the human race.

The inner faculties are capable of infinite application between the extremes of low sensuous servitude and identity with Universal forces. They become *servants* of that aspect of life towards which they are continually polarized. They cannot be chained to the Soul and to the personality at one and the same time. The acquirement of Spiritual knowledge and power depends entirely upon a compassionate attitude of mind and heart — fixed and unalterable — towards Humanity.

"The Past" exists to-day in all its fullness. Within the heart and Soul is the *original* inspiration of all world Religions, Philosophies, and Arts. The work of the "Universal Brotherhood" is to again impress upon outer life the same energies that brought about all past triumphs, and revivify the Spiritual Thread around which the old masterpieces were constructed.

UNIVERSAL BROTHERHOOD IN DAILY LIFE – *Helen Douglas*

Before brotherhood can be made a part of daily life, it must first be recognized as a fact. The intellectual conception passes gradually into a feeling of its truth, and this works its way out in action. Universal Brotherhood is not a theory. It is not a mere hypothesis for sentimentalists on which to construct a visionary golden age. It is not a passing fancy. Universal Brotherhood is a reality. It is the expression of the fundamental unity of Nature. The many forms of life are manifestations of the one life, which works its way from the lower kingdoms of nature up through man to conscious godhood. Nature is one; no part is separate from any other part.

The unity of the human race can be seen even on the physical plane, where the delusion of separateness is most deceiving. Divest men of their surroundings, the conditions of their lives, and what have we? Take from the scholar his books; from the general his army; remove the business man from the intricacies of trade, and the society leader from the whirl of fashion; think of the Englishman minus his nationality, and the American less his; cancel the brown skin of the dark races and the white skin of the whites; remove from the Christian his dogmas; from the Mohammedan his forms; from the Brahmin his superstitions and we have — human beings who suffer the same physical wants, whose lives are torn by the same contending passions and lighted by the same loves, whose souls cry out for the same Truth. Only the superficial interests of mankind are diversified and antagonistic. The fundamental interests are identical.

The world is so closely bound together by cable and by steamship line that the condition of one country affects all the others. Fluctuation in London stocks is immediately felt in Wall Street. A failure of the crops in Russia makes a shortage of grain throughout the world. The financial panic of Australia swept this country and Europe. The bubonic plague has its victims in almost every seaport. Daily the world

reads the South African war news, and is depressed or elated. If such an interdependence can be brought about by the purely physical cable and steamer, how much more intimate and immediate must be the connection along the subtler lines of mental action and the irresistible currents of feeling; for here every person is a seaport town, a centre of communication. Lust, selfishness and revenge go straight to corresponding centres and awaken kindred feelings in others; trust, sincerity, compassion arouse the highest part of man into responsive action.

Knowing Brotherhood to be this interrelation and interdependence of Humanity, it is evident that to make it a part of daily life demands more than a friendly feeling for one's associates, or a pleasant smile for all we meet. Outer actions are the result of inner impulses. Only as the motive is pure and the impulse genuine or the reverse is the brotherly act truly or falsely so. We must first awaken a genuine sympathy for our fellow men; accord to each the dignity of being a human soul; grant that each life is as full of cares and trials as our own; that all are journeying towards the same goal.

If we feel our kinship with others we shall not regard them as competitors, but as fellow-workers. What is another's loss is not your gain. Another's gain is no loss to you. The best interests of the individual can be served only by serving the best interests of all. If we shift our field of effort from the plane of competition to that of mutual helpfulness, we shall receive better value for our labor. If another attains success in a line along which we have been striving, or is doing a work we have longed to do, we should not feel envious, nor regard him as a rival. There is work enough for all; the work of each is suited to his ability. If another acquires some degree of perfection in the performance of his duty, rejoice in his strength, for is not the world helped as much by his strong act as by yours?

Universal Brotherhood demands more than tolerance. It is not enough to say, "Brother, I wish thee well; go thy way." Brotherhood, whose basis is that fact in Nature, demands that each should work

unceasingly for the good of all. If this end is served by kindly, gentle treatment, let it be tender and loving. But if the occasion demands strength and severity, do not hesitate to deal the blow. The act which causes pain, and which to the superficial gaze might seem unbrotherly, may be the only thing that could awaken another to his failing and help him on to a better life. The friend is unkind who speaks only of the things which please and flatter us, but dares not mention our shortcomings for fear of incurring our displeasure. The parent is unkind who indulges the child in all its wayward whims, leaving it to learn self-discipline when it is thrown upon the world.

The assistance which benefits one's worldly condition or aids in the gratification of desire may arouse gratitude and admiration, but it is of trifling importance compared to that which builds character, gives a truer conception of life, or awakens the soul to its responsibilities.

To be brotherly in the highest sense demands wisdom to discern the proper course of action and will to push it through, whether the process be pleasant or not. To look behind the present sensations of pleasure and pain and work for the ultimate good is true brotherliness.

If we could realize that the welfare of each is closely interwoven with the welfare of all, we should cease drawing the sharp lines of selfish personality, we should cease building for the personal self, and build for the larger self — Humanity. Universal Brotherhood is a part of that life whose guiding purpose is "To render noble service to all that lives".

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: XVII – *Alexander Wilder*

XVII. — Five Later Dynasties. — The Twenty-seventh. — Revolt of Khabas. — Inaros and Amyrtaios. — Twenty-eighth. — Twenty-ninth. — Egyptian Kings for Fifty Years. — Thirtieth. — Nektanebos I., Agesilaos of Sparta. — Invasion by Okhos. — Flight of Nektanebos II. — Thirty-first Dynasty of Persian Kings.

Kambyses and his seven successors are usually classed as constituting the Twenty-seventh Dynasty. Theirs, however, was not an undisputed dominion. The Egyptians never ceased to chafe under the Persian yoke. Sometimes native princes came to the front as kings, and several of the satraps as "lords of the province", who represented the "Great King" cherished the ambition to establish an independent throne for themselves.

Dareios Hystaspis, the second of the Persian Overlords, was familiar with the laws, customs and religions of the country. He had been one of the royal body-guard during the reign of Kambyses, and had profited by the opportunity to learn a theory of governing. Upon his return to Persia, he found a Magian on the throne, and all the nobility abjectly subservient. Even the Mazdean religion which he and his tribe professed, had been interdicted, and the old Skythic Magism was restored to its former ascendancy. He formed a conspiracy of seven princes to assassinate the usurper, and afterward suppressed the numerous uprisings which threatened to bar him from the throne. He then established again the simple Zoroastrian worship, and promulgated the Avesta and sacred laws as the authoritative standard. Afterward he organized the government anew into departments or satrapies, instead of subject-kingdoms, somewhat after the manner of the nomes or districts of Egypt. He also established highways over the Empire, and provided relays of horses and camels to enable couriers and travelers to go forward with promptness and uninterrupted. With this arrangement was established a postal system, (1) which seems to

have been the origin of the post office of modern times.

He also reformed the coinage, requiring the gold and silver to be of the purest quality. Hence the Persian coins, known by the name of "Darics", were proverbial for their freedom from debasement, which characterised those of Greece and Asia. One of these is in the British Museum, having the Greek name of "Pythagoras".

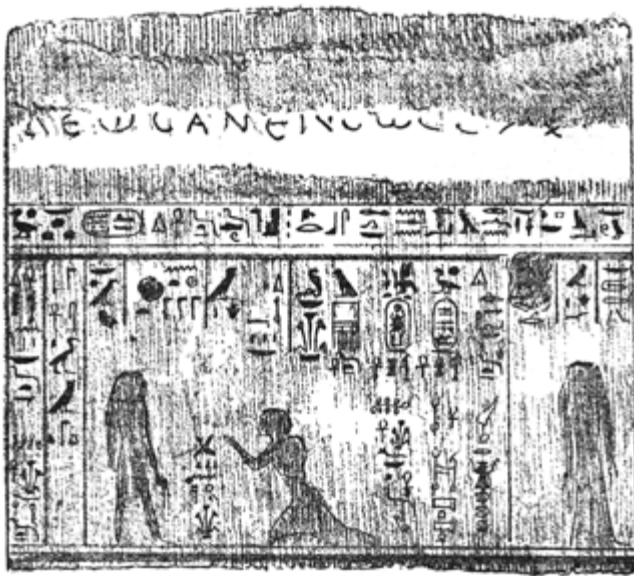
Two of the Satraps had attempted to set up the rule as independent kings. Orcetes at Sardis, whom Cyrus had appointed, had withheld any recognition of the accession of Dareios, and was put to death.

The other uprising took place in Egypt. Upon the conquest by Kambyzes, the nobleman Uza-hor-en-pi-ris, the son of the high-priest of the "Great Mother" at Sais, had made his submission and been appointed President of the physicians and friend or "grandson" of the king. Under his direction Kambyzes had confirmed the authority of the priests and established religious worship. He had accompanied the Persian army home, and was afterward sent from Anzan by Dareios to assure the continuance of the former privileges.

The conduct of the viceroy, Aryandes, however, gave rise to general disaffection. He had assumed the powers of independent royalty, and was harsh and severe in administration. He engaged in war in the Kyrenaika, but suffered the Persian soldiers to be massacred without any attempt to avenge them. He also issued a silver coinage, the Aryandics, bearing the legend — "Melekh Ari-en-tebt", King Aryandes. Finally, the Egyptians revolted, and Dareios led an army into Lower Egypt to bring them into submission. Having effected this, he punished the faithless satrap with death. He afterward appointed Aahmes, who commanded the Egyptian army and belonged to the royal family of Sais, to succeed him. This prince and his successors bore the title of *melekh* or king of Upper and Lower Egypt, and also had the official name of Si-Neith.

Dareios made diligent endeavors to promote the prosperity of Egypt, and to eradicate the hateful remembrances of the Persian conquest. He

taxed the country lightly, not exceeding the amount of half a million dollars a year, and his viceroys were members of the Egyptian royal family. Although himself a strict adherent and promulgator of the Mazdean religion with all its rigid simplicity, he contributed liberally to the worships of the several realms and districts. He built a temple to Amun in the Oasis, and was initiated by the priests with the name of Sutta-Ra. At Memphis he asked that his statue might be placed before the colossal image of Rameses the Great. The high priest refused, on the ground that he had not equalled the achievements of that monarch; he had not conquered the Skyths. He bowed to the decision, only remarking that he had not had sufficient time. On his arrival in Northern Egypt he found the people in mourning over the death of the sacred Bull Apis. He offered a hundred talents of gold for the finding of another animal that met the necessary description.



INTERCOLUMNIAL SLAB OF A TEMPLE, WITH THE NAMES AND TITLES OF NEKTANEBOS.

He ordered the Suez Canal to be constructed which had been begun by Nekho. Afterward however he commanded it to be closed, lest it should expose the country to destructive inundations. Nevertheless, there were two benefits derived; the adjacent region became productive, and the water of the Bitter Lakes was sweetened (2) from the contributions of the Nile.

The viceroy Aahmes was succeeded by his son Nefer-Ra. This prince died in the twenty-ninth year of Dareios, and was followed by Manduph. He had ruled three years when the great defeat of the Persians took place at Marathon, and put an end to their conquests. (3) Dareios had added Afghanistan and the Punjab to his dominion in the East and had likewise obtained the submission of the princes of Thrace and Macedonia, but had failed in an expedition beyond the river Danube. After that misadventure, the latter years of his reign were disturbed incessantly by revolt. The Babylonians began, and then followed the Ionians of Asia Minor. The Athenians had aided their kindred in Asia with a powerful fleet, and Dareios sent an army into Greece to chastise and subjugate them. The defeat at Marathon was so humiliating that he began at once to prepare for a new invasion. It was the opportunity for Egypt, and the plans for an uprising were immediately laid. Three years later the standard of revolt was displayed. The monuments give the name of the insurgent prince as Khabas, with official designations of Senen-Tanen and Setep-en-Ptah, but Burton's *Excerpta* state that the viceroy Manduph was the head of the revolt and that he succeeded in establishing his authority as king over the two realms.

Dareios died before he could lead an army again into Egypt, and the Egyptian prince was able to continue in power two or more years. An inscription of Ptolemy I. describes his activity. "The Seaboard", it declares, "had been assigned by the king Khabas to the gods of the city of Buto; but the hereditary foe Xerxes or Sharsha alienated it. But the great king our lord drove out the enemy Xerxes from his palace altogether, together with his oldest son, and so he made himself famous in Sais, the city of the goddess Neith, the Mother of the Gods."

There occurred at this time the death of the sacred bull Apis, and the king made provision for the entombing. The coffin of the divine animal was placed in the Serapeion, and the lid inscribed with the date as follows: "The second year, the month Athyr, under the majesty of king Khabas, the friend of Apis-Osiris, of Horos of Kakem." But this lid was

never placed upon the sarcophagus. The reason is plain.

Immediately after the accession of Xerxes I. to the Persian throne, no time was lost in sending an army to Egypt. The country was subjugated, and the king's brother, Cyrus Akhaemenides appointed satrap. There was no more lenity of administration. The exactions were increased, and the troops of Egypt were drafted into the army and fleet that invaded Greece to be routed and destroyed. Two hundred triremes were manned with Egyptians and their courage was highly praised.

Xerxes had been assassinated and his son Artaxerxes Longimanus had been five years king before there occurred another revolt in Egypt. The prince Inaros, of Marea, near the present site of Alexandria, the son of Psametikh of the race of Tafnekht, was the leader. He formed an alliance with Amyrtaios or Amun-art-rut of Sais, and other princes of the Delta, and was supported by the Egyptians generally. The conflict lasted six years. The Athenians aided the insurgents with a fleet of two hundred vessels. A battle was fought near Papremis and the Persians defeated with a loss of a hundred thousand men out of a force of a hundred and twenty thousand. The satrap was killed, it is said, by Inaros himself. His body was carried to Persia for interment, and the tomb at Murghab bears the inscription which has been translated: "I am Cyrus the Akhaemenian, King." (4)

The victory was pursued further, till only the fortresses at Memphis and Pelusium remained in possession of the Persians. The entire Delta, with these exceptions, was in possession of Inaros and his allies, and Amyrtaios appears to have been recognized as king. The inhabitants of Upper Egypt took little part in the contest. They were of another race, other sympathies, another religion. During this long period, Greeks were again free to visit the country. Among those who took advantage of the opportunity were Anaxagoras, the philosopher and preceptor of Perikles, and also Hellanikos and Herodotus the historian. The latter visited the battle-fields, and conversed with the priests from whom he learned what he wrote of Egyptian history.

Artaxerxes had learned that in dealing with the Greeks, his gold was

more successful than his soldiers. He was pressed hard by Kimon of Athens and his possessions in Egypt and Asia Minor were in peril. He sent an embassy to Sparta, to hire the Lacedaemonians to attack the Athenians and to draw their attention away from Egypt. For once, however, the expedient failed and the war lasted for years. He then sent his son-in-law, Megabyzus or Bagabusa, with an army to conquer the country. The conflict lasted a year and a half with uncertain results. The Persians were finally successful. They destroyed the Athenian fleet and routed the army. Inaros then surrendered under the pledge of amnesty. The promise, however, was disregarded, and the perfidious captors carried him to Persia. Here he was put to death by impalement, three stakes being employed in order to increase the torture.

Amyrtaios escaped into the marshes and successfully eluded his enemies. The sons of the two revolting princes were then appointed to succeed them, Thannyras being placed over the Libyan district and Pa-Osiris over Egypt, subordinate to the Persian satrap. Meanwhile Amyrtaios continued to work for the independence of his country. He applied to Athens and Kimon came to Egypt with a fleet, but he was unable to render any important aid.

Artaxerxes had now found opportunity to bring the war to an end. Perikles became the supreme power at Athens, the sole leader of a democratic commonalty. A treaty was made in which independence was conceded to the cities of Ionia, and the Athenians left the king in undisturbed possession of Egypt.

Now, however, followed a revolt in Syria, led by Megabyzus himself. Palestine was ravaged and Jerusalem burned. Artaxerxes was able to placate his son-in-law, and afterward gave authority to his cup-bearer Nehemiah, to rebuild the wall of the Judean capital.

Finally, Artaxerxes was succeeded by Xerxes II., and he by his brother Sekydianos. Both were assassinated and Okhos or Dareios II. became king. Degeneracy had come upon the Akhaemenians. The women and officials of the royal palace became the chief powers in the government, and many of the satraps were now virtually independent

sovereigns.



FRAGMENT OF A STATUE OF NEKTA-NEBOS FOUND AT MEMPHIS.

Forty years passed thus over Egypt. The Persian yoke was hated, but so long as there was no interference with the worship of the gods, it was endured in silence. But the Persian worship itself became altered in form, from the purer Mazdeism of Dareios Hystaspis, and Magism became interblended. The attempt was made to produce conformity in Egypt. Ostanès, a Median magus, attempted the innovation. He had for an assistant Demo-kritos of Abdera, who was both physician and philosopher, and a convert to the oriental religion. He went as far as Upper Egypt and employed himself with the priests of Amun-Ra whom he delighted by his proficiency in astronomical knowledge. There was

also Mariam, a Judean woman of great expertness in chemistry, and likewise Pi-men or Pamnenes, an Egyptian. Ostanes began an innovation with the worship of Ptah, insisting that the rites and instruction at the temple of Memphis should take the form of the fire-worship of the East. As might have been anticipated, there was a revolt. The priests might be willing to discourse learnedly upon ethics and philosophic dogma, but the people were certain to resent meddling with a worship that had existed from early ages.

TWENTY-EIGHTH DYNASTY.

Amyrtaios raised once more at Sais the standard of an independent Egypt. He was able to rally a force sufficient to uphold his authority. It was the tenth year of the reign of Dareios II. The Persian monarch was not able to suppress the revolution. Amyrtaios made a treaty with the Arabian chiefs, which secured the frontier against invasion and incursions and after a reign of seven years, he died leaving the kingdom to an Egyptian successor. He is classed by Manetho as the only king of the Twenty-eighth Dynasty.

TWENTY-NINTH DYNASTY.

The Twenty-ninth Dynasty is generally described as beginning at a date of four hundred years before the present era, with the founder Nefaarut or Neph-erites, of Mendes, a descendant from the ancient kingly line of Egypt. The name of Psametikh also appears as king, and there is an uncertainty whether it was another designation of Neph-erites or belonged to a different prince. Diodoros relates the account of an infamous act of treachery by this monarch. Cyrus, the satrap of Lydia and Phrygia contended with his brother Artaxerxes Mnemon for possession of the throne of Persia. Tamos, the governor of Ionia had taken part with him and commanded his fleet. Upon the death of Cyrus, he placed his family and wealth upon a ship and sailed to Egypt. He was originally from Memphis and had aforetime rendered valuable service to Psametikh. He counted, accordingly, upon his protection. But the perfidious Egyptian murdered them all and seized the treasure.

Nepherites was able to maintain himself against Persia, and to establish a dynasty. He supplied aid and sent grain to the Lacedaemonians in their war against Artaxerxes. He also began the restoring of temples and public buildings in Egypt, and the monuments which had been silent during the Persian rule began again to have inscriptions commemorating what had been accomplished.

Hakara or Akhoris, the successor of Nepherites, maintained the conflict against Persia with great sagacity and energy. Evagoras also expelled the Persians from Cyprus and with the aid of Athens was holding his ground with every prospect of success. But the Grecian states were incessantly contending against one another, and accepting the "Great King" as umpire, until the overwhelming defeat of the Athenians in Sicily. After that there followed the peace of Antalkidas, which was little else than a command from Artaxerxes to leave him in possession of Ionia and Cyprus. Thirty thousand "Persian archers" helped to this conclusion. Evagoras, however, continued the struggle for independence and Akhoris aided him with provisions for his troops and also with fifty ships of war. Gaios, the son of the murdered Tamas, commanded the Persian fleet and reconquered a large part of Cyprus. A year later, however, he abandoned the service of Artaxerxes and united his fortunes with the king of Egypt. Akhoris was thus able to maintain his throne, and found opportunity to do work on the temples and other public buildings. He died after a reign of thirteen years, and was followed by Psi-Mut or Psammenitos, Har-nek-kha, and Nefaerut II., none of whom reigned longer than a year. Finally, the Mendean dynasty, having continued twenty-two years, was succeeded by a new line of kings from Sebennytos.

THE THIRTIETH DYNASTY.

The Thirtieth Dynasty was founded by Nekht-hor-hebi or Nektanebos I. He was speedily required to defend his kingdom against Artaxerxes. Egypt was invaded by an army of two hundred thousand men and five hundred ships of war, commanded by the satrap Pharnabazos and the Athenian general Iphikrates. Nektanebos was diligent in preparations

obstructing the entrances of the Nile, and making deep trenches across the country at the East, crossing with them all the roads from Asia. He was outwitted, however, and while he was awaiting the enemy at Pelusium, Egypt was entered at Mendes. Distrust existed between the commanders, however, and Pharnabazos would not permit Iphikrates to march to Memphis for fear he would establish himself as an independent ruler. Meanwhile Nektanebos harassed the invading forces by frequent skirmishes and finally defeated them in a pitched battle. Their annual inundation also came, obliging the Persians to retreat out of the country.

Nektanebos was now able to devote attention to arts of peace. He carried on work on several public buildings, and his name was duly carved on several at Thebes. In one instance the name of Tirhakah was effaced to make room for his. He also built a temple to the goddess Hathor at Philse in Ethiopia.

The eighteen years of peace left Egypt open once more to travelers from Greece. The Grecian states had then changed their politics; Athens had been the friend before, but the visitors now brought their letters of introduction from Agesilaos, king of Sparta to Nektanebos and the Egyptian priests. Eudoxos the astronomer, Khrysippos the physician and Plato were of the number. Eudoxos remained sixteen months with the priests and shaved his chin and eyebrows. He consulted the bull Apis to learn his fortune. The animal licked his cloak, which was regarded as the portent of speedy death. Nevertheless, he went home, and taught for many years. Khrysippos was an innovator in medicine. He was skilled in the knowledge of his time, and employed procedures like the Reformed practitioners of modern times. Plato came with a cargo of olive oil to defray his expenses. He was at Heliopolis and greatly admired the industry of the Egyptians. How far the wisdom of the priests permeated his philosophy may be conjectured, but the fact that with the building of Alexandria half a century later, a school was established in which his dialectics were a principal feature, will help solve the question.

The reign of Nektanebos was so beneficial that like former sovereigns he was worshipped after his death as a divinity, and a priesthood constituted in his honor, which continued its ministrations till a later period.

Taher or Takhos came to the throne when the satraps of Asia Minor, Syria and Phoenicia had revolted against Persia. He at once went into alliance with them, and attracted the attention of Artaxerxes in his direction. An army was ordered accordingly to invade Egypt, and Takhos procured the services of Agesilaos of Sparta to command his land forces and Khabrias of Athens for his fleet. But he ruined his cause by dissension and bad judgment. The preparations for war emptied his treasury and he resorted to a forced loan of gold and silver and to a tax on the sale of corn. This immediately produced a wide disaffection all over the country. The reception of Agesilaos was also marked by flagrant discourtesy.

The Egyptians had expected the man who might have conquered Persia but for bribery at home, to present an imposing and dignified appearance, and did not withhold ridicule at the diminutive figure, mean dress, and every familiarity of the man with his own soldiers. The old Spartan smothered his displeasure. He had expected to command the whole army, but was only placed over the hired troops. He counseled the king not to go out of Egypt but to leave military operations with his generals and give his attention solely to his government at home. But Takhos left the administration of affairs in the hands of his brother, and himself took command of the expedition which was made into Palestine. Several towns were captured from the Persians, when word came of a revolt in Egypt. The prince of Mendes, a representative of the previous dynasty, had taken advantage of the prevailing discontent to lay claim to the throne. The regent immediately proclaimed the prince Nekht-neb-ef or Nektanebos II., king of Egypt. The army joined in the revolt and Takhos who had already quarreled with Agesilaos, hurried to Persia to invoke the favor of Artaxerxes.

He was graciously received and help promised to restore him to the throne. But Artaxerxes had already passed the age of four score and ten years, and his life was embittered by the plots in regard to his successor. He had married his daughter Atossa, and she was aiding her brother Okhos, a younger son, in his ambitions. Bagoas, a native of Memphis, who held a place in the royal household, also took part actively with them, Artaxerxes was able to do little for the Egyptian supplicant and Takhos died in a short time from disease brought on by luxurious living. The royal princes of Persia were all destroyed by artifices of Okhos, and he finally succeeded to the throne, by the title of Artaxerxes III. Bagoas was rewarded by the office of prime minister. King Log had been succeeded by King Stork in right earnest.

Meanwhile Nektanebos II., by the aid of Agesilaos, had defeated the prince of Mendes and now was fairly seated upon the throne of Egypt. The brave old Spartan now bade him farewell, obstinately refusing all reward for his services. Nektanebos sent after him two hundred and twenty talents, but he distributed the whole amount among his soldiers. He died on his way home and his body, encased in wax, was sent to Sparta.

Okhos had begun his reign by the massacre of all his relatives who might dispute his claim to the Persian throne. His dominion, however, was none the less in imminent danger of falling to pieces. Phrygia had revolted and was aided by Athens and Thebes. An expedition which he sent to conquer Egypt was utterly defeated by Nektanebos, aided by troops from Athens and Sparta. Immediately, Cyprus, Phoenicia, and Palestine revolted, and declared their independence.

Philip of Macedonia was engaged in ambitious projects in relation to the Grecian states. The Athenian orator Isokrates wrote him a letter pointing out the disordered condition of Persian affairs, and urged him to take advantage of it to conquer Asia. Okhos, however, had anticipated him and made a treaty with Philip, which obviated all danger of such an invasion, and left the Grecian states occupied with their own dangers at home.

Nektanebos, with more zeal than discretion, formed alliances with the Sidonians and sent them four thousand Grecian troops under the command of Mentor the Rhodian. The others were successful in driving the Persians out of Phoenicia. Satraps and generals were not able to maintain the authority of their overlord.

Okhos then determined to conduct the war in person. He had turned aside all danger from Greece, and could give his whole attention to the work of subjugation. He accordingly prepared an armament which should be adequate to the exigency, including three hundred thousand foot-soldiers, thirty thousand cavalry, and a fleet sufficient for the purpose. He also procured ten thousand soldiers from Thebes and Ionia.

He was able to win the victory over Sidon both by his gold and by the terror of his arms. Tennes, the Sidonian prince, and Mentor, the Rhodian general, were willing to betray the cause for which they had fought, and Okhos made terms with them accordingly. Tennes, on his part, delivered a hundred of the principal citizens of Sidon to the Persian monarch, and admitted a detachment of his soldiers into the city. The Sidonians were thus placed at the mercy of a conqueror who never knew mercy. He immediately put the hundred prisoners to death together with four hundred others who had surrendered in hope of gentler treatment. The Sidonians in their despair set fire to their houses and to the number of four hundred thousand died in the flames. The ashes of their dwellings yielded a rich booty to the searchers. Traitors are seldom useful more than once, and Okhos, in disregard of his pledges, delivered Tennes to the executioner.

Mentor seems to have been in many respects like the Grecian leaders, a soldier of fortune like Dugald Dalgetty, or else he had already learned to despise his Egyptian employer. He entered the service of Okhos with perfect cheerfulness, bringing with him his entire command, and to him was due the success afterward won in Egypt. He was richly rewarded by his new master and continued in the Persian service till his death.

Phoenicia made no further resistance. The Persians now overran Judea and a large part of the population was transported from the country to Hyrkania. Olophernes a brother of the satrap of Kappadocia, was the commander of the expedition, and Bagoas, the minister, accompanied him. (5) He had an agreement with Joshua, the brother of Johanan, the high priest, in relation to the surrender of Jerusalem. This coming to the knowledge of Johanan he called the delinquent to account and put him to death in the precinct of the temple. The Persians, upon entering the city, massacred a large number of the inhabitants, and Bagoas, with a guard of soldiers, entered the sanctuary of the temple. He was purer, he declared, than a man who was a murderer. He carried away the treasures that were kept there, and imposed a heavy tribute. Fifty shekels were required for every lamb that was sacrificed. These burdens were exacted for seven years till a change of rulers brought relief. (6)

The fatal blow now fell upon the devoted realms of Egypt. Okhos now hastened thither for a final conquest of the country. As his army came to the Lake Serbonis, the Sea of Suph or Papyrus-reeds, part of the forces traversed the narrow strip of dry sand between the lake and the Mediterranean. Suddenly a strong wind blew and brought upon them a deluge of water from the sea, and a large number perished. The main body of the army, however, went on the other side of the lake, and safely reached the frontier of Egypt.

Nektanebos had made the necessary preparations for defense, fortifying the approaches by the Nile and from the East. He had also an army of a hundred thousand men, Greeks, Libyans and Egyptians. He was largely outnumbered by the enemy, yet in the ancient modes of fighting he had good reason for confidence. Psametikh I., or Rameses, or Osirtasen, would have dared the conflict and with good hope of success. But this was an Augustulus ready to yield all. Immediately upon the arrival of the Persian army at Pelusium a skirmish took place between the Theban troops under Lakrates and the Greek forces of the Egyptian army. The defense was undertaken with resolute determination, when it was learned that Nektanebos had left all to his

generals and escaped to Memphis. At once the besieged soldiers left off fighting and obtained a promise from Lakrates that upon their surrender they would be permitted to return home to Greece with their property. Bagoas attempted to break this promise, but Okhos confirmed it, and Pelusium came into his possession with no more fighting.

Mentor next invested Bubastis, and began operations by notifying the inhabitants that mercy would be shown them if they surrendered, but that the most cruel deaths would be inflicted if they were contumacious. A dissension arose in consequence. The Egyptians, distrusting the Greek soldiers, privately offered to surrender to Bagoas. This was discovered and a great dispute and quarrel took place among the besiegers. It resulted finally in the surrender of the town to Mentor. But the particulars of the affair showed that with able commanders the Egyptians might have taken advantage of the jealousies and conflicts in the Persian army to defend their country with reasonable hope of success.

Okhos permitted no prisoners to be taken, but treated all alike, the inhabitants of the towns and the garrisons, with gentleness. The effect was that the Egyptians quarreled with the Greek troops, and opened the gates of the cities to the Persians without a struggle.

Nektanebos had not the courage to defend his capital. Upon learning that Pelusium and Bubastis had surrendered, and that the way was open to Memphis, he abandoned all attempt at defense. Taking such valuable property as he could remove, he fled away to Ethiopia. (7) He had reigned nineteen years, and Egypt had been independent of Persia for half a century. The period had been a twilight in Egyptian history, and it now passed into an unbroken night.

Okhos proceeded to disable Egypt for future rebellion. He garrisoned the principal cities and leveled the fortifications of the others. He is accused of no specific acts of cruelty as was to have been expected. Nevertheless he took occasion to express contempt and aversion for the Egyptian worship. He destroyed temples, seizing the treasures

deposited in them, and gave back the Sacred Rolls to the priests only on payment of enormous ransoms. When his first expedition against Egypt proved a wretched failure the Egyptians had derided him. Punning on his name "Okhos" as equivalent to the Egyptian term *ad*, "an ass" they compared him to the ass on which the malignant daemon, Seth or Typhon was fabled to have ridden for seven days when escaping from Horos.

Okhos repaid the taunt by exhibiting an ass as now representing the tutelary divinity of Egypt, and slaying the bull Apis as a sacrifice. Afterward he placed a satrap over the country and returned to Persia with an immense booty.

Egypt never revolted again. The spirit of the people was broken. But the doomsman was on the path of the conqueror. He perished by the avenger of the sacrilege, and under his successor, twelve years later Egypt passed without demur into the hands of Alexander.

FOOTNOTES:

1. Esther iii., 13, and viii., 10; also Jeremiah ii., 24. ([return to text](#))

2. See Exodus, xv. 22, 23. ([return to text](#))

3. The story was told for centuries afterward that phantom soldiers, cavalry and infantry, were seen on the battlefield at Marathon, each recurring year, engaged in mortal conflict. See Maccabees II., v., 2, 4. ([return to text](#))

4. It seems that the Akhaemenians did not observe the custom of disposing of the dead without burning or burial in the earth. The tomb of Dareios was copied from the Assyrian models, and the figure of the divinity sculptured on them, the man in the circle. ([return to text](#))

5. The romantic story of the Book of Judith appears to have been founded upon the events of this invasion. It presents several anachronisms, and names Joakim as high priest, instead of his descendant Johanan. ([return to text](#))

6. Josephus. — Antiquities of the Jews, xi., vi. ([return to text](#))

7. Athenseos tells a different story. Nektanebos he says, was captured by Okhos and treated with kindness; and when sitting at dinner with his conqueror, remarked that the proverbial magnificence of the Persian kings fell far short of his own; that he had been ruined by his own wealth, and conquered by the other's moderation. ([return to text](#))

[Universal Brotherhood Path](#)

THE ALCHEMY OF THE ROSICRUCIANS — *Jerome A. Anderson*

It has become the accepted thing to explain the assertion of the Rosicrucian philosophers that the baser metals may be transmuted into gold by claiming that this refers to the changing of the lower animal nature into the spiritual gold of love and compassion. But there are always seven keys to the truth concealed beneath any allegory, and the half-veiled teaching of the mystery of transmutation is no exception. The changing of the selfish passions into unselfishness by means of the awakened spiritual will is a *correct* reading of the meaning of these philosophers, but it is not the only one.

There is a deeper significance to the teaching. These wise old Fire-philosophers concealed a cosmic philosophy beneath an allegory so simple in its cunning that it only aroused the cupidity of the selfish, and the contempt of those wise in their own conceit. This philosophy may be stated thus:

There is but one consciousness in the universe; it is infinite, and all the differing states of consciousness in nature are its finite manifestations. Similarly, all forms of matter, and all modes of force, are but finite manifestations of an Infinite Source of energy and matter. That which is infinite *can* only manifest itself finitely through infinite diversity, and so consciousness, matter and force are but the infinitely diversified aspects of infinite Unity.

From the material aspect of Nature, this unity in source and essence of all its myriads of forms is easily proven, and the Rosicrucian philosophers, having done so for themselves, sought to teach the great truth under the allegory of the transmutation of metals. One has but to accept their hint to perceive that transmutation is plainly taught in the alchemy of Nature and its processes demonstrated at every moment of life.

The examination may be begun at any portion of the arc of the

manifesting cycle. Selecting the mineral kingdom, the frost and rain are seen rending the rock into fragments; the attrition of these under the action of water, producing sands and clays; a seed lodges thereon and a mighty monarch of the forest uprears its form directly out of and from the mineral kingdom. It has arisen out of that which as rock, clay, water or air gave no hint that it contained such a divine possibility. Some unseen force has transformed the apparently lifeless rock into the living tree. No new thing has been added; only that which eternally Is has been used. Truly, some mighty chemist has been busying himself in the workshop of Nature, and, while the finished product is accepted and admired, recognition is refused of either the alchemist or his processes. Yet there has been a divinely wonderful thing accomplished — the transformation of the inorganic into the organic; a weaving of the fibre of the rock into the cells of the tree. No trace of the old rock appears in the new product, yet the basic substance in both must have been the same, else there can only be supposed an annihilation of the one and a new creation of the other.

Scientists perceive something of this mysterious transmutation, and seek vainly for the basic substance from which Nature must have sprung. The search will be in vain so long as it gropes in matter only. The indestructibility of matter and the conservation of energy, broad and generalizing truths as they are, will not bridge a chasm which only consciousness can cross. Or rather, the inseparableness of consciousness, force and matter, as eternal aspects of one basic unity, must be recognized and accepted as a starting point in the search after truth. Then it will be perceived that eternal transmutation is the process of Nature, and the real meaning of the sayings of the Fire-philosophers will dawn upon the mind.

For creation is transmutation. Of a surety, there has been, and is, a new creation with every gas that condenses into a rock, with every flower that blooms from the heart of the unyielding granite, with each form of man or animal builded by means of these earlier transmutations. There never has been, there never can be, other creation than this transmutation of the lower "same" into the higher "other" of Plato. And

he who is wise enough and strong enough to control, direct, and *reverse* Nature's processes may easily disintegrate the base metal back to a common, primal source, and then re-integrate it as gold, with no greater effort than that which he now puts forth in his effort to change human hate into godlike love.

That which is thus seen to be true in relation to the material aspect is equally true of the conscious aspect of the Absolute. For this is only the same infinite Unity, making itself known as another finite concept. The same consciousness is at the base of that in the rock, and that of the very highest archangel: the consciousness apparently benumbed in the one may be transmuted into that of the other. It is being so transmuted; it is in the eternal plan, and it is the work of the eternal eons, to slowly bring about the wondrous change.

Looking backward in Nature, man may perceive the states of consciousness out of which he has crept; looking forward, he may perceive those which await him. The very highest state of consciousness of which he can conceive he may reach through this divine process. The wisdom to image forth, and the power to transform, are his. The glorious certainty that consciousness is ONE, and that the very highest creative consciousness whose efforts he perceives in nature about him may be his, lies revealed in the transformation of the lowly daisy out of something which it was and yet was not. Worlds may wing their way through space in obedience to his human will, once he has transmuted that will into and united it with that of the Supreme.

The changing of selfishness into unselfishness in one's daily life is but a preparatory transmutation, even as the grinding of the rock preceded the formation of the soil which made the tree possible. Making the flowers of human kindness spring along his pathway is but the prophecy of the time when they may actually do so, as is told in the myths of the gods of old. And man *is* a god, for his being roots in that which he may transmute into godhood; he is a finite god because he has but begun the transmutation. As Those beyond him have, with

infinite love and patience, transmuted the fiery star-dust into a world and a mantle of flesh for him, so must he, with equally infinite love and patience, transmute the base metal of his lower nature into the gold of spiritual life.

Universal Brotherhood Path

THE TWO GALILEOS — *Alexander Wilder*

Galileo Galilei had won the title of the "Archimedes of his Time." Having established the first principles of Dynamic Science, he won the bitter enmity of the Aristoteleans of the Sixteenth Century. He even lost the favor of the Medici rulers at Florence for condemning a machine that one of the family had invented. He became distinguished at Padua by inventing the proportional compasses still in use in drawing, and constructing the first thermometer. His lectures in the Chair of Mathematics at the university, for eighteen years, drew large audiences, and it was necessary to have a hall capable of holding 2,000 persons set apart for them.

The theory of the Solar System, having the sun for its center, had been taught in the crypts of Egyptian temples and in the School at Krotona in Italy. It was afterward denounced by a stoic philosopher at Athens, who insisted that a Pythagorean teacher who had promulgated it ought to be arrested and punished, like Sokrates, for impiety. For centuries the knowledge was held in abeyance till the monk Kopernik ventured to put it forth anew. Then it met with denunciation. Luther himself spoke of it with derision. It was, however, again taken up by Kepler, whose sacred fury had inspired him to "think God's thoughts after him." Bruno followed, and expiated his boldness at the stake at Rome in the year 1600.

Galileo also adopted the theory, but for fear of being ridiculed, kept silence except in his letters. But a Dutch optician, Lipper Shey, invented the telescope, and Galileo, taking advantage of this new opportunity, constructed instruments for himself with excellent magnifying power. With these he explored the sky, solving conjectures which had been entertained, unfolding the secrets of the galaxy, and showing conclusively that the sun was the great star of the solar cosmos, having the earth for one of its dependencies. He was called to account in February, 1616, and officially admonished, by the authority of Paul V.,

not henceforward to hold, touch or defend the doctrine.

A new Pope treated him with personal favor, but would not remove the prohibition. In 1632 his book appeared, the *Dialogo del duo Maximi Sistemi del Mondo*. It was placed on the Prohibited Index, and Galileo cited by the Inquisition to appear at Rome to answer for his offending. On the 22nd of June, 1633, under the menace of torture, he delivered a recantation of the doctrine. The judgment of the Holy Office was pronounced in these words:

"Invoking the holy name of our Lord Jesus Christ and that of His most glorious mother Mary ever Virgin, by this our definite sentence, we say, pronounce, judge and declare that you, the said Galileo, on account of the things proved against you by documentary evidence, and which have been confessed by you as aforesaid, have rendered yourself to this Holy Office vehemently suspected of Heresy — that is, of having believed and held a doctrine which is false and contrary to the sacred and divine Scriptures: to wit, that the sun is the center of the world, and that it does not move from East to West, and that the earth moves and is not the center of the universe."

Galileo was in his seventieth year, the age of Sokrates when he drank the hemlock to appease the rage of Athenian orthodoxy. Whether he had been put on the rack or otherwise maltreated, we are not definitely informed. But Rome had not got through with the practice of burning men alive, and many men would deny much in order to escape such a doom. So did Galileo. He was sentenced to imprisonment at the pleasure of the Holy Office, and to recite the seven penitential songs once a week for three years. Some months later he was permitted to go home to Florence, on condition of spending his life in retirement.

He was born on the day that Michael Angelo died, and he died the year that Isaac Newton was born. The decree of the Inquisition might silence him, but it was unavailing to arrest the motion of the earth or depose the sun from its place in the sky.

Three centuries have passed since Galileo first uttered his belief. Another witness has arisen, and again the attempt has been put forth to silence him. The day of the stake and the torture-chamber has passed, and only the anathema is left, as bootless in its force as the effort of Mrs. Partington with her broom to drive back the ocean. St. George Mivart, the English scientist and scholar, has ventured upon the liberty of speech and interpretation, which has been denied for so many centuries. Some years ago he published an article in *The Nineteenth Century*, entitled "Happiness in Hell," in which he set forth that there was nothing in the Catholic faith to prevent one from believing that Hell is not a place of torment, but rather a place of "natural beatitude," in which souls are merely separated forever from the final "beatific vision" of the Godhead. The Curia lost no time in placing the article and several others upon the Index. Dr. Mivart submitted like a sincere Catholic, but requested a specific condemnation which should indicate the utterances that were disapproved. To this no reply was given. He accordingly withdrew his submission, and in two articles, one in the *Fortnightly Review* of January, 1900, and another in the *Nineteenth Century* for the same month, affirms his sentiments anew. "I still regard," he declares, "the representations as to Hell which have been commonly promulgated in sermons and meditations as so horrible and revolting that a Deity capable of instituting such a place of torture would be a bad God, and therefore, in the words of the late Dr. W. G. Ward, a God 'we should be under the indefensible obligation of disobeying, defying and abhorring.' "

He follows up the subject by criticising the antagonistic attitude of the Roman Church to the revelations of natural science. He considers this aversion to scientific truth to be a great peril, and affirms that enormous changes have already taken place in religious belief among Catholics. He enumerates among these changes the assertion in its most literal meaning that "out of the church there is no salvation." Now, he adds, it is admitted by the most rigid Roman theologians, that men who do not accept any form of Christianity, if only they are theists and lead

good lives, may have an assured hope for the future, similar to that of a virtuous Christian believer.

In regard to the lawfulness of taking interest for money, twenty-eight Councils and eleven Popes have condemned the practice, but their decisions have been explained away so completely that no Pope, priest or ecclesiastical body now hesitates to accept the best interest for any capital that may be at their disposal.

He also affirms that the Bible contains a multitude of statements which are scientifically false. He knows "devout Catholics of both sexes, well-known and highly esteemed, weekly communicants and leading lives devoted to charity and religion, who believe Joseph to have been the real and natural father of Jesus." They do not think it necessary to alter a word of the creeds or the devotions now in use, but merely to alter the sense of the words.

Little time was lost in calling the bold writer to account. One might imagine that his assailants were watching for an opportunity, they sprang upon him so suddenly. Every Romanist periodical had an article upbraiding him. The *Tablet*, the mouthpiece of the Cardinal Archbishop Vaughan, declared that sameness of principle in the Catholic faith is essentially in meaning and not merely in wording. It also taunts Dr. Mivart with saying nothing original, but carefully refrains from any attempt to dispute his statement in regard to the Scriptures or the beliefs of Catholics. Being itself an oracle, it seems to regard any attempt at such refutation unnecessary. Indeed, it has been usual with the Roman clergy not to interrogate individuals with regard to their beliefs, so long as they do not speak out loud. To believe as the church believes is satisfactory, even when there is no intelligent conception in the matter.

The *Guardian*, an organ of the Church of England, admits the truth of Dr. Mivart's statement. It declares that "there is no doubt much truth in his statement of the modifications of belief which have become current among Roman Catholics as to the fate of those outside their church, and among educated Christians generally as to the nature and scope of the

inspiration of the Scriptures.

The Cardinal, as was foreshadowed, hastened to impose his requirements upon the recusant professor. He demanded of Dr. Mivart that he should sign a formula or profession of faith which affirmed without qualification the various dogmas of Roman orthodoxy, and to condemn and revoke his utterances in the two articles recently published and in other of his writings contrary to the teaching of the church according to the determination of the Apostolic See: In all such matters submitting himself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

Dr. Mivart shows in his reply that he is not terrified. He had professed the creed of Pius IX., he explains, but he had no recollection of ever having made or having been asked to make the profession required in respect to the books of the Old and New Testament with all their parts. "In my judgment," says he, "an acceptance and profession of the above-cited portion of the document sent me would be equivalent to an assertion that there are no errors or altogether false statements, or fabulous narratives, in the Old and New Testaments, and that I should not be free to hold and teach, without blame, that the world was not created in any six periods of time; that the story of the Serpent and the Tree is altogether false; that the history of the Tower of Babel is mere fiction, devoid of any particle of truth; that the story of Noah's Ark is also quite erroneous, or again that of the Plagues of Egypt; that neither Joshua nor Hezekiah interfered with the regularity of solar time; that Jonah did not live within any kind of marine animal; that Lot's wife never turned into a pillar of salt; and that Balaam's ass never spoke. I only put these forward as a few examples of statements which it seems to me any one who holds that 'the books of the Old and the New Testaments, with all their parts, were written by the inspiration of the Holy Ghost and have God for their author,' ought not and could not logically or rationally make.

"If, however, your Eminence can authoritatively tell me that divine inspiration or authorship does not (clerical errors, faults

of translation, etc., apart) guarantee the truth and inerrancy of the statement so inspired, it will in one sense be a great relief to my mind, and greatly facilitate the signing of the document; your Eminency's decision being publicly known and also the conditions under which I sign it."

The Cardinal, however, refused any answer to this stipulation. He passed judgment without delay, issuing his inhibition of the distinguished scientist, denying to him the sacraments of the church till he should recant the opinions he had sent forth.

Dr. Mivart, in reply, lamented that the Cardinal had said neither yes nor no. He then states the issue unequivocally.

"It is now evident," says he, "that a vast and impassable abyss yawns between science and Catholic dogma, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic Church if he correctly understands what its principles and its teaching really are, unless they are radically changed. For who could profess to believe the narrative about the Tower of Babel, or that all species of animals came up to Adam to be named by him? Moreover, among the writings esteemed 'canonical' by the Catholic Church are the Book of Tobit and the Second Book of Maccabees, and also the story which relates how, when Daniel was thrown a second time into the lion's den, an angel seized Habakkuk of Judea by the hair of his head and carried him, with his bowl of pottage, to give it to Daniel for his dinner. To ask a reasonable man to believe such puerile tales would be to insult him. Plainly the Councils of Florence, Trent, and the Vatican have fallen successively into greater and greater errors, and thus all rational trust in either Popes or Councils is at an end."

Nevertheless, Dr. Mivart, while refusing to sign the profession of faith, declares himself attached to Catholicity, and regarding religious worship as the highest privilege of a rational nature, continues to attend at the rites.

To an American reader the action of the Cardinal indicates clearly that modern science and the church are in direct conflict, and cannot make terms till one party or the other gives way. But English readers do not see such absolute incompatibility. They perceive only that with Catholics the liberty of speech is limited, and that there is a possibility that only a question of expediency is involved.

To Galileo the peril of his course was torture and the stake; to Mivart, exclusion from the sacraments and a possible anathema. As a writer in the London *Times* remarks: "The threat of excommunication, terrible in the tenth century, has a touch of the ridiculous in the twentieth; and ridicule kills."

Formerly the recusant had no right to receive shelter, food, fire, or any rite of hospitality; now he only suffers the withholding of a few rites that he can do very well without.

"But," says the great apostle, "I show unto you a more excellent way."

Universal Brotherhood Path

THEOSOPHY — J. L. S.

Theosophy embraces all that man knows of divinity. It asserts what some men know to be true, that all the world is divine and that God is in and about every atom. This common divinity, this community of origin and destiny, is held as a theory by many. To learn it as a living truth, prompting at once to unselfish thought and action, is the task before humanity. When the divine soul within each of us shines out with dazzling light continually, when we as true brothers of our fellows live only for their sakes, then will each life be a benediction to others and each will be wholly well spent.

Theosophy teaches that all the worlds of matter and of spirit emanate from and portray Deity. Our highest aspirations, our purest thoughts, our sincerest efforts to conquer the evil in our own nature and to be wholly united with the best in us, shows the presence in our nature of that which we have not yet fully realized but which is really godlike. It is to the uncovering of this divinity in us all that Theosophy aims. As soon as we learn how, each of us who loves his brother-man will work that this divine soul in him may be brought to light and made a power in daily life.

So many men today earnestly desire this knowledge that again the Helpers of Humanity have sent it abroad. It is not new. It is the same ancient divine truth, pictured forth in all nature about us, taught by Jesus, Moses, Buddha, Zoroaster and others even farther back than ancient Egypt. And today the men who earnestly desire to find this truth can find it and do find it. Is it truth, you ask? Come and see. But know that if you come out of mere selfish curiosity or for amusement, your attitude of mind will effectually prevent you from seeing. Nothing but a fixed purpose, a life-purpose to do right for the world's sake, to make the most of life and its opportunities for the service of others will enable you to distinguish clearly the essential from unessential, to throw off the bondage of sense-life, and gain an insight into eternal

verities. Only thus does life become a thing of peace and only thus do its proper purpose and legitimate use become apparent.

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTES: XVIII — *Alexander Wilder*

XVIII. Last Hours of Persian Rule. — Alexander. — Ptolemy I. — The God Serapis. — Alexandreian School of Philosophy. — Ptolemy Philadelphos. — Ptolemy Euergetes. — Ptolemy IV. — Decline of the Dynasty. — Ptolemy V. — Egypt under Roman Tutelage.

Okhos returned to Persia in the full glory of success. All the provinces were reduced to submission as they had not been since the reign of Xerxes and Dareios Hystaspis. He had rewarded his foreign soldiers richly and disbanded them, and had appointed Mentor, the Rhodian, to whose prowess and sagacity so much was due, satrap over the western coast of Asia Minor. He could now enjoy his own power in peace.

Philip of Macedonia was at this very time actively prosecuting his designs to subvert the independence of the Grecian States; and many patriotic Greeks, including the orator Demosthenes, were conscious that only Persia could prevent this consummation. Okhos was not reluctant to answer such an appeal. Accordingly, when Philip was besieging Perinthus in Thrace, a place in alliance with Athens, a body of Grecian troops in Persian pay was sent against him from Asia Minor, and compelled him to withdraw from the place. It was an opportunity for him to establish a foothold in Greece, but he took no such advantage of it. But what was done served Philip afterward as a pretext to invade the Persian dominions. The famous march of Xenophon had shown the conquest feasible, and Philip was actively preparing for it when his own career was cut short by the assassin.

Okhos had already expiated the insults which he had offered to the religion of Northern Egypt. He had mortally offended his minister Bagoas by the sacrilege. Historians tell us differently in regard to the method by which the Egyptian eunuch executed his revenge. The statement is more generally accepted that the monarch was poisoned, but AElianus affirms that he was murdered by his servants, and that

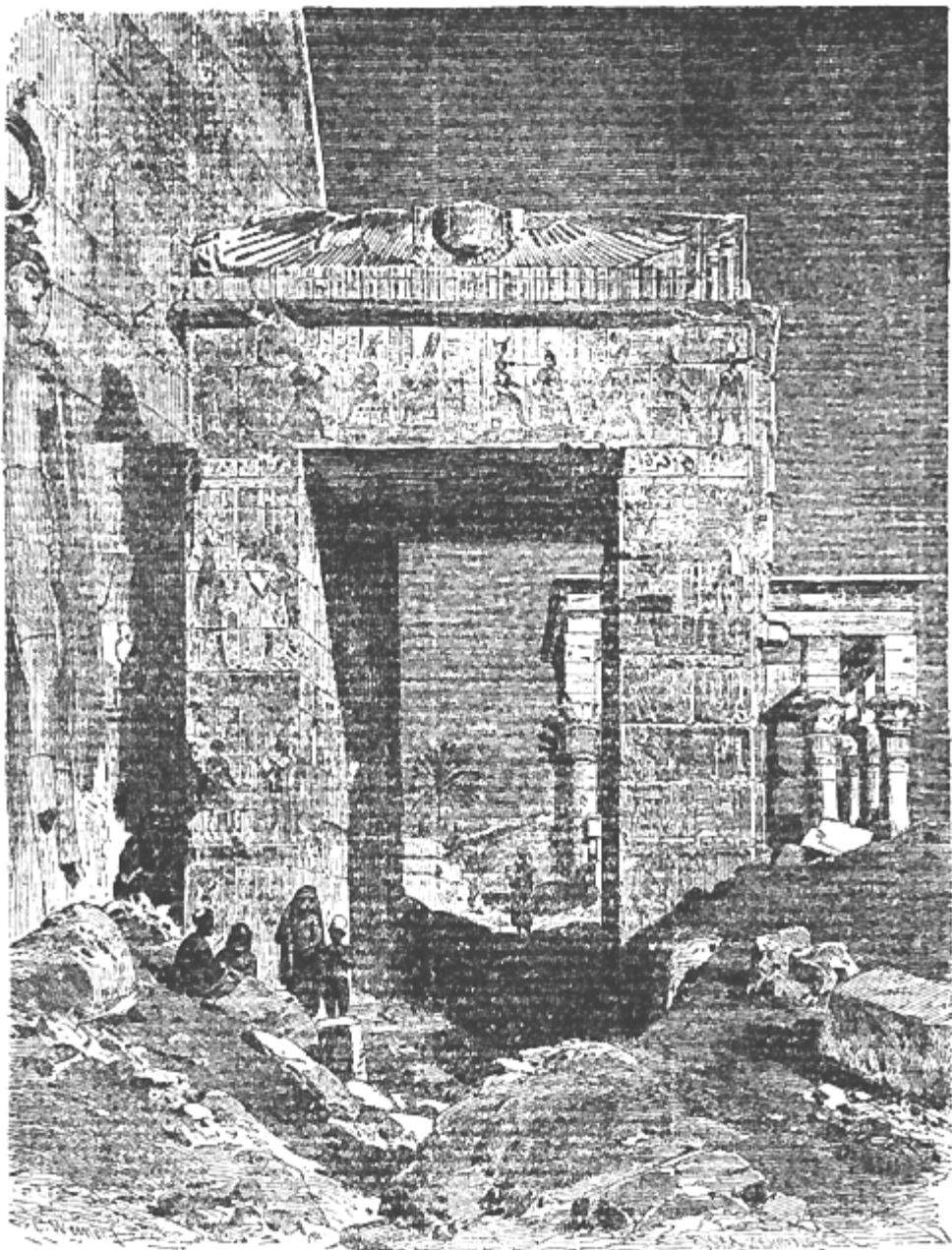
Bagoas struck the first blow. He cut the body to pieces, as Typhon discerpted the body of Osiris, feeding the flesh to the cats (1) and making sabre handles of the bones.

Several of the sons of Okhos were also murdered, but the youngest, Arses, was spared to mount the throne. His reign hardly exceeded two years, when the fears and jealousy of Bagoas led to his assassination and that of his children. Kodomannos, a friend of Bagoas, and a descendant of Osthane and Dareios II., was then made king and took the name of the founder of the Empire. But as in the case of Romulus Augustus in a later era, the third Dareios found no virtue in a great name to avert imminent peril. Bagoas soon became displeased with him, and had again mingled a cup of poison, but the king was wary and compelled the regicide to drink it himself.

Egypt, meanwhile, was prostrate under the hated dominion. Sebek, the satrap, was not a gentle master. Now, however, the new lord of Asia was on his way to receive his kingdom. Alexander crossed the Hellespont, and won the battle of Granikos. Dareios met him with another army at Issus, near Antioch. Sebek had taken away the Persian garrisons to add to his forces, leaving Masdaka in Egypt in possession of the office of satrap without soldiers for its defense. Alexander, after having routed the forces of Dareios turned to the south that he might have no enemies behind him. After the conquest of Phoenicia and Palestine he entered Egypt in the month of October, eight years after the flight of Nektanebos II. His progress might not inaptly be compared to the fabled progress of Dionysos in India. It was certainly Bacchic. Every city, as he came to it, opened its gates. When he arrived at Memphis, the satrap himself hastened to surrender the place, together with all the public treasure, amounting to eight hundred talents. Alexander made no delay in conforming to the Egyptian worship, offering sacrifices to Apis, and paying homage to Ptah. He also received the various religious titles, as a son of the gods, like the kings before him. Finally, having duly honored the tutelary divinities of Northern Egypt, he set out for the Oasis of Amun. As many stories of miracle were told of this expedition, as of other personages of the classic

period. When he had arrived at the Northern Oasis, the high priests met him in procession, and saluted him as the "Son of Amun-Ra." Despite the incredulity of his Grecian followers and others, it is apparent that Alexander did believe that he was of divine descent. Indeed, there was a legend extant, that his mother Olympias, herself a Bacchic votary, declared him a son, not of Philip, but of the Dionysiac Serpent. As the gods were regarded not as so many individuals, but as personifications of certain attributes of the One Supreme Being, this notion is not wonderful.

All Egypt was now in his possession. He had already sent an expedition to Upper Egypt, and received the acceptance of his authority. The Egyptians generally welcomed him as a deliverer from the hated rule of the Persians. He had only to establish a civil government. This he did with little delay. He selected the strip of land between the sea and Lake Mareotis for the new metropolis to bear his name, which became under his successors the capital of Egypt and one of the most famous cities of the civilized world. Two monarchs or chief judges were appointed to watch over the administration of justice, one in each realm; the towns were garrisoned under Greek generals, and each great city had a governor. There were two prefects or viceroys, Apollonios for Libya, and Kleomenes for the Arabian region. He also decreed that the former laws of Egypt should continue in force, and that the religion of the Egyptians should remain the established religion of the country.



A SECTION OF THE TEMPLE OF ISIS ON THE ISLAND OF PHILAE.

After some months, the Libyan viceroy relinquished his office, and Kleomenes became the ruler of all Egypt. He was superior to the Persian satraps, but he flagrantly disobeyed the orders of Alexander. He extorted large sums dishonorably. One of his children having been bitten by a crocodile, he made it a pretext requiring an exorbitant amount from the Egyptians, who revered the crocodile as a sacred

animal. Alexander had ordered the market at Kanopos to be removed to Alexandria as soon as the new city should be ready, but the priests and merchants paid a heavy contribution to keep it at their port. When, however, they did not pay a second exaction he did not scruple to violate his agreement. He also neglected to pay the troops in Egypt promptly, and many complaints came to Alexandria.

After the death of Hephsestion at Ekbatana, the oracle of Num-Ra in the Oasis declared him a "hero" or demigod. Alexander commanded Kleomenes to build a temple to him in the new city, and added the promise which Kleomenes greatly needed, that if he would obey the orders directed to him, his acts of misgovernment would be pardoned.

This period was the introducing of a new era, and a new state of affairs in the world. From this time history changed its character, and kingdoms arose in new forms and often with new boundaries. The tendency at first was to merge Greece into Asia as an outlying province, yet the result was that Greek influence was felt clear beyond the Indus, and the Greek language became classic in the East. This was not due to Alexander, but to those who came after him, the Seleukids and Ptolemies. Hellenism proper, however, passed into a lethean dormancy.

Eight years after his entry into Egypt Alexander died at Babylon, and not long afterward his lieutenants divided his conquests among themselves, and soon became independent sovereigns. Ptolemy, the reputed son of Lagos, had been a favorite of Alexander. He had accompanied him as his historian as well as general. He had opposed the conferring of all authority upon Perdikkas, and received for himself the government of Egypt and Libya as viceroy under Philip Aridaeos. He purposed, however, to establish at the proper time an independent dynasty.

His first act on taking possession of the government at Memphis, was to put Kleomenes to death. The next was the annexation of the Kyrenaika to Egypt. Perdikkas had ordered the body of Alexander to be carried to Macedonia to be buried with the bodies of his ancestors. Ptolemy met

the funeral train in Syria, and brought the coffin to Memphis. Perdikkas led an army against him, but to his own destruction. His haughty and overbearing manner had offended his own soldiers, and after his arrival at Memphis, he was assassinated in his tent. Ptolemy, on the other hand, was attractive in manners and made friends of all. Instead of seizing the princes, the son and brother of Alexander, he sent them safely to Macedonia as the heirs to the throne. Afterward he made himself master of Phoenicia and Palestine, taking possession of Jerusalem on the Sabbath day. He transported many thousands of Jews to Alexandria. He now had the possession of the sea-coast from the Kyrenaika to Antioch, twelve hundred miles. In the governing of Egypt he followed the policy of Alexander. He ruled each people by its own laws, the Greeks as Greeks, while he left Egyptian matters to be administered by priests, giving the latter all the privileges and immunities which they had before enjoyed. The Apis died, and he spent fifty talents (forty thousand dollars) on the funeral. The priests of Thebes were now at liberty to cut out from the inscriptions the names of the usurping divinities, and restore the former ones that had been removed. The inner shrine of the temple at Karnak which had been overthrown by the Persians, was now rebuilt.



COIN OF PTOLEMY PHILOPATOR.

In short everything had the appearance of free government; and with a sovereign like Ptolemy I., it was virtually such. Nevertheless it was a paternalism, and such a mode of administration could easily be made a

despotism.

The Greek population never became assimilated to the Egyptian. There were numerous mixed marriages, but the offspring were always counted as Egyptians. Hence the country could not become a Grecian colony. The Egyptians were subjects only.

The building of the new metropolis of Egypt was actively prosecuted. The city was enriched by the commercial advantages which Kanopos had enjoyed. Ptolemy was philosophic, and conscious of the actual unity of religious ideas beyond the external forms and ceremonies. Hence he evidently sought to prepare the way for a future interblending of worships, by accustoming the inhabitants of Egypt of different customs and nationalities to meet on common ground. With the people of Upper Egypt, the genuine Egyptians, the worship of Amun had more or less become at one with that of Num and Khem, and the rites of Isis and Osiris were observed everywhere. A similar commingling was observed among the several populations of Northern Egypt, even including the worship of Semitic divinities. Accordingly, the temple of Poseidon, who was at once a Libyan, Asiatic and Grecian divinity, was built by the harbor, where seamen and others from all nations congregated.

Ptolemy next introduced the god Serapis, or Osir-Apis, as he is termed in the *Leyden Papyrus*. Various stories were told in regard to this divinity. It was affirmed that the king procured the statue from Sinope in Pontos, but more probably the truth is that it was constructed at Sinopion near Memphis.

The temple was like a pagoda in style, and much resembled that of Siva at Tanjore. Indeed, the Rev. C. W. King describes the divinity as "of Indian origin," and no other than Yama, "the Lord of Hell," attended by his dog Cerberk and his serpent Sesha. As Ptolemy had accompanied Alexander to India and familiarized himself with these things, it is probable that this indicates the actual source from which the new divinity was introduced. The name by which he was known in Egypt shows that he was to be regarded as a human personification of the

Apis, which was itself a form of Ptah the Creator and generator, and at the same time also to be identified with Osiris. It would signify, therefore, that he was the Father and Creator of the Universe, and likewise the Judge of the Souls of the dead. He was thus identical also with the Pluto or Hades of Grecian mythology, and the Bacchus or Dionysos-Zagreus who ruled in the Underworld. His symbolic figure was a hieroglyph expressing all this. He was represented with a human body with the head and horns of Apis, surmounted by the royal serpent, holding the whip and crosier of Osiris and the ansate cross.

Serapis took the place of Osiris at Alexandria, as the consort of Isis in the Mystic Rites, and gradually absorbed the personality of the other gods into himself as The One. He thus extended into the philosophemes that succeeded at a later period. The Alexandrian philosophy recognized in him the *Anima Mundi*, the spirit of which the world of Nature is the body. The Gnostics considered him to be the Idea of the Supreme Being, of whom the Christ was the epiphany or manifestation upon the Earth. When the Roman Emperor Hadrian came to Alexandria in the year 134 he found Serapis revered as the sole and Universal Divine Essence. Writing to Servianus the consul he remarked: "Those who worship Serapis are Christians, and those who call themselves Christian Bishops are devoted (by initiation) to Serapis. There is no ruler of a Jewish Synagogue, no Samaritan, no presbyter of the Christians who is not an astrologist, an augur, and a diviner. The very Patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship the Christ. There is but one god for them all: Christians, Jews and all nationalities worship him." (2)

The founding of the Alexandrian Museum and School of Philosophy, however, was the act which immortalized the name of Ptolemy I. It was an Academy for the world. Its teachers were maintained by an income provided for the purpose, and they represented all phases of thought and speculation. Science and art were taught and illustrated; astronomy, physics, economics and medicine had their professors, and the aim was to omit nothing that pertained to secular knowledge, art, or the higher wisdom.

Following the example set in the temples of Egypt, (3) Ptolemy also established the Alexandrian Library. It was not, however, a collection solely for the sacerdotal class, but was free to all who read for the sake of knowledge and those who copied for the sake of gain. Demetrios Phalereus had been for ten years the governor of Athens, when he was driven thence by Antigonos, and found shelter in Egypt. He was not only an able ruler, but a philosopher, poet, orator, and a perfect master of style. Immediately upon his retirement the Athenians passed a law that no one might teach philosophy, except by authority of a license specially granted. It had the natural effect of such restrictions. The philosophers left Athens for other cities where there was freedom to teach. Ptolemy made Demetrios superintendent of the Museum and Library, and he performed his duties with judgment and fidelity. Political works in support of freedom, and expressing hatred of tyranny were among those selected. Ptolemy I. was himself a scholar and author, and his love of art was seldom excelled.

Thus Alexandria became the metropolis of the world; the wisdom and wealth of the nations flowed to it. It was chief over all as the mart of commerce; it gave the world new conceptions of religion, and it was surrounded by an atmosphere of knowledge. India, Persia, Babylonia, Arabia, Judea, Ionia and Greece had their representatives there, to present their wisdom. The effect was to remove external impediments, to trace the similitudes in all philosophies, and to elaborate a system to include what was true and good in all.

Nevertheless a greater boon of Egypt to the world was paper. For unmeasured centuries, the manufacture from the papyrus-plant had been carried on under the direction of the priests, and the rolls of manuscript, frail as they were, proved more durable to preserve knowledge of facts than even the records on stone and metal which had been engraved for the purpose. The manufacture had, however, been restricted by monopoly, but now it became the property of the world. Thus the tall reed which gave the "Sea of Suph" its name, became now the ministrant of the civilization by which it exists,

performs its work and extends its province. The general introduction of the article was felt by men of business and literary pursuits to be as important as the invention of printing was afterward regarded in modern Europe.

Ptolemy retained power in Egypt only by vigorous administration and years of almost incessant conflict. Antigonos aimed to possess the whole dominion of Alexander; and when Kleopatra, the sister of the conqueror, set out from Sardis to become the wife of Ptolemy, she was assassinated by his procurement. Afterward he attempted to invade Egypt, but the storm wrecked part of his fleet and drove others of his vessels into the Nile, where they were captured.

All the family and relatives of Alexander, had now been murdered, leaving the viceroys at liberty to assume regal titles. Ptolemy accordingly put on the double crown of Egypt and became the founder of a new dynasty. He had well merited the distinction.

The little island of Rhodes had preserved its liberty and laws against the successors of Alexander. Ptolemy aided them at a critical moment, and they in gratitude conferred upon him the name of Soter or Savior. He now began the coining of money as an independent sovereign and this title was placed on his coins.

His latter years were spent in comparative quiet. He assumed few of the airs of monarchs, especially those of the upstart order, but lived plainly, often dining and sleeping at the houses of friends. He was frequently compelled, when he gave entertainments, to borrow tables and dishes for guests. He explained that it was for a king to enrich others, but not enrich himself. He once asked an antiquary banteringly, who was the father of Peleus. The man replied that he would tell him when he on his part should tell who was the father of Lagos. Ptolemy quietly remarked afterward that if a king could not hear rude answers he must not ask rude questions.

He lived on familiar terms also with the men of learning who thronged Alexandria. He once asked Euklides — Euclid the geometer — whether

there was not some shorter and easier way for him to learn, than the one followed by pupils at the Museum. Euclid, having in mind the King's highway in Persia, so smooth and easy to travel compared with the common roads, replied that there was no Royal Highway to Learning.

Ptolemy was three times married. The third wife, Berenike, had been a member of his second wife's household, and became mother of his successor, Ptolemy II. She possessed the virtues of justice and gentleness which make their possessor deserving. The royal couple lived happily, and were proverbial for their kindness to the unfortunate.

Having reigned seventeen years as viceroy, and twenty-one as king, Ptolemy unexpectedly proclaimed his son king of Egypt, retaining for himself only the office of *somatophylax* or royal guardsman. He died two years afterward at the age of eighty-four. His writings shared the fate of other books in the Alexandreian Library.

The coronation of Ptolemy II., was one of the most remarkable ceremonies of ancient time. There was a procession beginning by torchlight in the morning and lasting till after sunset. The statues of Isis and Osiris, of Bacchus escaping from Hera, of Amun-Ra and other gods of Upper Egypt, the gods of Alexandria, and Neith of Sais were conspicuous. Egypt was represented by her priests, nobles, and population generally, and other nations by ambassadors, princes and principal men. One might have supposed the whole performance to belong to Initiatory Rites, or a Royal Triumph.

Ptolemy II. had been selected by his father because he believed him to be the most worthy of his sons. Demetrios had counselled him to name the oldest, as otherwise there would be the wars of disputed succession. He was now accordingly displaced from his office and banished from Alexandria. He died from the bite of an asp, it was affirmed, at the order of the king; probably, a figure of speech borrowed from the royal serpent upon the cross. Ptolemy also put his two brothers to death. Some writers have ironically deduced from this

his name of *Philadelphos*, but the imputation is malicious. Many years afterward he put away his wife Arsinoe on a charge of misconduct, and married his own sister of the same name. Both were past middle age, but their mutual affection was ardent, and Ptolemy honored her almost as divine. Her former husband had murdered her children and she now adopted the children of Ptolemy with the kindness of a mother.

Magas, another brother, was king of the Kyrenaika and contended for the throne of Egypt. In the army which Ptolemy led against him were four thousand Gauls. Already as early as the reign of Nektanebos I., the Gauls had overrun Italy and almost crushed Rome. Afterward they had hired their services as soldiers to the successors of Alexander. In this way they had become able to establish themselves in Asia minor and found the province of Galatia. Ptolemy found reason to believe that those in his army were plotting against him. He immediately turned back and led them into the marsh country of the Delta, and there caused them to be put to death.

In his administration, Ptolemy II. was an energetic and beneficent ruler. Egypt from the Persian period had been as notorious for brigandage as Italy for the two thousand years before Victor Emanuel. No Greek traveller since Hekataeos had been able to go southward as far as Elephantina or Syene. Ptolemy put an end effectually to this disgraceful condition.

He also completed the public works which his father began. The royal burial-place of Alexander was finished, and the golden sarcophagus brought from Memphis. Pilgrims resorted to Alexandria in multitudes to pay their homage.

Ptolemy also dedicated the light-house on the island of Pharos to the "Divine Saviors" or "Soteres," his father and mother. He also established a port on the Red Sea to facilitate commerce, naming it Berenike in honor of his mother; he built four inns or watering-places for the refreshment of caravans, travelling between that port and Koptos.

Another significant measure was the introducing of the Mysteries of Demeter and her Daughter into Alexandreia. They were copied after the Initiatory Rites of Eleusis, but were modified by Egyptian features.

The temple of the two goddesses was built by him, in the southeastern part of the city, in a district known as the Eleusinis; and at the celebration of the Rites, a troop of girls carried the Sacred Basket of Symbols, singing hymns and warning away the uninitiated. The hierophant in the temple wore the dress and mask of Num; the torchbearer the robe of Ra, the priest at the altar the emblem of the moon, and the crier, the mask of Thoth.

A temple of Isis was built at Philae on the site of the shrine that had been destroyed by the Persians. The statues of the goddess were likenesses of Queen Arsinoe. None but initiated priests were permitted there, and the oath sworn by "the One buried there" could not be violated without incurring the guilt of sacrilege. The priests were monks, who avoided luxury and cleanliness, passing their time in idleness, and setting industry and social relations at naught as secular and unspiritual.

Ptolemy enriched the Library in its four branches of Poetry, Mathematics, Astronomy and Medicine, till it contained two hundred thousand rolls of papyrus. Unfortunately they were all in Greek; the Egyptian books were regarded as masters and conquerors often regard the literature of subjected peoples, as unworthy of serious attention. This made a wall of partition between Greeks and Egyptians, which prevented them from uniting, or benefiting each other.

The works of Aristotle were purchased, and had their influence upon the Eclecticism which took its inception in Alexandreia. The city was now the metropolis of science and literature and the scholars that thronged it from all parts of the known world, constituted a galaxy. Zenodotos, Kallimakhos, Theokritos, Strato, Aristarkhos, Aratos, Petosiris, Kolotes and Timon are but a few of the names that honored the reign of Ptolemy Philadelphos. Manetho the historian was also a luminary of this period.

The story that a Greek translation was made of the Hebrew Sacred Writings at the instance of the king, is very improbable. The existence of an authorized collection is not an established fact. It is said that in the reign of Josiah, the high-priest found a Book of the Law, and in the *Second Book of Maccabees* Nehemiah is described as gathering together "the Acts of the Kings, the Prophets, and of David and the Epistles of the Kings." But the present Hebrew Canon hardly antedates the Asmonean Dynasty; and no author of the period of the Ptolemaic dynasty makes any mention that indicates any cognizance of a Hebrew writer. As, however, there were several thousand Jews in Egypt, it is very likely that translations of their literature existed, but all that is claimed belongs to the time of later kings.

Ptolemy II. was a powerful monarch. He ruled not only over Egypt, but over Libya, Palestine, Judea, Idumsea, then known as Nabatsea, Phoenicia, Hollow Syria, and the countries of Asia Minor lying on the Mediterranean. Commerce was more extensive than ever before; the peoples were governed by their own laws, and Alexandria as a center of learning, art and philosophy was ascendant far beyond Athens. The pride of the dynasty was that it was not built upon the ruins of freedom; the government was a despotism, but it was not oppressive.

Ptolemy reigned thirty-eight years, and was then succeeded by his son, Ptolemy III. The new king was immediately involved in a war with Syria. His sister Berenike had been married to Antiokhos Theos, with the stipulation that her children should inherit the Syrian throne. At the death of her father Antiokhos repudiated her and took again his former wife Laodike. Ptolemy hastened with an army to the aid of his sister, but before he could save her. Laodike had poisoned her husband and placed her own son Seleukos on the throne of Syria. He immediately sent soldiers after Berenike, who murdered her and her son. Ptolemy was, however, about to avenge her and conquer the whole kingdom, when troubles at home called him back to Egypt.

Not only, however, did he carry off a large booty from Asia but he recovered three hundred vases and statues which Kambyzes had

carried away. They were replaced in the temples of Upper Egypt, and the king himself came to Thebes, and did homage to Amun-Ra and the other gods that were worshipped there. He also enlarged the temple of Karnak and added a new gateway. The priests in their gratitude now gave him the name of Euergetes, "the Benefactor."

He also built a temple to Osiris at Kanopos; for the worship of Serapis had not yet superseded it in Northern Egypt. He dedicated it in the name of himself and Berenike, his wife and sister.

While he was absent on the expedition into Syria the queen had made a vow to present her hair to the gods if he should come safely home. She now made the sacrifice, and Konon the astronomer, finding a cluster of stars in the sky without a name, marked it on his globe as the constellation of the "Hair of Berenike."

About this time the Romans had brought the first Punic war to a close. They sent ambassadors to Egypt with offers to help in the war with Syria, but peace had been declared.

The kingdom founded by Seleukos Nikator had indeed come close to dissolution. Baktria had become independent and the Parthians had wrested the most important provinces of Media and Persia. Ptolemy III. had also taken a large portion of the remaining territory. The *Book of Daniel*, written a century later, delineates these events. (Chapter xi.)

Ptolemy seems to have been disposed to assimilate to the Egyptians in many ways. Like the kings of ancient dynasties he led an army into Ethiopia, and he actually conquered Abyssinia to the fifteenth degree of latitude. No former king had ever penetrated so far with an army. The Hexumites whom he encountered in the highlands had a language and religion greatly resembling the Jewish.

He also had an altercation with Onias II., the High Priest at Jerusalem, who refused to pay the tribute. He had permitted the administration of affairs to continue as in former times, only requiring that the poll-tax of the didrachma or half-shekel should be paid to the treasury of Egypt. He was about to invade Palestine with an army, when Joseph, the

nephew of the high priest, came to Memphis and engaged to farm the entire revenue of the provinces.

The usual encouragement was given to learning. Zenodotos, the keeper of the Library, was succeeded by Aristophanes, who carried forward his predecessor's efforts to amend the text of the poems of Homer. He also invented the marks to distinguish the length and tone of a syllable and the breathing of a vowel, and likewise the accents and aspirate. Eratosthenes, Apollonius, Rhodios, and Konon flourished in Egypt during this reign.

Ptolemy III. had successfully complemented all that his predecessors had undertaken. He raised Egypt to the very height of its power and wealth, and its dimensions extended from the Euphrates to Libya and Abyssinia. He was by far the greatest monarch of the time. He ruled justly; indeed it was part of the oath of the judge that if the king commanded him to do wrong, he should not obey him.

The glory of Egypt, however, was now destined to pass again under a cloud. Ptolemy died after a reign of twenty-four years, leaving his crown to his son Ptolemy IV., a prince who displayed none of the great qualities of his forefathers. His first act was to ask the advice of his council about killing his mother Berenike and his brother Magas. They were put to death, and the fact that he took the name of Philopator, "the lover of his father," gives color to the suspicion that he was likewise the assassin of Euergetes.

The tributary provinces began to fall into other hands. Antiokhos the Great recovered Syria and Phoenicia clear to Tyre and Ptolemais. The next campaign, however, witnessed his defeat and he lost Hollow Syria and Palestine. Ptolemy, after the victory, visited Jerusalem, sacrificed at the temple, and demanded to see the objects in the inner shrine. He fainted, however, as he attempted to carry out his demand.

On his return to Egypt he began harsh treatment of the Jews of Alexandria, depriving them of their rights and placing them in the same rank as Egyptians. They were also required to sacrifice to the

Grecian gods. Those who complied were afterward murdered by the Jews who had refused.

During this reign an earthquake devastated the island of Rhodes, and threw down the celebrated colossal statue of Apollo. Other countries contributed help to the suffering Rhodians, Ptolemy among the number.

The Romans also carried on the Second Punic war against Hannibal, and at the end renewed their treaties with Egypt.

As though he would be completely infamous, Ptolemy, at the bidding of his mistress, employed an assassin to murder his queen, Arsinoe. She was his sister, and her courage had enabled him to win his only victory, when Antiokhos was defeated at Raphia.

Finally after a reign of seventeen years, marked by vice and cruelty, and only embellished by the love of letters, he died, literally worn out by disease, leaving the monarchy tottering. The women of the royal palace immediately pillaged the money and royal jewels before letting his death become known. The night was spent in riot. If then there had been a leader all Egypt would have been in revolt. The persons who had been the companions of the king in crime were torn in pieces by the populace. It was a horrible retribution.

The new king of Egypt, Ptolemy V., afterward called Epiphanes, "the Illustrious" was a child five years old. Antiokhos the Great and Philip V. of Macedonia took advantage of the opportunity to invade the tributary provinces of Egypt. The Jews on this occasion united with the forces of the king of Syria, and he in return exempted Jerusalem from tribute three years, lightened the subsequent imposts, and exonerated the priests and officers of the temple from all taxes in future. He also made liberal gifts for the worship.

About this time the Roman Senate sent ambassadors to Alexandria to announce the overthrow of Hannibal, and to thank the king for his friendship during the war of eighteen years, when other peoples nearer them had joined their enemies. The Senate also implored the

Egyptian monarch that if the Republic should make war against Philip V., it might involve no breach of friendship with Egypt.

The Alexandreian officers of state hastened to reply, and asked the Roman Senate to become guardians of their young king, and likewise that the Romans should defend Egypt against both Philip and Antiokhos. The Senate at once accepted the propositions. Ambassadors were sent to the two kings commanding them to desist from hostilities, and Marcus Lepidus came to Alexandria to accept the guardianship, and also with it to conduct the foreign affairs of the country. In this capacity, as an actual sovereign, he issued a coinage of money, on which he was represented as standing clad in the official Roman toga, with the title *Tutor Regis* — "tutor to the king." In his hand he holds a diadem above the head of the prince.

Thus the initiative was taken. Henceforth Egypt was in reality a province and dependency of Rome. For a while longer she had her Greek-speaking kings, but she herself exercised the powers denoted by the flagellum and the crosier.

FOOTNOTES:

1. This statement may be an exaggeration. The Persians at this period deemed it a profanation to burn or bury the dead, but suffered the flesh to be devoured by birds and animals, and this may have been done with the body of the monarch. ([return to text](#))
2. The statue seen by Nebukhadnezzar in his dream as described in the book of Daniel was an image of Serapis. The Rev. C. W. King adds to this quotation: "There can be no doubt that the head of Serapis, marked, as the face is by a grand and pensive serenity, supplied the first idea of the conventional portraits of the Savior.

The Persian divinity, Mithras, also received a general homage in the Roman world, and divided the honors of divinity and mediatorship. ([return to text](#))

3. Ebers: Uarda, Chaps, ii., iii. ([return to text](#))

SIGN-POSTS ALONG THE PATH (1)

According to the views of the Brahmins, we are now in Kali-Yuga [the Dark or Iron Age], which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which — after a brief period of darkness — a better age will begin.

"In one aspect history gives us merely the small or great occurrences of man's progress; but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul." — *The Bhagavad Gita*, William Brehon, p. 26.

"There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to 'prove all' and to hold only to that which is good; this advice is just as important to the student of occultism; who thinks that he has separated himself from those 'inferior' people engaged either in following a dogma or phenomena . . .

"The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things.

"The liability to be carried off and intoxicated by phenomena is to be guarded against. We should watch, note and discriminate in all cases; place them down for future reference, to be related to some law, or for comparisons with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in Nature has declared that if we do so and so we must stop, but when one is carried off by what Boehme calls 'God's wonders' the result is an

intoxication that produces confusion of the intellect . . . While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, Nature went on accumulating the store of illusory appearances with which he satisfied himself.

" . . . But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

" . . . We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

"And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

"This is not the road that seems easiest to students. Most of them find it far pleasanter, and, as they think, faster work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

"The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it is so simple."
— *Astral Intoxication*. — Editorial.

"But there is the highest authority for reading this poem [The Bhagavad Gita] between the lines. The Vedas themselves say, that what we see of them, is only 'the disclosed Veda,' and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. Did we not have this privilege, then surely will we be reduced to obtaining true knowledge solely from the facts of experience as suffered by the mortal frame, and fall into the gross error of the materialists, who claim that mind is only an effect produced by the physical brain molecules coming into action. We would also have to follow the canonical rule, that conscience is a safe guide only when it is regulated by an external law such as the law of the church, or of the Brahminical caste. But we very well know that within the material, apparent — or disclosed — man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy scriptures, Christian or Pagan.

"Nor should the Western student of the poem be deterred from any attempt to get at the real meaning, by the attitude of the Brahmins, who hold that only Brahmins can be told this real meaning, and, because Krishna did not make it plain, it may not be made plain now to Sudras, or low caste people. . . . Krishna did not make such an exclusion, which is only priestcraft. He was himself of shepherd caste and not a Brahmin; and he says that any one who listens to his words will receive great benefit. The sole limitation made by him is that one in which he declares that these things must not be taught to those who do not want to listen, which is just the same direction as that given by Jesus of Nazareth when he said, 'cast not your pearls before swine.' . . .

"Some one has said — Goethe I think — that the old pagan religions taught, man to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered

eyes, in the presence of his God. In. approaching the 'jealous God' of the Mosaic dispensation, it is not permissible to assume an erect position. This change of attitude becomes necessary as soon as we postulate a Deity who is outside and beyond us. And yet it is not due to the Christian scriptures in themselves, but solely to the wrong interpretation given them by priests and churches, and easily believed by a weak humanity that needs a support beyond itself on which to lean." — *The Bhagavad Gita*. — William Brehon, p. 25.

"The Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the hair line is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

"... Every member of it (the Theosophical Society) stands to the whole Society as every fibre in the body does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

"Always existing or coming into existence in our ranks, have been centers of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase: and it is better thus, for peace with stagnation partakes of the nature of what is called in the Bhagavad Gita, *Tamagunam*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

"Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in Nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the Sun's arising all objects stand out in their true colors; the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be imagined as the malwa flowers. The powerful hand of God has unveiled the character of all.

"It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

"Every one of us will have to stop and learn in the cave outside of the Hall of Learning, before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that we shall discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who with a pure and high motive strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows." — *The Path of Action*. — Hadji Erinn, p. 249.

"In one aspect, the Bhagavad Gita is a personal book. It is for each man; and it is in that way we have so far considered it. Some have called it obscure, and others a book which deals solely with the great principles of Nature; with only great questions of cosmogony; with difficult and bewildering questions relating to the first cause; and still others think it is contradictory and vague. But this first scene in the great colloquy is plain. It has the din of arms, the movement of battalions and the disposition of forces with their generals. No one need feel any hesitation now, for we are face to face with ourselves. The weak man, or he who does not care for Truth no matter where it leads, had better shut the book now. Unless he can go on reading the poem with the fixed intention of applying it to himself, it will do him no good whatever. He may say, however, that he will read it for what it may seem to contain, but if he reads to the end of time and does not fairly regard this first lecture, his knowledge gained further on will be no knowledge. It is indeed the book of the great mystery; but that problem was never solved *for* any one; it must be settled and solved *by* each one *for himself*.

". . . If we completely apprehend the enormous power of our passions and various tendencies, most of us would throw up the fight in advance; for nothing would persuade us that any power within could withstand against such overwhelming odds. For us then the incitement to fight is found, not so much in any conversation that we hold now with Krishna, but in the impulses which are carried across, again and again, from incarnation to incarnation.

"We take up the gage over and over again, life after life, in experience after experience, never completely defeated if we always look to Krishna — our Higher Self. . . . In our last births we had all the advice given in this poem, . . . and now and then have reminiscences from the past: sometimes we stoutly take up the fight: but surely, if we have listened to our guide aright we will compel ourselves at last to carry it out until finished.

"In coming to the conclusion of this first chapter, we reach the *first*

abyss. It is not the great abyss, albeit it may seem to us, in our experience, to be the greatest. We are now *vis-a-vis* with our own despair, and doubt, his companion. Many a student of Theosophy has in our own sight reached this point — all true students do. Like a little child who first ventures from the parent's side, we are affrighted at what seems new to us, and dropping our weapons attempt to get away; but, in the pursuit of Theosophy it is not possible to go back.

"Because the abyss is behind us.

"There is in Nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it appears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to *return in the same direction*. In our own blood circulation we find the blood propelled from the heart, and that Nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the center and declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration — the systole and diastole of Nature.

"So in this sense the valve in the circulation represents the abyss behind us that we cannot repass. We are in the great general circulation, and compelled whether we like it or not, to obey its forward impulse.

"We enter upon this great path of action in occultism mentally disposed towards final victory. This mental attitude instantly throws all parts of

our being into agitation, during which the tendencies which are by nature antipathetic to each other separate and range themselves on opposite sides. This creates great distress, with oftentimes wandering of the mind, and adds additional terror to our dark despair. We may then sink down and declare that we will fly to a forest — or as they did once in Europe, to a monastery — so as to get away from what seems to be unfavorable ground for a conflict. But we have evoked a force in Nature and set up a current and vibration which *will go on* no matter what we do [or where we go]. This is the meaning of the "flying of arrows" even when Arjuna sat down on the bench of his chariot.

"At this point of our progress we should *examine our motive and desire*.

"It has been said in some Theosophical writings of the present day, that a 'spiritualized will' ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term 'spiritualized will' leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on 'will' and 'forces' needed for the production of phenomena, as something the disciple should strive to obtain — whether so confessed or not — while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to *will* or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

"The old Hermetic statement is: '*Behind will stands desire*,' and it is true.

"*Will* is a pure, colorless force which is moved into action by desire. If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.

"But as there are countless wills of sentient beings constantly plying to and fro in our sphere, and must be at all times in some manner acting

upon one another, the question arises, what is that sort of knowledge which shows how to use the will so that the effect of counteracting wills may not be felt. That knowledge is lost among the generality of men and is only instinctive here and there in the world as a matter of Karmic result, giving us examples of men whose will seems to lead them on to success.

"Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of Nature, because they are wanting this and that for their own benefit [Italics mine, Katherine Tingley, Editor]. Their desire, then, no matter how strong, is limited, or nullified: (1) by lack of knowledge of how to counteract other wills; (2) by being in opposition to the general will of Nature without the other power of being able to act strongly in opposition to that too.

"So it follows — as we see in practice in life — *that men obtain only a portion of that which they desire.*

"The question next arises: Can a man go against the general will of Nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes?

"Such a man can do all of these — except to escape destruction. That is sure to come, no matter at how remote a period.

"He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effect of the opposition to the general true will makes itself felt and he is destroyed for ever.

"This fact is the origin of the destructions-of-worlds myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

"For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on for humanity, but come out

in force, and a fight ensues *in which the black magicians [i. e, the forces working evil in the world] are always destroyed* [Italics mine, Katherine Tingley, Editor], because the Great Helpers of Humanity possess not only equal knowledge with those working against Humanity, but have in addition [a compassionate love for Humanity and] the great assistance of the general will of Nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss." —*The Bhagavad-Gita*. — William Brehon, p. 295.

FOOTNOTE:

1. Extracts from "The Path," Vol. II. ([return to text](#))

Universal Brotherhood Path

CAPITAL PUNISHMENT — *Gertrude Van Pelt*

The pages of history are written not in words, but in deeds. And as in glancing at the past, we see certain of such pages, telling the story with emphasis, which at the time they were written were too mingled with the common life to attract attention, so do certain of our customs mark our place in nature and tell that which in the confusion of sounds we do not hear. Nevertheless, through our law of Capital Punishment, we are writing a page in letters of flaming red, and in unmistakable language, proclaiming to the yet unborn our narrow conceptions of life, our lack of finer instincts, and our ignorance of actual law. It is a bitter comment on our civilization; a declaration that our consciousness is bounded by the grave, and that within these narrow limits we have drawn for ourselves we see no links which bind us to our fellows.

That we find this among our laws, is perhaps not strange. It is a part of everything else, and partakes of the general flavor. Good people, well meaning, and those of tender heart indorse it, and it is not the outcome of the lack of these qualities, but of the lack of a rational philosophy of life. Those who do not express their creed in the words, "Let us eat, drink and be merry, for tomorrow we die," yet do, if they acquiesce in this law, confess their absolute lack of any sense of coherence in nature. Why should that which is, have no relation with that which is to come? And why should not every man who is found on this earth, be here as part of a plan? Is it a crazy universe we are in, without order, system or intelligent intention? Or is there that in nature which goes to suggest that the very hairs of our head are indeed numbered? And why should we imagine that we are rid of a man because we have taken the liberty to remove him from his body? Such near-sightedness is puerile.

If we see a bird of evil omen fly in at our window, cross our chamber, and fly out, do we infer he existed only while in our sight? And might he not again fly in the window? What would we say of a family who

had a troublesome member, and thrust him out of the door for their own comfort or safety? Yet that is practically what is done to a public offender. For the sake of the other members, it is said, the effort is made to thrust him out of the human family. Supposing such a thing were possible, he must go somewhere, and if so, is he probably less troublesome there? These questions might naturally arise, it would seem, in any mind, with or without a satisfactory philosophy of life, and from the simple ground of expediency might give rise to uncertainty as to the wisdom of this law. But suppose that the very fact that a man is on earth with us, shows in some way a link between us, and that whether we like it or not we must deal with his problems sooner or later; we simply evade the question by killing him. And a postponed duty never grows easier to meet.

The mental confusion that exists as to the absolute right or wrong of this law, arises from an improper focusing of the mind on the subject. Many of its opposers have a blurred vision because they have turned their mental lens upon the superficial region of sentiment, and here the images are always distorted. For purely sentimental reasons they would abolish the law, and naturally, in their dealing with the criminal from the standpoint of sentiment, they only pet into more active life that bundle of evil tendencies. Such methods arouse the disgust of another class, who mean to stand for justice, and out of consideration for the innocent, they will not spare the guilty. This seems to be an improvement on the flabby sentimental view of the question, for it is, without doubt, a devil incarnate that is in existence, and he deserves and should have no toleration. He is an expression of an evil disintegrating force, and should be fought to the death without pity, sympathy or mercy. And there should be no rest until he is extinct.

But the difficulty with these would-be dealers of justice, is that they, too, have improperly focused their mental lenses. They have centered them entirely upon the diseased personality, instead of adjusting them in turn upon the whole of that complex being called the man. Had they penetrated deep into the nature, they might have found a divine spark, which could be fanned in the very process of killing the devil on the

surface. And also, as a part of the lack of this proper mental focusing, the curious belief exists, that killing him consists in letting him out of his body. What an easy method that would be! But does it bear on its face any measure of probability?

We feel here on earth influences from one another of various kinds; of thought, of feeling of all shades. There is a constant interchange of forces of one sort and another which are not material, and are not conveyed by material means. We know the atmosphere is full of such things — anyone knows it who stops to think. Now, knowing it to be the case that such currents are in the atmosphere, without material evidence, why should so many infer that at the death of a body every energy previously working through it immediately leaves the earth? Is it not at least as likely that in liberating a man from his body, we may place at greater liberty than already existed certain evil forces, which plainly do not belong to any spiritual place or life; and that we might more efficiently protect the innocent, by simply caging him? There is nothing in nature to suggest that that which exists suddenly becomes non-existent. Two things may happen to it. Either it may become latent, ready under the proper conditions to become active, or it may be transmuted. If by killing the body we render these forces latent, we have, as I said, only postponed the question, and on the other hand, is it conceivable that there is anything in legalized murder which will transmute them into good?

The problem can never be faced with any possibility of solving it, until there is a rational philosophy of life. The duality of man's nature must be understood; the still further complexity which is included in that duality; and the nature of so-called life and death. Humanity cannot evolve such a philosophy as a matter of course, but when such a one is presented to it, by those who are above it, it must be open enough, earnest enough, unprejudiced enough to examine into it, and see how much it will clarify the ideas, otherwise it can never evolve, and must go on eternally doing stupid things, blundering itself into deeper and deeper confusion. There is only one way to kill a criminal, and that is to transmute the evil within him into good, and the only way to do that is

to recognize something else within him which *is* good; evoke it and gain its co-operation. Even gods could not bring about this change without such co-operation.

I know there are many noble efforts in this direction, which have crystallized into institutions; and if these were based on a clear conception of the nature of man, and there were a consciousness that innate divinity exists even in the body of a criminal, so vivid as to awaken that consciousness in him and revive his hope and courage; and if there were sufficient wisdom to work in harmony with that innate divinity to transform the devil, we might witness a killing process which would be thorough, and which would begin to show itself in the social body at large by a decrease of crime.

But until the day for this dawns, until there is a general willingness at least to *examine* into a philosophy which has been freely offered to the world, this must remain a problem too big for us, an index of our civilization, a blot upon our history.

Universal Brotherhood Path

THEOSOPHY AND ART: IN SEARCH OF THE REAL — *R. W. Macchell*

I want to show that the true artist does not take a common-place fact and put beauty into it, nor conceal its real nature by giving it an ideal appearance. I do not mean to say this is not done by artists; unfortunately, many do more of this than anything else, I fear, just as many of us Theosophists take the facts of life and try to conceal them behind the veil of a half-understood ideal, instead of trying to see the meaning and truth of the facts before us.

The true artist, I hold, tries to show in his work some deeper truth, some more real fact than is seen by the casual observer. He sees in the facts of life around him a scheme, a harmony, a purpose, that is more real because it is more universal than the ordinary perception of the same facts in the mind of the ordinary person. So he strives to express that harmony, and in doing so he makes a beautiful picture, which, to him, is but a poor attempt to express what he has felt, but which may appear to the spectator as a flight of the wildest imagination, even though he paint allegorical pictures with colors, lights, and effects, not peculiar to the physical world, he may still be doing the same thing. That is, he may be trying to give expression to something which he has internally perceived as a feeling, an idea, or an impression, and which, to him, may have been formless, in some form more or less familiar to the ordinary mind.

Thus an artist may have felt at some moment the beauty of a scheme of color in nature. The underlying sense of harmony has perhaps echoed in his own heart, and later on he will try to express it. To do this he may use familiar forms; he may take a landscape and seek to express the idea by harmonious arrangement of the objects familiar to us in country life and scenery, and then you may look at the picture, "a country lane," perhaps, and think, "Well, I never saw a country lane look like that!" But some day you may see something quite different, say a London street scene, that will momentarily give you a flash of

some such harmony of color and form that was in reality the subject of the picture.

Coming along the City Road, which is ugly and commonplace enough generally; plodding along in a rather dreamy fashion, no doubt; I became conscious of a harmony of color that charmed my inner sense of beauty. There was a varied scheme of purple and blue that was delicious in the perfect balance of mass and intensity of color and tone. My attention being called to it, my mind began at once to examine it in the ordinary, commonplace way; and immediately I was dragged into the analytical frame of mind, which says, "Oh, that is a woman!" Then the male animal chimed in scornfully, "Yes, old, ugly, and dirty, too!" at which the scientific mind was shocked, and, proceeding with its analysis, said, "The purple mass is produced by an old woolen shawl and faded blue skirt, and an old bonnet or hat with some indescribable blue stuff on it, and that flash of violet light is the sun shining on a bit of blue paper covering her old basket; the sunlight playing on the faded and variegated materials does the rest." Then I recalled the deeper mood, and saw the harmony of the whole, and realized the fitness of the stooping gait, the shapeless form, the utter unconsciousness of the poor old woman; and I thought, "Now, if one were to try and reproduce that harmony, that scheme of color, in a dress or costume for a state ball, the genius of a great dressmaker would require to use the costliest materials that the world can produce, embroidered by the greatest needle-workers. And then only a man of genius like Worth could accomplish the task of reproducing the harmony that Nature and necessity had worked for the clothing of that poor old woman. 'Consider the lilies . . .!'"

The Japanese artists have understood this idea of harmony better than most of our European people, and in the best of their work — their enamels and embroideries — you will see these wonderfully subtle harmonies expressed, though the design itself may be composed of dragons and butterflies, of flowers, waterfalls, and so on.

Then again, an English artist, having been deeply impressed with the

beauty of such a harmony, might try to express it in a picture of a beautiful young girl in wonderful draperies, or a mother and child, a cottage scene, a fairy picture, or a classic myth, or, indeed, any form that pleased him. But only the greatest artists, or the least, would venture to use the same materials that Nature had used.

This brings me to consider again the things we see going on around us, and in ourselves, in this Theosophical work. When we begin, we are seized by the truth and beauty of some idea; either the scheme of Philosophy, or the Principle of Brotherhood; and this fills our minds and gives us satisfaction, and we talk of it at all times easily and readily. Then we come to another stage, at which point we begin to see that this is so far only talk, and that the idea has not yet entered into our nature and become assimilated. Then we begin to try to get it into working order in our own lives, and if our power of self-analysis is strong, we soon realize the enormous difficulty of the task. And then we begin to draw in, and are not so ready to preach to others, nor to find fault with those who are doing better than ourselves — in fact, we seem to be doing nothing. And it may be a long time or a short time, but it will certainly seem a long time, before we see what is the best method for the expression of the idea which at last has entered into the depths of our nature, and begun to germinate there. The seed must be buried in the earth, it must have time to germinate, then the tree must grow, and all this before the new fruit can be borne.

I spoke of three classes of minds: the Materialist, the Idealist, and the Realist. I should explain that in my idea all these modes of consciousness are present in each one, but usually one mode is so much stronger than the rest that it becomes predominant, and determines the class of mind to which a person may be said to belong. So a person who is an animal-materialist does not cease to be so by simply altering the character of his desires and appetites, but by eventually substituting an ideal for an appetite. Then the progress continues by constantly putting higher and higher ideals before the mind, until at last a reaction sets in; the internal faculties awake, and a flash of internal perception of truth forever shatters his belief in the

permanence of any ideal. Then a new order of things has begun, and the tyranny of the ideal begins slowly to give way before the enlightened and developed Will set free. Now the path is the search for the Real, and the endeavor to express it. These expressions, or efforts at expression, become then ideals for those who follow on. No man can be freed from the bondage of the ideal by the substitution of higher ideals for lower, although this must be done in order to get on at all; but Freedom comes at last as a light from within, by means of which we begin to see and to know the Real in ourselves and in our surroundings.

So the process of development, or of human progress, seems to be not merely a course of gradual growth, but to be also a series of stages, with distinct turning-points, or gateways, to be passed, when the old method has to give place to a new light. And these gateways are as distinct entrances into new life as is the actual birth of a physical body into the physical world; though, of course, the whole process of birth, from the state of germ to the state of fully formed body is a long and steady growth. When the egg-shell is broken, and the fully formed chicken steps out, there is a very distinct step taken in development; and it is as impossible for the chicken to return to its shell, as for a man who has once caught a glimpse of Reality to be ever again content with any fixed Ideal, however lofty.

Both in Art and in Occultism you see people pinning their faith to a method, or a manner, as if it were *the* method. Then, getting dissatisfied with it, they reject it, and adopt another, and yet another, and so on — all the time remaining under the same protecting shell of what I should call methodism. Now I am not saying that methods are bad, but quite the reverse; they are just as necessary as language is to speech. But a time comes when speech is found to be inadequate. Then it becomes useless to invent more and more perfect languages, for what is wanted is not speech, but a better mode of expression. Then at last a new development occurs, and humanity perhaps becomes aware of the possibility of direct thought transference without speech at all.

If some few people have seen the superiority of this new power, and wish to benefit humanity, they may, even then, fall into the error of trying to force the new light upon those who have not yet mastered the old methods of expression; then arises conflict, and in such a conflict you may have perfectly honest and sensible people opposing one another, and each looking on their opponents as the enemies of humanity. And if, on the other hand the advanced members of the race, having seen the new light, refuse to speak of it or share their knowledge with the rest, are they not then indeed becoming the enemies of the race? For the human race is led by the advance guard, not by the main body, and certainly not by the rear guard, and if the leaders refuse to show the road, then confusion follows. So therein lies a problem, and like all such problems of right conduct, there is only one principle to enable us to find the solution, and that is the pearl beyond price — the internal sense of the fitness of things, which in Philosophy may be called Wisdom, and in daily life is known as Common-sense, the diamond among precious stones. But beware of spurious imitations!

Universal Brotherhood Path

EGYPT AND THE EGYPTIAN DYNASTIES: XIX — *Alexander Wilder*

XIX. Romans Moving Eastward — Ptolemy V — The Rosetta Stone — Philom-eter and Euergetes — Pergamos and Its Rival Library — Kleopatra Kokkeia and Her Sons — Revolt in Upper Egypt — Final Destruction of Thebes.

The kings of Antiokhos and Philip V paid no heed to the mandate from Rome, but continued their operations against Egypt with no abating of energy. It was virtually their challenge for a conflict which was to prove the destruction of both their realms. The Romans, rallying from the calamities of the war with Hannibal, prepared for new ventures with that quiet resolution and effective preparation which enabled them to become the overlords and arbiters of nations. They sought no help from alliances, but engaged in conflict, relying on themselves alone.

The Athenians had been members of the Akhaian League, which the kings of Egypt had largely sustained by contributions. They now sent an embassy to Alexandreia asking help against Philip. The Egyptian Council of State referred the matter to the Roman Senate and received instruction to leave the contest entirely to the Roman armies.

The Senate also sent a demand to Antiokhos that he should give up to the Roman people all the territory which he had taken from Egypt, declaring that it belonged to the Romans by the right of war. Upon receiving this message Antiokhos made peace, betrothing his daughter to Ptolemy, and setting apart the conquered provinces as her dower, to be delivered when the young king was old enough to be married.

Meanwhile affairs in Egypt had fallen into a deplorable condition. For a century and a half the country had been governed by Grecian rulers, entirely foreign and distinct from the native population, but they had made life and property safe, and suffered industry to enjoy a large share of its earnings. Now, however, the government afforded little

protection, and its administration had become despotic and oppressive. The result of it was a general discontent which had developed into disaffection. Alexandria itself became like a volcano, ready at any time to burst forth into destructive eruption, while the whole Delta was awake for active demonstration. Anarchy and violence prevailed over Northern Egypt.

The former kings had organized a military body of Egyptians, in its form and discipline similar to the famous Macedonian phalanx. It now revolted and fortified itself at Lykopolis. There it was besieged by the royal troops and capitulated on promise that the lives of the men would be spared. The king, however, paid no attention to his oath, and they were punished.

A second rebellion was headed by Skopas, who had commanded the Egyptian army against Antiokhos in Palestine. It was promptly crushed by the efficient measures of the minister Aristomenes. Not daring, however, to punish Skopas openly, the latter caused him to be immured in prison, where he died by poison.

Ptolemy was now fourteen, and the Council of State declared him of lawful age to reign. The ceremony of coronation took place at Memphis and was very imposing. The priests of Upper and Lower Egypt, including those engaged in the worship of the god-kings, took part in the proceedings, and the young king was invested with the *pshent* or double crown in the Temple of Ptah. After the crowning, the decree was promulgated of which the famous inscription on the Rosetta Stone was a copy. In it the numerous titles of royal distinction were given, and he was styled the King of Upper and Lower Egypt, the Son of Ra, the Living Image of Amun, the Beloved of Ptah, Ptolemy the Immortal, and Epiphanes the Most Gracious god. The names of the priests were also engraved, together with the command that worship should be performed to the statue of the king in all the temples, and that the image should be carried in all the religious processions. It was likewise ordered that a copy of the decree should be carved and put on every statue of the king, in the sacred or hieroglyphic characters, in the

demotic or common writing, and in Greek.

The discovery of one of these inscriptions, the Rosetta Stone, by the French at the Fort St. Julien, has served through the efforts of Dr. Young and the Champollion brothers, to make the hieroglyphic and cursive writing, the ancient language and history of Egypt known to the modern world. Before them, all that was definitely understood was the folk-lore in the works of Herodotos and casual allusions in the historic literature of other countries. Even the Hebrew writings seemed to recognize little as pertaining to Egypt, except what occurred in northern districts. Since that period the woeful Hermetic prediction has been fulfilled: The Skyth, and the foreigner inhabit Egypt; fables alone remain of its former worship, which the men of the after-time have failed to comprehend, and words engraved in stone narrate the works of religion. But now, these words are becoming known, and from these inscriptions so long undecipherable, there has been disclosed a history and a religion so long unknown as to seem merely sacerdotal fiction.

The decree certainly recites the particulars of a moderate and excellent administration, the very reverse of the government of Ptolemy Philopator. Prisoners of state had been set free, religious worship maintained, the press-gang for the navy abolished, duties on exports lessened, and the temples enriched in accordance with the wishes of the pious grandfather of the king, "the god Euergetes."

This may all be true, but the minister Aristomenes, and not the king, deserved the credit. Ptolemy V soon began a vicious career, and when Aristomenes, at the reception of a foreign ambassador, awoke him while the man was speaking, he sentenced him to death by poison. When Ptolemy was eighteen years old, Antiokhos sent his daughter into Egypt, and ostensibly delivered the provinces of Hollow Syria, Judea and Phoenicia, to the Egyptian generals. He was hardly sincere, however, in the transaction. No sooner had the marriage taken place when he again took possession of the provinces. He had expected that his daughter would mold her husband to his purposes, but Kleopatra

instead of this, became the sincerest and wisest of his advisers.

Antiochos was at war with the Romans, Ptolemy sent to Rome a thousand pounds of gold and twenty thousand pounds of silver to help the Republic against the common enemy. The Roman Senate returned the gift with thanks.

Two years later there was another rebellion of the Egyptians. It was suppressed by the Greek troops employed by the king, the rebels laying down their arms on the promise of a free pardon. Ptolemy, however, caused the leaders to be brought to him at Sais, where they were bound to the wheels of his chariot, dragged around the walls of the city and afterward put to death. He then embarked for Alexandria, where he celebrated a triumph.

All the foreign possessions of Egypt, except Cyprus and Libya, had been lost, and the Grecian cities left the alliance of Egypt for that of Rome. Antiochos having died, Ptolemy contemplated making an expedition to recover the provinces. A general asking him how he expected to pay his troops, he replied that his treasure was the number of his friends. This gave the alarm that another "syntax" or contribution, would be imposed, and the apprehension was allayed by administering poison to the king. He died at the age of twenty-nine, having reigned twenty-four years, and left a navy without seamen, an army ready to revolt, a treasury empty, and a government everywhere out of order.

Two sons succeeded him. Both bore the name of Ptolemy, which now became a titular appellation like that of Caesar afterward at Rome. Kleopatra the mother was regent while they were under age, and displayed superior wisdom and ability. At the end of seven years, the elder son, Ptolemy VI, also known as Philometor, from his affection for his mother, was declared to be of age, and was crowned accordingly.

While Kleopatra lived, Egypt was kept at peace with her brother, Antiochos Epiphanes, the Macedonian king of Syria; but after her death the effort was made to regain the provinces that had constituted her dower. Egypt had not a sufficient army or navy, and Antiochos routed

the Egyptian forces at Pelusium in a pitched battle. He then marched to Memphis, where he made a captive of his nephew, Ptolemy Philometor.

The younger brother was with their sister Kleopatra at Alexandria. He immediately proclaimed himself king of Egypt, taking besides the designation of Ptolemy VII, the additional name of Euergetes. He is also known, however, as Physkon, "the pudding," from his huge size, a circumference of six feet. He sent ambassadors to Rome asking for help against Antiokhos. His advisers, however, were too much alarmed to wait for a reply. There were ambassadors at Alexandria from Akhaia, Athens, Miletos and Klazomenas, and they were persuaded to go to Memphis to treat with Antiokhos. They were courteously entertained, but the king denied that his father had given the provinces as his sister's dowry. He immediately began a siege of Alexandria, but was unable to reduce the city, and finally on the coming of an embassy from Rome with the command that he should desist from further hostilities, he returned to Syria. Euergetes was thus left king of the Greek population at Alexandria, while Philometor at Memphis was king of the Egyptians.

Antiokhos meanwhile carried away from Egypt whatever treasure and valuable articles he could find. He also left a garrison at Pelusium, which enabled him to invade Egypt at a more convenient opportunity. Philometor was not slow to perceive that his uncle was only seeking to make Egypt a Syrian province. He speedily engaged in negotiations with his brother and sister, the latter of whom was most active and zealous to reconcile the two. It was agreed that the two brothers should reign jointly, and Philometor married Kleopatra.

Antiokhos not long afterward renewed hostilities. Claiming Cyprus and the district around Pelusium, he led an army into Egypt, entered Memphis and marched toward Alexandria. The Roman ambassadors met him here and commanded him to quit the country. He demurred, however, and Popilius, one of them, drew a circle around him with a stick, and told him that if he should cross that line without a promise to leave Egypt, it would be taken as a declaration of war against Rome.

On his way home Antiokhos marched to Jerusalem. A rumor of his death had induced Joshua or Jason, a high priest whom he had deposed, to attempt the regaining of his former authority. The disturbance which Jason created was now construed by the king as a rebellion and he stormed the city, massacring eighty thousand of the inhabitants without regard to age or sex and consigning as many more to slavery. He also plundered the temple and public treasury, and issued a decree prohibiting the Jewish worship. The Hebrew Scriptures were sought out and burned, and the Dionysiac orgies and mystic observances were made, with the approval of the high priest, the religion of the land. Two years later "they set up the Abomination of Desolation upon the altar, and builded idol-altars throughout the city of Judea." Swine were sacrificed in the temple, as at the death and resurrection of Adonis, and the goddess Salambo was also characteristically honored.

The death of Antiokhos took place four years afterward, and Judas Makka-baeos began a revolt. He reinstated the worship at the temple, made a new collection of the Hebrew Scriptures, and opened a friendly communication with the Jews of Alexandreia. Among the number was Onias, the son of the former high priest, whom Antiokhos had removed to make way for Jason. He had obtained permission from Philometor and Kleopatra to take possession of the temple-precinct of the goddess Sekhet at Leontopolis, and erect a new temple for the Jewish worship. The result was a breach between the Jews of the respective countries, and "they each altered the word of the Bible to make it speak their own opinions." (1) To this controversy the fact is largely clue that the Greek text which was prepared in Egypt differs very considerably from the Hebrew version.

War broke out between the two brothers, and Euergetes drove Philometor out of the kingdom. He went to Rome where he found his uncle Demetrios seeking to obtain Syria by the help of the Romans. The Senate soon determined that Philometor should reign over Egypt, and Euergetes in the Kyrenaika. Euergetes became a supplicant in his turn and procured from the Senate the addition of the island of Cyprus to

his dominion. While in Rome he offered marriage to Cornelia, the mother of the Gracchi, but for her a throne had few temptations.

Philometor would not give up Cyprus; and the inhabitants of the Kyrenaika, hating Euergetes for his vices and cruelty, rose up in arms against him. He was barely able to put them down. He then went to Rome and imputed it all to his brother.

The Senate ordered the ambassadors of Philometor to leave Rome in five days, but barely gave authority to Euergetes to hire troops and fight the matter out. Several battles took place, in all of which Philometor was victorious, and at the last made his brother a prisoner. He then generously forgave him everything, replaced him on the throne of the Kyrenaika, promised him his own daughter, Kleopatra, in marriage, and after that sent him a gift of corn every year.

The coins of Ptolemy VI have his portrait on one side, and the eagle on the other, with the inscription in Greek, "Ptolemaios the mother-loving god."

His reign was marked by the notable men who flourished at the time. Among them were Bion the philosopher, Aristarkhos the grammarian, Pamphilos the physician, Hipparkhos the astronomer, Markhos the poet, and Hero the mechanic and inventor. To Aristarkhos we are indebted to the present copies of Homer, with the interpolations added, and the *digamma* omitted. Pamphilos wrote a treatise on medicine and medicinal plants, and also included charms and incantations adopted from the Hermetic books. Hipparkhos was the inventor of mathematical astronomy and gave a new direction to study and observation. Markhos, however, enjoyed most favor of all, for his "Dirge of Adonis." Yet Hero ought to have more admiration in modern times for his works on pneumatics and his discovery of the mechanical force of steam.

Monastic life had been a feature in sacerdotal discipline at the temples of Egypt for uncounted centuries. The children of priestly families were dedicated every year to spend their youth in such retirement. Monks

thus abounded, and nuns were also numerous. To be wife to a god was to live a celibate. The monastic influence spread to other races, and in Northern Egypt was developed the sect of Therapeutse that Philo described, and perhaps the Essenes of Judea. The institution passed a few centuries later from the temple to the church, with various peculiarities. The sacred precinct of Serapis, had also its monks of the Greek race living in religious idleness. This aroused the jealousy of the native Egyptian celibates, who regarded them as interlopers and neglected no opportunity to revile and ill-treat them till they were obliged to ask the king to protect them.

The later years of Philometor were disturbed by treachery. After he had defeated his brother in Cyprus he made Arkhias governor of the island. It now came to his ears that Demetrios had plotted against him and that he had agreed to give up the island to Syria. At the discovery of this treachery, Philometor united with the kings of Pergamos and Kappadokia in favor of Alexander Balas who claimed the throne of Syria as a son of Antiokhos Epiphanes. The allies were successful and Demetrios fell in battle. The new monarch of Syria conferred upon Jonathan, the brother of Judas Makkabseos, the office of high priest of Judea, with full civil authority, making him "a duke and sharer of his dominion." Two years afterward the nuptials of Alexander were celebrated with the Princess Kleopatra, the daughter of Philometor, and Jonathan was an honored guest of the two kings at Ptolemais.

Three years now passed, when the prince Demetrios came from Krete to recover the throne of Syria. Philometor hastened from Egypt to the help of Alexander, but at Ptolamais he learned of the plot of Ammonios to assassinate him. Alexander would not punish the offender and Philometor at once turned against him. He took away his daughter and offered her in marriage to Demetrios as the surety of his alliance. Demetrios accepted the proposal. Ptolemy marched to Antioch and was immediately proclaimed king of Syria. He declined in favor of Demetrios, and the two kings now joining their forces in battle utterly routed the army of Alexander. The defeated prince escaped into Arabia, where he was immediately put to death and his head sent to

Ptolemy.

But the days of Ptolemy Philometor had also come to their end. His horse had thrown him during the battle, fracturing his skull. The surgeons were about to remove the fragments when the head of Alexander was brought to him. But it was no time for triumph; the king expired during the operation. He was forty-two years old.

Demetrios treated the Egyptian troops with contumely and they now returned home in disgust.

Thus fell the last of the worthy kings of the Ptolemaic Dynasty. In character and action he was another Ptolemy Soter. He began his reign with his country overrun by foreigners and torn by civil war, and he restored and maintained it in order and peace. He was brave, gentle and superior to selfish ambition. When his brother, who had intrigued and fought against him, fell into his power, he forgave him; when the crown of Syria, which would have given him dominion of the East, was placed on his head, he refused it; and during the thirty-five years of his reign he never inflicted the penalty of death.

His queen, Kleopatra, immediately proclaimed his son, Ptolemy Eupator, king of Egypt, but Euergetes hastened to Alexandria, to take possession of the throne. The mob supported his pretensions; but the generals of the army, both of them Jews, Onias, the founder of the new Hebrew temple, and Dositheos, upheld the queen and royal prince. Euergetes was about to seek his revenge upon the Jewish population, but Thermits, the Roman ambassador, interposed. It was stipulated by him that Euergetes should be king and should marry Kleopatra. The nuptials were celebrated accordingly, but the young prince was murdered the same day. Alexandria was delivered over to the soldiery and the Jews were in imminent danger of general massacre. So many of the better inhabitants left the city that it was in danger of being depopulated.

The next year he was crowned at Memphis, and soon afterward he put away his wife and married her daughter, Kleopatra Kokkaia. These acts

aroused the attention of the Roman senate. Thermitis was called home to account for his conduct and was accused by Cato, the censor, of having received bribes and betrayed the queen of Philometor. Scipio Africanus, the younger, was sent to Egypt with two other ambassadors to arrange the affairs of the kingdom.

Meanwhile the Romans had recognized the endeavors of the Makkabsean princes to emancipate Judea. The Senate transmitted a command to Demetrios II and to Ptolemy Euergetes to make no war upon the Judeans. Jonathan the high priest had been assassinated, and Simon the statesman of the family, had now succeeded. Demetrios accordingly issued a decree acknowledging the entire independence of Judea. Money was now coined at Jerusalem, and legal papers were dated from the first year of Simon the high priest. But no additions were made to the Sacred Writings, which Judas Makkabaeos had collected. The "Canon" was closed, as the Aramaic dialect now used was considered profane and not suitable for a standard book. The books which had been written at Alexandria, "the Apocrypha," being in Greek and often permeated with the Platonic philosophy, were never acceptable to the Judean and Babylonian Hebrews. The treatise on "Wisdom" by Jesus the son of Sirakh, was completed in his reign and added to the Alexandrian collection.

The vices and cruelty of the king made his government intolerable to the Egyptians. The public money was used for his pleasures, while the soldiers were left unpaid. Hierax, the general, was able for a time to restrain them, but finally an uprising took place at Alexandria; the mob set fire to the royal palace and forced the king to flee to Cyprus. Kleopatra, the repudiated queen, was seated on the throne. Upon the celebration of her birthday, Euergetes placed the head, hands and feet of their son in a box and sent it to be delivered to her in the midst of the feast.

Civil war followed. The army of the queen was defeated on the Syrian frontier. Kleopatra sent for help to her son-in-law, Demetrios II, but he was called home by a rising in Antioch. The Egyptians, however much

they hated a tyrant, hated worse the peril of becoming subjects of the king of Syria.

Kleopatra fled to her son Ptolemy and son-in-law Demetrios II, at Antioch, and Euergetes regained the throne of Egypt. Affairs in Syria at this time were greatly complicated, and Euergetes took advantage of the opportunity. Demetrios had been once driven from Antioch by Tryphon, and afterward became a prisoner to the Parthians. While in captivity he married the daughter of the Parthian king, at which his queen, the daughter of Philometor, was exasperated and became the wife of Antiokhos Sidetes, his brother, who was occupying his throne. After the death of Antiokhos in battle, Demetrios returned to Antioch, but now his arrogance and cruelty were so intolerable that his subjects asked Euergetes to give them another king, of the Seleukid family. He chose for them, Alexander Zebina, a native of Alexandria, pretending that he had been acknowledged by Antiokhos Sidetes. Demetrios was defeated, and coming to Ptolemais, where Kleopatra his former queen was in authority, she refused to let him come into the city. He went to Tyre where he was put to death by the governor; for which act Tyre was released from her dependence.

Euergetes soon found that the new king of Syria was no longer subservient to him, and that he must make his peace with the queen Kleopatra. She was invited home and her regal rank fully acknowledged.

Euergetes then married his daughter Trypheena to Antiokhos Gryphos, the son of Demetrios II, and the daughter of Philometor, and aided him to expel Alexander and seat himself on the throne of Syria. This prince having offended his mother she prepared a bowl of poison for him, but he was aware of her purpose and forced her to drink it herself.

Ptolemy Euergetes had been a pupil of Aristobulos a Jew of the School of Aristotle, and of Aristarkhos the editor of Homer, and besides, he was himself an author and lover of learning. He would discourse till midnight upon a point of history or a verse of poetry. But the learned men, few of whom were natives, left Egypt to teach in other countries.

As the taking of Constantinople operated to diffuse knowledge over Europe and bring about the Renaissance, so the cruelty of Ptolemy VII spread learning over all the region of the Mediterranean, by driving to it the philosophers, geometers, physicians, and scholars of every kind.

A rival School and Library came into existence. At Pergamos in Mysia was a temple of Æsculapios, which was among the most celebrated in the world. Multitudes came to it for healing and diversion. Kings Attalos and his son Eumenes II conceived the notion of founding a library and school of philosophy which should rival Alexandria. The concourse of scholars from Egypt aided the purpose. Two hundred thousand volumes were collected, when the jealousy of Euergetes was aroused, and he attempted to put a stop to it by prohibiting the export of papyrus. It did not stop the enterprise, but necessitated the procuring of another material for writing. The copyists now made use of prepared skins of sheep, which thus acquired the name of "*Charta Pergamene*," or parchment. The ambition of the monarchs was gratified; Pergamos became a seat of science and the arts, and so continued till foreign conquest put a stop to it. Ptolemy Euergetes reigned twenty-nine years after the death of Philometor. He was a disagreeable spectacle, diseased in body, walking on crutches and compelled to wear a loose robe on account of his unwholesome accumulation of flesh. At his death he bequeathed the kingdom of Egypt to his widow, Kleopatra Kokkeia, and to the one of his two sons whom she might select. There were also three daughters who now began their part in history — Kleopatra, who had been already married to their older brother; Tryphaena, the wife of Antiochos Gryphos, the king of Syria, and Selene.

It was a family distinguished for the hatred between its several members, the brothers detesting each other, the sisters rivals to one another to the utmost, and the mother feared and unloved by them all. The dragon's teeth of hate had been sown, and now began to yield a harvest of armed men, with war, rapine and murder.

The queen desired to place her younger son, Ptolemy Alexander, upon

the throne as her colleague. The Alexandreians, always inflammable and ready for any uprising, compelled her to appoint the other. She made it a condition, however, that he should divorce his wife Kleopatra, with whom he was contentedly living, and marry Selene, the younger sister. She had given him the name Philometor after her father, but he is better known in history as Lathyros, from the print of a leaf of vetch upon his face, made in honor of Osiris. At his coronation, however, he took the name of Ptolemy Soter II. Despite his designation of Philometor or "mother-loving," he was always on hostile terms with the queen; they lived apart hating each other.

Kleopatra, the repudiated wife, set out to revenge herself upon her family. She married Antiokhos Kyzikenos the son of Antiokhos Gryphos, who was endeavoring to win the kingdom of Syria from Gryphos, her sister's husband. She raised an army in Cyprus to help him, but they were defeated, and the city of Antioch captured. Kleopatra fled to the temple of Apollo and Artemis for asylum, but Tryphsena insisted that she should be put to death. Gryphos demurred, both at the cruelty and the sacrilege, but she was inexorable. Kleopatra, at her command, was murdered as she clung around the statue of the goddess. But Tryphsena reaped as she had sown. In another battle, Kyzikenos was victorious, and avenged his wife by putting the sister herself to death.

A war broke out in Palestine which brought the animosity of the Egyptian queen and her son Lathyros into open conflict. Johanan Hyrkanos the son of Simon was high priest and had again made Judea an independent state. He besieged Samaria, and Kyzikenos, who had come to the aid of the Samaritans, had been defeated by his sons. Lathyros the former husband of Kleopatra then sent a force of six thousand Egyptians with whom Kyzikenos ravaged Judea.

The establishment of an independent government at Jerusalem had served to enhance the prestige of the Jews living in Egypt. The queen had accordingly made Hilkiah and Hanan her confidential advisers, and commanders of her army. They were the sons of Onias, the

founder of the new temple, and were descended in direct line from the former high priests in Judea. They induced her to engage in direct action against the invasion of Judea by Lathyros. She was now able to displace him from the throne of Egypt, and to make his brother, Ptolemy Alexander, king in his place. She also took from him his wife Selene and her two children, and appointed him king over Cyprus.

Open hostilities promptly broke out between them. Jonathan, or Alexander Jannseos, as he is generally called, had become king of Judea, and led an army against Ptolemais. Lathyros came from Cyprus and drove him back, finally routing him in a pitched battle. Kleopatra immediately marched an army into Palestine, upon which Lathyros led his forces directly toward Egypt. Hilkiah the Egyptian general hastened to intercept him and defeated him, but fell himself in the conflict. Ptolemais surrendered to Kleopatra and in her exultation, she proposed to annex Judea. Hanan, however, dissuaded her, and she made a treaty of alliance with Alexander Jannseos.

She now turned her attention to Syria and gave her daughter Selene in marriage to the king Antiokhos Gryphos, aiding him with her army. Meanwhile, Ptolemy Apion, king of the Kyrenaika, died, bequeathing his kingdom to the Romans. He was a son of Euergetes, and had been more or less supported by them in his dignities. The Senate then declared the country free, meaning that it had become separate from Egypt, and under Roman protectorship.

Ptolemy Alexander became impatient of his subjection to his mother. She had preferred him before his brother Lathyros, because he was more flexible and compliant with her will. He dared not attempt a contest with her openly, and his only course was to escape from her power. Kleopatra was apprehensive of the result of conflict with both sons, and sent messengers to him with glowing promises, to persuade him to return. Of course her confidence in his subserviency was shaken, and he knew that she would procure his death. He sought to foil her by counter-plotting, and was the more successful of the two. Kleopatra was murdered immediately after his arrival in Egypt, having

reigned twenty-eight years.

Ptolemy Alexander gained little by his matricide. He had been the puppet of his mother for twenty years, and he now reigned alone a single season. He had no qualities that awoke love or even respect. He was the most vicious of all the Ptolemies, and was utterly debilitated by disease and sensuality. He walked on a crutch like his father, yet at his feasts he would rise from the couch and dance with his companions. The Alexandreians became disgusted, and rose up in fury against him, while his soldiers refused to obey his orders. He made his escape by sea to Lykia, but when crossing to Cyprus, was met by an Egyptian fleet and killed in battle.

Lathyros was then invited by the Alexandreians to return to Egypt and occupy once more the throne. He had exhibited few comparatively of the faults that so conspicuously characterized his family, he had successfully resisted his mother, and he had never invaded the country with a hostile army.

The Egypt of the Delta, so largely peopled by inhabitants of different races. European and Asiatic, accepted him at once, but the Egyptians of the South, of purer race and indigenous custom, rebelled. They had been subject to their Greek masters for two and a half centuries, and had patiently borne political servitude and heavy taxation; but under the administration of Kleopatra Kokkeia, there had been developed an overbearing tyranny even less endurable than what had been before experienced. The revolutions at Alexandreia seemed now to offer some opportunity for successful revolt.

It proved a terrible delusion. During the three years that followed, Ptolemy Lathyros marched his armies from the north against the insurgent cities. The conflict was hard-fought. The native Egyptians were making a hard struggle in behalf of their religion, their homes, their personal freedom. They fought with the energy of a desperate people. The temples in every city were so many castles which had been hard to assail and easy to defend. But they had been built to resist the warlike operations of former periods, and were not equal to the later

devices of Grecian warfare. For three years the devoted people contended, perished by thousands and thousands. They yielded slowly to the greater skill and numbers. One by one the revolting cities were taken, and then the conquerors tore away the massive walls of the temples, in order that they might never again serve as fortresses for defense. Ruin everywhere marked the presence of the Greek mercenaries. Civil war is always more cruel, more destructive, more diabolic than the conflicts of nations. Ptolemy Lathyros now inflicted on Thebes and the other revolting cities a destruction, such as no other conqueror, however savage in his temper, had ever ventured upon.

The Memnonium which Amunhetep had constructed so elaborately in honor of his royal master; Karnak, where Thothmes and his successors had so abundantly bestowed their treasures to embellish it as an imperishable monument; the remains of palaces and temples show to the present day the terrible devastation which a king of Egypt wrought upon his people. The wide acres still covered with these remains exhibit the former greatness of the Southern metropolis and indicate the prodigious force employed for its overthrow.

Thebes never again appeared upon the pages of history. "The City," the glorious place where Amun-Ra, the Occult Source and Creator, was honored, existed no more.

"I have seen," says the Caledonian monarch Fion-Gael, "I have seen the walls of Balclutha, but they were desolate. The fire had resounded in the halls, and the voice of the people is heard no more. The stream of Klu was removed from its place by the fall of the walls. The thistle shook there its lonely head, the moss whistled to the wind. The fox looked out from the windows, the rank grass waved above his head. Desolate is the dwelling of Moina; silence is in the house of her fathers."

Such, likewise, is the story of the Great City of the South. Thebes had seen the childhood of what we call Ancient History; it began its career at a period of which the very record has crumbled from hoary age. Cities like Babylon, Nineveh, Palmyra and Baal-bek were built, flourished fell and perished from human memory; but Thebes was

standing before them all in the full glory of age. Now, now, what is left? From generation to generation it has laid waste; it is a resort of dragons and a court for owls. Lilith herself rests there, it has become her abode. From it has been cut off the name and remnant, son and nephew; and it has been swept by the besom of the destroyer. The Arab pitches his tent where once stood the palace of Thothmes and Sethi; the pillars of Karnak are slowly giving way, but they are still waiting to tell their tale to those who shall call us "the ancients."

FOOTNOTE:

1. Samuel Sharpe: "History of Egypt," x, 25. ([return to text](#))

Universal Brotherhood Path

THE VOICE FROM WITHIN — *E. O'Rourke*

Krishna says: "If I were not indefatigable in action, all men would presently follow my example. If I did not perform actions all these creatures would perish."

St. Paul acknowledged the same truth when he said, "For in Him we live, and move, and have our being." And the greatest poets have disclosed the same thing. Recognizing the truth indicated, we have a guide to discover the light in our own heart, and in the hearts of all. This light within the secret chamber of the heart, in its divinest manifestations may be said to be a ray from the infinite light. We are in it, and of it, and do not exist in any real sense outside of it. Having faith in this, we entertain an unshaken belief in our own immortality. Surrounded as we are by the fog of materialism, at first we perceive but a faint light. If we persevere in our search, the light will grow, — become more bright, until ultimately we shall realize our identity with the infinite light.

As we move along on our pilgrimage, proving all things by the rules that human experience affords, we come to know as a fact, what is merely suspected by others, that there is a Voice that speaks to us from within, called "the still, small Voice of Conscience" — "the Inward Monitor" — "the Voice of The Silence." This is the key to unlock the burglar-proof safe of the life of Socrates to the materialistic world. Without it all is dark and dismal, but with this key the real meaning of the life of the Saviors of the world may be understood; a reasonable motive may be perceived in their life work. The great sacrifices they have made, their self-denial, their love for humanity, may not be considered as mere waste of energy, but rather as a perfect scheme, a divine plan for the regeneration and salvation of the human race. The great ones of humanity have blazed the trees through the forest of error, made the rough places plain and leveled down the hills and mountains, — that all might be able to follow along the path.

The greatest error of Western civilization lies in its attempt to separate itself from God. For, as Cicero says, "Whatever that be which thinks, which understands, which wills, which acts, is something celestial and divine, and upon that account must necessarily be eternal." God is the highest reason. He is the Supreme Law. This Supreme Law manifests in and through us and throughout the entire Universe. Hence, the attempt to separate ourselves from the Supreme and from each other is vain and futile. We are one in essence, separate only in development — physical, intellectual and spiritual; separate as complex individual man differentiates from his fellows, having a higher and lower nature.

To illustrate: The centre of man, the real man, is divine. Hence we say man is a Soul, his body is a vehicle, an instrument. This soul is the master endeavoring to train and discipline the human nature, that it may come to realize its higher possibilities and divine origin. As we have learned, the Supreme is ceaseless, eternal motion — never at rest. Being omnipresent, it penetrates all things — in it "we live and move and have our being." Hence we can easily apprehend that the growth and expansion of our mental and spiritual faculties depends upon the discipline and purification of the lower nature that it may respond truly and completely to the divine motion which is the basis and source of its manifested power. When this is apprehended, we may have a correct concept of the meaning of the phrase, "the Voice from within."

Think of the greatest musical performer you have ever heard, or heard of. If you have heard the greatest musician at his best — under the most favorable conditions — with a perfect instrument, you can understand my meaning. Such a musician, with such an instrument, with such conditions, can lift an appreciative audience beyond their normal state to an immeasurable height. The musician himself, in love with his art, transcends the bounds of ordinary consciousness and ascends into the regions of celestial delights. The same may be said of the great singers. Then, again, think of the greatest musical performer having a bad instrument, attempting to entertain. I need not enlarge upon this. To attempt to simplify a matter of this kind, to even ordinary

intelligence, could be likened unto the effort made to teach fishes to swim.

Let us think, then, of humanity as a whole, and individually. What an inadequate instrument humanity is for the divine breath — the divine voice. We may consider the matter in the same light as to each individual. Some thoughtless person may interpose that the Supreme is infinite in power and wisdom, and is able to destroy all discord in the universe and in humanity — and produce universal harmony. But the infinite is without limitations. The liberty of the infinite is as boundless as the Divine Wisdom. The Supreme is never shorn of the power of manifestation, the Divine Law and the Supreme are synonymous. Owing to the poverty of my language. I am compelled to say, by way of simplification, that the Supreme is true to its own nature; that manifestation, therefore, takes place according to the Law. No error can be permitted — absurdity is not to be thought of. No idea of injustice in the divine economy can be indulged. Who, then, can question the Almighty? The state of being that is subordinate, should not protest to the Supreme. Why should a single member of the human organism censure the heart and brain? In view of what has been written, it is quite unnecessary to answer the question of the thoughtless, Why was I placed here in this world?

It is natural for the person who is too indolent to think, or the one who is puffed up with intellectual pride, to drop into the notion that the Supreme has irrevocably fixed the condition of each individual, and that therefore human effort is of no avail to change the lot of humanity. But in the light of human experience, why not accept the notion that we are sharers in that perfect liberty which the Supreme enjoys, and that the advancement we gain depends upon the right use we make of our privilege to choose. As intimated already, we cannot assume that the Supreme Law is just and unjust; that it is a complex rule in which justice and injustice are mingled. To ordain that one should be a master and that another should be his slave would be injustice. There is no warrant for such an assumption. It would be logically fatal to the theory that the universe is regulated by Supreme Law. As Pope says:

"All nature is but art, unknown to thee;
All chance, direction which thou canst not see:
All discord, harmony not understood;
All partial evil, universal good.
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right."

The immutability of the Supreme Law is acknowledged. With the Supreme Law there is no past and no future. It is the Eternal Now. We cannot say that it has been, or that it is about to be, — but that it is. And on account of its unchangeableness and perfectness it is right.

All that we behold in the world is the logical result of antecedent causes and therefore must necessarily be right. Every effect in its turn becomes a cause. And if we allow ourselves to take a calm view of human action we shall become reconciled to the notion that every act of an individual, including his thoughts, makes an indelible impression upon the soul. He weaves for himself a garment which he cannot cast off so long as the same weaving processes that produced the garment continue. He may change by degrees, in daily, hourly, momentarily action, the warp and woof of the garment; and, by right action purify the human soul, thus reaching the greater heights of perfection.

Because of the gross, materialistic condition of the mass of mankind, the Voice from within is but dimly heard. The tone is below even the middle tone of nature.

Remember that the Supreme power does not move to destroy, but to regenerate and build. Neither is there any coercion exercised on the individual, for that would be entirely inconsistent with the principle of perfect liberty which belongs to the Supreme. The voice within is continuously suggesting and soliciting, rather than commanding and compelling. We may gain the proper idea sought to be conveyed, by recalling the methods of the great sages and Saviors of mankind. The master does not seek to substitute his will and superior state of consciousness for the state and condition of the individual he is

teaching. His aim is to draw forth the powers latent in the pupil, that he may do the work to his advancement himself. The opposite method would tend to destroy the consciousness of the pupil, and force his acceptance of truth blindly and without question. The pupil not apperceiving the truth, would remain stationary, and the voice from within, thrilling through such an imperfect instrument, would seem to utter an uncertain tone, just as the pure white light when transmitted through a colored medium, seems to be of the color of that through which it passes.

It appears to me that the perfect liberty of the Supreme Law vibrating in matter, imparts to each individual liberty of action, and because of the condition of the individual he does not seem to apprehend that he is free to choose. Outwardly at least, to screen himself and to avoid responsibility, he declares that he is not free; but when he tries to be true to himself, the voice from within, which is the real self, convinces him of his error. In his sober, meditative moments, he may realize and repeat after Holmes:

"From the deep caves of thought I hear a voice that sings,
Build thee more stately mansions, O my Soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

The idea of self-reliance must be kept steadily in view. We advance or recede by the exercise of, or the failure to exercise, the will. If the desires are impure and the will is weak, we know what will follow. The desires must be purified. We should have faith in the right. We should strongly desire to have the courage of our convictions, and to love truth for truth's sake. Heroes must possess these qualities. Such have made themselves glorious. As the "Dhammapada" says, "By one's self the evil is done, by one's self one suffers; by one's self evil is left undone; by

one's self one is purified. The pure and the impure stand and fall by themselves; no one can purify another." St. Bernard says, "No one can injure me but myself."

In the consideration of this subject, it is necessary to understand that the cord of many strands — Karma and Reincarnation — runs through it; that each individual man has passed through many births, though they may be unknown to him. Each one may say, I am what I am in consequence of the work I have done on the human loom in many separate periods of existence. I have done the work myself, and I alone am responsible. I reap what I have sown. This, every rational, intelligent mind should recognize as just.

Universal Brotherhood Path

GEMS FROM SENECA'S LETTERS

"I will so live as knowing myself to have come into the world for others. ... I shall recognize the world as my proper country. Whenever nature or reason shall demand my last breath I shall depart with the testimony that I have loved a good conscience, useful pursuits — that I have encroached upon the liberty of no one, least of all my own."

* * *

"Of what bad practice have you cured yourself today? What vice have you resisted? In what respect are you the better? Rash anger will be moderated and finally cease when it finds itself daily confronted with its judge. What, then, is more useful than this custom of thoroughly weighing the actions of the entire day?"

* * *

"Let us ask what is *best*, not what is *most customary*; what may place us firmly in the possession of an everlasting felicity, not what has received the approbation of the vulgar — the worst interpreter of truth. Now I call the vulgar the common herd of all ranks and conditions."

* * *

"That man is of the stupidest sort who values another either by his dress or by his condition. Is he a slave? He is, it may be, *free in mind*. He is the *true* slave who is a slave to cruelty, to ambition, to avarice, to pleasure. Love cannot co-exist with fear."

UNIVERSAL UNITY (1) — *Henry Turner Patterson*

Tis said, they, who the starry heavens watch,
Spending their time in silent contemplation,
And view the worlds and systems moving round,
Become so filled with peace and perfect trust
That unto them life, death, grief, care and fear
Are almost naught. So, I, a long time past,
Having passed my time in watching, night by night,
The stars move in their orbits; and my days
In mapping out their past and future course,
One August night, while that the quiet moon
Flooded tree and bush, and vale and hill-top,
Stream and bank, and spire and roof with light,
And whistling winds and rustling leaves added
Their voices to the myriad sounds
Of insect life, fell fast asleep.

And, then, I saw the moon swinging slowly to and fro,
And round our Sun the earth and other satellites
Revolving ceaselessly.

And as they moved I heard a sweet melodious sound
And felt a soft and mellow light;
And still I saw our Sun with other suns
All circling round one common central point,
All these centres round some other centre circling.

The sound increased, till all things seemed but sound,
The light increased, till all things seemed but light,
The heat increased, till all things seemed but heat,
And then I felt my soul beat rapturously
Against the throbbing, pulsing, central life,
From thence I felt the light, the heat, the sound,
The life, the love, the peace pass out unceasingly.
From thence, I knew all life to flow; and passing out,

I knew all life was part of it, and it of life;
I knew that I was it, and it was I;
That sound and light, and life, and I and it were one;
That life and death, and tree and bush, and stream,
And bank, and flower, and seed and it are one,
Then there passed into my soul a perfect,
Great content; and rising from my sleep,
I passed into my life, a happy man.

FOOTNOTE:

1. Reprinted from The Path, 1887. ([return to text](#))

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EGYPT AND THE EGYPTIAN DYNASTIES: XX — *Alexander Wilder*

XX. Lathyros — Kleopatra Berenike — Ptolemy the New Bacchus, or the Flute-Player — Ptolemy and Kleopatra — Expulsion of Kleopatra — Murder of Pompey — Kleopatra Again Queen — Her Visit to Rome — Caesar Assassinated — Kleopatra and Antony — Herod the Great — Intrigues of Octavianus Caesar — Battle of Aktium — Last Weeks at Alexandria — Death of Antony and Kleopatra — Rise and Fall of Egypt with Kleopatra.

So Lathyros was successful. He had made the ancient capital of Egypt a ruin and a solitude. The Greek had crushed the Kopt, and the city from which kings had gone forth to drive usurpers from power, and to follow them into the heart of Asia, was humbled and utterly destroyed. But peace did not solace the conqueror. He must now prepare to reckon with Rome.

A threatened secession and forming of a new nation had shaken the foundations of the Republic. With its defeat the victorious General, Lucius Cornelius Sulla was chosen first consul. He had been elected by the influence of his soldiers. The opposition to him on the part of the Roman people made the holding of power for a long time uncertain. Meanwhile, the King of Pontos, Mithradates VI, had successfully resisted the encroachments of Rome, driven the Romans from Asia, and established his own power in Greece. Sulla hurried to recover the lost power and prestige, and laid siege to Athens.

In this emergency, he sent Lucullus as ambassador to Alexandria, to ask Lathyros to assist him with his ships. The Egyptian king did not venture upon any choice between two powers so closely matched. He gave Lucullus a flattering reception, escorting him into the harbor with a fleet, entertaining him at the royal palace, introducing his companions to the philosophers of the New Academy, and making him a present of eighty talents of silver. Lucullus, however, returned his

gifts, understanding the refusal which they implied. Mithradates was defeated shortly afterward, and Lathyros was only able by bribes and skillful diplomacy to placate the Roman Consul.

His daughter, Kleopatra Berenike, the widow of his brother Ptolemy Alexander, succeeded him. Alexander, her husband's son, however, claimed the throne. He had been placed by his grandmother in the island of Kos for safety, and made a prisoner by Mithradates, together with the *chla* or military clerk of Alexander the Great. Both afterward became the prize of Pompey. The young prince made a will, bequeathing the kingdom of Egypt to the Romans. Sulla was then Dictator, and quick to take advantage of such an opportunity. He sent him to Alexandreia with a command that he should be received as king, and that he should marry Berenike. He was to be joint sovereign with her, but nineteen days after the nuptials he poisoned her. His own retribution speedily followed. The royal guards, upon learning of the crime, dragged the assassin from the palace to the Gymnasium, and there put him to death.

It was now an opportunity for Alexandreia to establish a new dynasty and better government, but the city was commercial and not patriotic. It was proposed at Rome to take possession under the provisions of the will of the late king. But the nobles had been enriched by bribes from Alexandreia, and were in no haste to slay a goose that could yield them golden eggs. The money of Tyre belonging to the king was taken, and Egypt left.

Ptolemy Soter II (Lathyros) had left two sons, who were not considered legal heirs. The older of these, a boy hardly fourteen years old, was made king, by the title of Ptolemy Neos Dionysos, "the new Bacchus." He was also called in the hieroglyphics, Philopator and Philometor, and in an inscription at Philai, by all three names. He is better known by historians as Auletes, the "flute-player." He is said to have been more proud of his musical skill than of his acts as king for twenty-nine years.

The first endeavor of his reign was to procure recognition by the Roman senate. He borrowed money and spent large sums to purchase

the votes of the senators, but only secured their abstinence from action. His career was a series of revellings. Demetrios, a Platonic philosopher, was haled before him for sobriety and compelled to save his life by getting drunk and dancing with cymbals in an unseemly costume.

The successors of Mithradates had enabled another dominion, the Pirate Empire, to obtain a formidable position in the Mediterranean. It included four hundred towns in its government, and was master of a thousand galleys. Large districts of the coast were forsaken by the inhabitants. Sulla had retired from public life, and his friend and partisan, Cneius Pompey, was now a political leader. He had conquered Mithradates, and was now commissioned to destroy the Pirate Empire.

Egypt was too weak to defend its own coasts, and Pompey sent Lentulus Marcellinus with a fleet in the thirteenth year of Ptolemy, to exterminate the marauders. He was successful, and when he became consul at Rome, he put the Ptolemaic eagle and thunderbolt on his coins. This practice was followed by his successors.

The conquest of Mithradates and the Pirates was the prelude to the dissemination of the worship of Mithras and the Secret Rites of the Grotto-Temple over the Roman provinces of Europe and Africa. It was the theology of Zoroaster in its origin, modified and assimilated to the systems of the West. It now superseded the Grecian and Italian divinities, and "in fact during the second and third centuries of the Empire, Serapis and Mithras may be said to have become the sole objects of worship, even in the remotest corners of the known world." (1) Nor did their influence then abate, for we find it in the various secret and religious observances of later periods, and in the notions scouted as magic, heresy and witchcraft, as the "wisdom-craft" was denominated. "There is very good reason to believe" says Mr. King, "that as in the East, the worship of Serapis was at first combined with Christianity, and gradually merged into it, with an entire change of name, not substance, carrying with it many of its notions and rites; so, in the West a similar influence was exerted by the Mithraic religion." Such observances as that of the twenty-fifth day of December, the natal

day of the Persian divinity, and others more familiar, are illustrations.

Ptolemy Auletes had played a dual part in the war. He sent a golden crown to Pompey at Damascus, and made a secret treaty with Mithradates, agreeing to marry his daughter. He was able, however, to avoid detection.

The next year after the defeat of Mithradates, Pompey took Jerusalem. This was a blow to the Jews of Egypt, which lost them much influence.

The Roman senate, some years afterward, passed a law to make Cyprus a province of the Republic. Ptolemy, the brother of Auletes, was king of the island, and Cato the Censor was sent to dispossess him. Auletes made no protest. At this the Egyptians rose up and drove him from Alexandria. He set out for Rome, and met Cato at Rhodes, who advised him to go back and make peace with his subjects. Auletes, however, went on to Rome and spent three years courting the senators.

The Alexandrians placed his two older daughters, Kleopatra Tryphsena and Berenike, on the throne, and sent an embassy to Rome, headed by Dion, the Platonic philosopher, to plead their cause. But the money of Auletes operated against them. Cicero and Caesar, who was then consul, took their part, and the senate acknowledged his title. The ambassadors were excluded from any hearing, and Dion was poisoned by a slave. Pompey was now eager to command an army to replace the king, but the Pontifex Maximus, or High Priest of Rome, declared from the Sibylline books that Rome should be the friend of Egypt, but might not help with an army. This disappointed an immense force of money-lenders, who depended for payment on his restoration.

Auletes, however, was able, with letters from Pompey, and the aid of Mark Antony and a bribe of seven and a half million dollars, by American computation, to procure the aid of Gabinius, the proconsul of Syria. During this period, the older Queen Kleopatra Nyptgena, had died. The Alexandrians invited Seleukos, the son of Antiokhos Gryphos and Selene, to take the crown and marry Berenike. He was a man so gross in his tastes and pleasures as to get the nickname of

"scullion." He was said to have stolen the golden coffin of Alexander; and he so heartily disgusted the young queen that she caused him to be strangled five days after the nuptials. She then married Arkhelaos, the son of Mithradates of Pontos, and they reigned together two years

During this period, Gabinius had terminated the kingdom of Judea, and formed an aristocratic government, but the head of which was Hyrkanos, the high priest. He refused, however, to go out of his jurisdiction into Egypt, on any promises of Auletes. The latter, however, was able to obtain money from one of his numerous creditors, Rubirius Post-humos, on the assurance that all would be repaid in Alexandria.

Gabinius then marched to Egypt. He was accompanied by a Jewish army sent by Hyrkanos, and commanded by Antipater the Idumsean, father of Herod. Mark Antony was in command of the Roman cavalry, and defeated the Egyptian forces at Pelusium. Auletes was then able to enter his capital, and was about to begin a massacre, when Antony interfered. Gabinius put Arkhelaos and Berenike to death, and returned in haste to Syria. He had now to meet his trial before the Roman senate, and it required the influence of Pompey and Caesar together to save him from death.

Rubirius was appointed paymaster-general at Alexandria, but before he could repay himself, Auletes removed him. He had violated a law by lending money, and he was obliged now to lose it and stand trial as an offender.

Universal lawlessness existed over the devoted country. It was as Italy had become under Lucius Cornelius Sulla. Men who had been banished for crime, fugitives from justice, run-away slaves, ruined debtors, renegade soldiers, and freebooters of all kinds, came in from everywhere. They could be enrolled in the army and then be beyond all law and discipline. Crime was unpunished, and the robbers acquired a kind of village organization of their own, like that of the dakoits of India. They were under the orders of their chief, and a person who had been robbed could make application to him and receive his property again, upon payment of a fourth of its value.

Ptolemy Neos Dionysos, the royal flute-player, died in the twenty-ninth year of his reign, fifty-one years before the present era, unhonored and unremembered, except for folly and vices. He left two sons and two daughters, all of them more noted in history than himself. The sons were called after the dynastic appellation, Ptolemy; the daughters were the famous Kleopatra, then sixteen years old, and Arsinoe. He bequeathed the kingdom to Kleopatra and the older son, who were to be married, and asked the Roman senate to be guardian. Pompey, who was then sole consul, was appointed tutor to the king. Three years after this arrangement, the Roman world was in war. Julius Caesar, in defiance of the decree of the senate, crossed the River Rubicon, and found himself master in Rome. Pompey, the consuls, senators and nobility generally had fled to Greece.

During the final struggle for the supremacy, the Alexandreians sent sixty ships of war to the aid of Pompey. But Pothinos, the minister, in disregard of the will of Auletes and its confirmation by the Roman senate, expelled Kleopatra from the throne, and proclaimed the young prince as Ptolemy Dionysos II, King of Egypt.

Kleopatra made her escape immediately to Syria and raised an army, with which she set out to recover her throne, encountering the Egyptian forces at Pelusium. Here the occurrences of the greater world arrested her progress. Pompey had been defeated by Caesar at Pharsalia in Thessaly, and now came with his wife Cornelia to Egypt, where he had every claim of gratitude. But the Council of Ptolemy caused only to propitiate the man who had won, and the members were capable of any treachery, however base. Accordingly, as the galley of Pompey approached Mount Kasios, Akhillas, the Egyptian General, and Septimius, who commanded the Roman troops in Egypt, met him as friends, received him into their boat, and then assassinated him as he landed. His head was carried to young Ptolemy, who, with heartless indifference, gazed upon the face of the man who had been his father's sincerest friend.

Caesar followed with less than four thousand men in pursuit of

Pompey, but found himself anticipated by the assassins. He entered Alexandria as a Consul, preceded by the Roman lictors, with their bundles of rods. The city had been in disorder hard to repress, and it was made more unconquerable by these manifestations, that a master had come. He was assailed by the mob, and for days was detained on shore, by adverse winds, in imminent danger, and unable to get away.

He put on a bold front as a sovereign in full command, and ordered both armies to be disbanded. Pothinos sent a secret message to Akhillas to bring his army from Pelusium to Alexandria, while Ptolemy, under the eye of Caesar, transmitted an order to remain where it was. His messenger was assassinated at the camp.

Kleopatra was with her forces near Pelusium. Relying upon personal influence rather than on formal negotiations, she sailed privately to Alexandria. She then resorted to artifice to evade the sentinels around the palace. Rolling herself in a carpet, she suffered herself to be carried like a bag of goods into the presence of the Roman Imperator. It was enough. Caesar had before sought to enforce the will of her father, and to empower her to reign over Egypt jointly with her brother; now she reigned over Caesar himself.

He had, however, already made enemies of the Alexandrians, by exacting from them the immense debt which Auletes had incurred to him while sojourning at Rome. Pothinos, the treasurer, did all that lay in his power to make the demands harassing. When Akhillas arrived from Pelusium with twenty-two thousand soldiers, Caesar, with less than four thousand, found himself in a woeful strait. He shut himself up in the Bruchion by the harbor, taking the two royal brothers, their sister Arsinoe, and the Treasurer Pothinos with him as hostages for his own safety.

It was easy to resist the attack, but it became necessary to burn part of the galleys. The fire extended to the docks, thence to the neighboring buildings, and to the Museum itself. Seven hundred thousand rolls were in the Library, and perished in the flames. Ptolemy Soter himself had begun the collection, and his successors, however unworthy many

of them were, had taken pride in adding their contributions. Caesar, though himself an author and lover of literature, has left no utterance of regret at the sight of this destruction of the recorded learning of ages. But ancient conquerors had always sought to make sure their conquests by destroying the literature of the conquered peoples. The Avesta, the Hebrew Scriptures, the records of Karthage, Italy and Spain, all perished by the torch.

Caesar soon learned to distrust his hostages. Arsinoe escaped to the camp of Akhillas, and Pothinos gave information to him of the weakness of the Roman forces. The treacherous eunuch was at once put to death for his perfidy.

The Alexandreians were about to make another attack, when a quarrel broke out between Akhillas and the Princess Arsinoe. The General was murdered, and she became mistress of the army, and for the time sovereign over Egypt. She was not yet eighteen, but she exhibited a soldier's energy. She placed Ganymedes in command and ordered to pump sea water into the cisterns that supplied the Brukheion. Caesar met this condition by the digging of wells. His ships were next attacked, but were victorious. His attempt to capture the island of Pharos was unsuccessful, and he came near losing his life by drowning. His scarlet cloak, the mark of his rank, fell into the possession of the Alexandreians, and was exhibited as a trophy.

But as a ruler, the princess soon became obnoxious for her cruelty. The Alexandreians offered a truce and asked for their king. Caesar trusted the professions of Ptolemy, and let him go to the Egyptian army to take possession of the throne. The prince affected unwillingness, shedding tears copiously, but no sooner had he got away than he turned all his energies to dislodge Caesar from the Brukheion.

About this time Mithradates, the king of Pergamos, came to Egypt with an army to the help of Caesar. He captured Pelusium and marched to Memphis. The Jews of Heliopolis took arms to oppose him, but Antipater arriving with more troops from Judea, sent by Hyrkanos, they changed sides. Ptolemy then marched from Alexandria, but

Caesar came to the assistance of Mithradates. Several battles took place, near the head of the Delta, and finally the Alexandreians were routed. Ptolemy was making his escape by ship, but it was sunk by the weight of the fugitives, and he was drowned.

This brought the war to an end, and when Caesar returned from the battle, the Alexandreians met him, bearing the images of the gods in procession. He took possession of the city and proceeded to arrange the affairs of Egypt in conformity to the terms of the will of the late King Auletes. Kleopatra was made queen, with her younger brother Ptolemy Nekteros for a colleague. He had been chosen Dictator at Rome, but for the last six months of his stay he refrained from writing to any one there, and in the meanwhile Mark Antony exercised the powers of the office.

He finally set out by way of the sea-coast, and finished the war against Pharnakes, or Phana-Ka, the son of Mithradates of Pontos. Its speedy completion was expressed by his famous despatch: "Veni, Vidi, Vici."

On his return to Rome, he celebrated a triumph. He had brought with him the Princess Arsinoe, and he now exhibited her at the procession in chains, following his car with other prisoners. There was a giraffe in the train, along with other spoils of conquest, the first animal of the kind ever beheld in Rome. The statue of the god of the River Nile was also in the procession in the guise of a captive.

Kleopatra came immediately afterward to Rome with her brother, and Ptolemy Caesar, her young son. She asked to be acknowledged at Rome as at Alexandreia, as the wife of Caesar, and her son as his heir. He entertained her as a guest in his house.

At this time he was engaged in projects to consolidate the provinces and to extend systematic administration to them. The city of Rome was still a Republic, with democratic forms of government, and he was its chief magistrate by popular suffrage; but the proconsulships were military despotisms. Hence, while he was simply consul and first citizen at Rome, he was Imperator with autocratic powers elsewhere.

His assuming of the style and trappings of imperial authority created apprehension among his own partisans, and led to his assassination. He was about to conduct an expedition into the East, when his career was thus abruptly terminated.

Whatever expectations Kleopatra may have entertained were entirely dissipated by this catastrophe. She now directed her endeavors to procure the recognition of the young Ptolemy Caesar as her colleague. The application, however, was unsuccessful, and she returned to Alexandria.

The Roman world was now embroiled in civil strife. Brutus was master of Greece, and Cassius Longinus had possession of Asia. Decimus Brutus was appointed over Cisalpine Gaul, and Mark Antony attempted to exercise supreme power at Rome. But Octavianus Caesar, with the aid of Cicero, procured a vote of the senate, declaring Antony an enemy to the Republic; and then, having defeated him in battle, entered into an agreement to unite and grasp the supreme authority. Octavianus was elected consul, and a commission of the triumvirate was appointed to revise the government. It began by a proscription in which each delivered his nearest supporters for victims, one of whom was Cicero himself. Sextus Pompey, who had sought to be made one of the triumvirs, was put off with a promise of the consulship, the supreme command in the Mediterranean and the possession of Corsica, Sardinia, Sicily and Akhaia. The republican party in Rome, having been put down, the war was prosecuted against Brutus and Cassius in the East, ending in their defeat at Philippi, and with it the final overthrow of republicanism.

A contest of this character did not leave it safe for a client country to remain neutral. Yet at the same time it was dangerous to affiliate with the losing side. Kleopatra was therefore in a position of extreme peril to herself. She resorted to several expedients to extricate herself. Her brother Ptolemy had become of age, and demanded a share in the government. He would not only interfere with her ambitions for her own son, but he was likely to embroil the country unwisely in this

conflict of the masters. The perplexity was resolved by his death, and she was left to meet the exigencies as she was able. Sextus Pompey had full control with his fleets over the sea-coast and commerce of Egypt, and she was obliged to propitiate his favor.

Then Dolabella (2) sent Allienus to her for soldiers to help recover Syria from Cassius. He was permitted to take four Roman legions that had been left by Julius Caesar to hold Egypt, but he added them to the force that Cassius had assembled against Antony. Serapion also, who was the Egyptian governor of Cyprus, aided Cassius with his ships. Kleopatra herself likewise prepared a fleet, but before it was ready to sail, the battle of Philippi had been fought, and the republicans utterly crushed. It was necessary, therefore, under these circumstances, that she should give an account of her action to the conquerors. Antony, accordingly, having marched through Greece and Asia Minor to receive the submission of the provinces, sent orders to her to come to Tarsus.

Nevertheless, it was hardly as a culprit that she was summoned. The man who had been Julius Caesar's most trusted lieutenant was no stranger to the Egyptian queen, and his messenger made it clear to her that she had no peril to apprehend. Her power of pleasing surpassed the arts that are usually at disposal. She was twenty-four years old, beautiful and intellectual, having the accomplishments in perfection that attract the fancy, and win admiration. She was pure Greek in form and character, the features regular, the hair wavy, the nose aquiline, the eyes deeply set, the forehead arched, and the mouth full and eloquent.

She had been carefully instructed in every department of learning. She was proficient in music and an accomplished linguist. She was of course skilled in Greek and Latin, but not less so in Arabic, Aramaean, Persian and Ethiopian. She had no need of an interpreter. She was also a scholar in physical science, and deeply learned in the philosophemes of the School of Alexandreia. In short, she seemed to have combined in her mental endowments, all the gifts that her ancestor, the first Ptolemy, had contemplated to be brought to perfection by the

institutions and facilities which he had provided for instruction. If with all these her personal charms were more regarded and longer remembered, it must be attributed to the temper of the period in which she lived, and the persons with whom she was obliged to associate. If her attractions were superior, so also was her talent. She was born to rule.

Her expedition to meet the Emperor at his tribunal has been often described in glowing colors. It would seem to have resembled the advent of an Aphrodite, gift of the waves, attended by her graces. More correctly, however, it was the endeavor of a queen to procure a longer term of existence for her realm, and of a mother ready for any sacrifice to make sure the fortunes of her son. It is superfluous to discourse upon the prodigality exhibited in festive entertainments, or the glamour which was about her, as matters of wonderment. Women were the peace-makers of former times. They went on embassies to supplicate kings for mercy to their families and people, or benefits for their country. The visits of the wife of Nimrata to the Court of Piankhi, of the Queen of Sheba to Solomon, of Judith to the camp of Holofernes, and of the mother and sister of Coriolanus to the Volscian camp are examples.

Kleopatra, like the first Cassar, also came, saw and overcame. Antony was eager to obey her will. The ambition of her sister had imperilled her throne, and Antony caused Arsinoe to be put to death in the temple of the Amazonian goddess at Ephesus. After a brief campaign in Syria, he went to Alexandria, and there set up his imperial court. The devotion which he and Kleopatra manifested toward each other was not far unlike that of the lovers in the Hebrew Book of *Canticles*. Antony was passionately fond of luxury, pastimes and magnificent display; and she was diligent to gratify his tastes. He, likewise, after the manner of the Khalif Harun at Bagdad, would traverse the streets of Alexandria by night in quest of adventures, and she accompanied him in the dress of a servant. Iulus, his son, came to Egypt and was received as one of the royal family.

Fulvia, the wife of Antony, was endeavoring to guard his interests at Rome. She proposed to marry her daughter to Octavianus, but he refused and war ensued. Antony hurried home, but did not arrive till his wife and brother had been driven from the city. Fulvia died about this time, and the two chiefs were soon reconciled. Antony married Octavia, the sister of his colleague, and the triumvirate was again established.

The Parthians took advantage of this state of affairs to invade Palestine. They captured Jerusalem, carrying the priest-king Hyrkanos to Babylon and placing Antigonos, his nephew, in power. Herod, who was betrothed to Mariamne, the daughter of Hyrkanos, immediately set out for Rome, to procure the appointment of her brother Aristobulos to the kingdom.

Alexandreia was on the highway of navigators from the East to Italy, and the young Idumasan stopped there. Kleopatra was impressed by his appearance and ability, and endeavored to secure him for herself. She pointed out the fact that it was the dangerous season for shipping on the Mediterranean, and that affairs in Italy were in inextricable disorder. If he would remain in Egypt, she offered him the command of her army. Herod, however, continued his voyage, encountering no little danger and delays. He was shipwrecked, barely escaping with his life, and was obliged to build a ship at Rhodes with which to prosecute his journey. He arrived at Rome at a fortunate period. Calvin was first consul, and the triumvirs had composed their quarrel. They received him cordially, for his father had served them both, and they were eager to oblige each other. On learning his errand and the state of affairs in Judea, the senate was assembled, and at the suggestion of Antony the kingdom was bestowed upon Herod, and Antigonos declared an enemy of the Republic.

Antony set out for the East with Octavia, spending the winter at Athens. Octavianus, who was now planning to uproot both his colleagues, began a quarrel, and his sister returned to Rome to conciliate the two. Antony conducted a campaign against the Parthians, and she

accompanied him as far as Korkyra or Korfu, in the Ionian Sea. She then returned to Rome, and Antony proceeded to Syria, where he was joined by Kleopatra, with soldiers and money. She obtained from him in return the former possessions of Egypt, Cyprus and the Kyrenaika, and also Phoenicia. Herod, aided by Sosios, the Roman general, had recovered Judea from the Parthians, but he appointed Ananel, a priest of the former lineage, to the primacy. He was afterward compelled to restore it to Aristobulos, the brother of his queen. Upon the assassination of the young pontiff at his instigation, Kleopatra made it the pretext to call him to account, hoping thereby to acquire the kingdom for Egypt. Antony, however, gave her Hollow Syria, and parts of Judea, and Arabic Nabatse. She afterward accompanied him as far as the Euphrates on his expedition against Armenia, and was visited by Herod on the way back, to farm the revenues of these countries. He was on the point of putting her to death, but his friends dissuaded him, insisting that he would thereby make an enemy of Antony, and procure his own destruction. He declared in justification that she was endeavoring to persuade him to compromise himself with her, in order that she might embroil him with Antony and obtain his kingdom. However, their counsels prevailed, and he conducted her on her way to Egypt.

Kleopatra was by no means unmindful of the glory of Alexandria. She repaired as well as she was able, the injuries sustained from the war against Caesar, and also obtained from Antony the famous library of Pergamos, founded by Attalos and Eumenes II, exceeding two hundred thousand parchment rolls. Alexandria thus continued in its exalted rank as metropolis of learning, while Pergamos retained only the fame which it derived from the famous temple of Æsculapius.

Octavianus had not relaxed an endeavor in his purpose to become sole master of the Roman world. He conquered Sextus Pompey and evicted Lepidus from the triumvirate and government of Africa. He now prepared for the final conflict with Antony himself. He first commanded his sister to repudiate her husband for his profligacy and infidelity. He got possession of a will purporting to be that of Antony,

which had been deposited in Rome, broke the seals and read it first to the senate, and afterward to the Roman multitude. In it Antony desired that his body after death, should be carried to Egypt and buried by the side of Kleopatra. He endeavored to create the impression that Antony would give the Republic to the Egyptian queen, and transfer the seat of empire from the banks of the Tiber to the city on the Nile.

He was successful with his perfidy. The Romans would permit any degree of profligacy, but they were tenacious in regard to marriage alliances with persons of foreign nationalities. A decree of the senate was obtained divesting Antony of his authority and a declaration of war was issued against Kleopatra. Antony had just been elected consul, but he was not inaugurated.

He was not able to cope with the cunning of his rival, and the net had been too carefully woven to be disentangled. He sent an order to Octavia at Rome to leave his house as being no more his wife. She sorrowfully obeyed. She had faithfully labored to preserve peace, but she was weak against the machinations of her brother, and the wayward acts of her husband.

Antony returned victorious from Armenia and his triumph at Alexandria was signalized by the presence of the captive king following behind his car. He was now Imperator of the East, and proceeded to make a disposition of his provinces. Calling an assembly of Alexandrians at the Gymnasium, and seating himself and Kleopatra on two golden thrones, he proclaimed her with her son Ptolemy Caesar as her colleague, queen over Egypt, Cyprus, the Kyrene-naika and Syria. He also declared Ptolemy, the son, the true and lawful heir of Julius Caesar. To her sons by himself he gave the title of "Kings, the Sons of Kings," and he also bestowed provinces upon them. Ptolemy, the older of them, was appointed king of Phoenicia, Syria, and Kilikia; and Alexander, the younger, received Armenia, Media and Parthia, when it should be conquered.

The royal personages were all apparelled in costumes corresponding to their respective countries. Kleopatra wore the sacred robe and was

styled the "Later Isis." Ptolemy had a long cloak and slippers, with a bonnet encircled by a diadem; and Alexander was attired in a Medic garb and tiara. Antony himself carried an oriental cimeter, and was crowned as a king and Emperor greater than kings.

The coins of this period commemorated these events. Sosios, who was then consul at Rome, issued one with the head of Antony on one side, and the Egyptian Eagle and sceptre on the other, and bearing the inscription: "A Third Time Consul," in Latin. At Alexandria the coins of the Sons bore the names of their father and mother; and the others had the heads of Antony and Kleopatra, with the inscriptions: "Antony, third time autocrat of the Romans," and "Kleopatra, the Later Goddess." On the coins of Antioch the royal pair were named together.

The lines were now drawn, and preparations were made for war. Two years were spent in the work. Octavianus recruited his forces from Italy, Gaul, Spain and Carthage, eighty thousand infantry and twelve thousand horse, with two hundred and fifty ships. Antony collected his from Thrace, Asia Minor, Egypt and Africa, a hundred thousand foot, twelve thousand horse, and five hundred ships.

Kleopatra was sanguine of victory. It was her favorite asseveration: "As surely as I shall issue my decrees from the Roman Capitol." But the voyage to the Adriatic was no excursion of a goddess-queen attended by cupids and graces on her galley, and the event was no conquest of an Emperor. The fleets of the rival chiefs encountered each other on the second of September, in a little bay of the Adriatic, near the temple of Actium. For a time, the prospects were bright for Antony, when panic seized the queen. She turned her galley and fled from the conflict, not stopping till she had reached the African shore. Antony followed. The victory which was in his grasp was abandoned. His forces on land greatly outnumbered the others, and it was difficult to convince them that their Emperor had deserted them. Immediately on learning this they changed masters, part to join the army of Octavianus, and part to return home.

The fugitives landed in Libya. Kleopatra went on to Alexandria. She

had recovered from her panic, but Antony brooded in moody despair. All was not lost, the queen insisted. She endeavored to effect negotiations with different princes. But they had taken the part of the conqueror.

Herod of Judea had owed his throne to Antony, and been both profuse in gifts and abject in professions of devotion. He was of a jealous temper, and had long apprehended that Kleopatra might undermine him and deprive him of his crown. He even contemplated putting her to death in his jealousy, but feared that it would involve him in the very calamity which he dreaded. Now, however, he cut loose from his benefactor, and hastened to Rhodes to meet Octavianus, and swear anew allegiance. He afterward accompanied the Roman army through Syria, entertaining the officers and men, and "made a plentiful provision of water for them when they were to march as far as Pelusium, through a dry country, which he did also on their return; nor were there any necessities wanting to the army."

The defection of Herod was the one thing desired, to assure the destruction of Antony. Other princes copied his example. The queen, however, did not yet give up all. She proposed, likewise, that if Egypt could not be held, to go with her fleet through the Suez Canal to some country, like Punt, to which the power of Rome did not extend.

Antony had remained in a little fortress near the harbor of Alexandria, in a state of abject prostration. Here word came to him that his allies had abandoned him, and that his army had joined Octavianus. He came immediately from his retreat and joined the queen. It was, however, an adding of his impotency to her burden.

As Antony and Kleopatra were the losers in this conflict, the story of their fall has been told for the conquerors and colored as they might require. Much that has been written and repeated is exaggerated and even untrue. In drama, it is common to do this; and even the tragedies of Shakespeare have perverted history.

The round of costly festivals and shows at Alexandria was again

revived. It was in accordance with a policy to create an atmosphere of hopefulness. Unfortunately, however, the population of Northern Egypt was not homogeneous nor even Egyptian, but a conglomerate of Greeks and Asiatics, traders and nomads, with little attachment to the soil. It had, therefore, neither the devotion to Egypt, characteristic of the natives, as a religion, nor even common patriotism. It mattered little to such men what was the government or by whom it was administered.

The Roman army finally reached Pelusium, and its Greek commander surrendered it without a struggle, falsely asserting that he did so by the command of the queen. Other garrisons made a feeble show of resistance, but it was not long before the invaders were in front of Alexandria. Then Antony sailed out, and routed the cavalry. The old master of horse in Roman armies had still the remains of former force. It was told, that on his return from battle, he praised the bravery of a soldier to Kleopatra, and that the soldier received a rich present from her, and immediately deserted to Octavianus. The next morning Antony renewed the conflict. His fleet and cavalry abandoned him, leaving the infantry to suffer a rout. Octavianus had succeeded better with his gold than with his soldiers.

He endeavored to effect a negotiation with the queen, but his overtures included the condition that Antony should be put to death. At the same time he caused the word to be carried to Antony, that such a negotiation was in progress. He knew the temper of his rival and hoped by exciting his jealousy to stimulate him to a desperate act. He dared not execute Antony or exhibit him as a prisoner in Rome. Antony might seek to punish the supposed duplicity of Kleopatra, but he would not be willing to survive her. Thus the knotty problem would be solved.

While receiving messengers from Octavianus, the queen was engaged in preparing for herself a funeral pyre worthy of an Oriental monarch. She had erected a tower near the temple of Isis, and brought to it her treasures, jewels, clothing and other valuables, and had stored it with flax and other combustibles. Torches were placed in every corner ready for lighting. She then retired to it, and sent to Antony her

farewell message. He, at once, in an agony of grief, plunged his sword into his breast. The messenger hurried back to the queen, who immediately sent to bring him to her. He was borne to the tower, and Kleopatra with her two maids drew him by cords to the upper window. A few words were uttered and he expired.

Octavianus found little resistance in taking possession of Alexandria. He immediately gave orders to seize the person of the queen. Her sister, Arsinoe had been led through the streets of Rome in chains to grace the triumph of Julius Caesar, and it would be a greater achievement now to exhibit Queen Kleopatra herself in like humiliation. Cornelius Callus, whom he made proconsul, was sent to take her alive. While he was holding conversation with her, three soldiers scaled the tower, and coming stealthily behind her, snatched the dagger from her hand.

At the same time, Octavianus called the Greek citizens of Alexandria together in the Gymnasium, and promised them amnesty. He also took the three children of Antony and Kleopatra into his charge, but the unfortunate King Ptolemy, the son of Julius Caesar, whom his perfidious Greek tutor betrayed, as he was fleeing to Ethiopia, was remorselessly put to death. The man who aspired to the name and inheritance of Caesar, esteemed it necessary to have all rivals of near relationship out of his way. He was too selfish to let even gratitude stand in his way. Once Cicero had stood up intrepidly for him when he was unable to maintain his own cause, and he, a few months later gave the orator up to be murdered.

He now endeavored to influence Kleopatra. He visited her in her chamber and gave her leave to bury the body of Antony. He strove to prevent her from doing violence to herself, promising her honorable treatment, and threatening the lives of her children. But Kleopatra knew that little confidence could be given to a man who knew no law but his own ambition, who had abandoned his own friends after they had saved his life, and who had scrupled at no perfidy or intrigue, to undermine Antony. She was also aware that her children would be

safer in his hands if she should die.

Her plans were made accordingly. As though to declare herself still a queen she attired herself in her robes of state, put on the crown of Egypt surmounted by the royal asp, and then met her death. By what means she died is not known.

So she passed away, Kleopatra, the "Glory of the Fatherland." Perhaps with better conditions, her career would have better justified her name. She had the energy and persuasiveness which characterized Manon Roland, the sagacity and eloquence of Aspasia, the positiveness of Maria Theresa. With the means which the times permitted to her she accomplished results that needed only permanence to have won for her effusive praise. She lived thirty-nine years, and reigned twenty-two, seven of them as the spouse of Antony. When she became queen, Egypt was but a province, and its kings but effigies kept in position by Rome. With her it became once more a sovereignty, and Alexandria was the seat of empire. None of the old warrior-kings, Osirtasen, Thothmes, or Rameses, accomplished more. Unfortunately for her, she had no partner in her power, who was equal to the exigency. She was renowned for luxury, but with her it was like a weapon, or means to an end; with Antony it was the end, the boon for what had been already endured. She failed in a moment of panic, as soldiers often do, but recovered; he sank abjectly, like one broken down by calamity. The more she made of him an imperial ruler, the less able he became to command an army. Perhaps she might have saved Egypt, but he became in the end a clog and dead weight upon her energy. Nevertheless, she was faithful to him to the last; if unable to live with him, she was resolute to die with him.

Octavianus did not overturn her statues with those of Antony, but accepted a thousand talents for permitting them to stand. He, however, assumed to be her successor, taking for himself the title of "King of Egypt," and dating documents from the first year of his reign. He placed the government in the hands of Gallus, a man of inferior rank, and forbade Roman senators from visiting Egypt except by his special

permission. He set out to build a new capital instead of Alexandria, calling it Nikopolis, the "City of the Conqueror." He carried the twin orphans, Alexander and Kleopatra, to Rome and exhibited them in chains in his triumphal procession, together with the statue of their mother. He likewise took the double crown of Egypt, the crown jewels and other regalia, and showed them to the multitude. He also removed statues and the obelisks of Thothmes IV and Psametikh, and looted so much money that the rate of interest fell in Italy and land rose in price.

But the Egyptians themselves, the bodies of their kings, and their religion, he treated with contempt; and he gave the people no more consideration than was extended to nomad Skyths and Arabs. Tribute was exacted in fourfold amount; all the gold of the country was taken, and twenty million bushels of wheat were carried annually to Rome to feed the idle populace.

A few temples were built, and the priests continued their functions. The inscriptions give the Emperor the same titles that were borne by the Ptolemies and native kings.

Egyptian rites and theology were also carried to Rome, and adopted by many of the people in preference to the lifeless statue worship which was only permitted to Roman patrician families. The Egyptian Eagle and thunderbolt appeared henceforth on Roman coins. So general was the prevalence of the Egyptian influence that the Emperor passed a law necessary to forbid the Egyptian rites in Rome. They permeated all the later faiths.

Yet though she, the Glory of the Fatherland, thus passed away, and her dominion became the prize of strangers, there still remained her monument for centuries, — the Library and School of Philosophy which the ancestor of her line had founded, and which she restored and embellished. Alexandria was the home of learning and culture till the violence of religious jealousy, and the torch of incendiary fanaticism accomplished the fell work of Apollyon the Destroyer.

Such was the fate of Egypt and her Dynasties.

THE END.

FOOTNOTES:

1. Rev. C. W. King, "The Gnostics and their Remains." ([return to text](#))
2. Cornelius Dolabella was the husband of Tullia, the daughter of Cicero, but her father required them to be divorced on account of his profligacy. He acted with the republicans after the death of Caesar, but Mark Antony, during his brief term of supreme power at Rome, was able to bring him back into his party. ([return to text](#))

[Universal Brotherhood Path](#)

THE MASTER SOUL

"The Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its ray in thee. Live in thy fellows as they live in It."

"Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. And one with it thou art invincible; in separation, thou becomest the playground of Samvriti, origin of all the world's delusions.

". . . Yet, one word. Canst thou destroy divine compassion? Compassion is no attribute. It is the Law of Laws — eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of love eternal."

— *Voice of The Silence*

"In each phase of its progress science has stopped short with superficial solutions, has unscientifically neglected to ask what was the nature of the ancients it so familiarly invoked. . . . And this, which has all along been the unscientific characteristic of science has all along been a part cause of its conflict with religion."

"Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter, knowing that, let may what come of it, he is thus playing his part right in the world — knowing that if he can effect the change he aims at — well; if not, well also, though not so well."

— Herbert Spencer

PYTHAGOREAN MAXIMS

"You shall honor God best by becoming godlike in your thoughts. Whoso giveth God honor as to one that needeth it, that man in his folly hath made himself greater than God. The wise man only is a priest, is a lover of God, is skillful to pray; for that man only knows how to worship, who begins by offering himself as the victim, fashions his own soul into a divine image, and furnishes his mind as a temple for the reception of the divine light."

* * *

"Know so far as is permitted thee, that Nature in all things is like unto herself: that thou mayest not hope that of which there is no hope, nor be ignorant of that which may be.

"Know thou also that the woes of men are the work of their own hands. Miserable are they, because they see not and hear not the good that is very nigh them: and the way of escape from evil few there be that understand it."

Universal Brotherhood Path

HERBERT SPENCER ON "MUSIC" (1)

All speech is compounded of two elements, the words and the tones in which they are uttered — the signs of ideas and the signs of feeling. . . . Using the word *cadence* in an unusually extended sense, as comprehending all modifications of voice, we may say that *cadence is the commentary of the emotions upon the propositions of the intellect*. This duality of spoken language, though not formally recognized, is recognized in practice by every one; and every one knows that very often more weight attaches to the tones than to the words.

* * *

"Beyond the direct pleasure which it gives, music has the indirect effect of developing this language of the emotions. Having its root, as we have endeavored to show, in those tones, intervals, and cadences of speech which express feeling — arising by the combination and intensifying of these, and coming finally to have an embodiment of its own; music has all along been reacting upon speech, and increasing its power of rendering emotion.

"Familiarity with the more varied combinations of tones that occur in vocal music, can scarcely have failed to give greater variety of combination to the tones in which we utter our impressions and desires. The complex musical phrases by which composers have conveyed complex emotions, may rationally be supposed to have influenced us in making those involved cadences of conversation by which we convey our subtler thoughts and feelings.

* * *

"Probably most will think that the function here assigned to music is one of very little moment. But further reflection may lead them to a contrary conviction. In its bearings upon human happiness we believe that this emotional language, which musical culture develops and

refines, is only second in importance to the language of the intellect; perhaps not even second to it. For these modifications of voice produced by feelings, *are the means of exciting like feelings in others*. Joined with gestures and expressions of face, they give life to the other dead words in which the intellect utters its ideas; and so enable the hearer not only to *understand* the state of mind they accompany, but to *partake* of that state. In short, they are the chief media of *sympathy*. And if we consider how much our general welfare and our immediate pleasures depend upon sympathy, we shall recognize the importance of whatever makes this sympathy greater. If we bear in mind that by their *fellow-feeling* men are led to behave justly, kindly and considerately to each other — that the difference between the cruelty of the barbarous and the humanity of the civilized results from the increase of fellow-feeling; if we bear in mind that this faculty which makes us sharers in the joys and sorrows of others is the basis of all the higher affections — that in friendship, love and all domestic pleasures it is an essential element; if we bear in mind how much our direct gratifications are intensified by sympathy — how, at the theater, the concert, the picture gallery, we lose half our enjoyment if we have no one to enjoy with us; if, in short, we bear in mind that for all happiness beyond what the unfriended recluse can have, we are indebted to this same sympathy; — we shall see that the agencies which communicate it can scarcely be overrated in value.

"The tendency of civilization is more and more to repress the antagonistic elements of our characters and to develop the social ones — to curb our purely selfish desires and exercise our unselfish ones — to replace private gratifications by gratifications resulting from, or involving, the happiness of others. And while, by this adaptation to the social state, the sympathetic side of our nature is being unfolded, there is simultaneously growing up a language of sympathetic intercourse — a language through which we communicate to others the happiness we feel, and are made sharers in their happiness.

"This double process, of which the effects are already sufficiently appreciable, must go on to an extent of which we can as yet have no

adequate conception.

* * *

"Just as there has silently grown up a language of ideas, which, rude as it at first was, now enables us to convey with precision the most subtle and complicated thoughts; so, there is still silently growing up a language of feelings, which, notwithstanding its present imperfection, we may expect will ultimately enable men vividly and completely to impress on each other all the emotions which they experience from moment to moment.

"Those vague feelings of unexperienced felicity which music arouses — those indefinite impressions of an unknown ideal life which it calls up, may be considered as a prophecy, to the fulfillment of which music is itself partly instrumental. The strange capacity which we have for being so affected by melody and harmony, may be taken to imply both that it is within the possibilities of our nature to realize those intense delights they dimly suggest, and that they are in some way concerned in the realization of them. On this supposition the power and the meaning of music become comprehensible; but otherwise they are a mystery.

"We will only add, that if the probability of these corollaries be admitted, then music must take rank as the highest of the fine arts — as the one which, more than any other, ministers to human welfare."

FOOTNOTE:

1. Extracts from "The Origin and Function of Music." (Frazer's Magazine, October, 1857.) ([return to text](#))

Universal Brotherhood Path

FIRE — *Edward C. Farnsworth*

The origin and nature of fire has been the subject of theory, speculation and investigation from remotest antiquity. When the primitive savage saw in the farthest East the returning orb of day, that circle apparently traversing the heavens, was to him the embodiment of a fiery, mysterious power. So, when the sun-god in unappeased anger flared onward above the torrid earth, this savage often saw his favorite hunting-ground and even his rude dwelling the prey of the insatiable monster of fire, whose hunger was increased rather than diminished by what it devoured. Anon he cowered amidst the dreadful din of tropical thunders and the incessant, blinding flames that leaped from the clouds, or he fled in terror from the eruptive mountain that belched destruction on miles of surrounding territory. No wonder the childish imagination of aboriginal man formed fanciful notions concerning the origin and nature of fire. Even now, after milleniums of progress, the modern with all his acumen, cannot read the riddle, cannot comprehend the essential nature of this all-pervading element.

To what general conclusions has scientific investigation led in its efforts to solve the problem? According to the nebulous hypothesis of Laplace, heat is a primal force which caused all matter to first exist in a gaseous condition. Sir Humphrey Davy says that heat is a vibration of the corpuscles of bodies tending to separate them. Again, "The immediate cause of the phenomenon of heat is motion, and the laws of its communication are the same as the laws of the communication of motion."

The most recent science reiterates the statement that heat is a mode of motion. At once the query confronts us, What is motion? Alas! all our painstaking scientific research cannot help us an iota toward a satisfactory answer. As well may we ask of science, What is life? What is Deity? What are abstract time and space? Having appealed to "fair Science" and confidently clasped her guiding hand, we have been led

along a broad and enticing highway, which, like some blind alley, suddenly stops short before a massive and unsurmountable wall. Evidently we must retrace our footsteps with our nineteenth century pride of knowledge somewhat shaken, if not upset, for we have started on no dilettante pleasure trip, but rather with a definite purpose like the prospecting miner in his search for the most precious of metals. We wish to know something at least concerning the real nature of fire. Let us, therefore, taking another direction, tread a path whose soil has felt the footfall of many in "Ye Olden Time"; let us, with retrospective eye, glance at by-gone and historic times while we examine briefly certain beliefs then extant.

Now, the most cursory view reveals the fact that among nations the most advanced, and even those whose sun of glory and civilization had well-nigh set, fire was held to contain or represent something sacred and divine in its nature. It was thus the emblem of Eternal Power.

The Mexicans and later Aztecs, in their debased and brutalized religion of human sacrifice to the sun-god, presented a striking example of what can result from the carnalization of even the purest symbol, that of the sacrifice of the heart's devotion upon the altar, and the total consecration of a life to Humanity's service in order to bring that Humanity into more complete fellowship with higher powers. In those times that saw the culmination of Egyptian civilization and also in the days which marked its first declining path, an unquenched flame burned in each of her temples. Before the advent of St. Patrick, the mysterious round towers of Ireland flashed their beacons of undying light across the green hills of that fair island. Every Greek, Latin and Persian village or town held its carefully guarded and always replenished fire. The Roman temple of Vesta contained no image of the goddess, for she dwelt in the chaste flame, surrounded by her white-robed devotees, the ministering vestal virgins. And if, perchance, the neglected flame flickered and grew cold, the insulted deity fled the hallowed precincts; at news of which calamity all public and private business was instantly suspended; the senator paused in the midst of his flight of eloquence, the mart and forum echoed no more the

harangue of the demagogue, while ceased the voice of the thrifty, dickerer tradesman. All was hushed until the propitiated goddess, called back from the Celestial regions, and descending thence on the focused sun-beams, graced once more her re-kindled altar, dwelt again with mortals. With the Persians and some others, the fire that warmed the domestic hearth must be kept pure; nothing unclean was thrown into it.

It was held by many an ancient philosopher that from primary fire and water, the Universe came into being. With the ancient Aztecs, fire was the father and mother of all gods. With the Gnostics, fire was held to be the vital, underlying principle of life. In their philosophy, this principle exists in many kinds as an ascending series of more and more refined conditions. That quality of fire which scorches and burns the body and all material things is a crude manifestation, a greedy and irrational element. There exist other manifestations of fire much lower and cruder than what we contact on this earth; these correspond to certain conditions of matter which the telescope now reveals as existing in the vast abysm of space. Again, even the crudest fire injures no form of life on the same plane as itself; on the other hand it changes the nature or form of things in a dissimilar condition; that work accomplished, it becomes latent or subjective, to be recalled into objectivity by its appropriate exciting cause. The more refined manifestations of fire are correspondingly less irritating and violently destructive to existing forms, but all fires have their planes and duties in the Microcosm and Macrocosm. With the Gnostics, mind was spoken of as a fire having power to alter existing conditions. As there are many degrees of mind, so are there many corresponding degrees of fire in the Universe. Desire was also spoken of as a fire, and it is patent that desire is greatly diversified even in human beings. Again, as certain entities called salamanders, etc., environ themselves in fire, so every entity in the Universe is environed by higher and higher refinements of fire. Water and earth were held to be two of its many illusionary appearances. The highest fires are cool and quieting, because emanating from a condition directly opposite to the feverish restlessness of this lower

earth. Thus, fire is the sum of all manifested intelligences, from the lowest to the highest conceivable; in short, it represents the positive and the negative pole of being.

Eastern Philosophy speaks of forty-nine fires, or states of consciousness in the Solar System; it also asserts the existence of three hundred and forty-three elements. Chemistry as yet has knowledge of but a little over seventy elements in this grand total.

In the Old and New Testaments much is said concerning fire. From amidst the burning bush the Angel of the Lord appeared unto Moses, but the latter must not approach that pure and unconsuming radiance. As the Law-Giver, Jehovah descended in smoke and fire on the top of Sinai. The guiding pillars of smoke or fire led the froward and untrustworthy Israelites a tortuous journey of forty years in the wilderness. The Star of Bethlehem guided directly to their destination the wise Magi, those Hierophants of the East, who, as repositories of the ancient Arcana, knew the cyclic laws and the birth-time of every teacher of Humanity whom the ages shall bring forth. On his journey to Damascus, the physical eyes of Saul were blinded by that heavenly light which cleared his spiritual vision. We read in "Revelation," "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God."

Many other instances might be given of the sacredness of fire to the Ancients, and that they possessed a knowledge which science today has not is certain. Only as science rises above its materialistic conceptions will the deeper knowledge which the Ancients possessed become open to it.

Universal Brotherhood Path

SIGN-POSTS ALONG THE PATH — *William Q. Judge*

The essence of the instruction given by Krishna, is to *become devoted*, as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God, — that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha called a thing or state that has a beginning and will have an end. It may, surely last aeons of time, but it will come to an end, and then the weary task of treading the world — whether this or some other one — has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk of what may happen after the enjoyment for such a long

period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being ever enjoy heaven or any state short of union with the Divine. Learned Theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only

act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth, to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend — although maybe neither of us knows it — has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by all great Teachers. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the law intended. But if we fix our desire on accomplishing even a

seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development"; others because they think it too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him. — *The Bhagavad-Gita*, William Brehon, page 157.

We have seen that Devotion must be attained by that student who desires to reach enlightenment. This is what is meant by Krishna's reply to Arjuna, at the conclusion of the second chapter.

"When he has put away all desires which enter the heart, and is satisfied by the Self in himself, he is then said to be confirmed in spiritual knowledge."

It is not possible to be wholly given up to the dictates of the Spirit while any desires that come into the heart are permitted to engross the attention.

Of course, the person described here is one who has gone much higher in development than most of us have been able to. But we ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done. That which we have done touches us only in mortal life among the delusions of material existence; but the motives with which we live our lives go to make up our greater being, our larger life, our truer self. Do actions we must, for no mortal can live without performing actions; those

bring us back to earth for many weary incarnations, perhaps to final failure, unless the lesson is learned that they must be done with the right motive and the true aim. That stage reached, they affect us no more, for, like Krishna, we become the perfect performers of all action. And in so far as we purify and elevate the motive and the aim, we become spiritually enlightened, reaching in time the power to see what should be done and what refrained from.

Many would-be Occultists, as well as some Theosophists, leave out of sight this chapter's teaching. Devotion has no charms for them; they leave it to those who would be good men, no matter what their creed or philosophy, and attention is paid to reading books, either new or old, upon magic, upon ceremonial, or any other of the manifold delusions. Nor is this erroneous practice newly risen. It was common among the alchemists, and the result in some cases is that the students now waste valuable years in mastering ceremonial, Rosicrucianism, talismanic lore, and what-not, as laid down in the books, while all of it is either useless mental lumber or positively dangerous.

I do not mean it to be understood that there never was real Rosicrucianism, or that ceremonial magic yields no results, or that there is no science of talismans. There are realities of which these, as now known, are shadows. But we might as well expect to find the soul by attentively studying the body, as to know the truths behind the influence of talismans or ceremonial magic by studying the books now extant upon those subjects. The mediaeval so-called magicians have left a mass of writings that are now a delusion and a snare for students, Theosophical and non-Theosophical. In these are minute directions for various sorts of practices, but they are all the attempts of men to enable mortals by methods altogether outward, to control the astral or natural world. Success did not come to these practitioners, nor will much else save failure be the portion of those of our own day who follow their directions. In most cases of the old European so-called sorcerers and writers on magic, their published lucubrations are only salves to disappointed vanity; in the rest, mere reduplications of formulae left by their predecessors. Paracelsus positively declares that true magic is

within the man — a part of his inner nature, potential at first, active after development, and that ceremonies or formulae are the veriest rubbish unless the person using them is himself a magician.

Universal Brotherhood Path

THE COLOR CYCLE OF NATURE — *Grace G. Bohn*

The color panorama of Nature is a radiant symbol of the eternal cycle of the soul. It paraphrases not only the larger cycles of racial and universal evolution, but the lesser ones also that mark the karmic pulsations of the personal life. Nature's color symbol gives us another reason for the hope that is within us. It is another index that the destiny of man is not mean and empty, but full, rich, and divine. If we will look upon Nature with our soul eyes we shall come to believe that, as the Golden Age was in the beginning, so shall it be again, when the harvests of sorrow have all been gathered and the lesson of the soul has been learned. "As above, so below."

Early in the spring, before a single leaf has burst from the bud, even before the snow has disappeared, there spring up crocus blossoms, yellow, delicate purple, and white; no other colors, no red, no green save a mere hint in the tiny crocus leaf. Thus Nature's year begins with the colors of the Golden Age, verily its keynote, aspiration.

Only a few days pass and Mother Nature no longer clothes herself in purple and yellow. Saving the tiny wood violet, these colors have disappeared, and a walk through the woods in spring reveals to us chiefly the delicate tints of lavender, pink, blue, and white. There are white blossoms in all seasons, suggestive, perhaps, of that centre about which the colors pulsate.

It is a rare experience to walk over the forest carpet of moist leaves through which the brave little flowers timidly peer — hepatica, wood anemone, spring beauty, trailing arbutus in our northern states, trillium, squirrel corn, shooting star and a few others. One is fairly thrilled with the "feel" of growing things, and the air quivers and is full with the silent hum of a forest that is waiting for the birds to return.

But soon comes Summer, lavish, profuse, fairly drunk with color. Plenty of red she offers us in the peonies, poppies, roses, and brilliant

wild cardinal flower; plenty of green in prodigal masses of foliage; yellow, with its saving grace only here and there. "The buttercup catches the sun in its chalice" yellow cowslips brighten occasional marshes; the gardens afford glimpses of yellow in California, poppies and of yellow and purple in the pansies, while a few late dandelions brighten the roadway. But, during summer, red is the color most in evidence, foiled as it is by masses of vivid green.

The days pass on. The red of Nature becomes less brilliant, less profuse, gradually, for Nature is guilty of no abrupt leaps. The cornfields become less green and take on a coppery hue; rich bronze tints appear here and there in the landscape. The green of the maples, in changing, flashes at us vivid tints of red and yellow. The beeches turn to masses of quivering golden leaves, which fall reluctantly from the twig as if, forsooth, they would delay the period of obscurity and rest which ever follows the period of effort. For all things are of the law.

And when Autumn has fairly come, one may drive through the country in some of our central states for miles and look almost in vain for brilliant red or green. The green has a mellow, coppery shade; of scarlet there is but a saucy sparkle in the leaves and blossom-clusters of the sumac. The only flowers are the golden rod and purple aster, great masses, whole fields, perhaps of them. The purple and yellow have returned as dominant colors, not, however, in rare, tiny clusters as in the Spring, hugging close to Mother Earth and remaining but a few days — but profuse, waving high in the sunlight, and brightening the fields, not a few days merely, but many weeks. The cycle of color is complete.

Then comes the sleep of Winter, its whiteness covering all things as though Nature herself wished to be no longer an objective thing, but subjective, undisclosed, unmanifest. Over all she spreads the same calm whiteness whilst above the blue sky bends, a synthesis, as it were, of the sevenfold race cycle of the year's color.

Color brings its own message to the soul, even though the chattering mental self may be quite unconscious of it. Those who come close to

Nature must often feel that the flowers of the Summer lack that high quality in their intangible message that the flowers of Spring and Autumn possess. This is not a theory, it is a fact though we cannot explain it. Some day, perhaps, we will know, when the mystery that lies hid in color is revealed.

Is not the color cycle of Nature one panoramic symbol of the evolution of the human soul? Differentiating from the Eternal, just as the earliest flowers spring from their (to them) eternal Mother, comes the soul of man. Pure, without experience, yet with possibilities that are infinite, it yearns to achieve and to know. Purple and yellow are its color symbols, verily, as it passes through the Golden Age. But the soul yearns for knowledge and experience. It continues its pilgrimage, a Prodigal Son, leaving the Father's house for a time to gain the wisdom that a period of alienation, of sin and pain perchance, will bring to it. It clothes itself with veil after veil of Matter. As with the flowers of the year so with the soul: The purple of the dawn of life giving place to the red and green of selfish love and passion has well-nigh disappeared. The gold remains, unnoticed in life as in nature where during the Summer it appears mainly in humble flowers, just as man's intuition, the voice of the silence and of the soul, never quite dies away though it be for icons disregarded.

But at last passion and desire have taught the soul their lesson. "I will arise and go to my Father," and the Prodigal Son struggles slowly back on the Path that leads to the Father's house, the lower influences being gradually eliminated from its life just as the red disappears from the landscape, not abruptly, but gradually. The soul gradually unfetters, frees itself, conquers and transmutes the lower nature and becomes itself the dominant force in life, consciously and by virtue of the spiritual will. The Prodigal has at last returned to the Father, not the same unconscious soul that started on the long pilgrimage, but wise, strong, conscious, the aspirations purified, clothed by the Father verily, in "fine garments" and a "ring" upon the "hand," the symbols, always, of spiritual riches and power. And the purple and gold come back to the life of the soul, just as they are now coming back into the life of the

race. The cycle will be complete.

To the true Theosophist, all nature is Divine, the garment of the living God. It is the eternal symbol.

Universal Brotherhood Path

POSSIBILITIES — R. W.

When we turn our thoughts to the changes and the growth possible to the mind and character of man, to powers unused and faculties yet unknown to him, a sadness steals over the heart. For man is greater than he knows.

One need not go far, whether in the realm of commerce and industry, or of art, or education, to recognize that the painstaking and persevering are they who succeed in their undertakings. It is conscientious effort, continued with perseverance and will, from youth to maturity, that has given to the world its benefactors and rare examples. The great institutions, orders, societies and industrial enterprises are headed by such men and women, who, to the extent that they follow the highest light within them, are a benefit to the human race and a help to their fellows.

Yet, could not men progress more rapidly, employ even better methods; could not they individually attain to greater knowledge, wisdom and virtue if they but knew the higher philosophy — the wisdom-religion — Theosophy?

In fact the possibilities of the human soul are great — greater than we can conceive. To achieve these man must know himself, his origin, powers and destiny. A knowledge of the immortality of the soul, at death throwing off old garments of flesh, and after resting taking on new garments at the appointed hour, thus providing for a continuation of unfinished efforts and aspirations, this with the certainty of the justice of nature's law is the keynote of true progress, bringing a new hope, a new joy to the life of man.

The corollary of this is that man himself is the creator of his own destiny, and that as he sows so shall he reap. Thereupon the whole tenor of his life is affected and changed; his efforts are intensified and directed towards higher ideals. His conception as to the purpose and

meaning of life is enormously widened. He begins to realize himself as a spiritual being.

These great truths: That man is immortal, that he ever was and ever will be; that the divine law is both compassionate and just, regulating the seasons, guiding the planets in their course, causing the ebb and flow in the ocean's wave and in "the tide of the world's life;" giving to man free will to exercise his powers for weal or woe, and weave the pattern of his own life and destiny; these open before him possibilities undreamed of and fill the whole of life with a new meaning.

The greater the knowledge man has of his nature and divine powers the greater will be his efforts to achieve his destiny. Through this knowledge man will evolve means and methods to accomplish in a short time and with but little expenditure of energy what would otherwise take ages.

Universal Brotherhood Path

SYMBOLIC MEANING OF THE HEBREW LETTERS — F. G. P.

In the First Gospel of the Infancy of Jesus Christ, a book well known to the Gnostics in the second century, is a story which has suggested the collection and arrangement of the material contained in this article. According to Sir John Chardin, this story is also held among the Persians, and is as follows:

"There was also at Jerusalem one Zaccheus who was a schoolmaster; and he said to Joseph, Joseph, why dost thou not send Jesus to me that he may learn his letters?



"Joseph agreed and told St. Mary. So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him, and he bade him say Aleph; and when he had said Aleph, the master bade him say Beth. Then the Lord Jesus said to him, tell me first the meaning of the letter Aleph, and then I will pronounce the Beth.

"And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth; also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another, and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book.

"The Lord Jesus further said to the master, take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet. At this the master was so surprised, that he said, I believe this boy was born before Noah; and turning to Joseph, he said, Thou hast brought a boy to me to be taught, who is more learned than any master."

It is well known that the Hebrew characters were, and are still used as symbols for numbers and objects. The explanations made by Jesus regarding the straight, oblique, double and pointed figures of the letters may be easily understood; but " why one letter went before another " calls for an additional explanation which will doubtless be new to the people of this time and place.

The English writing people do not recognize a system of symbology in their alphabet. Certain letters have acquired certain meanings in mathematics — as x and y stand for unknown quantities. $x^2 + y^2 = R^2$ is a statement of the Forty-seventh problem of Euclid. It is true that these letters stand for horizontal, perpendicular and oblique lines, and taken together they call for a right-angle triangle, but the formula is not a symbol in itself.

It is, however, true that many of our letters came from symbols — for example, the letter M, or more recently the letter W (an M inverted) both of which symbolize Water, the form of the letters being that of waves.  is the symbol of Aquarius. The letter A inverted to  is the symbol of the Bull or Taurus — the form being that of a head with horns.

In the Greek and Hebrew the names of the letters are such that the letters themselves are the initials of their names. This is only partly true of the English letters, the exceptions being such as A (eigh), H (aich), R (are), etc. Moreover, there is evidence that the names of the Greek

letters were words or combinations of words which had a clear meaning when recited in order. This meaning has not been lost, as witness the following:

In 1896, Augustus LePlongeon published a translation of the Greek alphabet as it would be understood by the Mayas of Yucatan. The Maya vocables were carefully tabulated by him, and when rendered in English, resulted in a Flood narrative, as follows:

LETTERS	INTERPRETATION
Alpha	Heavily break the waters
Beta	extending over the plains.
Gamma	They cover the land
Delta	in low places where
Epsilon	there are obstructions, shores form and whirlpools
Zeta	strike the earth
Eta	with water.
Theta	The water spreads
Iota	on all that lives and moves.
Kappa	Sediments give way.
Lambda	Submerged is the land
Mu	of Mu.
Ni	The peaks only
Xi	appear above the water.
Omikron	Whirlwinds blow around
Pi	by little and little
Rho	until comes
Sigma	cold air. Before
Tau	where existed valleys,
Upsilon	now, abysses, frozen tanks. In circular places
Phi	clay formed.
Chi	A mouth
Psi	opens, vapors
Omega	come forth — and volcanic sediments.

The above is from the Greek to the Maya, and that its accuracy may be clearly shown, the Maya story may be now given just as it would be recited: Al pa ha be ta. Kam ma. Tel ta ep zil on ze ta et ha. Thetheah ha io ta. Ka pa. Lam be ta Mu. Ni xi. Om ik le on pi. La ho zi ik, ma ta u, u pa zi le on, pe hi. Chi pe zi, o mee ka.

Of course this is no coincidence, and the mind of the student is irresistibly hurried to the story of Atlantis for an explanation, at least in part, of the fact.

All this regarding the Greek alphabet is an intentional digression for the clearer

understanding of the Hebrew "alephbeth," which must be reduced from symbols to thoughts, and from thoughts to words. The following table results:

NAME OF LETTERS	INTERPRETATION OF SYMBOL, WORD, OR LETTER Rendered in English
ALEPH	An Ox or Bullock, a sacrifice or at-one-ment. Its numerical value is ONE.
BETH	A House or Tent, a dwelling or tabernacle, in, among, within, etc.
GIMEL	A Camel, like a camel's hump, heap, collect, high.
DALETH	A Door or Gate, lid, valve.
HE	Lo, see, behold, (therefore) a lattice or window for that purpose
VAV	A Peg, Nail or Hook, therefore, wherefore, then, that, in order that, so that, etc.
ZAYIN	A Weapon, a shining sword, brightness, light.
CHETH	An Enclosure, fenced in, ark, refuge.
TETH	A Serpent, like a serpent, rolled, twisted, entwined.
YOD	The Hand, the right hand, to strike or pierce, a stroke, a blow.
KAPH	The Hollow or Palm of the Hand, curved, concave, a valley or basin.
LAMEDH	A Goad, towards, into, unto, until, upon, even to, besides, etc.
MEM	Water, waves, a flood.
NUN	A Fish, to sprout, to put forth, Noah, (as one from whom all are propagated).
SAMEKH	A Fulcrum, prop, lever, to help, to sustain, to uphold, the hinge of a mason's apron, a ladder or line connecting the lower with the higher, the Holy Ghost.
AYIN	The Eye, to flow, to flow out, a fountain.
PE	The Mouth, to breathe, to blow, a side or quarter of the heavens, region, part, quarter.
TSADHE	A Scythe or Reaping-hook, just, pertains to the harvest or retribution. Tsadok is Jupiter or justice (in Sanscrit, karma).
QOPH	Occiput, back of the head, to move in a circle.
RESH	Head, first, foremost, beginning, front. Rosh means a foremost or most northern nation.
SHIN	Tooth, a sharp rock, cliff, crag. The Almighty (Shaddi) if seen from the front, but Satan if seen from behind.
TAU	A Sign or Mark, cross, a symbol, a token.

In examining these results there is no consecutive narrative clearly seen as there is in the case of the Greek alphabet. Indeed, it was several weeks after the above table had been prepared, that it occurred to the writer to read it backwards, or from bottom to top, making the "last

first and the first last," for Hebrew is read from right to left — the opposite to English. If we begin:

A sign (Tau) came from God (Shin) to the foremost people (Resh), etc., etc., we make the following free translation:

A sign came from God to the foremost people, that the cycle was completed, and that Justice should come. A quarter of the heavens was moved; the Breath came, and the fountains were opened. The fulcrum was put forth. There came a flood into the low places, striking and twisting together. From their enclosure they saw brightness, and therefore they looked to see. They opened the door at the high place. They dwelt in tents, and offered a bullock.

There is another rendering, entirely warranted by interpretations which, however, are not all given in the table, and this rendering will interest a certain class of students. It will bear very careful study.

A sign came from the Higher Self to the lower self, that its cycle was completed, and that it should reap Justice. The quaternary was moved; the Breath came, and the fountain of the Eye was opened. The Antaskarana was put forth, and there came a flood of spiritual light into the lower self; piercing and like a serpent. From its enclosure, the lower self saw the seven shining weapons — and therefore it looked to see. It opened the door of the third Eye at the High place, and dwelling within, made the At-one-ment.

All this is the A, B, C, of one line of symbology — the expression of thoughts which are beyond words. It IS somewhat fascinating — is it not?

[*Universal Brotherhood Path*](#)

SIGN POSTS ALONG THE PATH

In history and in our own experience there is abundant evidence that the Bhagavad-Gita is right in saying "spiritual knowledge includes every action without exception," and that it is to be attained by means of devotion. . . I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the Bhagavad-Gita, how much wider would be the sweep of his intellection no one could calculate.

Learning of the human sort is not despised among the highest Teachers and Helpers of Humanity. They use it and acquire it. They accumulate *the record* of the experiences of seers and devoted men of small learning for long periods of time, until a great master of both learning and devotion arises who, by reason of his profound knowledge joined to devotion, can make the wonderful deductions in the possession of the great Teachers respecting matters so far beyond us that they can with difficulty be imagined. But this again proves that devotion is the first and best, for these great Helpers would not appear unless devotion had been the aim of their existence.

Without devotion a vast confusion arises within us that has been likened by some to a whirling motion, by others to the inrushing, overpowering flow of turbid waters. Boehme calls it in some aspects "The Turba." It is the delusion produced by the senses. And so Krishna, in closing the second lecture, says:

"Let a man, restraining all these, remain in devotion when at rest, and intent on me alone. For he whose senses are under his control possesses spiritual knowledge. Attachment to objects of sense arises in a man who meditates upon them; from attachment arises desire; from desire passion springs up; from passion comes bewilderment; from bewilderment, confusion of the memory; from confusion of the memory, destruction of the intellect; from destruction of the intellect

he perishes.

"But he who approaches the objects of sense with senses free from love and hate and beneath his own control, having his soul well disposed, attains to tranquility of thought. In this tranquility there springs up in him a separation from all troubles. For the mind of him whose thoughts are tranquil soon becomes perfect in concentration."

* * *

Krishna's declaration brings up before us, not only the practices previously inculcated, but also the whole subject of death. For, in order to know how to "think of Him at the moment of death," or to have that tranquility which only perfection of devotion confers, we must find out what death is, and whether it is solely what we see going on at the decease of a human being, or more than can be gauged with the eye. A little reflection shows that what is seen and noted by physicians and spectators is but the withdrawal of the soul and energy from the outer envelope called "body." While that is going on, the person may accept rites of the church or profess adherence to any sort of doctrine whatever, even with his last outward sigh speak of heaven with its bliss awaiting him. But that is only the first step. It leaves his visible features calm and happy, perhaps, in expression; his relatives close his eyes — they call it death. He, however, has only begun to die. The soul has yet to pass through other envelopes beyond the ken of friends, beyond even the dying man's present control. All now depends upon the whole course and kind of thought in which he indulged during the life of the body. For the soul has to pass along the road by which it came, and that way is lined with the memories of a life-time; as these memories rise up they affect the departing entity, causing it to be either disturbed from concentration on the Supreme Being, or assisting to a greater perfection. If, then, some few years only near the close of life were devoted to the sort of practice inculcated by Krishna, the memories of the years previously spent in following after desires will throw a cloud over the soul and absolutely prevent it from attaining that state from which return to earth is impossible without our consent. It is more

perfectly illustrated by considering life as a grand musical movement that is brought to a close by using at once all the tones sounded throughout the whole preceding portion. The result will be a combined sound, expressing neither the highest nor the lowest notes, or the sweetest or less sweet, but the resultant of all. And this last sound is the fixed vibration that governs the entity, sounding all through him, and throwing him into the state to which it corresponds or of which it is the key. Thus it is easily seen that in each thought lie the possibilities of a harmony or a discord for life's conclusion. — *The Bhagavad-Gita*, William Brehon, page 73

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Objections frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply, that if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes or dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by our present death, the Christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory

being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish — unless we are grossly materialistic — to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law — a part of the law of Reincarnation not often stated or dwelt on — that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from a Teacher addressed not many years ago to some London Theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son — or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect. — *Respecting*

* * *

In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the race, whether he himself fails or not, is bound fast by his own personality, and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. . . . 'The powers and forces of animal nature can be equally used by the selfish and revengeful, as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.'

Hear also the words of one of the Helpers of Humanity: ' Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

. . . . They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they seek the Higher Knowledge. Hence, they endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures, the results of which would recoil upon their unbalanced lives and drive them to despair.

* * *

. . . It is within your power to constitute yourself a disciple, so far as in you lies, through the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no

more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society [and "Universal Brotherhood," — Editor] (which much needs such laborers), remembering the words of the Helpers of Humanity: 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether. . . The Theosophical Society [and "Universal Brotherhood, — Editor] then stands to you, for the time being, for you to aid and work under. If you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in silence, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Helpers of Humanity have become what they are. — *To Aspirants for Chelaship*, Editorial, page 105.

[*Universal Brotherhood Path*](#)

MAGIC — *Jessie Horne*

Magic is Divine Science. A "Great Arcanum" which lies hid within the heart of each — therefore within the reach of whoso will.

Divine Magic is a knowledge of the universe, its laws, and their method of working. This knowledge is no corollary of cut and dried statements, facts gathered up from outside observations of natural phenomena, but a living, realized, being-with nature — an intimate acquaintance with the cause at the back of the effects. It implies such a thorough insight into the working of these laws as will give power to work with them and quicken their effects. Madame Blavatsky says of Magic, — "A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions and repulsions; the cause of these traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law, this was and is the basis of Magic."

To the magician a miracle in its general acceptance is an impossibility; there is for him no super-natural, but "all wonders are produced by a practical application of the hidden laws of nature." That law which rules the springing up of a field-daisy is the same used by the Magician to cause a seed to germinate, take root, leaf, flower and seed in the space of half an hour; in the first instance nature works unaided, in the second she is sped on her course by a Master Mind; it is the same cause and the same method of working — but quickened.

Nature's secrets are not yielded up easily. Not to the average mind does she make obeisance. The man who approaches her with his outer senses alone, departs as empty as he comes, or filled only with the dry husks of knowledge which is but hearsay and worthless. The voice of Nature speaks only to Soul-man and through the Soul-senses, of which

each has a full complement, dormant though they may be in many. To the man of full sense, a new language becomes apparent — a real thing — no mere poet's dream, but a decided distinct fact; so much so that he can practically apply the knowledge gained through it to his outer and everyday life, a knowledge certainly not to be gained by means of book-learning alone (though we must admit that in some cases that is a factor not to be undervalued), but gained through an inward recognition of one's Higher Self as one with the spiritual world, of one's lower self as one with the elemental and phenomenal world, and by the aid of developed inner senses to recognize the operation taking place within each of these.

The elemental world, as a whole, is reflected in our elemental nature — that part over which the higher has charge. The Higher Self reflects the spiritual universe. We, the ego, the cognizer, the middle man, can from this vantage point study the operations of both, draw future knowledge from the higher to supplement and aid the lower elemental being; can recall from the lower stages of evolution through which we have already passed. Thus reviving the pure nature of the lower from experience, wresting wisdom from the higher, the Soul-man — the Magician — becomes a conscious link connecting the two worlds, and affords a field wherein the two may interblend and so produce other states — other races — other universes.

In so far as we help evolution, we are all more or less magicians. But the magician proper is he who is in a position to consciously help towards that end. The strong man is he who has at his finger's ends the history, manners and customs of those small beings who go to make up his body and bodies; who recognizes the strong bond of sympathy which necessarily exists between himself and them; and who further realizes himself as one of the myriad of other beings who in their turn go to make up a greater Soul — and who from such intimate contact with all these lives on all planes of being contains within himself an infallible encyclopedia standing good for all time.

In all ages Divine Magic has been closely connected with the Great

Religion presiding over any particular cycle or race. It is the heart and soul of all the systems. The priests and priestesses who presided over the rites and ceremonies were specially trained souls — trained in a knowledge of Man and Nature in their noumenal and phenomenal aspects — trained to a realization and perfect use of their inner senses — trained moreover to know themselves as the Will — the Lords and Masters over themselves — and who, having conquered, stand through successive ages as Invincible Forces silently demonstrating the power of controlled mind. These are the Chaldean Magi — the Hierophants of Egypt — the Initiates of the Greek Mysteries, the Magicians and Gods of all ages. It is they who as Priest-Kings after the order of Melchizedek presided over the lawgiving of kingdoms. It is they who as Priestly Instructors governed the Colleges and Schools and trained the future Teachers — Kings and Law-givers. It is they who in the Great Libraries and Archives guarded vast stores of written knowledge that the combined efforts of the Great Helpers of Humanity had accumulated and given into their keeping. It is they who in all ages protected and still protect the Sacred Truths — the Heirloom of Humanity.

The time is not far off when men will again recognize that a perfect state of society will only be commenced as the high places and offices of the land are in the hands of men perfect in a knowledge and control of themselves — men who consciously from a compassionate sympathy know the needs of humanity as apart from its desires, and who are ready to sacrifice themselves on the altar of self-abnegation that these needs may be met and satisfied. Then will the Schools, the Colleges, the Universities re-become holy places, veritable gardens of pure delight, the delight of the self-conquered Soul exulting in the freedom natural to it; then again will Justice preside over the interests of the peoples, and the selfish and avaricious working for self-aggrandizement feel their power depart, and love and joy rule the nations.

Neither is this so far off. For the cry of humanity is great. The Heart of the Universe unfailingly responds to the call of its children.

Divine Magic will again become a known power in the land, is now

actively at work to supply the demand of craving Nature; the Wisdom Religion is weaving still another garment wherein to manifest. Science and Intuition will again grasp hands, and the outer and inner senses of man unite to form a more perfect knowledge of a Perfect Universe.

Universal Brotherhood Path

CHINESE WISDOM — *Confucian Analects*

"If a superior man abandon virtue, how can he fulfill the requirements of that name?

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it.

"Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

"A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with.

"The superior man, in the world, does not set his mind either for anything, or against anything: what is right he will follow.

"The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive.

"A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.

"The Master said: 'My doctrine is that of an all pervading unity.'

"The Master went out, and the other disciples asked, saying: 'What do his words mean?' Isang said: 'The doctrine of our Master is to be true to the principles of our nature and the benevolent exercise of them to others — this and nothing more.'

THE STUDY OF THEOSOPHY — *A Student*

The method of study pursued today consists mainly in storing the mind with as great an array of miscellaneous information as it can well hold — let alone digest. The art of printing has placed in book form, for the reach of all the various departments of information which our civilization absorbs into its life.

Most of that which we call knowledge is but the tabulation or classification of the phenomena of external life; we understand but little of the essence of things, or the causes at work behind the changing panorama. And so we have come to connect the idea of knowledge or wisdom with the study of books, with colleges, libraries, and museums, and mentally picture a student of one of the deeper sciences as a pale-faced individual, wearing glasses and given to burning the midnight oil over ponderous volumes. In short these are times of intellectual inquiry, not of soul knowledge.

Hence it is natural that many should regard Theosophy as something requiring a great deal of intellectual study to comprehend. But it is possible for one with a good memory to turn himself into a walking encyclopedia of Theosophical information, yet to know little or nothing of it from actual experience. It is possible to talk Brotherhood from morning till night and yet for the heart to be barren of real love for humanity.

The study of books is but one part of the real study of Theosophy — it is necessary to some extent because without a clear mental conception of its fundamental principles, the student will fail to grasp its practical bearing on his own life. But real study commences only when the mind turns inward to the real self — the knower — and comes face to face with those silent forces which have caused him to be what he is.

A mere intellectual study of Theosophy opens up such a vast field for the mind to roam through and appeals to so vital a part of man's

nature, that it would seem that he must be callous indeed who, after grasping its fundamental ideas, does not feel the inspiration it gives toward a higher life, and make some effort toward testing its truths by practice. For it is the science of life and the art of living. To study it one must study oneself.

Material science spends much intellectual energy in peering into every accessible corner of the Cosmos, picking it to pieces to see what it is made of, analyzing and weighing, and deducting its philosophy therefrom — a noticeable fact being that fresh discoveries constantly upset previously established theories. Moreover the physical senses are themselves subject to error and deception and hence are not sure guides even on their own plane of action. But it is acknowledged that even if all were discovered about the physical universe, supposing that to be possible, even then all the facts collected would be but of the objective world, the world of things as it appears to man's present consciousness. There would still remain the greater subjective world of consciousness, embracing man's mind and soul. Besides the thing perceived there is the perceiver. Western psychology proposes to deal with this, but, as it hitches its chariot to the wingless steeds of material science — concerning itself mainly with states of brain consciousness, and being at present engaged with the phenomena of hypnotism, etc., it is unfortunately unable to give us much knowledge of man's soul nature, not being even sure of its existence.

Theosophy but revives again the old, old system which points man to the truth hidden within himself, the "light which lighteth every man that cometh into the world," showing him that within himself there are higher powers and functions — those of the soul — which only await the purifying of his nature in order to illumine the whole being — and through these inner soul powers only can he really know by experience. For these inner soul powers correspond to the spiritual planes of the Cosmos upon which the causes rest — here on this plane we sense but the effects, of forces we do not understand. The light is more ready to come to man than he is to come to the light. Why is this? Simply because the desires of physical life, or for new mental

sensations, allure us from this true self who is within.

There is much attention paid to self-culture in these times. The self of man is viewed as some rare plant which with due cultivation and fertilizing through esthetic studies will presently blossom forth a set of brilliant accomplishments. The technique of the arts, music, painting, literature is perhaps studied more widely than ever before (with more or less ambitious motives) but after all when the faculties of expression have been trained into expertness there is but little original soul force to flow through them. At most we get but crude realism, or a remodeling of past creations. In all our Nineteenth Century art, though charming to the senses, there is but little of the creative soul quality — so the deeper critics tell us. Only when some great soul comes down among us, and, breaking through the barriers of conventionality, infuses new creative impulse into the established order of things, do men awake to the greater possibilities ahead of them. Then a new school of thought grows up until custom hardening it into a creed, it awaits the arrival of another hero. In a recent theosophical publication the following is in line with these ideas:

"But in the higher light of Theosophy what do we learn about self-culture? The real self is divine, bright, bodiless, free. What then can it have to do with culture? It requires no culture, for it is itself perfect and the source of all true culture — but owing to the barriers of the lower personality, selfishness, the sense of separateness, it is prevented from flooding the mind with its light. True culture, then would seem to consist in so clarifying the lower nature that it may become subject to the uses of the higher in bringing it into harmony with the behests of its 'Father in Heaven.'" Therefore, for the deeper study of Theosophy, one has to face the difficulties of the lower nature which are met with in the mind. The mind, instead of being the playground of the senses, acting outwardly, must be turned inward to become the instrument of the soul in the attainment of self consciousness.

"The mind is like a mirror," says the *Voice of the Silence*. "It gathers dust while it reflects. It needs the gentle breezes of soul-wisdom to brush

away the dust of our illusions. Seek, O beginner to blend thy mind and soul."

Or it can be likened to the ocean, sometimes calm, sometimes lashed into fury by the elements, and which, in its agitation, breaks up the sunlight into distorted fragments of light. Only when calm and clear can the image of the sun be seen unruffled. So with the mind, it must be subdued and calm, clarified of its cravings and desires ere it can be used by the soul. This requires training. And it is here on the threshold of his own nature that the student of Theosophy encounters his greatest difficulties. For one's worst enemy is within — in his mind are the contending forces of good and evil, and so as Buddha taught, "within thyself deliverance must be sought. Each man his prison makes."

We first begin with our thoughts, striving by controlling and directing them to raise them so as to respond to the god within. This is very difficult for most of us, and we are apt to give up discouraged when, after one or two attempts, we realize how hard it is to concentrate the mind upon some high interior subject and to enter into the *silence of the soul*. For our civilization is so full of distraction, hurry and bustle, and so much of the time has to be spent in the struggle for existence, that no sooner do we attempt quiet thought and meditation than hosts of fleeting fancies, emotions and desires, chase through the mind. But if the effort at meditation be persisted in with regularity, even though there seem to be but little progress made, it must certainly in time affect the whole nature for good, its tenor will be changed and the current of being will be set towards the path of true knowledge. Looking back after weeks or months, or perhaps years of effort we shall behold our former selves with a kind of compassionate contempt.

Many have little time for the study of books, but all can study themselves. Too often we are apt to do too much reading and too little thinking. Through constant reading alone, we may get into a negative, sponge-like state of absorption and yet do no positive thinking. Yet only by the latter can we truly progress. And there is another consideration

comes in here. Knowledge is a trust — especially Theosophy; we are responsible for its use. Theosophy is for all men, and is our possession to be passed on to others. We can each of us in our measure, serve as a channel for the spreading of this Divine Wisdom among men. Only by giving it out to others, can we receive more and keep the stream sparkling and pure.

Books are only useful in that they awaken inquiry and aid in the discovery of Truth in oneself. To be really useful, it would seem that book-knowledge should be referred to one's inner experiences for verification, otherwise it is but a parrot-like process of learning by rote, — for true knowledge is based on experience — we can never know but through experience, and all that the books can do is to awaken the latent knowledge in each of us, derived through vast experience in the past, and so enable us to classify it for present and future use. All mankind are students in this great school of experience, though comparatively few gain the true lessons to be learned or discern the real use of life.

The Theosophist seeks in each experience he undergoes, whether of inner or outer life, for the lesson it contains, for nothing happens by chance, all is pregnant with meaning, and each is an opportunity for progress. The problems of life offer themselves for our solution at every turn and corner, and it is often in the humdrum affairs of everyday life that the deepest lessons can be gained. We are sometimes tempted to envy the opportunities of some favored individuals with vast resources, occupying perhaps a more or less theatrical position in the world, and to fancy that with such chances we should be much better off, and have a greater power for good; quite forgetting that the lesson which the soul has for us is exactly where we are. If we fulfill our present duties unselfishly, for the purposes of the soul, we shall presently find greater opportunities unfolding themselves.

It seems to me that we can learn much, and come nearer to our real selves, by keeping a constant watch over our every day doings, even the smallest personal habits, tendencies of thought, feelings and

emotions, especially in analyzing our motives for action, whether selfish or unselfish; in other words by trying to discover the keynote to our nature, the mainspring of our actions. By watching our weaknesses and failings, whether of anger, jealousy, vanity, etc., we can see how easily our dominant traits find expression, without our being aware of them, and that much of what we condemned in others was due to our own attitude towards them. Thus will feelings of brotherhood and charity towards others be engendered, since we discover the beam in our own eye. Much more true progress will be made by this brotherly and charitable attitude towards others, though accompanied by but small intellectual attainments, than if one was selfishly laden with the learning of the ages.

A well-known Theosophist has written, "The world at large seeks the facts of Occult Science, but the student who has resolved to attain, desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely is found to be that of Science; but the Science is spiritual, for the Great Cause is pure Spirit." The world follows the "Eye Doctrine," or the letter — the devoted aspirant, the "Heart Doctrine," or that of the Spirit.

It is sometimes objected against Theosophy, that its insistence upon such simple, well-known ethical teachings as unselfishness, high-thinking and the like, does not justify the existence of a vast philosophy like "The Secret Doctrine." "We have heard all this before," they say. "We do not need to study Theosophy to know that." But though these simple teachings are so well-known, they are the hardest to practice and lie at the foundation of all spiritual progress. Many wish to acquire occult knowledge so as to use it for the purposes of the lower personality — to use the vast powers of the God to minister to the ambitions for place and power of the animal. It is well for such, and for the world, that much of the secret knowledge of occult forces, — the Mysteries, — is kept only for those who have so purified their natures from all selfish motives that they can be trusted to use these powers for

the good of humanity alone. One has but to witness the rush of foolish people after those who are going about the country professing to teach psychic powers, hypnotism, etc., (for a consideration) — to be assured that the world is not ready to be weaned from Ethics. And it might be said here that no real occultist will ever accept money for his teachings.

Unselfishness, altruism, pure thinking and morality, are but the avenues which lead man to a higher knowledge. Until he practise them it is useless for him to demand more teachings, for they are the first step to be mounted, and this all religious systems, in their purity, have taught. There is enough knowledge in the world today, to make of it an earthly paradise, if it were but practised. Theosophy enforces these simple truths because, as it demonstrates, they are laws of nature and cannot be ignored if mankind is to progress — thus coming as a saving power at a time when skepticism and materialism are rampant, and when old faiths and religions are in decay, and have lost their hold on national life.

Universal Brotherhood Path

THEOSOPHY'S ANSWER TO THE PROBLEMS OF LIFE (1) — *J. H. Fussell*

In the midst of the materialism and agnosticism of the XIXth Century, Theosophy came as a great light. To the sorrowing and suffering, to the oppressed and weak, it comes as an Angel of Hope. Amid the warring elements of selfishness and competition and the greed of men and nations, it comes as a messenger of peace and Brotherhood. To the perplexities of the soul and its blind gropings after the truth it lends its guidance and points to the path of liberation.

The problems of life may be classed under three heads. Beginning with the most external there are those of physical existence, the inequalities and injustices, the suffering and misery, which characterize the conditions of all modern life. There are problems of the mind, for those who look behind the physical conditions and seek to get at the causes, but having no true guide resulting in materialistic philosophy and agnosticism, and the dogmatic, religious creeds and sects of Christendom.

Still deeper problems exist for those who may rise above the physical and the mental, problems of the inner life, of the conflict between the angel and the demon who strive for mastery within the breast of each of us, problems of conduct, of the heart, of the affections and aspirations, of the deeper truer relation of man to man and of man to his divine self, and to Nature and God.

What answer has Theosophy to these problems, and first, to the inequality and injustice of life? It has the same answer that Christ and Paul gave but which has been forgotten, and with it has also been forgotten another of the great keynotes of life. Christ said, "With whatsoever measure ye mete it shall be measured to you again." "Do men gather grapes of thorns or figs of thistles?" Paul said, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

What are men gathering today, what is the world reaping? Can it reap that which it has not sown? If today we are gathering thorns and thistles, do we not know that we must have sown these and that it is in vain to expect to gather figs or grapes from such sowing? If today selfishness and greed are being measured out, must we not have sown these in the past, and do we not know that they exist, if not actively at least in germ in our hearts today? But men and women of today say, we did not sow these things, it was our forefathers, the men and women of past ages, we have but come into this heritage of evil against our will. And those who can, say, let us shut out the picture, let us enjoy while we may, let us eat and drink for tomorrow we die. The materialist says it is the result of blind force, your thoughts and feelings are mere phantasies, ye shall soon pass again into nothingness. And the churches declare "It is God's will, ye are all born in sin, but if ye will only believe and support his holy church and his ministers, ye shall, through the merits of Christ be received into heaven to enjoy that which ye have not earned, but which Christ, having appeased the wrath of God by his blood now freely offers to them that believe." But Christ's own words are, "With whatsoever measure ye mete it shall be measured to you again." He also said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of the Father which is in Heaven."

The modern world cannot understand this because it has forgotten that other teaching of Christ and of all the ancients that, "Ye must be born again" — in very truth, spiritually, but verily, also, physically. Ye must be born on earth again and again to reap that which ye sow until ye shall learn to sow that seed that shall bring forth the harvest of the soul and so fulfill the purposes of the Higher Law.

Truly we are reaping what our ancestors sowed in the past, but we ourselves were those ancestors, and we have been born here today in these conditions and in the varying conditions of the national, family, and individual life of each, because we have helped to make those conditions in the past and forged those ties of love and hate that bind us here and now.

Still it is not enough to say that we are reaping what we have sown. There is no hope in such an answer by merely looking back to the past. We must realize that today we are sowing new seed and that we ourselves determine what shall be the quality of that seed. Each thought, each wish, each act, is not only a link between the past and the future, but a seed, the harvest of which we must reap in that future and which is making that future either one of joy or one of sorrow and pain.

The whole of science is built on the fundamental idea of law, and all our actions are performed on the basis that, other things being equal, a certain cause will bring a certain effect. The very fact that when pursuing some vicious course men oftentimes have a vague hope that somehow they may evade the consequences, shows that deep down within their hearts they know that law does rule throughout Nature.

All this may, however, be granted, and man still find himself revolving in a vicious circle, bound by law, reaping what he has sown, and sowing again what he has reaped, ever reproducing the old, never evolving the new. Can we not see from the very facts of life that there is more than this, and that there is another *supreme* factor? Can we not see from what we know of evolution and of our own little experience in the present life, that nature does not go round and round in a circle, but ever presses forward. Does not the stone pass into the plant, the plant become the animal, the animal, man. And shall man stop where he is? Has the thread of life run thus far to end now, or to turn back on its course? Dare we set a limit to the Infinite? No, there lies before man the destiny of Godhood — man shall become a God. For the supreme factor of evolution, that of which modern science knows nothing, or knowing it, ignores and rejects it as unscientific — not belonging to the realm of science — the supreme factor is the divine spark of life, the soul, that stands above and behind all life and all forms of life and ever seeks to pour forth more and more of itself into the form. It is because of this inpouring of life that evolution proceeds, that higher and higher forms are produced, but which having mirrored itself in man he must

consciously call down and ally himself with.

It is because of this inexhaustible fount of life and love, because of the universal reign of law whereby not the feeblest thought or effort fails of its effect, because of the divine immortal spark in man, that Theosophy teaching this can answer the problems of life, can bring hope and renewed life even to the despairing, can say to the man who suffers now that he can sow seeds of joy and love and sunshine for future harvests, and says also that he who is now reaping fair harvests has the added responsibility of their use for the good of all, else the golden opportunity lost, resting content, seeking only to enjoy for himself, he shall waste the fair harvest and in the next birth find his life barren and desolate.

And the answer to the problems and doubts of the mind is the same, to point to the Divine in the heart, to awaken man to the fact that he is more than body, more than mind, that he is a divine soul, that the soul's life is love, to serve, to seek the good of all, that only by doing the divine will, can divine knowledge be gained.

Theosophy's answer to the skeptic and the doubter is — to do, to do, to love, to seek another's welfare, to follow the impulses of the heart, to live in action, not in theory. To those whose problems are of the inner life it recalls the ancient memories of the Golden Age, it shows that in the traditions of all races, that in the infancy of humanity divine Teachers pointed the pathway of life; but that men permitted selfishness to rule and the lower nature of sense and desire to obscure the light within the heart so that they no longer followed their divine guides but drove them from the earth; but that the elder brothers of the race have never deserted them; that in the turning of the wheel of time great Teachers have come again and again to proclaim their message on earth, that though men crucified them and turned their words into means whereby they might gain power and hold their fellow-men in bondage, — still the human race has not been deserted. The lives of our three great Teachers, H. P. Blavatsky, William Q. Judge and Katherine Tingley are themselves answer to the problems of life. Theosophy itself

is that answer and the work of the Universal Brotherhood and the Theosophical Society are that answer put into practice and brought down into everyday life, and by its means, by the practice of that brotherhood which it teaches and exemplifies shall the whole world be transformed.

Let me present to you a picture given by our Teacher: Think of it, if you who now read this could as little children have had impressed upon your minds the simple knowledge that you were souls, that there was in your hearts a divine, inexhaustible power, that you were something more than bodies, something more than thinking machines, and had the power of divinity and all that is beautiful and true within yourselves; think of it, that if you had had pointed out to you the two paths, the one of the God-child the other of the little animal-child, and if our parents and teachers had known the meaning and the beauty and the power of life — if the men and women of today had had these things taught them would we not have had happiness and joy where now we have sorrow and pain, would not the world have been brighter and better?

But we can learn these things now. It is not too late even for us who are grown and we can instill them into the minds of our children, we can awaken in their young lives the divine warrior-soul. This is what Katherine Tingley is doing in the Raja Yoga school at Point Loma. We are building for the future, for the coming races of men, and with the new light of a divine purpose in life, with the love of all life flowing in the heart, selfishness and sorrow and suffering and all shadows shall give way before the dawning light of a new Golden Age.

FOOTNOTE:

1. A Paper read in San Diego, Feb. 19, 1901. ([return to text](#))

THE POWER OF SILENCE — *Percy Leonard*

"Among the wise of Secret Knowledge, I am their silence." —
Bhagavad Gita, chap. x.

Silence is by many people understood to mean a doing of nothing, or mere abstention from talk; but according to the Old Wisdom Religion, silence is much more than this. Silence is one of the powers of the soul, the action of the Supreme exerted as a restraining influence in the life of man. Indeed, when we come to consider the strong impulse to talk, the vehement urging to give verbal expression to our thoughts and feelings, it is easy to realize that the power competent to dam back and restrain the wordy torrent must be great indeed to achieve a task so difficult.

Because a person sits still and says nothing, it should not be supposed that he is idle. Force cannot be annihilated, and the force which he diverts from finding outlet through the vocal organs, must of necessity, seek another channel for its expression. We are all too apt to ignore those forces which make no impression on our five senses, and yet the world is full of such influences. Think for instance of Universal Gravity, how noiselessly it holds the rolling planets in their orbits! Consider the life-streams of the Sun, nourishing and sustaining flower and beast, and man; yet their beneficent flow is unheralded by outward sound. Infinite Goodness Itself, in whom we live and move and have our being, does not *talk* with us.

The ignorant and vulgar always admire the force displayed in an exhibition of bad temper, and will quote the words used and treasure up the stormy episode for years — evidently the angry man has made a deep impression. Suppose, however, that a man is tempted to wrath and "refrains his tongue," does he fail of his effect? By no means. Hidden virtue has gone forth from him. A subtle influence has flowed out and entered into others' lives, making it easier for them from that

time onward to control their passions and dominate their lower nature.

It is precisely this quality of noiselessness which gives to Silence its value to the Theosophist, who covets the power "which shall make him appear as nothing in the eyes of men." The possession of this power constitutes him as one of those who stand unthanked and unperceived by men, and whose strong shoulders help to hold back the awful load of ancient sins which ever tends to fall and crush our suffering race.

Silence! How impressive is perfect silence! The meanest of our fellows, establishes a claim on our respect if only he will remain silent for half an hour in our presence. What a balm in sorrow is the silent friend who comes to sit with us in perfect, unbroken quiet. He does not weep with you who weep. He does not wring his hands. He simply sits and feels your grief, yet all the while remains founded on the unshaken peace of the Eternal Silence. He is not callous, because he is calm. He is in deep sympathetic touch with you, and yet he stands so surely on his base, that the stormy waves of emotional self-pity which toss your troubled soul, break like ocean's billows at his feet, yet do not, in the least, unsettle his perfect poise and equilibrium.

"All real work is done silently," we are told by our Teacher. The humblest member of the Universal Brotherhood, who silently performs his daily duty as an offering to all the world, who, devoid of personal desires, dedicates his actions to the good of all creatures, does thereby generate powerful currents which flow throughout the nations and quicken into life the slumbering soul powers of the toiling, suffering masses of our fellow men.

Universal Brotherhood Path

THE THREAD OF PURPOSE — *H. Coryn*

Moving the great Wheel of the World is a divine Purpose, and outside the sweep of that Purpose is no one and nothing. It rules in the small and in the great. It adjusts the changes of all things, so that through those changes it shall, at last, be perfectly fulfilled. It is the Power in anything that exhibits power, and to its presence, even the most perverse volitions of man owe their brief sway.

If a man starts in the morning with a purpose to carry out through the day, all the smaller purposes of the day will be servants of the larger one. If it be his fixed purpose to achieve something by the end of a week, the purposes of each day will be tributaries to that larger one. If his purpose needs a year for its fulfillment, then the purposes of the months, and within them of the weeks, and again of the days, and even the passing purposes of the hours, all will bend to the inclusive purpose.

Strong men will make a purpose for the whole life, and all the lesser purposes of days and hours serve the larger life-purpose, these being threadlets that make up the great thread running unbroken through the whole life. But these strong men may be of noble or of selfish make. If selfish, the life-purpose will be to some selfish end; if noble, the life-purpose will be noble, a blessing to all men as it moves to its fulfillment; in harmony with — nay, part of — the Purpose that moves the Wheel of the World. The nobler a man, the nearer his purpose to that Wheel-mover: the smaller the man, the closer cluster his purposes about his own ends.

Some men take, so to speak, an oath or vow to the great Wheel-mover, forego all purely personal aims, even those commonly counted innocent and even laudable, dissolving them all in the World-Purpose; eat, drink and sleep for that, and are not stayed till they outgrow all measuring by common men of common aims. They become perfect in

unselfishness, or rather selflessness. They have expanded their self to the great Self.

Others purpose for themselves; eat, drink, sleep, and work for themselves only; their purposes return into them like bees into a hive, laden with honey for themselves only.

The Great Purpose is confided to the soul, is known to the soul, is felt dimly in the heart of every one. But as few know their own souls, so few understand this Purpose in their minds, and hence few seek to serve it. Being free of will, we often act away from it, against it, using its power — the root of all power — against itself. Some time the effects of such foolish acts come back on us in pain. By that we learn, and in that education the Great Purpose is after all fulfilled, even by those who foolishly thought to escape it. The divine energy and purpose in the soul of every man will in the end, in all cases, get the better of him and redeem him in spite of himself.

Children play in the sunlight, and because of their play develop strength of limb and vivid senses. Thus they serve the Great Purpose, though they know it not; in them it works as the urge to play and gives them the joy of playing. It is essentially a joy-bringer.

In children of older growth it is the urge to other exertions, to the development and output of other powers, other parts of the nature.

The action of the Great Purpose is visible as Evolution, as the mounting of all things up the scale of being. Life proceeds through stone and plant, and animal, to man. Men too, it works upon, so that — by power coming out of weakness; faculties replacing blindness; wisdom supplanting ignorance; will, impulse — they may become gods.

Deep in the heart of every one it lives, and whoso will may find it. It holds all within its grasp. Unweakening, unhurrying, it says to each: "Be thou divine and work my promise out." And because few obey and few reach the full flower of perfectness, it brings each of us back again and again to birth. The vivid pangs and joys of childhood, the deeper pleasures and pains of ripened life, the hidden and earth-withdrawn

life of senility, through these it leads us again and again.

Since our little purposes are fragments of it, since it is the *power of attainment* in all purposes, therefore the yet unfulfilled purposes of one life are those which carry us forward into the next. As soon as childhood passes to youth, sometimes ere infancy has passed to childhood, the uncompleted purposes of the past life begin to come forth. To music, to art, to literature, to war, to commerce, the instincts of the youth guide him. They are the open purposes of his last life on earth. Some never can be closed and completed, for their matter cannot be exhausted. What musician ever said, "I will create no more; I have gone high enough?" All the nobler powers and activities of man, those whose exercise benefits alike him who uses and him who witnesses them, are the direct outcome of the Great Purpose. It is on its own program that we should all have them.

Who knows all the purposes in the granaries of his consciousness, secret places whose key is its own keeper? New conditions of life come about, and behold, we find ourselves with new tendencies, new instincts to meet them. The new circumstances answer to old purposes unfulfilled, deep in our nature, deep yet active, active in bringing about the very conditions that permit of their play, purposes made and stored in the last life we spent on earth.

No one lives without consciously or unconsciously making purposes, and they all compel their own expenditure. They are forces that must out. They are, as units of power, Sons of God — the Great Purpose — and they have the indestructible potency of their Parent. But most of them are errant sons.

Must we then be dominated by our past, its slaves, slaves of the miserable and sinning purposes we once made?

Nay, for though all past purposes have their life-force, one that cannot be annulled, they can be absorbed in — bent to — a greater. The force of the purpose, for example, to be great or of note among men, can be seized and be transmuted into the force of the diviner purpose to find

and obey the soul. The soul of each of us, the light in the heart, is the embodiment, the heat and the light of the Great Purpose, the Wheel-mover; it is that part of the Great Purpose that applies to that special unit among men. It is the very self of that unit, for a man's soul is himself. But it is only fully himself when he has redeemed himself from personal desire, when his only aim is to serve the voice of his heart. There is no other way to get rid of desires save by feeling after that light in the heart whose reflection in the brain is the brain's power of seeing. Saying "I am that Light," its heat straightway burns up a little of the dross of nature. To feel it henceforth is to have all dross removed.

Since the Purpose that moves the World is that all living things shall go higher, then all work for the betterment of the race, energized by what is in the heart, is a service of that divine Purpose and helps its work. No one can thus help it without growing better and nobler. A man is as his companions, and we have selected the noblest of all Companions. We are in the way of outgrowing all pettiness of nature, of surmounting all faults; we have shouldered the world and become one of its helpers. We cannot any more, after that, even think of another person without helping him; we cannot strongly purpose to help another's growth without ensuring that now or at some time our blessing will come home to him when most he needs it; he may not know from whom or from whence comes that help, that sudden lifting of a load, that sudden light in his heart, that gleam in his grief or perplexity; but it will be nevertheless there for him. We shall never again be lonely; the pulse of the waves of all life is on our heart; we share the yet painful life of all humanity; and though in that way we have to take up that great pain, we have the constant joy of lessening it.

And through it all, at all moments, come again and again the visions of the glory of the life that awaits all men.

THE IMAGINATION — *W. A. Dunn*

The supreme importance of an active and well-ordered imagination is not sufficiently recognized now-a-days as the factor in mental life upon which all intellectual faculties depend for color and beauty. The modern man, in a large degree, is contented if his mental machinery is capable of carrying out a logical sequence along formal and conventional lines. He does not dream, while life to him is tolerable, that these lines are merely laid upon the surface of a vast unexplored ocean, into whose depths only those of strong imagination may penetrate. At times in the history of the world mighty storms have risen from the deeps, sweeping away all shadow institutions, throwing organized society into chaos. The multitude which thought it had been standing upon a rock, but finding it mere tissue paper easily scattered into nothingness when nature's inner breath was outpoured, has at such times instantly turned to and gravitated around those men who by deep exploration had penetrated into the depths of life and grounded their feet upon an unseen rock which no storm could move or disturb. Such souls are those who have made history.

All men possess intellectual faculty, just as they possess hands and feet. But as the organs of bodily action are exercised and trained upon some plan and for executing some purpose, so must the intellectual faculties be directed and trained along lines laid down by imagination and energised by purpose or motive. When the power of imagination is lightly exercised (in which the faculties of the subordinate mind do not receive the restraining influence necessary for their correct application) the lower intellectualism reigns supreme, the powers of mind being split up into separate camps, the soul finding no centralized unity upon which to shine.

The small value placed upon the imagination by most people is no doubt the outcome of wrong application. Its true function, to create mental form for the fire of determined purpose to realize itself

through, has been and is being perverted by a pernicious tendency to create fanciful forms in the mind around the fire of animal desire — the antithesis to the fire of an unselfish purpose. Like the Will, the imagination may be stimulated to action by many varying degrees of desire — but the resultant mind structure must be relative, as regards strength and quality, to the desire which prompts its creation. Hence a selfish and narrow mind carries a tendency to create selfish and narrow imaginative forms. For this reason, imagination has become of little value in modern estimation because of application as mere personal fancy. If a broad view be taken of the world of mind, a striking fact presents itself. It is this: — Every discovery in science, every invention from the steam engine to the cotton loom, every line of music, poetry or scripture, was, at birth, an imaginative thought in the mind of *one man*. Look how such apparently small creative acts of mind have spread with power into every fibre of civilized life. The very things we refer to as solid and matter of fact could not have come into use if imagination had not grasped the impossible and dragged it down into form and manifestation.

All that is true in modern life and modern institutions is the movement of streams that have originated from great masterful souls and flowed down to us through the ages, within the forms which were originally moulded by the imagination. Without these forms they could not have continued in the consciousness of the race.

Our usefulness as workers for others depends upon the mental condition we *choose to maintain* within ourselves. It is not a question of "thoughts," but the inner atmosphere in which thoughts move. We do not take kindly to great thoughts repeated by a talking machine. Everyone, when the eyes are open, *must* see objects, but we have the power to *choose* what is seen and of directing the sight. In like manner, everyone must have thoughts of some kind, but the attention (the mental eye) can choose its thoughts of whatever degree. In such act of choosing, the imagination is made active, and provides form around which the thoughts chosen are built, thereby erecting a mental structure which grows according to the labour bestowed upon it — not

one brick more or less.

If the mind strongly imagines what it is to be contented, consecrated, loving, etc., and *maintains* all or any of these sufficiently long, the mind must actually realize in fact the condition fixed upon in imagination. When gazing upon a picture all its beauties gradually reveal themselves as we continue to look, and of course, relative to the strength of the attention. Similarity, an act of the imagination gains strength and substance (as the condition thought of is sustained) relative to the intensity of attention.

Comrades, we know this to be true: — that if every member was this minute to strongly and vividly *imagine* himself or herself as being a strong, unselfish and noble soul, *minus* floating thought straws, and rigidly maintain such condition for a week, more energy would thereby be brought down into life than by "moving round a circle" for a year. Imagination has embodied world-moving forces in the past, it can do so again, *if we choose*. It is merely a question of choice, the ability is already present.

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

What is the Theosophists' criterion of truth? Do they believe in the Bible as the word of God and in divine revelation?

One of the fundamental teachings of Theosophy is the essential divinity of man and that there is in man the potentiality of godhood. Thus so far as that potentiality becomes actuality, does divine revelation become possible to each man, because of the awakening of the divine in him, and thereby the mirroring in him of the divine in the Universe and of the very nature of Deity. He who reaches this height will attain divine illumination and, as he speaks from the soul, he will give forth an inspired word, for he has so attuned his heart to nature that God can speak through him. As the heart of the flower is a part of the heart of nature and expresses nature's divine word in its beauty of fragrance and color, so as man consciously realizes his oneness with God, will he express God's word in his life through act and speech.

This possibility lies before all men and, from time to time, in the vast periods of the life of humanity, great Teachers and Saviours have arisen who, uttering the divine word, have given birth to the sacred scriptures or bibles of the world, all of which are "The Word of God," in that they contain the true teachings concerning God and Nature and Man and Life.

Slowly the Bible of the race is writ,
Each age, each kindred, adds a verse to it.

Besides the great scriptures such as the Vedas, Upanishads, the Hebrew writings and others, it will be also seen that there are many lesser bibles or writings containing divine truth more or less concealed and, it may be, mixed with error. That which makes the great scriptures truly the bibles of the race, is their universal application to all planes of the life of man and the cosmos, and containing, as was hinted at by Christ, "the mysteries of the kingdom of heaven."

Those who desire to pursue the subject further should study H. P. Blavatsky's great work, "The Secret Doctrine."

But although the whole of visible nature is a mighty scripture — the word of God — although there exist the great bibles, of what value are they unless man can read and understand them? And it is not the mere understanding of the mind that avails, but the understanding of the heart which is born of devotion. Without exception this has been taught by all great teachers of humanity. Jesus said, "If any one will do His will, he shall know of the doctrine." And three thousand years before Christ, Krishna said, "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

But while it is true in one sense that the last and final tribunal for each man is himself, his own soul, and that the criterion of truth lies in each man's heart, yet there is another factor that must be taken account of and that is, that no man is separate from his fellows, that the soul is but as a spark of the divine Over-Soul. Thus in a greater degree the final tribunal is the soul of humanity, and greater still, the Over-Soul. That is, as man mirrors more and more of the divine in his heart and attunes his life thereto, so does he find a higher and higher criterion of truth which ultimately must be Truth itself or God. But there is nothing arbitrary or authoritative in this, in the sense that a formula of truth or a dogma is imposed on man with the threat of the penalty of hell for disbelief or for non-conformity thereto. It is rather a growth by which man learns that the spark of light within himself derives its light from that Greater Light which is its source, and thus partakes of the nature of, and is one with, the light within the hearts of all other men.

In this way does it become possible for man to recognize his Teachers, for in nature there is no equality, but a brotherhood of elder and younger. Were it not so, man might well despair of ever attaining the truth or, having once sunk into the depth of ignorance, of ever rising again therefrom.

The revelation that comes to man, in very truth comes through his own heart, but through and by the aid of those who have climbed higher on the stairway of life, and who quicken the spark in his heart, making it glow and become a flame. Were it not for the Elder Brothers of humanity, human evolution could not proceed. Were it not that they come again and again with a divine revelation to strike the keynote of truth for each new age, humanity would sink down into utter darkness. So also the men and women of the world as parts of the human family have a great responsibility toward all their younger brothers and toward all the lower forms of life. For it is through humanity as a whole and the light that it passes on that these lower forms can progress. What a paradise earth would become did man know his power to become veritably in himself and in his life the revealed word of God — or to quote from one of the scriptures, "The word made flesh." — Orion

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Do you believe you go to some other place when you die?

This was a question asked by one of the tourists recently visiting Loma Homestead. The answer given was to the effect that after a period of rest we are born again on earth to take up the thread of life where we laid it down in the last life.

It is curious that the return *to earth* should form one of the objections of a certain class of enquirers, and that some are willing to accept the teachings of the continuity of life, if only they can think they will go to some other planet. Yet surely, if such people were to stop to think, they would know that in a short period of one existence they cannot possibly learn all the lessons that life on this earth affords. Further, as a matter of strict justice we must reap where we have cast the seed. We are not separate from the life of humanity and are connected not only with the past life of the world but with its future life and are sowing seeds that will bear their harvests here on earth, and therefore must come back to reap them here.

If only men could realize the enormous opportunity that reincarnation gives of making this earth into a heaven, of retrieving all mistakes of the past, of sowing new seed for a future golden harvest; if they could but realize for one moment the explanation it gives to all the inequalities and injustices of life, they would find that as a *theory* there was none other so reasonable, or full of hope. And if they would study the experiences of life, they would come to see that reincarnation is not a mere theory but one of the facts of nature, and the method of nature by which alone evolution and progress are possible. — J. H. Fussell

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"What then is the universe for, and for what final purpose is man the immortal thinker here in evolution?

It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting after transformation, of the whole mass of matter as well as what we now call soul. Nothing is, or is to be, left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin." — W. Q. Judge.

Universal Brotherhood Path

ART IN DAILY LIFE — R. W. Machell

I do not propose to speak on this subject in any sort of technical manner, but rather to put forward some ideas that present themselves strongly to my mind on the subject in its bearing on life in general. We are not specially interested in the life of an artist unless we ourselves are artists, but we all live lives in which Art plays a part, and alas in most lives a very small part, so small indeed, that to most people it is considered as something quite unnecessary and wholly ornamental; but I think that an artist, who is a true artist, is one who has specialized in his life some faculty that is present in the lives of all men, or would be present if they were living true lives, which few can do to-day.

In this connection I want to speak first of the use and meaning of *effort* in Art. For there are some who toil and labor but are not worthy to be called artists; and there are others who try to live as butterflies, without effort, trusting to their genius to do their work and to spare them all need of effort. And here I am reminded of the saying of a great artist who took a butterfly as his emblem. He said, "Industry in Art is not a virtue; it is a necessity."

No lazy man can be an artist for long. No mean shuffler, who is unwilling to make effort, can do more than trade on his ability with which he started and which will wear out or waste if no effort to increase it be made, — and yet "Industry in Art is not a virtue."

But now comes the usual and inevitable contradiction or paradox. The effort to make your work artistic is doomed to failure; the effort to be artistic must fail; the effort to be beautiful will make you ridiculous; yet none of these can be obtained without effort. Art, beauty, love, joy, these flow from the heart freely and without effort; aye, they are more like a lake that overflows its banks and rushes down the mountain side in streams and rivers, sweeping all obstacles away in its impetuous flood.

The effort that is needed is the effort to rise out of a low level of emotion, or sensation, into that higher state in which the soul can speak through the heart of the creator in his work. Once that point is reached, an effort is required to maintain that which is gained, but no effort is needed or in any way useful when the soul is speaking in the heart, for then the work flows of its own accord as the river flows, and the flow is like a song of joy. Many who seek to reach that state, have found it for a moment and known the joy of true Art and the easy flow of inspiration, and said, "Now I know the secret of Art, it is to just sit still and let the music play through you." And they then and there renounce all further effort and live on the aroma of that one illumination, in blissful repetition of the single theme, varied and colored by their passing moods until it fades and leaves them empty and stranded on the roadside of Art, waiting for the Light to come again, like men who have wandered deep into a gloomy wood and sit down waiting for the sun to rise as once they saw it rise upon the mountain top.

We are all so bound together in our life here, so closely held by the same ties of use and habit and the customs of our life, that for one man to rise above the common level of the thought and feeling of the rest, requires effort; to remain there, where the sunlight of the Soul can shine within his heart, requires constant and heroic effort and endurance; and to make his position there secure, so that he stands unshaken as a light to all, that means not only effort and endurance, courage and patience, hope and faith, but also an eternal vigilance. He has to hold the citadel of his heart against, the thoughts and feelings of all the world about him. For as surely as one such man can raise the tone of all men's thoughts, so also can their lower natures drag him down, unless he guard well the citadel of his heart and mind.

This is why effort is so necessary in all art work, effort to rise above the dead level of the thoughts and emotions that the artist shares in common with the rest of the world about him, and which are like a host of demons and ghouls that swarm around him day and night seeking to make a playground of his mind. When they get in, the Soul-

light fades and dies away. Then the work of clearing out this host begins again and efforts are made which, unless they are successful, apparently accomplish nothing and yet are not wholly wasted. How long have we not most of us maintained this kind of struggle, just making effort enough to weary ourselves, without being energetic enough or hopeful enough to succeed and reach the light.

All work done with the aid of this Soul-light is not only joyful work but is bound to be good work, useful and beautiful, — and in Nature there is nothing mean or insignificant. Study a little any natural object or creature, and you find yourself in presence of all the forces of Nature working as fully and harmoniously there — it may be in the body of a reptile — as in the body of a man; you find the gorgeous glories of the sunset sky reflected in a stagnant pool, and that same stagnant pool may offer you a field of study with a microscope as wonderful as the starry sky above reveals to the astronomer. So too in ourselves, there is no life so mean but it is really a field in which the same forces are at work as in the life of one who shines before the world as one of its great ones.

Those who are students in the School of Universal Brotherhood at Point Loma soon learn this fact, and are as willing to seek the divine illumination of the Soul by serving in the kitchen or the stable, as in the class room or the studio. No work is thought unworthy in the service of our Cause, which is the Helping of the World to find the Light of its own Soul and reach to Joy and Freedom. We, who work thus in this cause, know that the light cannot be reached except by effort, steady, continuous effort to keep back the lower nature, and to let the light of the Soul shine. We know too, that when that light does shine, our Life is joy and all our labor is delight, the ceaseless work is happiness and peace.

Ah! how we narrow down the meaning of words that are so great! What have we made of Art? Why, when we use the word, we can scarcely seem to grasp any idea beyond pictures and paintings; even sculpture has got separated off so that we speak of a sculptor *and* an

artist, meaning by the latter a painter of pictures. Is it not a sign of the age we live in, an indication of the state of the world to-day, in which all great ideas are belittled and narrowed, and specialized?

Art is creation, it is the expression of the Soul bursting through the clouds of man's mind and making its own beauty and joy visible and audible to the world, even when its theme is tragic and pathetic. For then we hear the wail of the imprisoned Soul, — its cry of anguish could not wring our hearts if sorrow were the law of life; it can move us, because we feel deep in our hearts that Life, true Life, is Joy, and all this agony and gloom, displayed in the great tragedies, is the dark shadow that itself is proof of something that obstructs the Light, the Joy, the Life, the Soul of Man.

This is true of all the dramas and the tragedies of daily life. We know, some of us, at any rate, do know that we have lived through dramas as wild and passionate, as tragic and as gloomy, and as tender and pathetic as any we can read or see presented on the stage; but being in it, an actor in the tragedy, playing perhaps a villainous part unknowingly, we do not always realize the drama as a whole, and get so tied up in the part that we are playing, that we are quite unable to stand back and take a good wide view of all the comedy and tragedy of our life. Could we do that, we should know that here, right here, in our own daily lives, are being acted out the mighty dramas of the evolving Soul — each one an actor in a play that is no make-believe.

That is again another point where modern life and modern ideas are so small and mean that even the Drama, or perhaps we should say the Drama most of all, has fallen into the region of mere make-believe, fiction, and unreality. When men forgot the existence of their own Souls, they hardly could ensoul their plays, or give to them a truth and force that was no longer in their lives. We can hardly realize that actors in a play might be in fact living the parts they are presenting, gaining in actual fact the experience of the events enacted and making by their acts a model for the lives of men who should come after.

But the true Drama of the Soul is coming back again and in our plays

we shall have actors who know the forces they are dealing with and whose souls will live the parts, and mould the hearts and feelings of the spectators so that they too shall know the truth, and see their own souls struggling in the struggles of the hero on the stage, triumph in his triumphs and go out from such a play raised and ennobled, to see the drama of their own lives, to fight as heroes in their daily lives to free their own imprisoned Souls from all the enemies that have held them bound so long. Such plays will be no make-believe. They are more real, by far, than the lives lived actually by masses of our fellow men around us. When we can see the Drama of our own lives so unfold itself before us, and know ourselves as heroes of a tragedy that has run its course through countless ages, then we shall know that Art cannot be separated from true life, and Life, true life is daily life, right here and now. Then we shall not torment ourselves to be artistic, we shall be real, our lives will be realities and Art will breathe in every part of lives that are themselves expressions of the Soul. And then, perhaps, some of the makers of the so-called works of art will find a better occupation, for all men who have awakened to the knowledge of the actual presence in them of their own Soul all the time, will naturally make each act of life an act of beauty, and each thing they make for use will be so wisely made that it will be beautiful as the flowers are beautiful, simply because they can not help it.

Do you think now we can not have Art in daily life? I tell you daily life on this old world of ours shall yet be beautiful and glad for all who live upon it. It can be so and shall be, and we will live to see the changing of the times, and you and I may help to bring about the changing of the times. We have the opportunity to share in such a work, for there is such a Teacher with us now that we, who see her work, are every day astonished more and more to see how beautiful and simple are the ways, by which the wrong old methods can be righted, how the pure joy of life springs naturally in the children brought beneath her care, and how that simple life of joy brings all the virtues in its train, so easily and simply, that if it were not for the contrast in ourselves, who have grown old and stiff in worldly ways, we should simply say —

"Why, what is there wonderful in that, it is quite natural!" It is quite natural; but what then is the life of all the world outside, which is so different!

Universal Brotherhood Path

THE UNIVERSE A LIVING SOUL — *H. T. Edge*

Our philosophy rejects the dead mechanical view of the Universe and Nature fostered by modern science, and favors the far more widespread, ancient, and reasonable notion of the Universe being a conscious and intelligent Soul. The mechanical way of regarding Nature, which has grown up under the auspices of modern physical science, is to be regarded as a particular phase of human thought peculiar to the periods of material prosperity. Modern science has grown up in such a period, and the commercialism, luxury, individualism, and general ugliness and want of idealism of our civilization have led to the sceptical and materialistic theories which alone such circumstances can engender.

It would seem more natural that man, being himself conscious and intelligent, should infer a similar consciousness and intelligence for the universe of which he is a part; rather than resort to such abstract unrealities as "force" and "atoms" for an explanation of the workings of nature. In fact our own mind is the one positive and indisputable fact that we have from which to start our speculations, whereas the premises of modern physics are mere abstractions having no real existence. Hence the auto-mechanical theory of the universe hangs in midair and has no root in fact; whereas the theory that Nature is conscious is based on the ultimate fact of our own consciousness.

The absurdity of the materialistic position becomes more obvious when these reasons go the length of trying to explain the phenomena of human thought and feeling in terms of their "force" and "matter;" for then they become involved in a vicious circle of reasoning which represents the atoms of the brain engaged in mechanically weaving a theory about themselves.

Considerations like the above can very easily show us that materialistic science is based on abstractions, and that its inferences lead to

contradiction and absurdity. This demonstration has been made fully and in detail in books dealing with that special subject, (1) and need not be more fully entered into here. But the results that such a mistaken view inevitably leads to are even more indicative of its falsity. These results are to be found in many of the crying evils in our midst today. For instance: the horrors of the vivisection room may be traced to the wrong notions with regard to the body and the nature of vitality, which lead to the attempt to discover the laws of life by mechanical operations and scrutiny of the material structure; and to the hardened and blunted state of the mind which makes all questions of sympathy, kindness and respect for intelligent life subservient to a morbid intellectual curiosity, The exaggerated worship of money and of all material comforts that it brings and the sacrifice of all art and beauty to a hideous "utilitarianism" are the outcome of this perverted materialistic view of life. In short, materialism tends rapidly towards ugliness and meanness, towards doubt and uncertainty, towards dreariness and its accompaniment of sensual excess; and away from the inspiring, the poetical, and the beautiful. We educate our children to these materialistic ideas and then wonder why their conduct takes color therefrom and why they lack the reverence of their parents. The truth is that no one dares to live consistently with such ideas, or all basis for morality would be lost. No arguments for virtue and self-sacrifice can be drawn from the postulates of modern scepticism; and so we unconsciously and inconsistently cling to the principles of conduct that are derived from an older and more spiritual philosophy of life, and whose rightness we recognize though we may have forgotten their rationale. In other words our conduct shows that we do not believe in the nonsense we teach, and we often act, in spite of ourselves, as men who are divine and know it.

It is natural to children, and to all minds that have not been tintured with civilized artificiality of thought, to look upon nature as alive and sentient. Ancient literature shows us that most people have seen in Nature intelligent powers and beings, where we descry only "blind forces" — whatever these may be. Certainly it takes a cultivated mind

to conceive of forces acting blindly and of themselves, like our forces of attraction, heat, etc. Intelligent action, volition, will, desire, are easy to understand; we feel them in ourselves. Where we see design we should infer the presence of a mind; and where we see motion and growth, we should infer volition and conscious life. Otherwise we must invent abstractions like "force" and "affinity" that have no actual meaning.

The true philosophy then depicts the Universe as a mighty Soul, what is visible, being the body, organs and functions thereof, just as our own body is the visible manifestation of our own Soul. Every tree and plant is alive and has a consciousness, though that consciousness is different from ours, just as the form is different. It is not very unfamiliar even to modern speculation to suppose intelligence in plants, so obvious is the absurdity of trying to account for their behavior on any other theory. But how can a line be drawn anywhere between what we may choose to consider conscious life and what blind force, between intelligence and whatever else science substitutes for it? Why cannot the very stones and soil be alive and intelligent? Why not the waves and the winds, and above all the sun and the stars. If part of the universe is ensouled, must not the other part be so, too? And if not, in what other condition can it be?

No sane and reasonable philosophy of existence can tolerate such abstractions as chance, destiny, affinity, and the other mysterious words used to denote materialistic substitutes for mind and will. The only conception that harmonizes with sane and consistent philosophy of life is that of an intelligent Universe, of a great World-Soul, of which our own souls are part; of a universal Intelligence in which we partake; of an omnipresent Will from which our own wills derive their force.

Surely the all-pervading order, beauty, and design of the Universe compels the belief in a Mind and an intelligent will behind it. Any other theory results in the substitution of meaningless words like the terms of science for words like "mind" and "purpose" which everybody understands.

But there is no need, in acknowledging the existence of a universal

Intelligence, to accept along with it all the theological dogmas which any particular religious tradition may entwine around it; nor to suffer our conceptions of eternal power and wisdom to be narrowed/and dwarfed by the stunted notions of meaner minds. Let us learn the grandeur of the creative Intelligence from the results which we see and feel manifested all around us.

FOOTNOTE:

1. See Stallo's Concepts of Modern Physics and H. P. Blavatsky's Writings. ([return to text](#))

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CHANGES IN CONSCIOUSNESS — *Pax*

Watch the quick changing mind! The unruly member taking upon itself the mould of its environment. In one aspect we are indeed animals. Let us not deny it. Note the daily life of this our body; starve it, and it becomes mad; feed it unduly and it becomes a sensualist. Yes! in a part of our nature, we are animals. But the opposite is also true; we are Gods! and capable of divine acts of judgment and compassion. Note the real self-abnegation at critical moments, when life and death are forgotten in some heroic act that commands the admiration of the world.

If then we are animals and at the same time Gods, what is the man himself who is between these, with power to identify himself with either; and what his relation to this paradox? This is only solved by a study of the Wisdom-Religion — Theosophy, and it is only the realization of the truths thereof that can help mankind to redeem itself. So there are two realms of consciousness, the one Divine and the other earthly, and the real man stands between — *Manas*, mind, man, a powerful thinking creature, at one time uniting himself to the low and desire-loving animal, at another aspiring to live with the Gods. The mind is thus dual; the one part pledged to the highest; the other, the prodigal son, seeking self-gratification, eating the husks of sensual desires, until brought into subjection by the higher. Until this is done, man's consciousness fluctuates between the two, but having once recognized the higher divine nature, the choice thenceforth is ever presented between it and the lower life. Such choice must come to all at some time and having once come, knocks ceaselessly, till sufficient inherent strength is gained to face the truth, destroy the tempters, and march fearlessly to the realms of bliss.

It must be a dreadful awakening to all students of life, to find how easily we revert, after reaching to the realms of peace and freedom, to the old ways, the old weaknesses and stupidities. But let us take

courage, and while such reversions do occur, let us always press forward, always battle against the opposing forces which are themselves a proof of our onward march. If only occasionally we can so still the Brute that we can hear the "still small voice" and grasp the hand of the Silent Warrior, let us remember that He is always near; let us realize that all our trials and temptations and failures even, are but so many lessons for the Soul.

But wherein lies the cause for these failures? Why after a special exhibition of some high sentiment, some great aspiration after self-conquest, do we find ourselves baffled, bruised and smitten to the ground? Because surely we have invoked the battle and brought before us the very powers of darkness that we are pledged to fight. Because, perhaps more than aught else, we have not yet fully recognized the subtle forces of the mind which, for so many centuries, has been the slave to the lower self of vanity, to acquisition of temporal power, comfort and sensual enjoyment. It is no wonder that we should find some difficulty in staying the gravitation of it towards these objects. Perhaps when we know better the power of the spiritual will that gives direction to the mind, we shall be more able to use this power for the salvation of the mind itself.

In the meantime let us always strive to give the proper occupation to the mind. This we do know, that it is ruinous to subscribe to a mere passing personal whim, for we know its old haunts. If we could but acquire the habit of looking at the personal mind as a wayward child, and then gently but firmly direct it to the desirable objects for its contemplation, it would soon acquire the habit itself of contemplation of these objects and forget the old haunts. When it reverts to the old pleasures the powerful suggestion of the opposite will greatly help to wean it from them. The mere forceful attempt at suppression of what we consider evil habits *per se*, without the supplanting of something else is useless and will fail. The mere aspiration to be angels without true devotion is useless. But the powerful direction of the mind to contemplate right subjects and objects that may be distasteful to it is useful discipline. "Ah," once said an American general to himself, when

riding into a dangerous position, "you do not like this; you fear to go; all right, we will press on still further." When we know ourselves to be souls, the mere changes of death and life, of agreeable and disagreeable, of pain and pleasure what are they but the little scenes through which we move on the great pilgrimage? Take courage then, my soul, for in Time's fullness all victories will be thine!

We oftentimes feel disposed to treat our resolutions with a relapse. The God is forgotten and the fool pampered. These quick changes surely must always be remembered in the pilgrimage. Have we not all experienced at times that, after a few days of peace and blessedness and high endeavor, a small voice has whispered, would ten minutes' enjoyment injure us? let us relax for one small hour! Thus the lower personal man subtly argues. Then all the powers of selfish gratification hasten to the field, and the soul is surrounded by the host. The illusive picture of pleasure or ambition fills our horizon, our steadfastness is tried to the utmost. Why should we not let ourselves go; why should we not gratify our desires? Oh, if only at such moments we can call to our aid the divine side of our natures and send a shaft of light down to the mind! Oh, that we then may draw the sword of will, that we may be strong and steadfast. Not till we have been tempted, and have resisted, can we say we are strong, and in our strongest moments, as in our weakest, we need to be watchful. How needful that we should ever remember the watchword given us by our Leader, Eternal Vigilance! Eternal Vigilance! Let us answer it back again — Eternal Vigilance.

Universal Brotherhood Path

POSITIVE AND NEGATIVE — *E.*

Everywhere in life we meet with Pairs of Opposites. They are called by many different names, such as Pleasure and Pain, Light and Darkness, Good and Evil; but whatever they may be called, ultimately they always represent the positive and negative qualities in nature. Often the two appear surprisingly alike, so much so indeed that one is tempted to exclaim with the Arab that "a hair-line only divides the false from the true." Yet that hair-line is always there, however faint it may appear to the untrained mind.

In attempting to accomplish anything it is first of all necessary to wish to do it. This seems so much like a truism that it sounds almost commonplace, yet many attempt all the time, and perhaps all of us a good deal of the time, to obtain results by quite another road. All roads lead to Rome, says the old adage, but at the same time many of them are very much longer than others and lead the weary pilgrim into a maze from which he can extricate himself only after ages of suffering. It is therefore extremely important that we select the most direct course, for then it is easier to see our destination even though at times the path may appear quite steep and forbidding, too difficult for us to climb. Yet it seems so steep only because of our wrong way of looking at it, — looking down on the ground instead of straight ahead.

Let us then look courageously ahead, trying to see how best we can reach our goal and overcome the obstacles in our way, whatever they be. The obstacles are there and must be overcome, yet it is useless to sit down and look at them or to spend our time trying to avoid them. If we allow fear to enter our mind we see them and nothing else, see them and begin to speculate upon what may happen to us in case we fail through not doing that which we ought to do. On the other hand, courage helps us to keep our eyes steadily on the goal, knowing that we shall reach it by being up and doing. Fear and courage both travel along parallel roads, but one road is soft and miry, the other sound and

fast to tread upon. The roads are parallel, but lead in opposite directions, and he who travels the road of fear will ultimately find that it has taken him only to the very beginning of the road of courage.

Let us be optimists, not pessimists! There is much to be gained by this, in fact it has everything to do with the shaping of our future. The pessimist sees life in its darkest colors and it makes him unhappy, makes him doubt whether after all life is worth living. He sees the dark side of everything, sees the hindrances in the way and they appear to him to be very formidable, not because they really are so, but simply because they are in front. Everything in the foreground looks large to the untrained eye that has not yet learned to make due allowance for distance, the eye which has not learned to take in the whole instead of the part, and thus be able to compare. It sees the self but does not see the other selves nor that all are indissolubly linked together through the common bond of Brotherhood.

It is not that we should be blind and not see the difficulties we may meet, but there are different ways of seeing them. The pessimist will always find a thousand reasons why things should not be done, why they would fail and be useless. He objects and questions whenever he meets with a new experience, whenever he is urged to take a step in advance. He is prudent, careful, is a conservative man. He wishes to preserve existing conditions. He reasons that while he may not exactly live in a paradise, yet he is well enough off as he is and might at any rate fare worse were he to leap into the unknown future. He sees that there are stones to bruise his feet and thorns to tear his flesh on the steep and narrow mountain path ahead, should he start to climb. Beyond the stones he dimly sees the heights, but truth is everlasting, he reasons, why not then rather wait for the arrival of a more opportune time, when the obstacles may have been worn away by other feet, or when he at any rate may have grown stronger for the task confronting him. Now he feels sure he is incapable of accomplishing it, and it would seem folly indeed to undertake that which appears so impossible.

How different is the man who looks straight ahead, over the

hindrances, and sees first of all that towards which he aspires. He too sees the sharp stones which he must step upon, but the light ahead guides him and gives him courage to attempt and strength to endure. He too may feel the momentary pain, but he has a brave heart and an indomitable will. The very struggle is to him a source of joy, and each day this struggle brings him nearer and nearer to the light, which grows clearer and brighter by every step, filling him with added hope and faith. It lights up his whole being as well as his stony path, and helps him to overcome the ever increasing difficulties in his road. The name of the light is Boundless Love, and its faintest ray has the power to strengthen us so that we may give our hand to a weary comrade and help him upward where before we found it impossible to climb even alone.

Let us resolve to DO and forget the DON'T. The one is positive, the other negative, and these two fitly illustrate the vital difference between the two states. There is hardly any act in life which may not be expressed either by a "do" or by a "don't." At times the results may appear to be quite the same, but in reality they are entirely different. We say to a person entering, "please close the door." This is just as easy as it would be to say "why don't you shut the door?" In both cases it may have the outward effect that the door will be closed, but the hidden effects are quite different. It is just as easy and certainly much better to ask a person to do a favor rather than to impatiently complain that he did not do it. The former always acts as a help to the helper, the latter is very often resented as an insult, whether it is merited or not.

Sometimes that which at first appears so very positive is found to be very negative in reality. So is often a strong and forceful denunciation of all that is bad in a manner negative, because of being destructive. In the main it destroys evil, to be sure, but it also destroys something else, it destroys hope and with it faith, gentleness and harmony; it shatters and creates discord. The aspiring speech, on the other hand, strengthens us instead of weakens, it lifts us up, builds us up, gives us added power to meet and fight the battles of life.

Between these two we find the apologetic speech, uncertain, always waiting for assent. It lies between but it is not the middle road which we should travel, for it too is negative, it is totally lacking in all force. It leaves the impression on the listener that we ourselves are not sure of what we say. If we have faith in what we are saying, we say it with fire, and the listener will grasp the idea, will perceive it with his inner as well as with his outer senses. We must therefore be assertive, yet without being aggressive. To be aggressive is not necessarily to be positive, for aggression often is nothing but combativeness and springs from fear, a fear to lose an advantage, existing or prospective. He who is sure of his position can afford to be calm. The wise ones are always calm, they never fear defeat, they know they will win and therefore they remain calm and unmoved under all conditions in life. If they speak to rebuke, even that is done calmly and with kindness; yet they are positive all the time.

If we are shooting at a mark we must first of all see the mark. It is useless to look at that which we wish to avoid, yea, worse than useless, for that which we look at, that will we hit. And so it is in life, we must aim at the ideal without wasting our time in trying to avoid that which is frivolous and earthly. It is easier to succeed if we try to be good than if we waste all our energy in trying to avoid being bad.

The force of habit is very strong. Habit builds character, and the more we dwell upon the evil and negative side of our nature, the more strength do we give it. On the other hand, the more we accustom ourselves to lofty thoughts the more does this become habitual with us and the vicious thought becomes more and more impotent and impossible.

There is a time for the "don't," but then it becomes a "do." It is when used by a Teacher to show a pupil the many faults which all the previous "do's " have failed to make him perceive as existing in himself. The don't is then no longer only used that the pupil may not neglect doing good, it becomes a positive command to cease doing evil. It then acts like the surgeon's knife, it aims to cut away a fault. In the same

manner we should at all times be our own teachers and resolve never again to do that which we have learned is wrong.

As darkness is the absence of light, cold the absence of warmth, evil the absence of good, so also are the positive and negative opposites only by comparison. In reality they are of the same nature, only in different stages of evolution. They are co-existent, and just as light dispels the darkness, so the presence of the positive quality ever tends to raise the negative upward. Thus it is that that which we call evil is capable of being transmuted into good and the wise teacher therefore follows the injunction against evil with an appeal toward the good. Nature abhors a vacuum, and we must of necessity always fill our minds with something. It is therefore not enough to drive out the evil, but we must replace it with good, build up where the ground has been cleared for the New Temple.

"Ask, and it shall be given you;
Seek and ye shall find;
Knock and it shall be opened unto you!"

Universal Brotherhood Path

HYPATIA: I — *John Toland*

or the history of a most beautiful, most virtuous, most learned, and every-way accomplished Lady, who was torn to pieces by the Clergy of Alexandria, to gratify the pride, emulation, and cruelty of their Archbishop, commonly but undeservedly styled, St. Cyril.

Magnum aliquid inflat, efferrum, immane, impium.

— SEN. MEDEA, OCT. 3, SCEN. 1, LIN. IB

London, A. D. 1753 British Museum

CHAPTER I

A GENERAL CHARACTER OF THE LADY; THE CONTRIVERS AND EXECUTIONERS OF THE BARBARITIES WHICH SHE SUFFERED; AND THE AUTHORITIES FROM WHENCE THIS STORY IS EXTRACTED.

I am going to give a short account, but as full as ancient books afford us material, of the Life and Death of Hypatia; who will ever continue the Glory of her own sex, and the disgrace of ours: for the women have no less reason to value themselves, that there existed a Lady of such rare accomplishments, without the least blemish, even as a foil to her numberless perfections; than the men to be ashamed, that any could be found among them of so brutal and savage a disposition, as, far from being struck with admiration at so much beauty, innocence, and knowledge, to stain their barbarous hands with her blood, and their impious souls with the indelible character of sacriligious murderers. A Bishop, a patriarch, nay, a saint, was the contriver of so horrid a deed, and his clergy the executioners of his implacable fury. The authors out of whom I collect my account (and I omit none that has come to my knowledge) were either her contemporaries, or lived near that age. One of them was her school-fellow, another her scholar. But they who relate the most odious and flagitious circumstances are ecclesiastical historians, counted orthodox in their own time, as well as eminently so by most in ours. Nor ought we to forget that several of them were

priests. To every one of them we shall do the justice that their sincerity or prevarication deserves, though little remains to do in this respect; all being agreed about the principal facts, and some differing only in points of no great importance. They are such things, as, taken either way, neither serve much to alleviate a very bad cause, nor to aggravate what cannot be possibly made worse.

CHAPTER II

ALEXANDRIA, FAMOUS FOR LEARNING AND MERCHANDISE, BUT PARTICULARLY FOR A SCHOOL OR ACADEMY, OF WHICH THEON, THE FATHER OF HYPATIA, WAS MASTER.

After Alexander, the Great, had founded Alexandria in Egypt, as the center of commerce in the Empire he was projecting, this city soon became a nourishing mart for Learning as well as for merchandise. The fame of the Alexandrian School, and of the Alexandrian Library, reached much further than the name of Alexander himself; or at least they carried it, whither it could never have reached without their means. This was the most proper tribute that could in gratitude be paid to the memory of a Prince so ambitious of glory: As indeed no private persons, no more than potentates, will ever do anything praiseworthy without the prospect of a long-lived reputation, the most effectual spur to laudable and arduous undertakings. The succession of the great men that presided in this school may be learnt out of the works of those who have purposely written on such subjects. My design, however, obliges me here to mention one of them, namely, Theon, who governed that Academy with much applause in the latter part of the fourth century. He was particularly famous for his extensive knowledge in Astronomy, as the catalogues, made of such who excelled in this science, abundantly show. But what has contributed to render him more illustrious to all posterity is, that he was father to the incomparable Hypatia; whom, according to the custom of those times, or rather prompted by the encouragement he received from her own promising Genius, he educated not only in all the qualifications belonging to her sex; but caused her likewise to be instructed in the most abstruse sciences, which are reputed the proper occupation of men, as requiring

too much labor and application for the delicate constitution of women.

CHAPTER III

PHILOSOPHY NOT AN IMPROPER STUDY FOR THE FEMALE SEX; MANY OF THEM VERY EMINENT FOR THEIR GREAT PROGRESS IN THE SCIENCES; PARTICULARLY HYPATIA, WHO EXCELLED ALL THE PHILOSOPHERS OF HER TIME.

That this notion is a vulgar prejudice, the vast number of ladies who have in every age distinguished themselves by their professions or performances in learning, furnishes an unanswerable argument. Whole volumes have been written containing nothing else but the lives of such women, as became eminent in all kinds of Literature, especially in Philosophy; which, as it is the highest perfection, so it demands the utmost effort of human nature.

But leaving these heroines to the search of the curious, I shall confine myself at present to one object worthy all admiration; in doing justice to whom I may be deemed to write the panegyric of the whole sex.

We have the unanimous consent of Synesius, Socrates, and Philostorgius, her contemporaries; as likewise of Damascius, Nicephorus Gregoras, Nicephorus Callistus, Photius, Suidas, Hesychius Illustis, and others, touching the prodigious learning and other excellent accomplishments of Hypatia. What is still a greater proof of the fact, no one person, or through ignorance or through envy, has ever as much as insinuated the contrary. Socrates the ecclesiastical historian, an unsuspected witness, says that "she arrived to such a pitch of learning as very far to exceed all the philosophers of her time;" to which Nicephorus, also an ecclesiastical historian, adds, "Those of other times." Philostorgius affirms that, "She was much superior to her father and master Theon in what regards Astronomy." And Suidas, who mentions two books of her writing, one "on the Astronomical Canon of Diophantus," and another "on the Conics of Apollonius," avers that "she not only exceeded her father in Astronomy, but further, that she understood all the other parts of Philosophy; " a thing that will be easily credited by those who shall peruse the sequel of this story,

wherein nothing is advanced without competent vouchers.

CHAPTER IV

HYPATIA SUCCEEDS IN THE GOVERNMENT OF THE PLATONIC SCHOOL AT ALEXANDRIA, FOR WHICH SHE WAS JUDGED QUALIFIED, IN PREFERENCE TO ALL THE MEN OF LEARNING AT THAT TIME.

And truly were not this matter so well attested by those writers we have just named, and by others we shall presently have occasion to allege; yet nobody could any longer doubt of it, after being informed by the very same persons, that Hypatia succeeded in the government of the Platonic school at Alexandria, the place of her birth and education. This was another guess thing, God knows, than taking the degree of Doctor in any of the faculties which one or two women have not long since done, for which they have been loaded with fulsome eulogies, though producing no effects suitable to the titles they have so much ambitioned. But what greater glory for a woman, what greater honour redounding to all women, than to see a Lady teaching in that chair where *Ammonius* and *Hierocles* (to name no more, for 'tis a mistake in Socrates or his transcriber to make Plotinus one of them) where so many professors, I say, uttered the oracles of Learning, rather as Divine Intelligences than mortal men? What infinite merit must She have possessed, who could be preferred to that conspicuous station, at a time when men of immense learning abounded both at Alexandria, and in many other parts of the Roman Empire? Wherefore, the novelty of the thing considered, and Hypatia's worth being universally acknowledged, 'tis no wonder that She soon had a crowded Auditory.

"She explained to her hearers," says Socrates, "the several sciences, that go under the name of Philosophy; for which reason," continues he, "there was a confluence to her from all parts, of those who made Philosophy their delight and study."

To the same purpose speak others; and Suidas adds that "*She explained all the philosophers*" that is, all the several sects, with the particular tenets of their founders, which shews an inexpressible elevation and capacity; each of these separately being thought a sufficient province to

exercise the diligence of any one man consummate in Letters.

CHAPTER V

HYPATIA'S SCHOOL CROWDED WITH SCHOLARS OF THE BEST FASHION. SHE IS ADMIRER FOR HER INCOMPARABLE BEAUTY, AND THE VAST EXTENT OF HER LEARNING.

Now, I cannot but here represent to myself with pleasure, let who will censure me for it, the flower of all the youth in Europe, Asia, and Africa, sitting at the feet of a most beautiful Lady (for such we are assured Hypatia was) all greedily swallowing instruction from her mouth, and many of them Love from her eyes. How she served one of this last sort, shall be told in its due place. It was doubtless a thing impossible not to improve under such a teacher; as one must be equally stupid and insensible, that could not be powerfully affected by a charming mind in a charming body. I am sure this reflection is very agreeable to that philosophy she peculiarly professed; and accordingly the Alexandrian School never flourished more. Her Disciples entered into a strict tie of intimacy with one another, styling themselves "Companions," or, as in our colleges "Fellows;" which was likewise the custom at Athens, and in other famous seminaries of Learning. This commonly begot effects of Benevolence through the whole course of their lives, and sometimes acts of friendship very extraordinary. Hypatia was by way of excellence named "The Philosopher," although as much on account of her profound knowledge, as for her public profession of teaching. Nor was any professor ever more admired by the world, or more dear to his own scholars. Hers were as remarkable as numerous.

CHAPTER VI

AN ENCONIUM ON SYNESIUS, ONE OF HYPATIA'S SCHOLARS; WHO, THOUGH A HEATHEN, WAS CONSECRATED A CHRISTIAN BISHOP.

One of these, who has preserved to us the names of several others, is the celebrated Synesius. He was a native of Cyrene in Africa, on the borders of Egypt, a very ancient Greek colony, the birth-place of Aristippus and Carneades, which Synesius forgets not to mention in his

writings. He travelled for improvement to his neighbouring country of Egypt, the undoubted Mother of the Sciences, where he happily succeeded in his studies at Alexandria under Hypatia. This person alone may suffice for a specimen of the extraordinary spirits that she formed. If we may rely on the judgement of no less a man than Nicephorus, Gregoras, Patriarch of Constantinople (who wrote elaborate annotations on his treatise of Dreams, a piece fraught with uncommon learning). He says, "There was nothing he did not know, no science wherein he did not excel, no mystery in which he was not initiated or skilled," with a great deal more to this purpose. And it must be owned, that to all the vivacity natural to his country, there was joined the most profound knowledge and solid judgement. His works are every one highly commended, but his epistles are admirable, as Suidas very truly remarks; and in the opinion of Protius, as well as of Evagrius, they are elegant, agreeable, sententious, and learned. He was a man of noble birth, which added no less weight to his learning than this reflected lustre on his quality; as both together procured him credit with his superiors, authority over his inferiors, and admiration from his equals. He went upon an embassy, which lasted three years, to the Emperor Arcadius at Constantinople, on the behalf of his country; which was miserably harassed by the auxiliary Goths and other barbarians, but which received considerable relief from his solicitations. It was then that with greater boldness than any of the Grecians (as he tells us himself) he pronounced before the Emperor that extremely fine oration concerning government; which, in a country so justly fond of Liberty as ours, I wonder has never been translated. This defect I have supplied, and will impart it to the public on a proper occasion. As for Synesius's being consecrated Bishop of Ptolemais, notwithstanding his protestation, that he disbelieved some of the most essential articles of the Christian Religion, we spoke enough to that point at the latter end of Clidophorus; only we shall observe in this place, how Petavius, the editor of his works, affirms that in some of the books written after his profession of Christianity, he appears as very a Heathen as ever. But this being no prejudice to his parts, however it may affect his salvation, is none of our present business to

examine; much less to adopt the pitiful excises, or rather prevarications, invented by some learned men to defend him from this imputation. The principal is Baromius.

CHAPTER VII

SYNESIUS'S TESTIMONY TO THE LEARNING AND VIRTUE OF HYPATIA. SOME ACCOUNT OF HIS WRITINGS AND OTHER WORKS.

The thing which our design obliges us not to pass over lightly is, the grateful testimony he everywhere bears to the Learning and Virtue of Hypatia, whom he never mentions without the profoundest respect, and sometimes in terms of affection, coming little short of adoration. In a letter to his brother, Euoptius: — "Salute," says he, "the most honored and the most beloved of God, the Philosopher; and that happy sodality of Fellowship which enjoys the blessing of her divine voice." In another to his said brother he mentions one "Egyptus, who sucked in the seeds of Wisdom from Hypatia." And thus he expresses himself, writing to Olympius: "I suppose these letters will be delivered by Peter which he will receive from that sacred hand. I send them from Pentapolis to our common Instructress, and she will intrust them with whom she thinks fit, which I am sure will be to one that is well known to her." In a letter addressed to herself he desires her to direct a Hydroscope to be made and bought for him, which he then describes. Petavius thinks it was a sort of level, and others an hour-measure. That famous silver Astrolabe which he presented to Peonius, a man equally excelling in Philosophy and arms, he owns to have been perfected by the directions of Hypatia. In a long epistle he acquaints her with the reasons for his writing two books, which he thereby sends her. The one was his mystical treatise on "Dreams," and the other his "Dion." This last is a most ingenious apology for learning against two sorts of men, who by very opposite lines tended to the same center of Ignorance. The one, that under pretense of being reserved towards unworthy hearers, concealed their want of real Knowledge, did accuse him of being too communicative, and of prostituting Philosophy. The others would have him to be eternally prating like themselves, not that they studied more than

others, nor yet so much, to be furnished with matter of discourse; but that talking by rote out of certain systems, the truth of which they took for granted, and which nobody must contradict; they could tire the patience of their hearers without making these or themselves a whit the wiser. Both sorts charged him with studying elegance and oratory in his compositions; for the divines of that time were substituting apace to Philosophy and other learning, Legends and enthusiasm, fables and fancies, which they sanctified by the name of "Divine contemplation." Metaphysical distinctions about the Trinity and extravagant notions about the Essence of God (whose majesty they blasphemed by their profane definitions) was all the study then in vogue, to the irreparable damage of polite and useful letters.

CHAPTER VIII

SYNESIUS SUBMITS HIS BOOK OF DION TO THE JUDGEMENT OF HYPATIA; HIS DESCRIPTION OF HIS CENSURERS.

Of his "Dion," therefore, he begs Hypatia's judgment, resolving not to publish it without her approbation. He informs her, moreover, that she's the first among the Greeks, or rather the "Heathens," to whom he communicates his treatise of "Dreams;" and, that he might complete, he says, the sacred number three, he adds to these two his "account of the Astrolabe," presented to Peonius. It will not be a digression altogether foreign to the subject (as we shall see hereafter) if we insert here part of the fine description, which he has given of the second sort of those that censured him:

"Who being full of ignorance (says he) yet armed with confidence, are "readier than all other men to discourse concerning God; and if you happen to light upon them, you will straight hear some of their unreasonable reasonings, which they will needs obtrude on such as are desirous of no such matter; because, I suppose, it is for their interest so to do. For on the score of such things they are made preachers in towns, which is the same thing as to enjoy Amalthea's Horn or plenty of all things, which these think themselves obliged to use. I fancy by

this time you perceive what this forward generation of men may be that blame my generous purpose. They invite me to come into their discipline, promising, that in a short time I shall appear most confident in things relating to God, and ever after be capable to dispute incessantly both night and day."

I believe this race of men is not yet extinct; but another time they may hear of a certain speech addressed to them by the same truth-telling Synesius.

CHAPTER IX

SYNESIUS'S MISFORTUNES; HIS LETTER OF COMPLAINT TO HYPATIA.

On his promotion, or, as he accounted it himself, his banishment to the Bishopric of Ptolemais, he was forced to quit the Fellowship of his co-disciples and the presence of his dear Hypatia. As an augmentation of his affliction he soon lost his wife, with his children a little time after, whom he very tenderly loved, and whose death he did not bear with the same fortitude that is reported of some other philosophers. On this occasion, and a fancied neglect of his friends, he wrote the following letter: "To Hypatia, the Philosopher, (that I may use the very words of the inscription). I salute you, happy Lady, and by your means the most happy Companions. I have of a long time had an intention to chide, by reason I have received no letters from any of you. But now I perceive that I am neglected by all, not that I have in any thing failed of my duty; but that I am in many respects unfortunate and indeed as unfortunate as anyone can be. Nevertheless, could I be thought worthy of receiving your letters, and of being informed how you lead your lives (being confident, however, it is after the best manner that may be, and that you fail not to exercise a sprightly genius) I should only think myself unhappy by halves, while I enjoyed any happiness on your account. But now I must reckon this also, as one of the misfortunes wherein I am involved. For I am not only deprived of my children, but likewise of my friends, and of everybody's kindness; nay, what is more than all, of your most divine Soul, which only thing I flattered myself would continue steadfast to me, in spite of the injuries of fortune and the

storms of fate."

One would think that he could not better express, in so few lines, the good opinion he had of his Teacher; yet he's still more pathetic in other letters, which, because serving to give us the fuller view of Hypatia's character, I shall produce as essential to my subject.

CHAPTER X

SYNESIUS'S GRIEF FOR THE DEATH OF HIS CHILDREN BRINGS UPON HIM A FIT OF SICKNESS; HIS LETTER OF COMPLAINT TO HYPATIA IN HIS ILLNESS.

Continuing therefore to grieve for the death of his children, he fell into ill state of health, which he signifies to his mistress (whom in all his letters he styles "The Philosopher") and to the beloved Companions of his studies, in these words: "Being confined to my bed I have dictated this letter, which may you receive in good health, my mother, my sister, and my Instructress! in all which respects you have been my Benefactress, or if there be any other, either name or thing, that is more honorable. The weakness of my body proceeds from the anguish of my Soul. The remembrance of my deceased children consumes me by little and little. Synesius ought only to have lived so long as the evils of life were unknown to him. Afterwards it has happened to him as to a stream that is stopped; it rushes over its dam on a sudden, and forces all the pleasure of life before it. Let me cease to live, or to remember the burial of my children. May you enjoy health yourself, and salute in my name the happy companions, beginning with Father Theotecnus, and Brother Athanisius, and so proceeding to the rest. Or if any other be since associated to them, who is agreeable to you (and to whom, for this very reason of pleasing you, I ought to stand obliged) salute him also for me, as one of my dearest friends. If what relates to me be of any concern to you, 'tis well done; though, even then, I shall be insensible to this favor."

What can be more affectionate, what can be more tender, what can be more benevolent or candid? The Soul speaks here in every line. A while after, the calamities of war being added to all his other sorrows, he

writes her this letter, beginning with a couple of lines out of Homer, changing only a word or two:

' Tho' 'mong the Dead profound oblivion reigns
E'en there, my dear Hypatia, I'll remember.

"I, who am surrounded with the miseries of my country, and who am thoroughly weary of it, since I daily see hostile arms, and men slaughtered like beasts; that I breathe air infected with the corruption of dead bodies, and that I hourly expect the like fate myself; for who can hope well, where the very face of the sky is most lamentable, being darkened by the shadows of carnivorous birds? Yet, notwithstanding all this, I retain an affection for the country; nay, how can I do otherwise, being a Libyan by nation, and born in this place, where I behold no ignoble sepulchers of my ancestors. For your sake alone I fancy I can set light by my country, and, as soon as leisure offers, will banish myself out of it."

In " Clidophorus" I showed the resolutions out of some of his letters to others; but whether he ever executed them, or how long he lived, where or in what manner he died, is not recorded by any author that I remember.

Universal Brotherhood Path

FREEDOM — *R. W. Machell*

Freedom! The rallying cry of races that have fought for it, age after age. Freedom! How often won but to be lost again! How often has the conquered race that has freed itself from a foreign yoke, at once put its head under another yoke of its own making and become in turn an oppressor of a weaker people and an enemy to Freedom! Time after time does history record how a nation has scarcely done crying Freedom, before it has already become a tyrant either to some part of its own people or to some foreign nation. No wonder the cynic scoffs at Freedom, seeing only the grizzly phantom that stalks the earth as a black counterpart in the train of the bright Goddess of Liberty. For every bright and beautiful image is reflected in this shadow-world of human passions as a dark malignant phantom, whose gaudy richness parodies the pure radiance of the bright image that shines in the heaven-world of man's hopes and aspirations.

The soul-inspired leaders see the light of the true Goddess of Freedom, they feel her presence, they sing the songs which her light awakens in their hearts, they proclaim to all around the glories of her beauty, her power to make men glad and great. She stoops from out of Heaven and touches their foreheads with her fingers, and marks them on the brow with the sign that never dies, that makes them her own throughout the ages. They are sealed on the forehead with the sign of Liberty and in whatever land they may be born and in whatever age, in whatever class or condition, they are the Teachers of Freedom, the children of the Hosts of Light, and you may see the sign upon their brows if you can read the writing. They know their Mother Goddess and though their names be very many in all lands, and changing with the ages that roll by, yet she herself is still the same, ever unseen and unknown excepting to her chosen ones.

Our lady of love by you is un beholden,
For hands she has none, nor lips, nor golden

Treasure of hair — But we, who love,
Know her more fair than anything.

Is she a Queen, having great gifts to give?
Yes these! that whoso hath seen her shall not live
Except he serve her sorrowing, with strange pain,
Travail and bloodshedding, and bitterer tears,
And when she bids die, he shall surely die,
And he shall leave all things under the sky,
And go forth naked under sun and rains
To weep and wail and watch out all his years.

But the men of the world do not know the Mother Queen in her radiant purity, they look for her in the gloomy places of their darkened minds, or in the fiery mirage of their passionate hearts and see the wild Fury with the red robes that are stained with human blood; and the fierce pitiless eyes that look deep into the darkness of their ambitions and penetrate to the depths of their greed and cruel selfishness; and she stirs in them the fires of frenzy that again and again have made the armies of liberty a disgrace to Humanity, painting the blackened pages of human history beneath the glowing title of Liberty.

This terrible phantom that follows so close upon the steps of the bright goddess of Liberty is tyranny personified, oppression living as a demon, ruling the race by means of their vices, their greed, ambition, sensuality, or pride. These are her vassals, these her ambassadors in the hearts of men, and she counts as hers all men and bodies of men who seek to rule the world for love of power. She leads the black-robed army of the sons of night, who rule by terror, who lead men by their vices, and hold them bound in utter ignorance as long as they have power to hold them bound at all.

Those who serve this phantom, welcome all who cry liberty and violence, for they know well that those who try to invoke freedom by stirring hatred in the hearts of men are working in the cause of their dark order and, though they may wave the banner of light and liberty, they are paving the way for the army of the sons of night.

The Children of Light are those who have freed themselves in ages past from the dominion of the dark powers of self, of ambition, hate, and greed, and fear, and cruelty. They have fought the dark powers in their own hearts in other lives and won their way to the side of the Queen Mother. At each new birth they sink again into the sea of human life, to fight again the battle in themselves and win the right once more to stand beside the Queen in the great battle of the ages between the darkness and the light. She knows her children and calls them to her from far off and close at hand, where they are wandering, only half awake as yet, forgetful of the purpose of their lives perhaps, aye even sunk so deep in their forgetfulness that they are almost lost among the hosts of men whom, in other lives, they have sworn to serve and save. She knows them by the light that lingers in the darkness of their eyes and by her sign upon their brows, and sees them from afar and calls to them, and sends her messengers to call to them as we now call to you.

The power of the dark sons of night is great, greater perhaps today than it has been for ages past, for now the battles of the ages is at hand and the dark powers of oppression, of greed, ambition and ignorance, are massing themselves for one great effort to enslave the world and all the air is full of prophecies and dark previsions of disaster, wars, revolutions, massacres; though men who stand the nearest to the danger are blind and self-sufficient and believe the world is very prosperous and most securely planted on the path of peace.

But a new age has dawned, a new light is in the world. Freedom has raised her standard and on its ample folds the legend runs, *Universal Brotherhood*, — freedom for all by mastery over that which *causes* tyranny, self and selfishness. Each man so freed is greater in the service of mankind than even a host of the black enemy that count their crafty minds more powerful than the flood of light that streams from one unselfish heart. They are many and they are strong, but how does the darkness fare when the sun comes up above the mountain range?

This is a battle worthy of men and women whose hearts are great. It is

time that the children of light who still wander in the crowds shall awake and hear the call and know once more the comrades who in ages past have stood beside them holding back fate from the masses of feebler folk who follow where they may be led like sheep. Too long the wolves have shepherded the sheep. Awake! and know your strength.

You are the chieftains of the hosts of Light
Who came down through the night to save the world,
With battle-banners wide unfurled you came,
And wielding bolts of flame and fiery swords
Powerful to conquer hordes and break strong towers,
That the dark powers of chaos built of yore.
Warriors arise and sleep no more!

You are the chieftains of the hosts of Light
That came down through the night at pity's call
But now forgetting all, you stare and dream,
And no God-gleam shines in your lightless eyes
And no glad battle cries arise, to wake
The slumberous stars and shake the world to light.
Ah! slothful war-lords, rise! arise! and fight!

Universal Brotherhood Path

CONCENTRATION

At the doorway of that psychological treasure-house which we know as the aphorisms of Patanjali, is written the injunction, "Thou shalt hinder the modifications of the Thinking Principle." The thinking principle is the mind, and its modifications are the changes which the mind undergoes as it constantly assumes the form of the thing thought of. This opening injunction means, then, that the mind must be controlled as a preliminary step toward the science at which all his teachings are veiled and usually misunderstood hints.

If we are in any doubt as to the way in which we are to apply this precept to ourselves, let us try to examine into, and to trace the workings of our minds during any period of five minutes when we are not actively mentally employed. That is to say, let us arrest our thoughts at any given moment and ask where that thought originated and what preceded it. We shall probably find that another and quite different thought preceded it and suggested it, that it is often difficult to detect the suggestive thread of connection, and we shall also find that within the space of a very few seconds a very great number and a very great variety of so-called "thoughts" have modified our minds. Then we awake to the disturbing realization that during a considerable portion of the day our minds are like engines without drivers, or of which the drivers are sleeping in the baggage car. Hence the injunction to hinder these modifications.

Another idea immediately presents itself. We have seen that the mind assumes the form of the thing thought of. That means that the mind is continually assuming forms induced by thoughts which we have not invited, thoughts which are frequently too utterly trivial to be worthy of the dignity of mind-modifiers, and all too often thoughts which, if challenged would be unable to give the passwords of purity or of fraternity. The question grows more serious still when we remember that a modification once induced, predisposes to its own reproduction

as a stick once bent is the more readily bent thereafter. First comes a possibility, then a tendency, and then a habit, and at last the mind becomes so habituated to a particular form of modification, it may be a selfish or a vicious modification, that it resents and resists any effort to change the shape which years of selfish or vicious thoughts have given it.

To "hinder the modifications" does not mean that we are not to think, but that we are to be masters of our thoughts, so completely master and guardian that during neither day nor night shall any thought pass the most sacred doorway of the mind unless it first stand and deliver the credentials of purity, which are the only passwords to that holy place.

But now an even greater idea comes, bringing with it a vision of infinite possibilities which await us. If the mind is modified by the thing thought of, if that modification establishes a tendency and then a habit, we can equally shape the mind upon some great ideal, and we can hold it in that shape until this newly established and beautiful tendency overcomes and transmutes all previous tendencies, and the mind habitually assumes a beautiful form, resisting and resenting all attempts to mould it into the base or the impure, and when we have done that we have done more than we now know of, because we have made ourselves in very truth the Temple of God, and out of the Temple shall stream the strong divine light which is the light which lighteth every man that cometh into the world and is the whole world's light.

But to do this we must *try*, and in every day there are twenty-four hours in which we can try without ceasing. For this needs no time set apart, nor special opportunity. This is the work which we can carry with us into every detail of daily life, and which will guard and glorify our sleep.

THE NATION'S NEEDS — *Gertrude W. Van Pelt*

A wise man once said that sermons are to be found in stones, and books in running brooks. The pity is that these sermons and books are not universally read. In the world we call Nature are written in indelible characters all we need to know for the conduct of human affairs. In her kingdoms the great Law works unimpeded, evolution proceeds untrammelled, and here we might find our models for life; while in the human kingdom all is in confusion, our institutions are still human, not divine, and creation is in process. We have not yet the proper conditions for a normal evolution.

Could we but have a more living conception of the unity of life, and of the law of analogies, our instincts would lead us to ask of Nature an explanation of our failures, rather than of that most fallible arguing instrument — the human mind. But imperfect as this is, man's body belongs to the realm of Nature. It is formed under the workings of the Law, as a fitting habitation for the Soul, and to it we might naturally turn as to one of the books worthy to be read.

Although we can, perhaps, nowhere find a perfectly healthy body, yet this has been sufficiently approximated for us to know the general method of its operation, and we find it to be a marvelously complex organization, governed by a system which yields perfect results. The frequent lack of health is due not to the inefficiency of the system, but to the interferences caused by the evolving human mind. Is it not at least suggestive, that a body which Nature has planned as suitable for one man, might be useful as a model for that larger body for many men — the social body?

Supposing we so accept it, how do we find this model to be constructed? It is composed of molecules, as the social organism is of men. The molecules group themselves to form cells, as mankind group themselves in families. The cells combine to form organs, and although

each has its special function, it is subservient to that of the organ. They work together for a common purpose — the purpose of the organ. And this, though a distinct entity, having duties which in no wise resemble the duties of the other organs, is yet dependent upon every other. Let one to the slightest degree fail in its part, and the whole system is out of key. All of the organs are under the instant and intimate control of the central nervous system, which in turn yields itself to the final authority — the heart. And the heart, with untiring energy, sends its impulses night and day to every last ramification of the body. The life of the body, that which sets in motion this whole complex organism, comes through the heart. Let this energizing force, which is of a higher order than the body, withdraw itself, and the heart instantly ceases to beat. The molecules continue their separate existence, but disintegration sets in, and as an organism the body ceases to exist. Moreover, that something which has left the body, which held it together and governed it, is of a quality not like unto itself.

In healthy conditions, all runs without friction, no organ is overburdened, no function disturbed. All the cells are occupied, but with perfect ease they do their part. Imagine a social body run after this pattern, with all the units in their natural places, working toward a common end, none trying to grasp from the others, but each fulfilling its function, normally, healthfully, and controlled by a central government, of a higher quality than any of the units composing the body. What a picture of contentment it presents! And is it a picture which cannot be realized? Are we so sure the stories of Golden Ages, and divine kings, which have filtered down through the sands of time, and carry with them that quality of sweetness which can even yet stir our souls to enthusiasm — are we so sure these are myths? Is it not because somewhere within our beings we know they are true, and also that what has been, can be again, that they hold us fascinated?

As a contrast to this picture, what do we find in the present social body? Do the units work together to a common end, with a realization of their common destiny? Is there a connecting thread through all the degrees of governing centers, like the nerve filaments in the body,

unifying their work, so that they *can* work to a common purpose? And is there yet at the head of the nation that quality which knows how to govern? On the contrary, there is everywhere disunion in these United States. The principle of competition so permeates the social body as soon as we leave the family groups, that it is regarded by many thinking people as a natural law, as part of the divine purpose. Each man works toward his own end, which to his mind is separate from the others, and practically, as a nation, the units have forgotten they are souls, and bound their horizon by the grave.

As a result of these ideas, we have the abnormal condition of overfed, congested sections, surrounded by the hungry and starved. The loose irresponsible elements of society, like the animal tendencies in each man, not being held subordinate and attuned to the proper authorities, run rampant producing crime, vice, and manias of every description. The lack of co-ordination in every department encourages and fosters these conditions. Talents are buried and ignorance brought to the front, and only too often beggars and thieves control the public affairs. Side by side, we find an enormous prosperity, making the country rich beyond precedent, and a degradation and discouragement, making the people heavy unto hopelessness. We may be better than other nations, but it is a slow road to the goal, if indeed we are on the road at all.

We might with truth say that the nation needs in its members more honesty, integrity, charity, love; a deeper sense of justice, a more general endowment of common sense. But behind all this is a more fundamental need. I believe, if they possessed the whole list of virtues, and were gifted with all the graces, that none of these could be used to advantage, unless they were properly placed, and unified in their diversity, through a synthetic controlling center. Without this, friction and final disintegration would inevitably ensue. However perfect a machine is in each of its parts, if one of these is out of place or broken, all work is blocked. The separate wheels may be able to go on turning if power is applied to them separately, but they accomplish nothing. And the intelligence which places these parts is one which understands and grasps them not only as parts but as a whole.

So I should say that first and foremost the nation needs to be imbued with the idea that *it is an organism*: that the soul is endeavoring to precipitate on this plane what already exists fully formed on the inner planes. It needs a philosophy of life which will bring this underlying basic fact to its perception. Until this is brought about, society is bound to be unformed, forever doing but to undo, worn out with friction, diseased, crippled, the relative health of its parts never free from the poisonous miasms arising from its decaying masses. But once this conception is rooted in the public mind, there will develop a new sense of order, and mankind will begin consciously to work with the Law. Their hearts will ask with yearning for a true Leader, and who shall say that from the fullness of space there will come no answer?

Universal Brotherhood Path

TWO FRAGMENTS — *M. L. G.*

THE HEART OF MEN

The more closely we become related to our fellow-beings, and the more unconstrained become our dealings with them it often seems that the less are we able to rely on what they will do or say. Of course there are exceptions to this as to all rules. There are personalities so simple that to know them once is to know them always. Though even these, under sudden stress, will often surprise us. All of which is not in the least meant to hint that our fellows become untrustworthy; but simply to describe the fact that, once the cloak of conventionality is thrown off and we get beyond the prescribed social action and politenesses, the infinite complexity of human nature asserts itself.

And therein lie the joy and the sorrow of friendship, therein is the clue to so many heartaches and broken relations. Our dearest friend is continually perplexing us as we are him.

A man may at one time show himself cruel and vindictive; and his spectators with sweeping assertiveness will call him a devil. That same man the next day, under different circumstances, in a different mood, perhaps with merely a different sort of dinner under process of digestion, will be patient, charitable, even altruistic; and his companions of this time will call him with psychic enthusiasm a saint.

Yet he is neither saint nor devil, but a very human creature whose personality is the battle ground of ever shifting forces which he has generated throughout the ages. We cannot say of any comrade that he is wholly either good or evil; for within him exist immeasurable altitudes of virtue and a soundless abyss of vice. From both the forces are continually pressing into his outer nature, ready at a moment's notice to burst forth into active life.

Nor is the man himself always conscious of that which has flared forth

in him. How often has each one of us been told that on such and such an occasion we were morose, or cross, or scornful, or "queer," much to our surprise, for we had not been conscious of anything unusual in ourselves. All unknown to us something from the past had surged up, called up by outer circumstance; from the many chambered storehouse of our being it had shown forth to man.

It would help us much to remain undismayed by other people's transient moods if we could more constantly remember the infinite complexity of human nature, and the vast store of past thought and deed which each carries with him to be eventually worked out. Truly the present is but as a mathematical point with no dimension; the meeting point of past and future and none may tell what the moment will bring forth in others — or in himself.

But we cannot remember this so long as we fix our gaze upon the unstable personalities of those about us. We have to learn to look *through* personalities, not *at* them. We have to learn to see in all men, as does our Leader, not the outside petty vestures, but throbbing immortal HEARTS.

So looking, so seeing, we shall not need to call up in ourselves any artificial, sentimental idea of brotherhood. Instead there will surge up in us that real love of which it has been said that it "suffereth long and is kind"; the love that beareth all things, hopeth all things, thinketh no evil; the love that "never faileth."

Then with the eye of the heart we shall look through the bewildering, wounding personalities, and with the inner vision see in each an eternal struggling soul; a soul again and again overcome by past unvanquished evil, but ever, in spite of all outer appearances, battling on, and toiling, however slowly, and often in unknown sorrow and shame, towards the goal of spiritual perfection.

So looking we shall see no longer possibly despicable men and women, but divine and deathless Warriors, sore wounded at times, yet worthy always of our compassion and our aid.

SHELTERED FROM THE WIND

The doctrine of the "survival of the fittest" has been said to be not applicable to man, since the one who apparently succeeds best under present social conditions is often not by any means the "fittest" in the highest and best sense.

But may it not be that man appears to make an exception to this rule because we have not understood it, or rather because we have tried to make it interwork on two different planes of his being?

Taken merely physically man of all other animal organisms has certainly proved himself the best able to survive. While lower animals have become dwarfed, altered beyond all but the most scientific recognition, in many cases even extinct, man alone has endured practically unchanged through the many vicissitudes of time and climate.

But he has done this not by altering himself or running away from conditions, but by protecting himself from their lethal effects. The man for instance who wishes to protect himself from cold, and who proves himself fittest to survive it, does not walk naked around the outside of his hut. He clothes himself warmly, retires within the shelter he has made, and there keeps a warm fire glowing, in the radiance of which he can bask and defy the bitterest blizzard that may rage without.

Is not the same true of the real man? When we are overcome by external conditions, by mental atmospheres and miasmatic thought-emanations, is it not because we have failed to retire "within?" There is that in the nature of each one of us which will surround and protect us if we will but let it. It is all a question of living at the center of our being instead of at its circumference.

Survival, for the real man, is insured precisely as with the animal: by adaptation to outer conditions. But that does not mean, as we have mistakenly supposed, lowering the inner to meet the outer. The man in the hut does not lower its temperature because it is cold outside. Quite the contrary. The colder it is the more he piles on fuel. And so with the

real man. The more benumbing the outer conditions, the more lowering to spiritual vitality, the more should we keep warmly glowing within the fire of spiritual ideas and aspiration. But we have to remain at the center to do this. While we live at the circumference of our being the fire untended dies down and the paralyzing cold creeps in.

The man who lives at the circumference may indeed obtain worldly success but he does it at the expense of his individual integrity. He has not "survived;" for he has been changed, lowered, and thus overcome by outer conditions and influences.

Only at the center are we safely sheltered. Only at the center can we get that complete and balanced view of men and events which will leave us unimpaired. At the circumference we can see but a part, and thus become of necessity unbalanced, swayed by every passing breeze of thought and act.

Only at the center are we protected from suffering, for only there are the forces so equalized that our poise is undisturbed. We cannot alter that which must come to us. But we can so maintain our position that whatever comes it will not shake us; or, if it should make us sway, it will be but as those "rocking stones," so nicely poised by nature that though they may be violently oscillated they will not be overthrown.

Thus firmly seated "on the spot which is our own" we shall be able to maintain our mental equilibrium amid the psychic whirlwinds of other men's emotions, and our own desires. It is only the "sage of self-centered heart" who is "at rest and free from attachment to desires," and of him the simile is recorded, "as a lamp that is sheltered from the wind flickereth not."

HYPATIA: II — *John Toland*

or the history of a most beautiful, most virtuous, most learned, and every-way accomplished Lady, who was torn to pieces by the Clergy of Alexandries, to gratify the pride, emulation, and cruelty of their Archbishop, commonly but undeservedly styled, St.Cyril.

Magnum aliquid inflat, efferrum, immane, impium.

— SEN. MEDEA, OCT. 3, SCEN. 1, LIN. 1B

London, A. D. 1753 British Museum

CHAPTER XI

HYPATIA IS ESTEEMED AND CARESSED BY THE PUBLIC; IS CONSULTED BY THE MAGISTRATES IN ALL IMPORTANT CASES, AND SOMETIMES SAT AMONG THEM.

All this, some will say, we readily grant, that Hypatia was a Lady of most eminent learning, and that Synesius, with probably not a few of her other disciples, esteemed her to be a miracle of Virtue and Prudence; but what did the rest of the world think of her conduct, what marks of approbation or favour did she receive from the Public?

To this enquiry, which is very natural in this place, we answer; that never woman was more caressed by the Public, and yet that never woman had a more unspotted character. She was held an Oracle for her wisdom, which made her be consulted by the magistrates in all important cases; and this frequently drew her among the greatest concourse of men, without the least censure of her manners.

The proof of so rare a felicity we choose to give in the words of the historian Socrates: "By reason of the confidence and authority (says he) which she had acquired by her learning, she sometimes came to the Judges with singular modesty; nor was she anything abashed, to appear thus among a crowd of men; for all persons, on the score of her extraordinary discretion, did at the same time both reverence and

admire her."

The same things are confirmed by Niceforus Callistus, Suidas, Hesychius Illustris, and indeed by whom not? So far was she from that blameable timidity, which is contracted by a wrong education; or from that conscious backwardness, which is inspired by guilt. That the Governors and magistrates of Alexandria regularly visited her, that all the city (as Damascius and Suidas relate) paid court to her, is a distinction with which no woman was ever honoured before. And to say all in a word, when Nicephorus Gregoras, above quoted, intended to pass the highest compliment on the Princess Eudocia, he thought he could not better hit, than by calling her "another Hypatia."

CHAPTER XII

SYNESIUS'S RECOMMENDATORY LETTER TO HYPATIA IN BEHALF OF TWO YOUNG GENTLEMEN, ON A SUIT DEPENDING AT ALEXANDRIA.

It was during this prosperous gale of public favour, that Hypatia's devoted friend Synesius sent her this recommendatory letter on the behalf of two young gentlemen, that had a claim depending at Alexandria:

"Although Fortune cannot take everything from me, yet she has a mind to strip me of all she can; she that of many sons, and good, has me bereft. But to be ambitious of doing the best things, and to assist the unjustly oppressed, is what she shall never take from me; for far be it from me that she should ever be able to conquer my mind. Therefore I hate injustice, since this I may do still; and am also desirous to repress it, but that is one of the things taken out of my power, and which I lost before my children.

'Once the Milesians valiant were.'

Time also was, when I could be useful to my friends, and when you were wont to call me 'others' good;' as turning to the profit of other men my interest with persons in great authority, whom I made to serve me as so many hands. Now I am left destitute of all, unless you have

any power; for you, together with virtue, I reckon 'a Good,' of which none will be "able to rob me. But you have, and will always have, Power, by reason "of the excellent use you make of your credit. Wherefore let Niceus and "Philolaus, virtuous youths and relations, return masters of their own, "through the care of all who honour you, whether private men or magistrates."

Thus, as a necessary part of her history, I have inserted at length, all the letters written to Hypatia by Synesius, except the 15th, whereof I have given the substance; and the 33rd in the collection of his letters, which is too short to contain any instruction; as likewise the 154th, which, being too long, I have abridged above.

CHAPTER XIII

HYPATIA MARRIED, YET SAID TO DIE A MAIDISIDORUS, HER HUSBAND, THE MOST EMINENT PHILOSOPHER OF HIS TIME.

It would be as great a prodigy in Nature as Hypatia was herself, if a lady of such beauty, modesty, wisdom, and virtue, were not by many eagerly sought in marriage: and, in effect, we find that she was actually married to the philosopher Isidorus, though Suidas says she died a maid; which is not so irreconcilable a thing as people may be apt to imagine on first thoughts, but, as we shall shew, very likely to be true. This Isidorus succeeded Marinus in the school, and his life has been written by Damascius, one of Theon's scholars, who therefore had all imaginable opportunities to know whatever regarded Hypatia and Isidorus. His life was abridged by Photius, but we have it not so perfect as he left it; for besides the extreme confusion and incorrectness which appears through the whole, the learned Valesius gave the world expectations, that he would, one time or other, publish it twice larger than that we read now in Photius. However, in such as it still is, Damascius bestows such eulogies on Isidorus, as put him almost above Humanity; yet, no way concerning Hypatia, I pass them over in silence. I frankly confess, that I more than suspect many of the things he reports; as knowing that Damascius was a great Visionary, and, like Philostratus with respect to Appollonius Tyaneus, designed to oppose

Isidorus to those Christian saints who were celebrated for their miraculous and supernatural attainments. But this ought not to affect his credit in matters of an ordinary nature, and therefore I do not in the least hesitate to believe him, when he positively affirms that Hypatia was wife to Isidorus.

CHAPTER XIV

IN WHAT SENSE IT MIGHT BE SAID, THAT THOUGH HYPATIA WAS MARRIED, YET SHE DIED A MAID.

Suidas likewise makes her the wife of the same Isidorus, though he be the very man who tells us she died a virgin. That matter, considering the great uncertainty in which we are left by the meditated destruction or casual decay of authentic writers, I conceive to stand thus.

Damascius says, that Isidorus had another wife, whose name was Domna, by which he had a son called Proclus. She died the fifth day after her delivery, and, according to his panegyrist, "she rid the philosopher of an evil beast and a bitter wedlock." Now supposing this to happen some time before the tragical end of Hypatia, and that the latter was betrothed to Isidorus, it might very well be said that she was his wife, and yet that she died a maid. The author of an epigram that was made upon her, seems to have been of the same opinion:

"The Virgin's starry sign whene'er I see,
Adoring, on thy Words I think and thee:
For all thy virtuous Works celestial are,
As are thy learned words beyond compare,
Divine Hypatia, who dost far and near
Virtue's and Learning's spotless star appear. "

The allusion, I say, to the constellation Virgo, and the epithet of "Spotless," would induce me to believe that the writer reckoned her a Virgin as well as Suidas; but I shall conclude nothing from so slender a conjecture, besides that her character is no way concerned in this particular, though as a historian I would omit nothing that might illustrate my subject. For this reason it is, that I cannot pass over uncensured a reflection of Damascius, who gravely says that "Isidorus

was far superior to Hypatia, not only as a man to a woman, but as a philosopher to a geometrician." Good and egregious reasoning! as if her skill in Geometry or Astronomy, had been any hindrance to her improvement in every part of Philosophy, wherein she is by so many confessed to surpass those of her own, if not of former time; or as if we in England, for example, did reckon King James superior to Queen Elizabeth; because the first, forsooth, was a man, and the last a woman. But I observed before that Damascius was a sad visionary.

CHAPTER XV

HYPATIA'S LOVERS, ONE OF WHOM SHE CURED OF HIS PASSION, IN A VERY PARTICULAR MANNER.

A lady of such uncommon merit and accomplishments as Hypatia, daily surrounded with a circle of young gentlemen, many of them distinguished by their fortune or quality; besides her frequently appearing in public assemblies, and receiving visits from persons of the first rank, could not possibly fail being sometimes importuned with addresses of gallantry. Such attempts the severest virtue cannot avoid, though it can deny encouragement, and make success to be despaired. How many trials of this kind Hypatia may have overcome we are left to imagine rather than to know, through the silence of historians, who either thought it below their gravity to record such things, or that the works of those who descended to particulars are lost. One instance, however, has escaped the common wreck of good books; nor can I doubt but several others might be contained in the life of Isidorus, out of which there is reason to believe, that Suidas picked what I am going to relate.

He acquaints us, therefore, that one of her own scholars made warm love to her, whom she endeavoured to cure of his passion by the precepts of Philosophy; and that some reported she actually reclaimed him by music, which he judiciously explodes; music having ever been deemed rather an incentive to love, than an antidote against it. But he says, with much greater probability, that the spark vehemently soliciting her (not to be sure without pleading the irresistible power of her beauty) at a time when she happened to be under an indisposition

ordinary to her sex; she took a handkerchief, and throwing it in his face, said: "This is what you love, young fool, and not any thing that is beautiful."

For the Platonic Philosophers held Goodness, Wisdom, Virtue, and such other things, as by reason of their intrinsic worth are desirable for their own sakes, to be the only real Beauties, of whose divine symmetry, Charms, and Perfection, the most superlative that appear in bodies are but faint resemblances. This is the right notion of Platonic Love. Wherefore Hypatia's procedure might very well put a student of Philosophy at Alexandria to the blush, and quite cure him too (which Suidas assures us was the effect) but would never rebuke a beau in St. James's Park, nor perhaps some bachelors of divinity at our modern universities.

CHAPTER XVI

THE CLOSE INTIMACY BETWEEN HYPATIA AND ORESTES THE GOVERNOR OF ALEXANDRIA, VERY DISPLEASING TO CYRIL THE BISHOP.

At the time that Hypatia thus reigned the brightest ornament of Alexandria, Orestes was Governor of the same place for the Emperor Theodosius, and Cyril bishop or Patriarch. As Orestes was a person educated suitable to his rank, he could not but take notice of those perfections in Hypatia which all the world admired; and, as he was a wise governor, he would not be so far wanting to his charge, as not to ask her advice in matters difficult or dangerous, when everybody else consulted her as an Oracle. This created, of course, an intimacy between them that was highly displeasing to Cyril, who mortally hated Orestes. But because this emulation proved fatal to Hypatia, I shall take the subject a little higher. 'Tis observed by Socrates, Nicephorus, and others, that Cyril (who was elevated to the See by sedition and force against one Timothy an Arch-deacon of no extraordinary reputation) intermeddled more in temporal or civil matters, than his predecessors took upon them to do, and that the example was greedily followed by his successors; who not keeping within the bounds of their priestly ordination, took upon them an arbitrary kind of principality, and the

absolute disposal of affairs. The first act of authority that Cryil exercised was, to shut up the churches of the Novatians, from which step he proceeded to seize upon their sacred vessels and church-ornaments, till at length he robbed their Bishop Theopemptus of all he had. Yet these Novatians professed the same doctrine to a tittle that he did, and differed only in some points of discipline. But they must be mere novices in Ecclesiastical history, who know not that discipline has been ever reckoned of greater consequence than doctrine; if one may judge by the commotions that have happened in churches, or the duration of their schisms. The reason is obvious. For if a man believes otherwise than his teacher, and yet prudentially conforms to the public ritual and discipline, or perhaps eagerly stickles for it as thinking it the most conducing to order, be his speculations what you will, still he preserves the Unity of the church; or, in other words, he obeys his Spiritual Governors, and teaches others by his example to do the like; whereas if his belief be ever so right or at least ever so agreeable, to that prescribed in the society whereof he is a member; yet if he boggles at any part of the public ritual and discipline and rends the unity of the church; that is, he weakens the government of the Clergy. These were the maxims of those times, and hence it sprung, that schism is counted so damnable a sin in their writings, a sin more dreadful than any other, that it may the better serve for a — *Scare-Crow*.

CHAPTER XVII

CYRIL EXPELS THE JEWS OUT OF ALEXANDRIA; ORESTES COMPLAINS TO THE EMPEROR; CYRIL AND ORESTES BECOME IRRECONCILABLE ENEMIES.

One main reason why Cyril could not bear the Governor, as we are told by Socrates, was that "Orestes hated the principality of the bishops; as well because they transferred to themselves much of the power belonging to those appointed Governors by the Emperor; as, in particular, because Cyril would needs be prying into his actions."

Their enmity became sufficiently known to the public by a sedition raised against Orestes, occasioned by one Hierax, a pitiful school-master, but a professed admirer of the Bishop, and a most diligent

attendant at his sermons, where he was sure to clap and re-clap, according to the rare custom of those times. The Jews spying him in the Theatre, while the Governor was there on some public business, cried out that he came purposely thither to cause mischief; and the uproar, whereof the particulars may be read in the just quoted Socrates, terminated in this, that Cyril expelled all the Jews out of the City, where they had lived in great opulence from the time of Alexander the Great, to the no small benefit of the place. Were I not accustomed to read monstrous lies of this unfortunate nation, I should think them very rightly served. But even in that case, who can justify Cyril's licensing the multitude to seize on their goods? And yet why do I ask such a question; when this has ever been the true motive of the barbarities to which they have been exposed, though zeal for religion has been as shamelessly, as wickedly pretended.

Orestes, as became a good Governor, "being grievously concerned at what had happened (to speak in the words of the historian) and sadly affected that so great a city should be so suddenly emptied of such a multitude of inhabitants, gave the Emperor an account of the whole matter." We might be certain, were we not expressly told it, that Cyril was not behind hand on his part. Yet conscious of his guilt, as every reader may collect, he would fain make up with Orestes, and conjured him by the holy Gospels to be friends; being constrained to this, as Nicephorus observes, by the people of Alexandria, who loved their Governor. But this last knew him too well to trust him, upon which their difference became irreconcilable. You may therefore expect to hear of vengeance from the priest, whom the same Nicephorus represents proud, seditious, a boutesen, a persecutor: while the emperor might thank himself for the disorders that desolated one of his principal cities; for where was it ever otherwise when the Clergy were permitted to share in the government of civil affairs.

CHAPTER XVIII

ORESTES THE GOVERNOR ASSAULTED BY THE MONKS; THEIR CAPTAIN RACKED TO DEATH, BUT ESTEEMED AS A MARTYR BY CYRIL.

Now the revenge which Cyril took of Orestes, being the prelude to poor Hypatia's Tragedy, I choose to relate it, as I have done other passages, in the words of honest Socrates.

"Certain of the monks (says he) living in the Nitrian mountains, leaving their monasteries to the number of about five hundred, flocked to the City, and spied the Governor going abroad in his chariot; whereupon approaching they called him by the names of "Sacrificer" and "Heathen," using many other scandalous words. The Governor therefore suspecting that this was a trick played him by Cyril, cried out that he was a Christian, and that he was baptized at Constantinople by Bishop Atticus. But the monks giving no heed to what he said, one of them, called Ammonius, threw a stone at Orestes, which struck him on the head; and being all covered with blood from his wound, his guards, a few excepted, fled some one way, some another, hiding themselves in the crowd, lest they should be stoned to death. In the meanwhile the people of Alexandria ran to defend their Governor against the monks, and putting all the rest to flight, they approached Ammonius, and brought him before Orestes; who, as the laws prescribed, publicly put him to the torture, and racked him till he expired. Not long after he gave an account of all that was done, to the Princes. Nor did Cyril fail to give them a contrary information. He received the body of Ammonius, and, laying it in one of the churches, he changed his name, calling him Thaumasius, and ordered him to be considered as a martyr; nay, he made his Panegyric in the church, extolling his courage, as one that had contended for the truth. But the wiser sort of the Christians did not approve the zeal which Cyril showed on this man's behalf; being convinced that Ammonius had justly suffered for his desperate attempt, but was not forced to deny Christ in his torments."

This account requires no commentary. I shall only observe with a Heathen Philosopher that "At that time the monks (the fittest executioners of Cyril's cruelty) were men indeed as to their form, but swine in their lives; who openly committed thousands of execrable crimes, not fit to be named. Whoever (says he) got on a black habit, and would make a grotesque figure in public, obtained a tyrannical

authority; to such a reputation of virtue did that race of men arrive."

This picture, though drawn by an enemy's hand, is allowed by all good judges to be done to the life; and we shall presently have reason, more than sufficient, to be of the same opinion.

CHAPTER XIX

HYPATIA'S TRAGICAL DEATH, PERPETRATED BY CYRIL'S CLERGY, WHO HATED HER FOR HER INTIMACY WITH ORESTES.

But Cyril's rage was not yet satiated. Though Orestes had the good luck to escape being murdered, Hypatia must fall a sacrifice to the prelate's pride and to the ghost of Ammonius. This Lady, as we mentioned above, was profoundly respected by Orestes, who much frequented and consulted her; "for which reason" (says Socrates) "she was not a little traduced among the mob of the Christian church; as if she obstructed a reconciliation between Bishop Cyril and Orestes. Wherefore certain hot-brained men, headed by one Peter, a lecturer, entered into a conspiracy against her, and watching their opportunity when she was returning home from some place, they dragged her out of her chair; hurried her to the church called Cesar's and stripping her stark naked, they killed her with tiles. Then they tore her to pieces, and carrying her limbs to a place called Cinaron, there they burnt them to ashes."

Nothing short of this treatment, not to be paralleled among the most savage nations against a woman (and against a woman of such distinction scarce credible, did not two or more of her contemporaries attest it) nothing, I say, but the blood of Hypatia, shed in the most inhuman manner, could glut the fury of Cyril's clergy; for these were the monsters, that putting off all Humanity, committed this barbarous murder. Socrates, 'tis true, distinctly names but one clergyman, "Peter, the lecturer"; but Nicephorus expressly tells us that the Zealots, led on by Peter, were Cyril's clergy, who hated her for the credit she had with Orestes; that they were these, who imputed to her the misunderstanding between the Governor and their Bishop; and finally,

that they butchered her in the time of solemn fasting; which, added to their sanctifying of their villainy by perpetuating it in a church, shews the glorious state of religion in those pure and primitive times; as some, no less hypocritically than falsely, are pleased to style them. The citizens of Alexandria, on whom certain persons would fain lay this act of popular heat, as they speak by way of extenuation, were too great admirers of Hypatia's Virtue, and too much in the interest of Orestes, to have any hand in so foul a business, however prone to tumults. All the circumstances accompanying the fact clearly prove this; not to repeat the assault so lately made by the Nitrian monks on the Governor, whom the people rescued; though I will not answer for all the mob, especially when the clergy loo'd them on.

CHAPTER XX

CYRIL, THE MAIN INSTIGATOR OF HYPATIA'S MURDER, BEING ENVIOUS OF THE FAME SHE HAD ACQUIRED BY HER LEARNING AND PHILOSOPHY.

Be it so that the clergy of Alexandria were the murderers (some may say) and that their affection for Cyril transported them beyond what can be justified; how does it appear that he himself had any hand in this black deed, which perhaps he neither knew nor could prevent?

For the sake of our common humanity (since true Christianity is not at all concerned) I wish it were so; but there is such evidence as will not let any man, if not wilfully shutting his eyes against the truth, to believe it. Damascius, who is the other contemporary witness of her murder (I meant besides Socrates) positively affirms that "Cyril vowed Hypatia's destruction, whom he bitterly envied;" and Suidas, who writes the same thing says, that this envy was caused by her "extraordinary wisdom and skill in astronomy;" as Hesychius, when he mentions her limbs being carried all over the city in triumph, writes that, "This befell her on the score of her extraordinary wisdom, and especially her skill in astronomy." For Cyril was a mighty pretender to letters, and one of those clergymen who will neither acknowledge nor bear the superiority of any layman in this respect, be it ever so incontestable to others. But some circumstances of Hypatia's death, not mentioned in

Socrates, are preserved in the abridgement of Isidorus's life in Photius, such as Valesius had it; and which I here give you, reader, though it should cost you the tribute of one tear more to her memory.

"Upon a time (says Damascius) Cypril, passing by the house of Hypatia, saw a great multitude before the door, both of men on foot and on horseback; whereof some were coming, some going and others staid. When he inquired what that crowd was, and what occasioned so great a concourse, he was answered by such as accompanied him, that this was Hypatia the Philosopher's house, and that these came to pay their respects to her. Which, when Cyril understood, he was moved with so great an envy that he immediately vowed her destruction, which he accomplished in the most detestable manner. For when Hypatia, as was her custom, went abroad, several men, neither fearing divine vengeance nor human punishment, suddenly rushed upon her and killed her; thus laying their country both under the highest infamy, and under the guilt of innocent blood. And indeed the Emperor was grievously offended at this matter, and the murderers had been certainly punished, but that Edesius did corrupt the Emperor's friends, so that his majesty, it's true, remitted the punishment, but drew vengeance on himself and his posterity, his nephew paying dear for this action."

This nephew Valetius believes to have been Valentinian, whose mother, Placidia, was aunt to Theodosius.

CHAPTER XXI

THE DEATH OF HYPATIA BROUGHT AN INFAMY ON CYRIL AND THE CHRISTIAN CHURCH; SHE WAS NO CATHOLIC, BUT A HEATHEN.

Thus ended the Life of Hypatia, whose memory will ever last, and whose murder happened in the fourth year of Cyril's episcopate; Honorius being the tenth time and Theodosius the sixth time consuls — in the month of March, in the time of Lent, and in the year 415. "That action (says Socrates) brought no small infamy not only upon Cyril, but also upon the whole Church of Alexandria; for slaughters, and

fightings, and such like things, are quite foreign to the Christian Institution."

There's nothing surer, there's nothing truer; but of genuine Christianity there remained very little at that time, unless Christianity be made to consist in the bare name and profession; for, were I disposed to take this trouble upon me, I should think it no difficult task to shew that neither the doctrines nor distinctions then in vogue were ever taught by Christ or his Apostles; and that the ceremonies enjoined or practised were all utterly unknown to them. No, no, they were no Christians that killed Hypatia; nor are any Christians now to be attacked through the sides of her murderers, but those that resemble them by substituting precarious traditions, scholastic fictions, and an usurped dominion, to the salutiferous institutions of the Holy Jesus.

Photius is very angry with Philostorgius, whom he stigmatizes as an impious man, for saying that the "Homoousians," or the Athanasian Trinitarians, tore her to pieces; but is he not an impudent man, or something worse, who dares to deny this? when none were more remarkable sticklers for the Homoousians than Cypril and his adherents. This only the truth of history requires to be specially noted; for with me the Homoiouision and the Homoousion are of no account in comparison of the Bible, where neither of them are to be found. In the meantime 'twill not be amiss to hear Gothofred on this occasion.

"Observe here (says he) the Arian poison of Philostorgius against the Homoousians, or Catholics; as if the murder of Hypatia were the crime of Catholics, and not of the indiscreet populace. Thus much, however, may be gathered from this passage, that this same Hypatia was no Catholic."

Admirable Gothofred! Not to say anything to your "Arian poison," for which I am not a whit concerned, neither of the people's guilt, whom I have sufficiently cleared before; nor yet of the nice distinction between the populace and Catholics, as if the bulk of the Catholics were not the populace. Your conclusion that Hypatia was not a Catholic is unspeakably acute, when in reality she was not as much as a Christian,

her father having been a heathen philosopher, and herself the wife of one, without the least appearance that she was ever any other with regard to her own persuasion. As for a ridiculous letter, pretended to be written by her to Cyril about the Paschal Cycle, 'tis a manifest forgery; for she was murdered the sixth year of Theodosius, and therefore one and twenty years before the exile of Nestorius, who yet is mentioned in that letter under the epithet of "Impious."

CHAPTER XXII

THE MAKING OF CYRIL A SAINT A DISHONOR TO RELIGION. THREE SORTS OF PERSONS CANONIZED FOR SAINTS.

And now that Cyril's name puts me once more in mind of him, how insufferable a burlesquing of God and man is it to revere so ambitious, so turbulent, so perfidious, so cruel a man as a *Saint*? since history shows that this was his just character. But in good earnest this same title of "Saint" has not seldom been most wretchedly conferred; for the greatest part of the "Saints" after Constantine's reign, and especially since canonization came in fashion, are made up of three sorts of persons, the least of all others meriting veneration. First, men have been dubbed saints, for promoting the grandeur of the church by all their endeavors, especially by their writings, which, instead of employing for the happiness and instruction of their fellow citizens they prostituted to magnify spiritual authority, to the debasing and enslaving of their spirits. The second sort that have been honored with saintship, were princes and other powerful or rich men, however vicious or tyrannical, who gave large possessions and legacies to the church; or that with incapacity, faggot, gibbet, sword and proscription, chastised the temerity of such as dared to question her decrees. The third sort, were poor, grovelling, visionaries, boasting of their delirious enthusiasm and extacies; or imposing on the ignorant by formal mortifications, falsely reputed devotion, and were recompensed with this imaginary reward by those that despised their austerity, at the same time that they mainly thrived by the credit of it. It is no wonder then that when the epithet "Saint" (which peculiarly belonged to piety

and innocence) was thus pompously bestowed on vice and impiety, there should prevail that Deluge of Ignorance, Superstition and Tyranny, which overwhelmed almost the whole Christian world. All the persecutions that ensued, were so many forcible means employed to suppress any efforts that might be used for the restoring of Virtue and Learning. By that anti-Christian spirit fell Hypatia, to whom the clergy of her time could never forgive, that she was beautiful yet chaste; far more learned than themselves; not to be endured in the Laity; and in greater credit with the civil magistrate, whom the clergy of that time would needs drive or lead as their Pack-ass.

FINIS

Universal Brotherhood Path

KNOWING AND DOING — L.

"If ye know these things, happy are ye if ye do them." — *John xiii:17.*

When first a new revelation breaks in upon the mind there is a natural tendency to proclaim the evangel from the housetops, or cry it at the corners of the streets and publish it to all the world. A little later, and we find to our astonishment that our good "news" is as old as the everlasting hills. We discover it deeply imbedded in all the religions and philosophies ever taught among men, and we are naturally embarrassed as to what use we shall make of our newly acquired treasure.

Now every revelation that dawns upon the mind and kindles the enthusiasm is capable of being applied to life and conduct, and indeed this is its main utility so far as we are concerned. The divine revealing is not a gorgeous cloak to wrap about our shoulders in which we may parade in the public view and gain the applause of men; it is more properly a hoe with which to clear the garden of the heart from its unsightly weeds and poison growths. Many there are, however, who take the easy path, and prefer to exhibit themselves before the public as exponents of a high philosophy, rather than to wield the sharp hoe of correction amongst the jungle of weeds that disfigure their characters. Hence it is not uncommon to meet a glib professor who can expatiate on "the identity of all souls with the Over Soul," or "the fundamental unity of consciousness," but who nevertheless defames the character of a rival behind his back and cannot bear to hear another praised.

Every day we behold intellectual "knowers" who do not "know" enough to stop eating pie when they have had sufficient. "There's something rotten in the State of Denmark," but that decay can never be arrested by more philosophers, or more books or more eloquent addresses, but

only by superb examples, the lives of men and women who apply to their daily conduct the principles they profess with their lips. Consider the effect of sending out from Point Loma a band of Heralds of the Coming Dawn, a company of brothers, united, self-reliant, passion-proof, firm-based upon a common philosophy and whose hearts are all aflame with a boundless love for the Great Orphan Humanity. They should be men who would not cringe nor apologize, men with no private ends to serve, men whose bodies, cleansed from ancestral taint, stand erect and ready to obey the least motion of the "Living Power made free" in each glorious temple building.

"The harvest truly is great, but the laborers are few," yet we need not on that account sit down and call upon the lord of the harvest to send forth more laborers. We should ourselves arise, gird up our loins, throw aside every weight and move into the standing corn sickle in hand. We will leave it to believers in a Deity outside of themselves, to call upon him to save the world he has created, be it ours to clear the road-way for the God who sits enshrined within our hearts and speed him on his swift career, as he goes forth conquering and to conquer.

With this thought in mind no one need ever lament that he cannot write or speak in public. The slightest effort at self-control, the least attempt to make brotherhood a living power in our lives, is worth more to the world than many books and many speeches. The influence of an earnest, strenuous life is felt across the continents, it radiates unseen through space, and though we may never visit our comrade or even exchange a letter, yet the thought of him quietly doing his daily duty at the world's end, is a constant inspiration, and a powerful stimulus to renew our lapsed endeavors.

Most men feel from time to time that they ought to *do* as well as *know*; but doing is associated in their minds with painful strain and irksomeness, and they forget the beatitude, — "*Happy* are ye if ye do them."

The higher life has been so often described as a "Vale of Tears" and a pathway of thorns, that the people have taken the mystic's partial

statement as if it were the whole truth. It cannot be of course denied that when a man turns his back upon a life of self-indulgence, he is pestered and beset by a swarm of clamorous little demons, bad habits, evil desires of the mind's begetting, who expect that their father shall continue to supply them with their appropriate indulgence, and thus to nourish and sustain his progeny. When he no longer proposes to support this noisy brood, and ceases to feed them by thought or physical indulgence, they slowly fade away, but not without vehement remonstrance on their part, and their parent must perforce feel some reflected pain as his offspring pine away and die. Yet the suffering is but transitory, a temporary inconvenience like the annual housecleaning, which at the cost of a little temporary hardship, gives rise to renewed comfort and cleanliness.

What is meant is just this, that a life lived for the good of all is so natural and in such complete accord with Nature's plan, that a man so living cannot fail to share in the gladness of that abundant tide of life that ever flows from Mother Nature's generous heart.

"Life is Joy." Not indeed the stagnant, dribbling streamlet, that trickles down the narrow ditch of the personality, but the great Ocean currents, flowing full and free in which he floats who has entered the larger sphere of the World's Life. "*If ye know!*" Of course we do. Examine your own heart and you will find that you have a deep assurance of the truth that Brotherhood is Nature's law, and that only as we make this truth a living power in our lives, can we find lasting peace and satisfaction.

Enough is known of right ethics to last us for centuries in advance, the thing required is to apply them. There is no novelty in the idea of Universal Brotherhood; the novelty, however, is becoming manifest of a community of people who are determined to put into practice the beautiful theories that lie in such abundance embedded in books and passed from mouth to mouth in conversation. Castles in the air of gorgeous beauty have been hovering over the sad world for many a weary century, and to us belongs the privilege of making these

atmospheric battlements to solidify them in brick, and wood, and marble, bringing them down as actualities on to the solid earth as dwellings and towers of refuge for the waiting peoples.

Universal Brotherhood Path

THEOSOPHY AND THE ARTIST — *W. T. Hanson*

It is generally accepted as quite legitimate for the man of business to work for himself, to make money, to further his own interests by howsoever he may, provided of course that he do so honestly.

In view of this, it is somewhat strange, but a wonderful and splendid thing that a different and higher basis of action is expected of the artist. It is recognized as right and in accord with the fitness of things that a painter, for instance, receive a great price for a great picture. But an unwritten law, perceived by the finer feelings of all people, demands that he do the work for the sake of the art and not for the money return. To find him guilty of the latter occasions a disagreeable shock. We may appreciate his business instincts but as an artist he stands degraded and condemned. As a matter of fact such a man is not really an artist at all but a manufacturer who makes use of artistic powers in the production of his wares.

But admitting all this to be at least somewhat true, what difference does it make to those who have to deal with existence in a commonplace prosaic way?

Does any fact underlie the tradition of the "Lost Canon of Proportion?" Its existence is maintained by all the sages of antiquity. It is held to solve any problem, unlock any mystery, furnish the key to every situation whatsoever, disclosing the wisest, most correct, most effective plan of action in any case. The profounder students of life, sooner or later, all come to the recognition of the possibility of such. What can be its nature and how can its use be recovered?

As we all know there are many arts but, as conceived by Theosophy, these, each and every one, are branches, departments, integral powers of one Great Art — the Art of living, the Art of so acting at every time and place that the forthcoming results will be more desirable, more satisfactory, all things considered, than if any other way had been

chosen. Any one who catches this idea, and endeavors to put it into operation forthwith begins the development of his artistic nature by the most effective procedure that can be adopted. In this sense all people should be artists and in every circumstance of their lives they have the opportunity of becoming such.

There is a great difference between an artist and a mere creator. All men are creators by every motion they make, by their every thought, feeling, and act. But all are not artists. It is one thing to do or create, if you please, any old thing that may enter the mind or stir the impulse; it is quite another to produce that thing or perform that act which will give the best possible result practicable. The first requires only the power to move, think, feel and act. The other calls for the exercise of a power which can control and so order the motion, thought, feeling and act that the true relation of things is advanced and fostered. This is where the Lost Canon of Proportion would come into such useful play.

That which makes an artist an artist is a sense of proportion, whether he be an actor, a musician, a sculptor, a painter, a writer — and for the statesman, or lawyer, or doctor, or merchant, or day laborer, for any worker whatsoever to properly perform his function, the exercise of this sense is necessary. What else is the sense of right action? Could such ever have been so powerful, so delicate, so comprehensive, so pointed that it would operate not only in reference to morals and ethics, but every circumstance, every undertaking, every idea and object that could occupy the attention of the human mind? So all the Great Teachers have taught. All men have it in greater or less degree in some form or another. Only a touch now perhaps, but still enough to be the sign of its fuller existence and function.

How could it have become so weakened that intelligent, conscious recognition of it is all but lost? How, except by the way in which all things are lost, by neglect, misuse, abuse, outrage and the like?

Can it be recovered and regenerated to the fullness of its rightful powers? If so, how? How otherwise, than by use, exercise, careful and nurturing regard of the germ that remains?

That we all still have a touch of it is shown in many ways, in the fine sensitive feeling that an artist shall work for the sake of the art, and not find the mainspring of his effort in what he himself shall receive therefrom. The explanation is simple enough. It is the function of the artist to express the beautiful, the strengthening, the instructive, the inspiring, the virtues and nobilities and harmonies of life. To do this to his fullest capacity he must first of all be true to his nature and mission as an artist, and in his own living show due regard for true proportions and relations.

To be able to express an ideal thing and then make that ability subservient to a selfish personal interest is contrary to the sense of proportion, offends it, injures it, weakens it in him who so uses it, thereby unavoidably deteriorating the character of the work that is being done. It is a shameful thing and is rightly adjudged so in the general estimation of the world whose sense of proportion has been shocked by the fact.

Being an artist, coming more in contact with ideals and the loftier energies of life than men commonly, he should and does more fully and clearly understand the true relations of things, and for him to place an inferior thing — his personal aggrandizement — above a more worthy something, his mission in life, is worse than for a business man who has not as keen perceptions and sensibilities to work for the money to be obtained.

However, there is no hope for humanity except as it becomes more alive to that side of its nature which we are at present naming the artist. Only as this is done, call it as we like, will it be possible to eradicate the thousand and one ills that now affect existence — all of which have arisen through the disregard or abuse of man's inherent sense of proportion. Such is the key to the overcoming of drudgery — of ennobling and dignifying labor, and bringing joy into existence.

The discontent current in the world is the logical and inevitable sequence of the motive of action on which most men base their effort.

Discontent with one's condition and one's work arises from the simple fact that the condition or employment is something of which any right thinking, right feeling man is ashamed. This may require amplification, and to avoid misunderstanding and misconception and confusion in the mind it is necessary to perceive the case as it really is and not as it may superficially appear. The following is the fundamental gist of the matter plainly stated.

The condition of a discontented man is the condition of one who directly or indirectly is working primarily for himself. When he is discontented with his employment it is because in the last analysis he is employed in furthering his own interests above all other things and frequently without much consideration for any thing else. Naturally he is ashamed. It is to his credit. But the shame makes him uncomfortable and discontented. Offense is given to his sense of true proportion, which continually reminds him that he is engaged in a mean, small, petty, unworthy, business, when, by right, he could and should be doing something important, noble, dignified and grand.

There is an adage current in the legal profession, that "the man who acts as his own lawyer has a fool for a client." The same form applies, here, in that a man who works for himself, has a grasping, insatiable task-master and a very unwise and unreliable employer — grasping, because he wants all the returns for himself; unwise, because in working selfishly he goes contrary to the highest intelligence in him; unreliable, because he who violates principle — the highest principle in his nature — cannot be depended upon.

It is much better to be an artist, to exercise that sense of proportion which operates toward having every act performed — the right thing to do — and being right it is important, worthy, noble, and possessing an inherent dignity, unassailable by ridicule or disrespect, and forming an armor impenetrable to the darts of discontent.

By so becoming an artist, in whatsoever line one may be, is to begin the cultivation and development of the intelligence and all the faculties by the most powerful and rapid and substantial of all processes — the

exercise of the sense of proportion; which will apply instantly and, as it were, automatically to every conceivable situation and circumstance.

So, in this sense, to become an artist will pay better than any other thing, in the avenues and opportunities that will be opened up and developed. Yet when it is done *because it will pay*, the returns are much slower and much less and it defeats its own ends.

There is perhaps but one thing more unprofitable than working for one's self, that is not working at all. Sometimes it does seem that the selfish man is the subject of a great joke. Being too lazy or indifferent or inconsiderate to play voluntarily the true part of a man in the great drama of life, his soul so works upon his nature as to stir the feelings of self-interest, which drive him to a task with the certainty before him of never being able to satisfy himself on that line and of learning in time that he is engaged in a small business. Then comes upon him discontent bringing to him, however, the opportunity to perceive the larger life into which he may enter if he will but evoke and cherish the artist in him, by beginning to do what he has to do, and is able to do, in accord with his reawakening sense of proportion, — which, once he unalterably establishes it, will quickly guide him out of all pain, discontent, difficulties, ugliness and gloom, into the real sunshine and joy of living.

Universal Brotherhood Path

THE AWAKENING OF THE SOUL — *A Student*

In the Western World, for nearly two thousand years, the immortality of the soul has been preached and set before the people as a theory only. Modern religious teachers have failed to present it as a reasoned truth, and make it so obvious and reasonable as to become ingrained in the mental life of humanity. It has been the theme of many a romance and poets have filled their sweetest songs with the lofty idea. Yet the truth of the matter is that man fails to realize his Divinity and therefore his immortality to him is not a fact. Yet he *feels* it vaguely deep down in his heart. For if the majority of mankind truly believed there was no such thing as the immortality of the soul, do you not suppose that everyone would rebel against such a mockery as life would then become?

The short life we live here on earth is but a link in the chain of evolution. The comings and goings of mortals for their brief span on this earth seem purposeless and unaccountable, unless we believe that the soul has an immortal destiny to fulfill. Each earth-life is a fragment of the soul's experience, during which it clothes itself in the form and circumstances most suited to the particular stage it has reached in its evolution.

Further testimony as to the immortality of the soul, is that among all the people of this one planet alone, there are no two with the same character, showing that each one expresses a different degree of evolution, each one his own phase of the unfolding of nature. The full blown rose was first a bud with tightly folded petals, but the power to expand came from the life within. So each of us is at a different stage in an endless unfoldment, and the expanding life-force behind is that of the immortal soul. If we would study Nature, we should find that she is always ready to give us lessons from which we may learn our own divinity and immortality.

The perverseness of the human mind is such, that it is inclined to argue all meaning out of truths that should be self-evident. This may not be so strange after all, for if a great truth is given forth as mere head knowledge, being conceived only as a supposition, its acceptance as a truth depending upon the reasoning faculty, what influence can it have upon the world other than as a mere theory? That which proceeds only from the mind reaches no further than the mind, but for it to affect the life there is need to reach the heart.

Only those people who, through bitter experience perhaps, have come to realize that the soul is immortal, that it is unchanged by the dissolution of the physical body, and who *live* so that every act performed is an expression of their higher nature, untouched by any thoughts of self, only they are able through loving deeds to touch the hearts of men.

Such are better able to teach than the most learned theorists, for they have gained wisdom from experience — the truths which they would impart to others are a part of life itself. Such will reach the hearts of men, even though their minds know it not. Why is it that at times we feel such a burst of pure joy or sadness which springs spontaneously from within, and seemingly has no connection with passing events? It may be that the heart caught the joyousness of the heart of Nature, or the sorrow of the world may have moved us to pity.

Are we all content to be so dense and unfeeling that the real heart-touch affects us not? Surely herein lies the difference of the effect between theory and practice. One appeals to the intellect alone and is felt to be cold and heartless. The other energized by the life of man is a living example, and the majority of people are not so blind, but that they can distinguish between the false and the true.

The mere theory may appear attractive to those minds who have not as yet transcended the beguiling and deceiving side of their nature which would make illusions appear a reality. But is there not in all men a deep seated voice of conscience which *knows* the real from the false, and does not our ability to choose between the two depend upon our

heeding this inner voice?

As soon as the night of illusion is passed, as soon as humanity is strong enough to overcome the lust of passion, greed, jealousy, and the vices of the lower nature which eat away the true and noble qualities in man, just so soon will the sunlight of the soul break over the mountains of discouragement and perplexity which we have built up from mole-hills. The sun rising high in the heavens will disclose and purify the tainted lives, until all the world will be a harmonious expression of Joy, and the melodies which flow from the heart will unite in one universal symphony of love and good-will towards all men.

In our eagerness to hasten the coming dawn let us not forget that each individual must *live* the life which he would have the world live. High ideals require that man shall ever ceaselessly strive after the good and pure.

To sum up all, the immortality of man can never be realized so long as men lead narrow sordid lives or are satisfied with mere mental speculations. For such men live as if the soul were not immortal, and then immortality becomes a dead theory. But if men will but begin to live for Brotherhood, they will find that the unselfish life is Joy; if they will live as if they *were* souls, then they will feel immortality in their hearts, and will not doubt or theorize any more.

Universal Brotherhood Path

THE LAWS OF CYCLES — C. W.

It is a matter of the deepest interest for every thinking man to obtain as clear an idea as possible of the way in which the progress of the world is wrought out in the kingdoms of Nature, and especially to realize how man — the king of Nature — advances toward that ultimate goal of perfection which is his destiny.

The ancient Wisdom Religion is the basis of all the real knowledge which man possesses, whether that knowledge be scientific or religious. This Wisdom Religion, or Theosophy, teaches that all progress is accomplished in revolving stages, or successive periods of time and experience; that these periods occur in exact harmony with each other, and that they bear definite relations to the effects accomplished in them severally. The law which governs these periods has been known for many ages as the Law of Cycles.

By the study of this Law of Cycles we learn that natural progress of all kinds does not occur in one steady stream, like the rush of a railway train on a straight track, but on the contrary, it proceeds by a spiral or screw-like course, in which the same points are successively and continually reached on higher circles of existence. It might, perhaps, be compared to the flight of an eagle, which soars upward in circles one above the other, until lost to sight in the vault of heaven. An onlooker would apparently see a periodic return to nearly the same place, but it is clear that the soaring bird occupies a more distant position on every turn of the circle in its spiral flight upward.

These cyclic periods are so well defined in our everyday experience, that we are apt to pass them by, without recognizing their importance. Every day is a cycle, in which we pursue almost the same round of duty, and every day is followed by a night or period of rest in which the circle of twenty-four hours is rounded off and completed. Month by month, in a larger cycle we find similar occurrences in our business

and home circles. Year by year we follow the same round of occurrences in Nature, so that spring, summer, autumn and winter promote the well-being of each other, and minister to the perfect whole of which they form successive phases. All these are well known to us, but because by habit we have grown familiar with them, we fail to perceive that herein lies a great secret of the world's advancement.

By pursuing the subject we may discover that the Law of Cycles rules every phenomenal experience in the world around us, that it governs even our states of passing happiness or misery, and rules also what men call life and death. Thus the continuous growth of Nature and of all beings is divided and punctuated by successive periods of rest and activity, or, to express it more completely, by rounds of birth, growth, subsidence and rest.

Of the forgotten cycles which men once knew all about, probably the most interesting to us is the cycle of life and death. Many centuries ago, the great philosophers and the wise ones of the earth taught this great Truth. The records of their teachings are found in many an ancient manuscript and rock inscription of old civilizations. Today more than two-thirds of the people of the earth make it a central point in their religious belief.

We are all familiar with the beginning and end of man's appearance here. He comes upon the scene as a little child, grows into activity, attains his full strength, becomes feeble, and finally departs. We look upon the body through which he has functioned and we say: "He is gone." Could we look further, we should know that he has but retired from the scene for a short period. He will soon return in a new body to carry on his continuous existence, and so on and on through successive lives, reaping each time what he has previously sown — until the final perfection.

Thus, as in other kingdoms of Nature each appearance of man on the scene of physical life is qualified and conditioned by the circumstances of those which preceded it, and the character of the man, which is the expression of his soul, his very self, progresses towards the goal of

divinity, which is his potential inheritance.

Students of history have found that there is a periodic recurrence in the history of great empires. The fortunes of some great nation have been identified with each century of recorded history. Generally speaking the foundation of the power of the nation has taken place near the beginning of the century, and its waning or downfall has occurred near the close of the hundred year period. In Europe these periods of prosperity have succeeded each other, in Spain, Austria, Holland, France and England. There can be but little doubt that the twentieth century will be an era in which the American people will show an example to the rest of the civilized world, — an example founded upon the principles of humanitarian unselfishness and human Brotherhood.

Extending our view still further we cannot avoid perceiving that the very continents of the globe are successively the fields of an intense activity, and of a comparative desolation. Recent discoveries have shown conclusively that on the desert plains and hills of Arizona and New Mexico — once flourished cities, larger and more populous than the largest cities of the present day. Systems of irrigation existed ages ago in these Western States of America, constructed with the highest engineering skill. There is not the smallest doubt that where now is little but desert, once teemed a busy, educated and civilized people. And do we not see that period coming once again? Do not our daily papers continually announce new conquests of the forgotten desert which show a rapid return of the old cycle of past ages? Is it too much to expect that again the whole of Western America will — as in former ages — become completely re-established in the service of man, and will once more be the residence of teeming millions!

Such are the cycles which are easily recognized and commonly accepted.

So with man, by breath divine
Lifted like a transient wave
On life's sea, in line on line

Rolls to break upon the grave.
Races, empires towering rise,
Each in turn, collapsing dies,
Schools and systems, proudly heave
Soon like them no vestige leave,
Far along the shore of time
Swells and sinks the sounding chime,
Ceaseless till,
Gathered back in calm repose,
To the depths from whence they rose,
All are still. (1)

Yes, it is true that, for a time, all sink to rest and are still, but in the cycles of Nature all rise again into renewed activity.

The teachings of the Wisdom Religion show that at stated and regular intervals in the world's history have occurred great reforms in the political, social and moral ideals of the people. These great reforms have been introduced by those who ever stand behind the scenes of world-life, ready to help when circumstances permit. The teachings of these great ones have been identical. They have always been founded upon the enduring truths of Theosophy. Such a teacher was Krishna, who appeared in India five thousand years ago, laying the foundation of the greatest world reformations of which we have record. Such a one was Gautama Buddha, who lived exactly twenty-five hundred years ago, and whose teachings have survived to the present day, through all the misconceptions, and degradations which they have endured at the hands of his followers throughout the centuries. Six hundred years later came Jesus with the same message and the same purpose of the regeneration of mankind.

A reference to these periods, each of which was a time of stress and trial in the history of the race, and a comparison of them with the present period, leads to the conviction that a crucial time in the world's history is at hand when great reforms may be expected. Thoughtful consideration of the events of recent times amply confirms this. The

last century was remarkable for great advances in man's conquest with the forces of nature, and in his means, of intercommunication. Every part of the globe is now practically in instantaneous contact with every other point of its surface. Each nation can immediately feel the pulse of every other.

The facilities thus acquired have produced an increased desire for freedom from the bonds of medievalism and selfishness of all kinds. Politically, socially and morally every nation of the world is in the throes of a struggle with those forces which prevent human advancement towards happiness and liberation of soul. As these struggles become more and more evident, the onlooker perceives that now is the time of harvest, for all potentialities which men have been gathering for ages. The forces of evolutionary upliftment have been acting wheel within wheel, cycle within cycle until man stands today *potentially* nobler, more intellectually gifted, more far-seeing than ever before. One thing alone is wanting to complete the unfoldment, viz: that he shall put into practice what he has been taught throughout the ages; that he shall establish the bond of Brotherhood as the central feature of all his dealings with his fellow men; that the welfare of the community and the race shall stand in the place of the welfare of the individual. Thus the era of greed and selfishness will end and a new era of love and sympathy will dawn.

Then will men recognize that Life is one, eternal and indivisible. Both as regard the individual and the age, there is an everlasting continuity. That which has been sown must be reaped. Death must be followed by resurrection.

FOOTNOTE:

1. Mrs. Prideaux. ([return to text](#))

THE RISE AND FALL OF CIVILIZATIONS — *A Student of Esotero*

How strangely the pictures are thrown on the screen of time! Look and behold! Spain was mighty. Where is her strength now? France dominated Europe. Whence has her influence departed? Holland ruled the seas. Who can find her navies today? The glory of Venice is a thing of the past, the gods have left Olympus; the mighty halls of Luxor and Karnac tumble into dust; not one stone is left upon another in Babylon; Atlantis is a word; Lemuria as the memory of a dream.

Did ever the shadow of a conception of the passing away cross the minds of the dwellers in these mighty lands? Yet the passing away has occurred and its record is stored in the archives of the past.

Wherefore this rise and fall, and then the rise and fall again, to be followed by but another rise and fall, like the steady cadence of the sea?

Man lives on the surface of a globule floating in space. How can he understand the nature of the starry realms of which his little globule is so insignificant a part? If he cannot understand the nature of these realms how can he understand the nature of his own star? If he cannot understand his own star, then how can he understand the nature of its satellite — the earth on which he lives? If he cannot understand the nature of the earth on which he lives how can he understand his own nature?

That man cannot entirely understand the great creation of which he is a part is true. But he should not underestimate the value of that knowledge which he does possess, because it is limited, nor imagine those limits less than they are. The organ of sight, though so small a thing, has a field of vision of enormous extent, in which field of vision may be mirrored countless worlds. If the eye can grasp so much on the physical plane, why may not the mind do likewise on the mental?

All existence is cyclic. In matter it is shown in the movements of its own component parts from the atoms (hypothetical) whirling in their vortices (hypothetical) to the heavenly bodies revolving in their orbits. This cyclic condition holds good in the divisions of time, in mathematics, music, art and every living organism. It is, likewise, true of mental moods and all intangible forms of activity. It also applies to everything historic, and to the various civilizations, concurrent and consequent, which have lapsed upon and followed one another over the face of the earth.

If, then, cyclism is unavoidable, why pursue the subject further? Why continue a bootless investigation? But is it bootless? May it not be that the cyclic periods are not fixed but variable quantities? And if variable may they not be varied somewhat at will?

Sleep is cyclic. But is the length or time of the cycle always the same? Does a man begin to sleep at nine o'clock one evening, and the same the next, and the next? Surely not! He may begin his sleep at nine, or ten, or eleven, or twelve, and may sleep many or few hours. The cycles must come, but they can be modified.

Now, this is exactly the case with civilizations. The length of any one is not a fixed quantity. It can be altered. It can be increased or it can be diminished. It will be increased or diminished by those who have part in it, and it can be increased or diminished by them at will. That it is often so diminished is shown by history and the query arises what caused such diminution? An extended answer to this is impossible here, so only a phase will be taken up.

Back of all action lies the picture of the action. The action is the objectivization of this picture in matter. Thus, in the simple act of stepping, the picture first arises in the mind. Unless it did the stepping could not occur. There is nothing to which this does not apply, as literally and almost as perceptibly as the artist's production on the canvass. And it is just as true that all subjective pictures tend in time to become objectivized, though they may be modified before objectivization takes place.

Amongst any mass of people the recognition or non-recognition of man as a soul is a pre-eminently determining factor in the nature of these pictures. If man is recognized as a soul, then the terrestrial consciousness is placed near its correct center. *Per contra*, if man is looked upon as merely a highly intelligent animal, then terrestrial consciousness tends to function away from its normal center. When consciousness functions at its normal center harmony results; when away, discord and lack of balance. From lack of balance come disturbed relations; from disturbed relations, destruction.

To trace these workings in their many ramifications would involve endless detail; the basic principle, however, is correct. It is this, that the nearer man's consciousness functions to its normal center — soul life — at any period, the longer will be the civilization of that period; the more man's consciousness functions away from that center, the shorter will be that period.

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

Does Karma account for the first incarnation? I have seen the statement that it does not. Will the Students' Column please answer this? — F. E. B.

Was there ever a first incarnation? I do not think we can answer such a question. Infinity is a concept beyond our powers of reason, we but faintly touch it by a higher part of our being, yet we dimly know that the soul ever was and ever will be. To answer this question might be compared to finding a beginning to eternity.

We have been taught that life is cyclic, that just as we incarnate again and again on earth, so do the worlds and universes appear and disappear, one succeeding another as the successive embodiments of the World-Soul or the Cosmic Universal-Soul. On any one of these new worlds or universes there would then be a first incarnation for each individual soul, but such would be strictly according to Karma, *i.e.* to causes set up in previous existences on a previously existing world.

In the question, however, it is very possible that a limited meaning has been given to the term, Karma, considering it merely as the result of, or the law governing the result and connecting it with, the cause, in the sense of a definite act. But Karma in its full meaning also includes the operation of the law in regard to inherent or previous conditions or states which, just as much as acts, are causes leading inevitably to results. Were it not for this there could be no growth, no evolution, but merely repetition of past acts.

It has been said that it is the inherent nature of the soul to seek to express itself and that it does this through and in matter. Thus if this be its nature it provides the karmic cause for incarnation even apart from any previous or a first incarnation. For the soul by incarnating does but follow the law of its own being and this following out its own nature is the primary aspect of Karma from whence later proceeds that

aspect under which Karma is more generally spoken of, viz., as the law relating effects to causes which are in the form of definite action. — J.

H. Fussell

Universal Brotherhood Path

GROWTH FROM WITHIN OUTWARDS — *J. F. Knoche*

There never was a time in the history of the world when the feeling of immortality was absent. The idea may not always have been clothed with the same mental forms by all races and at all times, yet there was ever that inner feeling that life does not become extinct upon death. And if no further reasons were available, this alone would go far to demonstrate the fact that the soul is the mainspring of existence, now and always, and in all things; for what is a dead body without this energizing force? True, it is not dead in the strict sense of the word, as each atom of that body has a life of its own, but coherency is not present, and that which we recognized as the individual is gone. If, as a few of our scientists and modern-day philosophers still hold, the soul with the faculties transcending the physical, were merely the highest expression of physical life and if death were the culmination of all, we should, indeed, find our efforts a sore trial and our lives lamentably purposeless.

However, feeling well assured that the existence of the soul as the guiding and intelligent factor in human life is beyond serious dispute, we may better appreciate the declaration that true, healthy and substantial growth takes place from within outwards. It should, of course, be understood that there is no desire to disregard the physical body, for that is a most important agent in the evolution and growth of the soul. We must hold in mind the fact that the body is the temple, dwelling or instrument of the soul, and if that temple be not kept sweet, clean and healthy, the expression of its divine occupant will be correspondingly imperfect. The body is the point of contact, the battleground, between the higher and lower planes of being, and to bring about the best results and highest expression of both body and soul, an harmonious interplay and relationship must be established. If the commanding self within is given its liberty, and to do this a natural, clean and wholesome physical, moral and mental life is necessary, it

will seek out its own way and conditions best adapted for its further development, finally blossoming into the perfect flower.

Is it not a fact that we know very little about the nature of man? We are in the habit of looking upon his exceedingly complex being as little more than a physical body, without analyzing his nature closely and even without taking cognizance of the fundamental classification as given by St. Paul, viz: body, soul and spirit — much less the detailed sevenfold classification of Theosophy, accepted of old in the East, and now commanding the attention of the unprejudiced and intelligent in the Western Hemisphere.

An ancient Oracle declared, "Man Know Thyself:" and it is the greatest injunction ever given, for if a man know himself, he will have an understanding of every phase of his surroundings, no matter in what domain of Nature. In times past it was taught that man was an exact copy of the Universe, in miniature, and therefore contained within himself the essence of all kingdoms below, as well as the unlimited possibility of attaining to conscious Godhood. This is the teaching of the old Wisdom Religion, or Theosophy, now brought forward for consideration and acceptance through the medium of The Universal Brotherhood and Theosophical Society and is worthy of our most serious attention; for, if true, it is necessarily the most important idea we can possibly grasp and act upon. We know it is unreasonable to suppose that we have reached our present state of evolution in one lifetime, nor can we attain to the state of Godhood in one short life, so that here the doctrine of rebirth, or reincarnation, fits in and is the only sensible explanation of the most important life-problems. The scoffers and doubters may say what they will, but this doctrine, coupled with its twin doctrine, the Law of Karma, or to speak more plainly, that law by which "we reap as we sow," at once affords an entirely reasonable and comprehensive basis from which to make a study of man.

What a vast difference it makes when the student has good and sufficient ground for entertaining the idea of his own divinity and

potential greatness? It creates a new hope and a new joy in living and consequently disposes of the almost hopeless indifference so long displayed in the inquiry into the nature of the human being and its possibilities. Under the influence of these doctrines, man becomes more keenly alive to his surroundings, including the various kingdoms below him, which, instead of continuing to be mysteries, aid him in his comparative studies, so that he soon obtains a clear recognition of the spiritual chord running through all nature. The lower kingdoms offer many interesting and instructive analogies in this study of the soul's growth and its unfoldment may well be likened unto the development of a plant from the seed. Vegetable life grows from within outwards, because the invisible life which produces the growth is within the seed, and here we may further add that the seed-germ also contains within itself the ideal types and forms of the future plant, humble grass or giant oak. These types and forms exist in the Ideal World, generally invisible to our present senses, or, to put the statement somewhat more scientifically, they exist in a higher state than we are at present able to perceive, and, in becoming visible on the physical plane, undergo a gradual change from the finer, higher and inner plane of being, to the grosser and more material without. In some cases, as for instance the Lotus Flower, the complete form of the plant is visible in the seed; but whether we see the ideal form or not, it must exist for it would be utterly unreasonable to conclude that the vegetable, animal or human forms would always develop along certain and well defined lines, if there were no model to follow. Without this ideal type, or to use a homely phrase, without this mould for the thousands of different forms, the world in which we live would reflect a bedlam of "freaks of Nature" and chaos. Harmonious development and order would be impossible, if, indeed, we should be able to exist here at all. Has it never appealed to you as a sort of miracle that the ears, eyes, nose and other organs and parts of the human form develop in the proper place with such unvarying regularity?

In this growth from within it is true that Earth, Water and Air and the beneficent Sunshine are absolute essentials to vegetable life, but the

important thing to remember is, that the heart and life of the coming vegetation lies within the seed. So with the development of the soul within the body; the mode of training, the education, the environment, are all necessary features, but they simply bring about better conditions in which the soul finds opportunity for more perfect expression. This is most evident, for if the individual were not possessed of this possibility of development from within, the endeavor to expand his consciousness would be entirely futile. All things are possible to the soul, else how could we ever hope to gain an intelligent conception of anything? If man applies himself diligently, he may become proficient in any line or vocation, which demonstrates the power of the soul, if given an opportunity to get out of its shell. It simply needs a wholesome, clean, moral and natural physical and mental condition for its best manifestation, requiring no external stimulus to keep it alive, for it has an impetus of its own.

To bring about such desirable environment we must necessarily begin with childhood, as it is natural with children to see the truth in its simplicity, and their understanding of things is often a puzzle to the older heads. It is not a difficult matter, therefore, once we know what is right and how to impart it, to present to them simple Nature-truths and show that for the high purposes of life, the proper treatment and care of the body is needful, so as to make it a perfect instrument for the use of the Divine Soul. Few of us, indeed, are qualified to assume the high role of Teacher, with all that honored title implies, which fact behooves us to hasten to purify our own lives and thus attain to an harmonious, joyous and keenly alert state, enabling us to give expression to that fuller life of the soul. This we students are doing at Point Loma under the wise direction of our Teacher, Katherine Tingley, and we do not hesitate to say that already our lives are permeated with a new joy, a consciousness of greater strength and a higher purpose in life. The little orphans, waifs and others, who are so fortunate in having found permanent homes under the care of Katherine Tingley, are responding wonderfully to the old-new methods introduced by her, as those who have had the privilege of seeing them will testify. This work

demonstrates positively what may be accomplished, and forcibly brings to our view the unlimited possibilities of the soul under this simple, yet effective, system of natural education, in which " Helping and Sharing" and self-reliance play such important parts.

With us it is no longer a theory, but an established fact that this mode of training will bring out the highest possibilities of the child and is therefore far superior to the old method of filling up the mental cavity by driving and cramming. Many parents realize only too well that much of the educational effort of this day is directed to — not what may be brought out, or developed in the young mind from within, but what can be forced into it from without. This gives rise to unwarranted rivalry and competition, frequently resulting in overtaxation of the mental capacities and later nervous wrecks and intellectual dwarfs. Further than this, it has a tendency to cultivate selfishness and relegate to the background the finer qualities of the nature, because they cannot find suitable soil in which to come to the surface, leaving the unfortunate ones victims of a one-sided education with the best part of their natures quite undeveloped. We must recognize the fact that true education does not consist in training the mental and physical faculties alone, but that the development of the spiritual qualities is of the greatest importance. This has been the conclusion of every great Sage since the beginning of time and all sacred Scriptures abound with the mandate. It is a fact, too, that human happiness depends entirely upon the manifestation of the spiritual side of our natures, as most of us well know that physical pleasures and the hoarding of wealth do not engender peace and true happiness.

If we hold in mind the pivotal idea that man is a divine being with unlimited possibilities under proper life-conditions, we can realize that the Golden Age, once existing upon earth, may come again. That such an Age actually did exist can no longer be doubted, for day by day our Archaeologists are uncovering evidences of civilizations far surpassing our own in many ways. Then, too, we cannot lightly pass over the thousands of legends and traditions extant in different localities, of the Godlike races supposed to have inhabited the Earth in times past. If we

take the trouble to look deeply into these traditions, we invariably find that they rest upon some basis of fact. Our own civilization is truly great along material and intellectual lines, but it certainly cannot be said to have reached a point where we may claim that it is conducive to the highest spiritual development and thus to real happiness. In substantiation of this we have simply to turn for a moment and behold the misery and mental and bodily suffering to be found in every great city and in every clime. And we assert that the primal cause of all this evil is that we have forgotten our true relationship — one to another, we have forgotten the real purpose of life, and above all, that we are Divine Beings — Gods in truth — capable of scaling now almost unimaginable heights, if we but recognize our spiritual power, and give the soul, the true man within each, an opportunity to act out its divine nature and grow like the flower, reaching up to the Light.

Universal Brotherhood Path

WHAT IS MAN? — *A Student*

There is hardly a more important question than this, for upon its answer depends the whole of our outlook upon life. It is true we cannot know man apart from the rest of Nature nor can we know Nature apart from man, but is it not evident from but a cursory glance at the thought of the world that, in spite of the multiplication of books and the spread of learning, man does not know himself, does not know what he is or his relation to Nature? May it not be that the reason for this is that in the search after knowledge almost the entire attention has been given to externals while the essentials have been overlooked or ignored?

The injunction of the Delphic Oracle has been echoed in every age, "Man Know Thyself!" The poet, Pope, wrote,

Man, know thyself, presume not God to scan,
The proper study of mankind is man.

But to faithfully pursue this study we must include God and the whole Universe, the whole of knowledge and that which transcends knowledge, and as man comes to know himself, his place in Nature, his powers and destiny, he will find that all wisdom and all power will be his. Once begin to investigate along the right lines and the whole of life becomes a marvel, filled with wondrous magic. No fairy tale or ancient myth or legend ever disclosed half the wonders that are contained in the daily life of man if he has but eyes to see them. Science truly has revealed marvels in the structure and exquisite working of the physical frame, in the color and beauty of outer Nature, yet these are but the external expression of the beauty and harmony of those inner realms of life of which science knows nothing or declares beyond its domain.

What we may make of our life today and what our outlook is for the future depend to a degree far greater than ordinarily imagined, upon the point of view, *i.e.*, upon man's own knowledge and belief in regard to himself. The future destinies and fate of a nation are foreshadowed

in its thought today, and from past history, its monuments, its architecture, art, music and social customs, as well as from its literature, one may read the prevailing ideas and know the estimate man in any age has placed upon life. How can a man act nobly who does not think nobly, who does not recognize nobility in his own nature? How can he do great deeds if all the time he thinks he is unworthy, a worm of the dust or a miserable sinner? Men who would do great deeds must have confidence in themselves. The stupendous monuments of antiquity, the mighty temples and pyramids, the great civilizations of the past with their art and literature that still remain to us were not the work of worms of the dust, nor of feeble-hearted miserable sinners, nor yet of the descendants of apes. And if our civilization is to continue and be one worthy of the name, able to stand beside and even rise above and crown the great civilizations of antiquity it must be built upon a true knowledge of man, and he must know himself as able to bring this about — not superficially or as the result of mere mechanical or mental ability, but in his deeper soul-nature with all its divine powers.

There is much philosophy hidden away in many proverbial sayings — As a man thinketh, so is he. For him who wears shoes the whole earth is leather-covered. All Nature appears colored to him who wears colored glasses. All the world smiles for him who has joy in his heart, but to him whose heart is heavy the mirth of others is mockery. One courageous man can inspire a whole army and change defeat into victory, but a pessimistic grumbler is like a plague spot spreading disease and infecting a whole neighborhood.

We see at once the truth of these statements, but does man think aright, are we looking through colored glasses or with clear open eyes at life around us, have we that knowledge and that trust which will enable us to be the one courageous man in the army? These questions are momentous and their answer all depends upon the answer we give to the vital question, "What is Man?"

Where shall we find an answer? There are three main positions taken

in the modern world, each of which is a potent factor in the progress of the world. The conflict between Science and Religion, or what is in general included in these terms, has been long and bitter and their antagonistic views as to man have been seemingly irreconcilable. Much of the controversy has been due to the extreme positions taken, to the inability of each to recognize the other's point of view, and to the fact that neither would concede to the other the possession of at least partial truth. It has been the conflict over again of the two knights who seeing from opposite sides the hanging sign of an inn, the one declaring it gold, the other silver, entered into mortal combat to maintain the truth of his words. It behooves us then to take a comprehensive view and not neglect any factor in man's life.

Let us look for a moment at the main scientific and religious teachings now generally held in regard to man. One of the most generally accepted and most important teachings of modern science is that of the origin and evolution of man. But from the standpoint of science, if there were no other factors than those recognized by science, what would be the logical outcome of the conclusion as to man's origin? How can the man who believes his origin to have been a protoplasmic speck and that his end and that of the world on which he lives will be to be resolved again into primordial matter, how can he ever know the higher powers of the soul, or that wider life which is not bounded by space or time? Many a man has been helped to noble and heroic service through pride in his ancestry and the example of his forefathers' great deeds, and on the other hand many a one has sought to excuse his faults and vices and sunk deeper into sin under the plea of hereditary tendencies, as though he were not responsible. If we accept the views of the extreme evolutionists we at least cannot take much pride in our animal ancestry, though it may afford us plenty of excuse for the baser side of our nature. By what perversion of all that is beautiful and noble in life can our modern and scientific investigators have ever imagined or expected to prove that man is the result of mere physical evolution from the ape?

On the other hand what is the religious teaching most commonly given

and accepted. It is that man was created by God, that he is the child of God and that God is his Father. But what do we also find as a corollary to this and which is often brought forward by those who refuse to believe blindly but who think? Is man then here without his free will or consent; and he who is born with evil tendencies into a world of evil, how is he responsible for his acts? If God made man and the Universe and all things, whence the evil; is God responsible for that also? And so we find it taught in many of the churches that man cannot rely on himself, that he is a miserable sinner and the child of sin, at the same time that he is taught that he is a child of God. And, too, some teach that although God made all men, yet only a few will be saved and the rest — children of God, though they be — will be everlastingly damned. Is the picture overdrawn? Many people may not personally believe these things, but they are taught, they are a vital part of the theology of the vastly greater portion of Christendom. And can these things be taught and believed in without affecting the thought and life of the people? But consider for a moment, let us take a common illustration from every-day life — if you needed to employ a man to accomplish an important work, would you take one who had no reliance on himself, who called himself a poor miserable workman? Yet this is the teaching of theology regarding man in the workshop of life.

But there are other factors in the lives of men, which, although unrecognized by either Science or Religion, nevertheless play an important part. In other words man is more than scientific theories acknowledge him to be, and nobler and better than is taught by theological dogmas.

There is, however, another, the most ancient and the newest teaching in regard to man, one which is permeating the whole thought-life of humanity, throwing new light upon the problems of science and awaking in men's hearts a deeper religious sense, broadening the whole outlook, giving a new meaning and a new hope to life. This new teaching is Theosophy. It is new because it is being again taught after having been forgotten for ages, yet it is as old as the Human Race, and there is not a single fact in science that it does not include nor any need

of the heart that it does not satisfy. A wider and more comprehensive evolutionary theory was taught and demonstrated ages ago, and the teaching that man is divine and that God is our Father has been given to every race that has ever existed.

Let us look a little more closely at man's nature. We shall find it very complex and related to all else in the Universe. There is in it something of the shining of the sun and the mysterious glimmering of the stars as well as the heaviness and blackness of earth; all the elements — the all penetrating ether, the fire, air, water and earth, all have part in his being; in him are to be found in varying development, the characteristics of all the kingdoms of Nature, the mineral with its crystal gems, its earths and rocks, the plant world with its flowers and fruits, its grasses and shrubs and trees, while from the animal kingdom each species gives its distinctive characteristic to man, the lion, the fox, the wolf, the elephant, the horse, the ox, and — that our scientific friends may not feel that their opinion is entirely without weight — the monkey. And the birds, too, give of their natures to man — the eagle, the peacock, the dove.

It is not only modern science which teaches this but the ancients long ago proclaimed these truths concerning the nature of man. The stone, they said, becomes a plant, the plant an animal, the animal a man. But they did not stop there as science does: man, they knew and taught, becomes a God — one with the Father in Heaven.

But there is one great phase of man's and Nature's life that modern science does not touch. Science has deciphered but a few chapters out of the book of life, and these begin in the middle of the story. Both the opening and the closing chapters are to it unknown and sealed, for it has concerned itself only with the outer appearances of things. It has recorded a few of the phenomena of life, but one has only to turn to the many conflicting opinions of the greatest scientists to realize how little they truly know of the underlying causes or the purpose of existence. And what these unknown and sealed chapters are it is part of the mission of Theosophy to make known and to unseal.

Man is more than the product of physical evolution; that which is really man is divine. In him the two natures meet. Nature has slowly fashioned for him a body through which he can express his divine powers, she has built for him a temple and she gives it into his charge with all its wonderful powers that he may still further beautify it or degrade it, for its further evolution depends upon his conscious will and effort.

From what source are man's highest aspirations, the power that moves him to noble and heroic deeds, and the power of compassion that prompts him to self-sacrifice? There is no explanation of these except that given by Theosophy and by all the great Teachers, that man is divine, a son of God. A very simple line of reasoning and investigation will show that man is more than an evolution from below, and that his lower nature is an instrument for his use and is not his real self. The very fact that a man can to a greater or less degree control his body, that he can restrain his passions and appetites, that he can direct his mind, shows that he is other than these and stands above them all, and in his moments of perfect aspiration he knows his power is that of God.

Life is a great cycle, the soul descends into matter and clothes itself in garments of ever increasing density until the mineral, the outermost kingdom of Nature is built. Then begins the return journey, the refining of the garments of the soul, the ascent through all the kingdoms of Nature until the human is reached, and then, beyond, the climbing to the height of divinity and Godlike power. And when these heights of blessedness are reached the soul again goes forth for new experience, to build new worlds, to help those others who may have lost their way.

This is Theosophy's answer to the question, "What is Man?" Man is the soul — in essence divine, Godlike, a son of God; and the soul itself, of its own will, acting in accord with the supreme law which is but the expression of its own divine nature, starts forth on its pilgrimage and journeys through the cycles of being.

But what of the problem of evil? The answer to this each man can, if he will, find for himself, if he will but look into the recesses of his heart

and life, Man has two natures and it is because of the presence in him of the divine, because he is divine, that he has free will and the power of choice and is himself responsible for the evil that is in the world. But so also has he the power to rise above the evil, to transmute it and turn it to good. In essence he is divine, but in his cyclic journey he has clothed himself with matter. This indeed is a part of the purpose of his journey that he shall ever raise up the material world to greater and greater heights. But in so doing, because of his Godlike power of will and choice, he has taken upon himself the nature of the material world and gradually has forgotten his own divinity. And so it is that ever a struggle goes on, and as age after age passes there come great teachers to remind him of his royal descent and to arouse him that he may redeem and free himself from the chains which he has woven about himself.

As Goethe said, "There are two natures struggling in my breast." But which of these am I, which is the real true man? We can identify ourselves more and more with either, we can claim kinship either with the beast or the god, and as we answer this question, "What is Man?" so do we sow a harvest of joy or of pain, so do we prepare the way for the progress and happiness of mankind or its degradation and ruin.

Man can make himself what he will.

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

THE MEMORY OF PAST LIVES

What is an earth life? When towards the close of an earth life we look back, what do we find? A series of experiences of our consciousness surrounded by other centers of consciousness with which it was in contact through the senses, and the ideas aroused in us by this interaction joined to our feeling of responsibility, depending on the character which we brought along, when entering physical existence. Our life is thus a continual stream of modifications of our consciousness, and if we can recall this whole stream into our feeling, we remember our present life. Is there a man capable of doing it? We can recall certain parts of our present life vividly, and if we do it, we see the surroundings of that moment, the old faces, and all that impressed us just then, and we pass once more through exactly the same feelings we had — in fact, we live that moment once more. If we could thus recall successively every moment of our present life, we should live our present earth life once more. The difficulty in doing this, even for this present life, is very great, although we have still our brain and nervous system, which are the keys to open those parts of the world's register which are concerned with each one's thinking. The registering is done *by* the brain and the nervous system, not *in* them; for if it were *in* the brain, every recollection would be destroyed when the brain is destroyed.

We all know of certain historical persons about whose lives we have read. If now somebody should affirm to us, that we were one of these in our last incarnation, and if we believed it, would we know any more than we have read about that historical person? And what do we know about him? Merely a few facts of a life-long career without feeling his thousands of feelings which made up his life.

To remember an incarnation means to pass successively through all

the impressions a man has gone through, and if we do this what else is it, than to actually live that life once more, not only in the man as a separate something but surrounded by the whole stage decoration about him, which impressed his senses, thoughts and feelings. Thus remembering a past incarnation means to live a life of a man actually once more. We might just as well say that our present life is but a remembrance of a past incarnation, which has been gone through by us a thousand years ago; and that we actually and really live in a body a thousand years younger, say in the year 2901. And why not? The real omniscient man within us may at this very moment really have another body and count the year 2901. In this way we may go ahead as much as we please, and thus get over the conception of time. As all our being is but a state of consciousness, and whether we go back or whether we go forward, that spark of the absolute within us, partaking of the nature of the all-pervading absolute, knows of no time or limit.

It is said "History repeats itself;" we might say "History always is!" We have only to choose a moment in the illusion called time, enter into that illusion, stop there, and following the unfolding of this illusion, live in it, seemingly with body, senses, thoughts and feelings of a man, surrounded by bodies, senses, thoughts and feelings of others within this great world stage of illusion. This we can only do of course, when we are outside of illusion and choose to enter or re-enter it. But as we are actually in it, we cannot do it. Thus if we mean to enter into this maya or illusion at another moment of time than this present one, we have first of all to step out of it, and then re-enter it at a moment and under such conditions as correspond to the life of a man whose career we choose to live through once more.

If that man was once the covering of our own monad (or life-unit), then the process may be called remembering a past incarnation. This stepping out of illusion into absolute knowledge and then back into illusion is what the alchemist has to do when he transmutes one metal into another; the one must be reduced to its ultimate, which is the root of all metals, and out of it a new metal be created possessing qualities which in the physical world correspond to those named by us gold,

silver, tin, etc.

What is the way to step outside of this illusion? It has been declared of old as well as now to be Yoga. There is no other way, and it must be entered upon and followed until its end by those who want to reach the goal. We know where the entrance lies and which is its first portal: It is unselfish love, Brotherhood. Let no one believe that by meddling with deceiving spooks or by astral phenomena he may get the recollection of former incarnations; on the contrary, his illusion will be increased, and the increased ignorance will have to be got rid of before the real path is entered.

Those who enter the Path certainly do not do so for the purpose of remembering past incarnations; they do it because they feel it to be right, and that it is to be done, and if recollections of former lives are unclosed to them as well as many other hidden things, these will just be new landscapes along the Path. For most of us the fact of living once more the life of a Roman slave or gladiator, or that of a cruel Roman soldier, consul or general could hardly be said to be pleasant. — M. A. Oppermann

Universal Brotherhood Path

OUR HOPES — R. B.

It does not impress us as we go on from day to day on our journey of life what a mighty moving power our hopes really are. We are not conscious that they mould our lives. The truism that "A man is as he thinks" is just as true in the words "A man is as he hopes." For our hopes color all our thoughts and enter into all we do. They guide, direct and lead us.

In view of the fact that most men are ever striving and hoping for something, giving years and years and a whole life-time of toil and energy in the pursuit of its accomplishment, is it not a matter of the most vital importance to ask, what are the hopes of men? What are your hopes — and mine? What an object lesson they might serve to be if they could all be written down in a book and then read by us. Such a volume would be a wonderful mirror. If we chose to look into it, it would reflect a likeness of ourselves that we have never seen before. It would be one of the rarest happenings, for we would thereby be brought face to face with ourselves; see ourselves as we really are — in the things that we have been thinking and desiring and wanting and toiling for — these being the embodiment of our hopes.

However, we need not go to the special task of writing or reading a specially prepared volume. Such a book is already at hand — complete up to date — with an accurate record of all the hopes of men — the Book of Life. In it we may read the story as we run, in the millions of sad faces, the millions of aching hearts, and the millions of lives sunk in the depths of wretchedness, degeneration and despair. This picture before us is the concrete expression of what the world has been hoping; it is the result of man's own work; and herein is the question answered.

The world says — we have not been hoping for this. We have been looking for something better — for the good things — for peace,

happiness and joy. It may be very true that we have been *looking* for these things, but our works have been of the *contrary* things. There is no escape from the law by argument. Misdirected efforts, misguided energies and selfish pursuits cannot alter or argue away one iota of the law of absolute justice. The result *proves* what we have been hoping and doing; it stands out boldly as a mighty vindicator of that law. Is there anything that can tell the truth of our lives as forcibly and as plainly as our *deeds*? No matter what we *say* we think or believe or hope — what we *do* verifies it. Jesus said, "By their fruits ye shall know them." And he also admonished the multitude and his disciples of that time, speaking of the scribes and pharisees regarding their hypocrisy, in these words: "The Scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe that observe and do; but do not ye after their works: for they *say* and *do* not," — "For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The justice of the world's condition is a great mystery to most people. There are various reasons for this. The past centuries have marked conspicuously this age as an age of material activities; they have developed the material tendencies paramount to every other part of man's nature. This is an age of machinery and money, and so we have been too busy and altogether disinclined to think deep enough — if we did any thinking at all — to get at the *reality* and the *soul* of things. Hence, that has been left out of our calculations and interests, and so we do not understand.

Many, who have not been so busy gathering material stores, have sunk into a pitiful mental lethargy because of centuries of joyless religious teachings which did not *require* any thinking; these are still under the impression that they must keep on forever in the same old way in spite of their sufferings. They are hide-bound in their slavery of narrow traditions and custom, and that makes the struggle toward progress and freedom so great.

Many other people, who cannot account for the present conditions in the light of justice, give for the reason that we have been here on earth but a few years, and that we could not possibly have had anything to do with the bringing about of a world like this, and that, consequently, we ought not to be sharers in the burdens. Could there be any *possibility* of justice in *anything*, if man's life were but a few years? Could there be any *purpose* in anything or any sane reason for *living at all*, if man were not immortal? Would not life be the greatest mockery and the world the most heinous criminal institution imaginable, if the beginning and end of all were — to be born, to go through the miseries of earth, and then die! Surely the purpose of life is more than this! We are immortal beings, and that means that we have lived in the past as well as that we shall live in the future. Is it any more wonderful to come here a million times than it is to come once? And so we have been here before, many times, having had our chances and opportunities over and over again, and we *have* had something to do with making the world what it is. We have led up to these conditions from previous lives.

By all natural law, a harvest can only be reaped where the seeds have been sown; and does it not follow by the same law that those do the *reaping* who do the *sowing*? Jesus taught this 2000 years ago in the parable of the sower. The hopes and deeds of previous lives here were the seeds that have brought the present reaping. The sower may sow any kind of seed that he desires. Therefore, we shall continue to live in the conditions of today until we get ourselves out of them. We are the builders of our lives — and we can build as we will. Is there not justice and joy in such a law?

There are many who put the responsibility of all the misery and crime of earth upon God; they say it is all right because He did it; that He did it in mercy and love, and it is His will that it should be so. And this is supposed to explain the woes of men; and we are expected to be satisfied with it. But, the rapidly approaching light from the awakening science of life is fast dispelling this particular phase of darkness from the face of the earth.

Now, if we will rouse ourselves to deeper thought, and make true and honest analysis of the hopes even of the few years of this present life experience, leaving out of consideration the particular views of life that we may hold, we will discover that we have had hopes of different *motives*; that some have been high and some have been low; some have been good and some bad; that a few have emanated from the better, the diviner side of our nature, but the many have emanated from our lower, selfish nature. This fact is the only clue to our individual miseries, and it alone accounts for the miseries of the nations and of the world. Witness the years we devoted in efforts to gratify our millions of petty, personal wants; note the results. Analyze the ambitions, the motives, the hopes involved in the wars of the nations. Are not nobility, honesty and virtue sacrificed to all the vices and to corruption in the hope of getting gold? Are not a million chains of slavery being forged for the people in the covetousness and the hope of power? These are the boldest facts in the life of men today. Can it be possible that the world has been or is hoping that joy may come to it, and peace, while it has been working in these ways? Do we as individuals or as nations care what happens to the rest of the world, except as we may be particularly benefited by that happening? Do our dealings as individuals or nations indicate that we are concerned about the welfare of others, least of all, about the welfare of humanity, except as it concerns our personal interests? The law of Right Living involves duties to others; nay more, it enjoins upon us that we love others — even as we love ourselves. We do not work with this Divine law — we work against it. Surely we do not love our neighbor as ourself; we love only ourselves.

Now, knowing how the law works when we work against it, and knowing that our hopes come under the law, is it not plain that we must know how the law works if we work with it? and that the result will be according as we work and hope?

If selfishness wrought misery and degeneration, will not unselfishness uplift and create happiness; if our hearts go out in love to all who need

sympathy and help, instead of giving it all to ourselves, will not a ponderous weight be lifted from the world's load of sorrow; what would take place in the life of humanity if the monster of greed disappeared, that is trying to get all he can and cares not how he gets it? Just suppose the whole world would make up its mind to be kind instead of cruel — how the crushed heart of humanity would stir with gladness if the sunlight of our Higher Hopes could be felt by it! Is not then the welfare of humanity a matter of what we shall hope?

Then let us *dare* to *change* our hopes! Let us bid the old selfish hopes pass away that the new may come! Let us break away from the old treadmill of mean and petty striving and get into the freedom of the universal law! Then it will be *easy* to dare to hope for the uplifting of the whole human race; for a better, brighter day and a higher life for men.

Such striving will turn all our work and labor into joy and shame away our million little worries. Such hopes alone are worthy of our manhood and womanhood; they dignify and ennoble life; such hopes have been the ideals that have made heroes; and such are the hopes that make possible the unspeakable, sublime self-sacrifice of all world Teachers and Helpers of the race. It is such hopes that the spiritual Teachers have tried to bring to the realization of men age after age. It is the same hope that now again, at this very moment, our present Teachers are trying to rekindle in our hearts. In their marvelous courage and example we see the possibility of attainment. We learn that with unflinching effort and courageous determination, and with the Law of Right on our side, we can accomplish everything.

It is a battle indeed, great and mighty! But it is the battle of the True Warrior — fighting with self — the battle for others.

By the Sacrifice of Selfishness; through the Power of Selflessness; with love in the heart and a fearless tread, we can march on and *win* the battle!

How many people in the world are wondering what Jesus meant when

he said, "He who loses his life shall find it."

Universal Brotherhood Path

THE VITAL POWER OF FAITH — A. D. P.

When the mind turns inward to reflect upon any of the problems of life, immediately an army of conflicting thoughts is marshalled before the mind's eye and they appear as a panorama of living pictures, of such variable coloring and diversified theme that the brain becomes confused. It is necessary to focus them all into one picture which will bring the vital points into bold relief and place unimportant details in their proper place.

This mental confusion is caused by a vacillating viewpoint. The uncontrolled lower mind leads us hither and thither and we are unable to hold it for long at any one point.

Every question must be studied from at least two positions and both sides of life's picture analyzed. Each human being embodies two distinct and opposing natures, the two conflicting world forces. An angel and a demon struggle within him from the cradle to the grave and at each moment of his life, one or the other is reigning on the throne.

In face of our boasted twentieth century enlightenment, the world is full of ignorance, degradation and suffering, and human beings are tossed about in the whirlpool of material life, trying in vain to find an anchorage.

Although much progress has been made on some lines, the verdict of millions of unhappy hearts is that in the main it has not been on the right lines. For if it were, men would by this time be living together in brotherly love instead of amidst the strife and despotism we know exist everywhere, with their souls still hungry for truth and their hearts starved for love.

For the cause which has brought about this weight of woe and made the burden almost heavier than we can bear, we have not far to search.

Every one of us knows that it is because of an innate self-love and man's inhumanity to his fellow man. And we have each helped to make this fair earth of ours a world of sorrows and human life a wail of anguish instead of a song of joy. We should also know that the only remedy for the existing condition, lies in retracing our steps and living again a simple, natural life in the bonds of universal brotherhood.

While selfishness in some form is the root of every evil, there are certain phases of the malady which are especially prominent and dangerous at this particular time. And not the least of these is a growing skepticism and mistrust of anything which cannot be cognized by one or more of the five physical senses. The ingress of this powerful foe to real knowledge is marked by its narrowing, withering influence upon the minds of men. The moment doubt is allowed to creep into the heart it takes root and rapidly grows into a rank weed which crowds out the pure impulses and clear perception of a trustful nature. It is a most subtle poison and surely grave responsibility rests with those who deliberately inject it into another's mind. The natural, simple faith of little children should be an object lesson and example to us, but instead of this, parents and teachers take great pains to crush out this bright flower from a higher realm and in its place encourage the growth of the hideous weeds of mistrust and suspicion.

Close upon the heels of doubt follows its inseparable companion, fear. An insane fear and mistrust of our magnificent powers is holding back the world with iron chains. "Faith" must be the basis of every act of our lives. If we do not believe that an undertaking will terminate as we plan, what incentive is there for attempting it? The successful outcome depends upon the quality of the faith. If we start out to do a thing with the thought, "it is no use trying, I cannot do it," how can we ever expect to accomplish anything?

No matter how many times we may fail, the fact that we keep on trying proves that we really know it is possible to succeed. In approaching any duty, if we would take the positive attitude of mind that "I can do this thing and will," already the ultimate success of the undertaking is

assured.

It is a fact worthy of note that skepticism increases in the same ratio that advance is made on purely intellectual lines. Men who want tangible proof of everything generally turn to physical science thinking that here they will be able to prove as they go. They place implicit faith in the inexorable laws of nature which have already been discovered, but forget that every physical science began by assuming an hypothesis, which after countless experiments was modified until finally the governing law was discovered.

Our introduction to the study of mathematics, the only exact science known to the world, is to imagine something which has neither length, breadth nor thickness — the point — and by extending this imaginary something produce a line, and from this also hypothetical something, a surface. Upon this basis of imagination, or faith, is built the strong and magnificent foundation of all the sciences.

Likewise, the essence and spirit of all phenomena are above and beyond the material form. The anatomist may probe and dissect until the end of time and the vivisectionist, under the cloak of scientific investigation, may continue his fiendish cruelties, they will never come any nearer to grasping that something for which they are in search, and which ever eludes them, as long as they have only the physical senses at command.

Belief in the higher, spiritual laws is not based on inference any more than belief in physical laws. It is based on knowledge supplied by the higher senses. For we have other senses than the five which science admits. There is a sixth sense now rapidly developing in the race, that is intuition, and there are others finer and higher than this. It is through these that we are able to get a glimpse of the beauties and splendors of the realms which lie beyond gross matter.

With telescope and microscope men are searching the universe to discover the truth of things, but because they are still groping in the dark for the deepest truths, many have grown tired and lost faith that

the mystery of life will ever be fathomed. And yet, down in the consciousness of every heart there surely is a profound conviction. We know that the light is breaking.

Faith in mere man-made creeds and dogmas may be decreasing and is, but confidence in the Divine Intelligence behind all manifestation is a flooding tide. Faith in our own divinity and infinite possibilities is a sovereign remedy for ills of the mind. Harmony is restored, and contentment and peace take the place of discord and strife. The whole outlook of life is altered and even the stagnant pool of physical vitality aroused to healthy activity.

It is the lower mind with its limitations which causes distrust of the intuitions of the higher nature to creep into the heart. We have an idea that the less we take on faith, the more reasonable we are. But in spite of the belief which most people have that "I am not deluded," the credulity of the mass of humanity today is amazing. We allow ourselves to be deluded and deceived every day of our lives by listening to the flattering, pampering voice of the personality and turning deaf ears to the still, small voice of our better selves.

Not only in matters which touch the moral and ethical side of the question are we blinded, but in the affairs of practical every-day life.

For instance, we know perfectly well that traps are set on every side to ensnare the unwary and yet we deliberately fall into them, enticed by some sugar plum, by plausible schemes that sound as though the only desire of the originator was to give you something, and your welfare his greatest care. There are large concerns doing business on these lines, with their success entirely dependent on gullible people. And they thrive and prosper. Is it not rather humiliating that our stupidity should have a commercial value?

But, thanks to the working of the great law, at last people are beginning to rouse themselves and are tearing away the veils which have been pulled over their eyes and commencing to realize that they are something more than intelligent animals. It is not a time for sugar-

coated pills and conscience-drowning phrases, it is the pivotal time of the ages, and the evil forces are in the death struggle.

Already humanity is standing with abated breath, expecting some great event, they know not what.

We are standing at the threshold of the "Golden Age," the time of which poets have sung and prophets told. A time when human beings will dwell together in harmony, and wisdom and peace will abound. We have within us the power to re-create the glories of the past and greater glories and our responsibility is great. We have pictured this as still in a dim and distant future, but *now* is our opportunity to realize the dream. Do not let it be recorded of us, as of the disciples of old, that we failed in the great hour and could not enter in for lack of faith.

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

The great point of attack in every elevating force for humanity is selfishness. "Forget self" is the cry! How can self be forgotten or in the slightest degree staid from activity when encouraged to the belief that it existed in the ages past and is going to exist in the ages to come; in other words, this theory not only gives birth to the creature "self" but usurps the power of giving to it life in the past and in the future. To me this theory is the incarnation of the very seed of self. You say we have lived and will live again. What do you mean by "we?"

The above is part of a long letter on the subject of reincarnation, which would take up too much space to quote here in full, but as it has been handed to the Students' Column for reply the above main points have been selected for consideration. In the first place it is evident that the writer has only a very limited knowledge of the Theosophical teachings in regard to the nature of man and I would recommend that he study further. But mere intellectual study will avail little and will not remove the mental preconceptions or enable the writer to find his way out of the intricate maze of brain-mind argument.

To know, one must live; to see, one must have eyes and must open those eyes. In order to understand life and nature and God one's whole being must become clarified and this cannot be done by arguing, but by doing and living. Christ said, "If any man will *do* His Will he shall know of the doctrine," and Krishna said five thousand years ago, "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time." If a man has his back turned to a beautiful landscape, no amount of argument will make him see it, he must turn around and then he may behold the beauties of the scene. Sometimes, however, we can place a mirror before him, but even then at best, it is only an imperfect reflection he will see. Such a mirror exists today for the world in the work and lives of the members of the Universal Brotherhood, but these cannot be understood in their

full import save as one enters into that work and life, and that implies more than argument, it is more than a mental conception. A certain man, a great student of books who had studied much about physical phenomena but had done no practical laboratory work received from a friend a fine static electric machine. He immediately tried to work it, but it was a very damp day, the machine was not enclosed, he had forgot entirely the necessary condition of the dryness of the atmosphere in order to obtain successful results in static electricity. How foolish would that man be to declare that the electric phenomena were all imagination, impossible of attainment, yet precisely the same attitude is taken by agnostics and materialists, and doubters generally. All knowledge lies open to him who will fulfill the conditions thereof, and these are not arbitrary but in the very nature of things. Little man may think to impose his own conditions, but Nature works on unmoved, she can wait and man at last must turn to her and fulfill her behests.

Forget self! Does the writer of the question believe it possible? Has he ever actually forgotten self or sought to do so? If so, what was the result? Did he cease to be? On the contrary, did he not find life fuller, more intense, more beautiful? In other words by forgetting self, he found, whether he was fully conscious of it or not, a wider self. If the writer will analyze his nature and will *dare* to be unselfish, he will find that by being *unselfish* he will come to know something of his true "Self." He will find that as Christ taught, "He that loseth his life, shall find it." He will find that the true Self is unselfish.

"We have lived again and again." Yes, if the true Self is referred to and that Self *knows* it has ever existed and can never die. But the "we" as it is ordinarily conceived by men and women, never did live before and never will live again; in fact it changes and grows and may be utterly obliterated even in the present life. Most "civilized" people use the expression "I" am tired, "I" am hungry, "I" am sick. But some of the "uncivilized" say, "my body" is tired, hungry, sick; or "my mind" is tired, worn out, etc. Which is true?

What is the true Self? Is it the body? Man is not his body, though alas, through willful neglect of ages of refusing to follow the guidance of the light within his soul, he has identified himself with his body. Yet he can control his body, he can demonstrate to himself that he is not his body, but can use it as an instrument, a tool. Is the Self then the desires or passions? Cannot man rise above these also and control them? Is he the mind? Yet man can turn his mind hither and thither, he can control it so that it shall serve instead of, as is the curse of modern civilization, control him. Push the analysis as far as you can and you will find that that which is nearest to your true "Self," your highest thoughts and feelings, your aspirations, your impulses towards self-forgetfulness in the service of others, link you more and more with all that is and open the very door to the secrets of Nature. But we so rarely touch this high note of our being, yet it alone will enable us to know ourselves as we are; all the rest, the lower nature, is transient, we identify ourselves with it and must sink ultimately into oblivion. Yet the Soul knows even this and must suffer for it and must build for itself a new body, a new mind. It must do this, for it seeks ever a full expression of itself on all the planes of life. And while it is a new body, a new mind, which it builds, it uses again as it were, the old tendencies, the old habits of the former body and the former mind, and so each child is born with a character. In the ordinary sense save in exceptional cases it has no memory of a former life, but the full record is there in every life—the record of character, of tendency, of natural impulse and natural ability or — natural depravity.

But the full arguments, the evidence of the truth of Reincarnation, would take a volume and even then would avail nothing to him who having eyes will not see, and having ears will not hear. — J. H. Fussell

Universal Brotherhood Path

THOUGHTS ON THE DIVINE RATIO — C. W.

The Universe is built by number — Pythagoras

Take care of number *One* — Old Proverb

The great philosopher Pythagoras taught that the Universe is built by number. Lesser minds than his have written many dissertations upon the meaning of this, but probably no two minds would look at the statement from the same stand-point, or realize it in just the same way.

Take it which way we will, the maxim is a very striking one. As we ponder over it glimpses of its meaning come to us from various sources.

For ages every recorded teacher of humanity or founder of a great religion, has taught that there is only one God, one Spiritual Essence — the origin and cause of all things. This can be no personal God, — it is beyond all words, limitless, all pervading, indescribable, yet from man's attempts to define and describe it have sprung all the limiting and limited ideas of a personal God which men have made and conceived to be of like passions with themselves. The Great Spirit which ever works for righteousness through the action of the good law of cause and effect is like unto no man. From It all things have sprung, — to It all must return when the cycle of humanity is accomplished.

If then the universe is built by number the first cause of all things is represented by that number which is the source and origin of all other numbers — the unit, One. Now it will be clear that in the orderly progress of manifestation according to law there is, and must be, an established plan of emanation in that aspect of the one God which we comprehend as the Divine mind. This plan which we cannot now fully grasp presents many points which we can discern, whilst others are, as yet, hidden until we attain to higher possibilities of understanding.

The claim which is made by the teachings of Theosophy is, that man

can comprehend this divine plan, because he is himself endowed with the divine mind, in a greater or less degree — because in fact, he is now on the road to the final great comprehension of that which is *Himself*.

The divine plan upon which the Universe is built, is thus partly comprehended by us, and we can see the truth of the statement of the Greek philosopher that all is effected by orderly evolvment and by number.

The first stage of this unfolding is the expression of duality in Nature, the *two* referred to in all religions under various symbolic guises. This is the differentiation of spirit from matter, the opposite poles of the one out-breathing, within which are enfolded the germs of all experience. From the two proceeds the *three*, the Trinity, and then from and within the three, are the seven combinations, the primary root octave of manifestation.

To fully comprehend this, is clearly beyond the ken of the human mind, in these dark days of the black age, when men have so far left their first estate in search of the knowledge of good and evil. Buried as we are, in materiality, our minds have lost the grasp which they once had in the far past. Some day we shall again attain. Enough for us to know that the law of progress is beautiful in its rhythmic and majestic harmony.

Yet for those perceptions of the divine which we can claim as our own, we rely upon the universal intelligence of true manhood, — that heritage of our race and nation. This intelligence is not to be gotten from books or from the oral teaching of others. Such teachings merely serve to draw out, illustrate and cause to be realized, that which is already existent and latent in the constitution of man himself, and which may be found by diligent search within. For this reason the authority of another is of no value, further than as a pointer to that which each may discover for himself. A realization of this tends to self-reliance, and upon it is founded the conviction of the divine character of man, and the truth of the teachings of Theosophy. Upon this foundation is built the grand conception of the Universal Brotherhood of Man by the recognition of the inherently divine origin of that

intelligence which is common to all humanity and of which each man is but a focalized center. In varying degrees each one in his measure forms a note in the general harmony of progress, whether or not he recognizes the source of the supreme fountain of intelligent consciousness from which he derives his sustenance of comprehension.

The full recognition of this must eventually put an end to the strife and contention of the self-seeking for, knowing that our brother's error cannot be measured by any yard-stick but his own, we shall recognize firstly, that we can have no true interest in his error but to help him out of it — and secondly: — that the only true way to help is either to let him alone that he may realize his error, or to hold out a helping hand. By so doing we return to first principles and act upon our neighbor through the divine nature common to both.

Let us now endeavor to analyze a little more fully how this perception of the true and harmonious works within us, according to the idea of Pythagoras. We believe it to be true that man owes his kingship over nature to that sense of the proportion or relative value of things which we may call *wisdom* or *reason*, taking that word in the noblest and highest aspect. Some people call it common sense.

It may here be noticed that the word *reason* is derived from the Latin *ratio*; also, mathematically, a ratio is an expression denoting no concrete value, but the relative size of two quantities. It is evident therefore that originally the word reason implied the power of judgment of proportion.

Is it not true that man's perception of truth and beauty is all a question of proportion or relative number, taking number as the equivalent of subliminal value.

Let us illustrate: That the world of sound and color are built upon number is clear to every student of natural law. Scientists divide the musical scale into groups of *seven* notes, which differ in pitch according to the number of their vibrations, and in quality and timbre by the number and variety of their harmonic divisions. Again, the

colors of the rainbow are seven in number, and the vibrations which manifest as color are continued beyond the sevenfold solar spectrum in both directions through octaves which can be measured by delicate instruments replacing the human eye.

Listen to the music which lifts your consciousness from the thought of material life to the inner harmonies. If you try to analyze the situation you will convince yourself that the succession of sweet sounds has within it an undercurrent of rhythm which lifts you to a vision of the eternally harmonious proportions of something which you cannot grasp.

Fix your gaze on the hills opposite the setting sun and drink in the delicate shades of opalescent pink and purple and gold, ever shifting and blending as the master of the day sinks below the horizon. Whence comes the peace and delight which silence only can express, if it be not from some hidden sense of the beautiful expression of nature's colors, in the relative value of the outpouring.

Again, it is a well known fact that most people are influenced by the shape of the room in which they may be living or working. Certain proportions are generally accepted as pleasing. If the ceiling is low we feel depressed. If the room is long and narrow one feels drawn out of shape. If the room is circular the effect is altogether different. Possibly our consciousness expands in some way scarcely recognized by the brain mind and fills the chamber. Should the dimension be out of a certain standard of proportion, we feel it, and when we go out into the open air, we have a sense of "freedom" — from what?

Look at a beautiful spire like that of Antwerp cathedral. It strikes you at once as a work of genius evolved by some one who possessed this innate sense of beautiful proportion in high degree and who *knew how to express it*. One may examine it for hours and still see fresh harmonies. It rises, tier on tier, each one different in detail from the other, and yet the whole blends into a perfect ideal. Whence comes this sense of harmony? Follow it out to the end, and we shall find that although we cannot tell what relative measurements underlie the

various proportions, yet the harmonious whole depends upon the fact that it is a poem in number.

If then it be true that the outer senses can distinguish the relativeness which overlies harmonious and rhythmic beauty, it is also true that the inner senses, those of the mind and heart, have the same power of discrimination in their own fields of action.

For instance, it may be doubted whether any man was ever truly great who was not liberally endowed with a sense of humor. What is the origin of this sense? Is it not a power of keen discrimination of the relative value of ideas, seeing underneath the lion's skin which covers the ass, feeling the inadequacy of the feeble to compass its ambition, knowing the folly of the strong in pursuit of illusion, or any other blind incongruity produced by an ignorance of the true relation of things.

And so, deeper still, the selfishness which is the world's great insanity, is caused by the false value which each mistaken pursuer of illusion places upon the relative value of his ideal.

See a man in whom selfishness and avarice have stultified the finer activities of his soul-consciousness, as the beat of a tom-tom would drown the sound of a violin, and you will find that the sense of inner harmony is lost in the tumult of fleshly passion, and the realization of that proportion which makes him man, has given way to the blind elementals of the lower kingdom.

The more one thinks of it the more one becomes convinced that true wisdom lies in our being well grounded in the proper proportion of things and particularly in our own infinitely small value in the general sum total. Once this is realized we may find true happiness in the constant consideration of the fact that we are a *part of the whole* — and that any attempt to increase our own infinitesimal value at the expense of our fellows is an offense against the welfare of that whole. Our destiny is eternally bound up with that of our fellow men on the march onward to the goal. In the same divine life we move, and live and have our being. We influence them and are influenced by them at every

moment of our existence whether in life or death.

Wise old Pythagoras! thou hast truly said, "The universe is built by number."

Universal Brotherhood Path

THE DOING OF THE LAW — H. M. S.

What is the Law? Plutarch says it is "The King of mortal and immortal beings." Do we require proof that everything is under the dominion of the Law; that there must be a great all-embracing something ever present, ever active, which is the superintendent, the controller, the governor, of everything that happens or can possibly happen in the Universe? Look upwards at night to the starry hosts, contemplate the vastness of the empyrean depths, return again to this speck of dust we call our earth, and, viewing the endless processions of order which comprise the whole of nature around us, then ask! Is not every instant full of the proof of Law triumphant, from the lowest of the kingdoms of nature to the highest, not only in this world and planetary system but also throughout all the unthinkably vast realms beyond us? And that which is the source of all action, all motion — that Supreme regnant principle, is unseen, its workings are silent, sure, relentless, impersonal, beneficent. It we call the LAW.

All nature acts in accord with the Law, or that aspect or function of the Law which is in relation to it. If, then, every thing, every atom of the universe is always subject to the Law, acting under its governance, how does it come about that a hiatus seems to exist, a break in the great chain appear, when we come to a consideration of the human race? Here, so far as actions are concerned, many things seem to be at cross purposes, disorganization seems to reign, everything seems lawless and going on at haphazard? And yet it is manifestly unthinkable that one section of nature should be outside of the Law. "Come, let us reason together" and endeavor to find a satisfactory solution to this seeming problem.

In the stupendous journey through all states of existence prior to the human plane, all things are cared for, governed, guided in their every action; the Law acts for them, or rather impels them to act in accord with its behests. But reaching the human stage a great gulf is passed, an

upward leap is made in the scale of consciousness, and the "Eternal Pilgrim" is hidden with many veils; it is concealed, imprisoned within the personal being whose lower mind imagines it is left to itself to grope and struggle and stumble on of itself. It thinks itself to be free to act as it may choose, though in the greater things it realizes that it is still subject to the rigid arm of the Law. Hunger, fatigue, sleep, physical functions, decay of the body, and death are beyond its control; and yet apart from these there is a freedom which the human being has, and which each human being is bound to use, through many many lives. For once the human condition, or the point of self-consciousness, is reached in the vast cycle of evolution, each being feels and knows that he is bound to weigh, consider, decide, act, from his own free-will. He knows he is free (though as yet in the dim twilight) he knows he can create his every step, can act as he wills, can carve his own pathway, and fashion his own destiny. It appears to him he is not under Law but apart from it. Herein is the paradox, and the truth is in the paradox.

For the reasoning mind is not the Soul. It sees but a distorted presentment while the Soul knows the reality. The lower mind, the personal being, cannot discern the reality because of the numerous evils overshadowing the Soul. The Great Law gives the personal self this semblance of freedom that by slow and painful degrees it may learn to find out more and more of the Law, through its errors, its pain and suffering, its falls, that eventually it may rise into the full light of wisdom (or knowledge of the Law) and be at one with the Soul, having pierced the clouds so that the Soul may shine forth in glorious radiance.

In man's present condition — the personal being imagining itself to be the real man, the actor — it is impossible for the whole light of the Law to illumine him, it is impossible for him to grasp the whole of Truth; he can but get partial glimpses, and appropriate for his use but small fragments. All statements of Law are but small rays from the Great Law which governs the whole universe. Swedenborg says, "If truths should be proposed nakedly from their Divine origin they would never be received, but would exceed the whole of a man's power of

apprehension." Yet each man is always able to know sufficient of the Truth — the Law — for his present needs. He has constantly with him "the light shining in the heart" — the Conscience, that unerring guide and infallible director, and no one acting according to the directions of this interior monitor can go wrong, for it is the voice of the Soul. But no two consciences are precisely the same, for no two human beings are at exactly the same point in their great journey, nor do they hear the still small voice in exactly the same way. The quality, the character, the clearness of this voice of the soul is apprehended only in the degree to which the person has progressed.

Law appears to the human being in his early stages as a menacing power, as a great arm always held above him ready to destroy him. In fact this feeling exists for ages, and persists in accompanying him a long distance on the path of evolution. Even having reached the stage of development symbolized by the Israelites of old, the Law (the Lord) is still regarded as a jealous God, exacting and revengeful, to be feared and propitiated. Primitive races somewhat in the same way fear natural phenomena, expressions of law in the physical world. But as ages roll on mankind learns of the benefits to be derived from these forces produced by the Law's actions, and the scientist begins to utilize the forces and guide the powers to his own behests. The further stage has yet to be attained when the Law, as a grand whole, will be actually realized as THAT in which "we live and move and have our being" — by which we are surrounded, guarded, guided, impelled, nay, that of which *we ourselves are a part*. For if we could but only comprehend it, *we are part and parcel of the Law*.

Nations always have declined just in proportion as they failed to rise to an appreciation of the spirit of the Law. The decline takes place gradually by their becoming more materialistic, more literal, more selfish in their interpretation, not only of the Great Law, but of their own ordinances or statements of law framed primarily for the governance and direction, the well-being and the protection of the many against personal encroachments. In other words the retardment begins as they fail to allow the divine light of the Soul to shine forth

and enlighten their whole being. They are prolonging the Soul's bondage, they are covering it with garments of their own personal fashioning, and thickening the covers round about it; so that, like the Pharisees, though they may still appear to do the Law, it is but an outer seeming, and the spirit languishes or is well-nigh quenched. This sorrowful drama has been enacted time and again in the history of the nations and of civilizations, witness India, Egypt, Greece and Rome.

To keep the letter of the law is a necessary preliminary step, that even the outer action may help in the great work of aiding the individual to an appreciation of the meaning behind the mere letter. For this (as an ulterior reason) was why the Mosaic laws were laid down with such exactness, and it was because of the symbolic meaning of the outer observance that such severe penalties were claimed for every breach. Moreover the Jews were told "the Law of the Lord is perfect, converting the Soul."

We have, then, to find out the Law within ourselves, to try and get back to that point where all order, all truth, all beauty, reign, and where all is harmony. It is our inestimable privilege to have had these things pointed out to us, and to have learned that beauty and truth, and love and order, and harmony and righteousness, aye and eternal happiness are THE LAW, and we can prove for ourselves in all our actions that the more we place ourselves in the stream of the Law the more shall we become its living expressions. We know that only by curbing the desires of the lower mind, by stilling the clamorings of the personal self, by allying ourselves with the great silent and unseen Law, and acting without selfish consideration shall we attain to bliss. And it is in the silence that wisdom is gained, in the silence we are uplifted. "Be still, and know that I am God!" Then indeed the Law can no longer be feared as a Sword of Damocles suspended over us, ever ready to execute vengeance, but is *re*-cognized by the Soul as being in itself the genesis of beneficence, of love, of harmony; and to dwell in this knowledge is to rest in supremest content that the Law worketh for the good of all and that Life is Joy ineffable.

LOVE AND KNOWLEDGE — *S. J. Neill*

The Need of a Larger Love for Humanity and the Knowledge to Apply It

There are two opposite poles in human nature, love and hate, or selfishness. The sum of human misery is mainly the result of selfishness, leading to injustice, strife and death. The cure is in unselfish action, based on pure love and compassion, and operating under the direction of Wisdom.

There is great need for a larger love of humanity, and not only for that, but for the proper wisdom to apply this larger love. Men perish for two reasons: — lack of wisdom, and lack of right desires. There may be great knowledge, and yet the possessor of this knowledge may be selfish. Some of the powerful men of the world have been selfish, and, as a consequence, their powers have not tended to benefit men, but rather the opposite. On the other hand, many have been well-meaning, but have lacked the wisdom to carry out to a successful issue their good intentions.

The evils sometimes resulting from ill-directed motives have led one of the poets to say, "'Twere hard to tell whether greater want of skill there be in thinking or in judging ill." Wrong judgment, or lack of discretion, even where the intentions are excellent, may lead to most disastrous results.

As a rule, however, the miseries under which the world groans today result chiefly from selfishness, and its consequent injustice. As society grows more complex it becomes less easy to trace the evil workings of selfishness. In our commerce, our financial system, our complex industries, it is often not easy to say, "here is where right dealing stops and wrong dealing begins." Nations as well as individuals will sometimes try to shelter their conduct under the plea, "If we had not done so and so, some one else would." We may be individually the cause of the "Sweating System" by seeking for cheap things, and yet we

may not always benefit the workman by giving the seller a high price for an article.

It is plain that under the complex conditions of modern society, and the load of misery which is entailed, that the cure must be deep, radical and lasting. The passing of better laws may be some help, but it is not always the panacea that some suppose. And even the improved laws must result from a growing love for humanity. While it is quite true that "you cannot make people honest, or sober, or truthful, or loving by act of Parliament," yet all legislation for the betterment of the nation must spring out of a love for the welfare of the nation. It will therefore be seen that the thought-plane is the realm where the improvement must begin. Of course it should not stop there, it should descend to the plane of action, to the plane of ordinary life. Dickens and other writers have held up to deserved ridicule those who neglect home duties, and duties close at hand, for the glamour or excitement of great things in some distant land.

Our love, our charity, our compassion should expand as the flowers expand, from within outward, leaving no yawning gaps between the center and the outmost rim. The love of home, the love of one's friend, the love of one's country; these are the natural steps to that greater love of humanity. To dissipate our energy talking of the good of humanity has been the way of some who have left behind them little else than "talk," and who have shown the hollowness of their profession by neglecting the duties nearest them. Some who talk much of reforming the world have not been very pleasant people to live with. But the true reformers, the true helpers of humanity, have ever been sound at heart, true and compassionate from the very center to the utmost circumference of life. It is this heart-soundness which has made their lives a lasting power — a light and saving health to the world.

Close observers of the business world can see that in the terrible struggle for gain the very countenances of those engaged in the mad race gradually assume a wolf-like aspect. They become less and less human. This is a sad state of things, and as we are all linked together it

reacts on every member of the whole race. "We are members one of another, and if one member suffers the other members suffer also."

Universal Brotherhood is a fact in nature, and therefore, even on the ground of self-preservation, we must seek the regeneration of the world. But there is a higher ground than that. It is the peculiar nature of the Divine love that it seeks only the welfare of those who are in need. And this is the true love, the "larger love" for humanity which we must feel and show, in order to touch, and change, and save those who are wretched, and poor, and blind and naked, though often possessing much money and "moving in good society." It is only this "larger love" — this Divine, unselfish love — "which suffereth long, and is kind; which seeketh not its own; which is not easily provoked; which believeth all things; and hopeth all things;" it is only this larger love that can possess that patience which never fails, and which is so necessary to win the victory in the end, over selfishness, perverseness and all the things which hinder reform and man's salvation.

We have, all of us, the germ of this all-conquering love in our hearts, for we all have within us the Divine Life, and that Divine Life is Love itself; as the Scripture says, "God is Love." We have it, but we need to fan the spark into a flame. The flame must leap upward at the cry of human need. The cry of the suffering, the despairing, rises from every land. The dehumanizing influence of much of modern civilization is only too sadly apparent in all large towns. The evil, the misery, the degradation are pressing everywhere. The better instincts are being smothered, the aspirations are dwarfed and stunted, hope is giving way to a dull despairing endurance. Truly there is terrible need for a larger love for poor suffering humanity.

One of the first things needful in helping others is to make them *feel* that we *really* care for them, and that our action towards them springs not from the motives of any personal gain or aggrandizement, but out of pure and unselfish love. There have been, and there are, so many would-be helpers who have shown petty motives that suffering humanity has largely become skeptical of all helpers, and all schemes

for its improvement. It must, therefore, take some time, even with the truest, loftiest and most genuine movement for reform, before the hearts of men outgrow the fear, and suspicion, and doubt born of many past failures. But there can be no doubt that once the heart of mankind is really touched, and a genuine feeling of hope and trust is begotten within it, little time will elapse before it rises and clasps the hands of its real helpers with a great cry of joy.

The larger love must also be the wiser love — ever trusting, always hoping, always patient. We need a mighty faith in the good result of good — we need to *see* and to *feel* that no good word, or thought, or deed falls fruitless to the ground.

With parents, with preachers, with statesmen, with reformers the temptation is often strong to give the spoilt children, the spoilt men and women what they cry for, rather than what they truly need for their salvation. Hence we can see the absolute necessity for wisdom co-operating with the larger love in the redemption of the race. The Scripture recognizes this truth where it says that though *God is love*, he is also a *consuming fire*; and that *He kills to make alive*. It can only be in the power of this all-wise love that the Great Helpers of humanity, seeing the sorrows which men bring upon themselves by wrong-doing, can behold with great compassion, but without tears; for they see the result of the "cleansing fires," the love that wounds to heal, and kills to make alive.

It may be that humanity must needs suffer yet more deeply before it becomes thoroughly convinced of the inevitable bitter results which must follow the wrong ways in which it has been acting — before it sees in noon-day clearness the hell to which all forms of selfishness inevitably lead. But along with the cry of the suffering should rise the song of hope, the tender voice of compassion, and the kindly touch of helping hands. In this way, it may be, the suffering will be shortened, and it will produce a softening and not a hardening effect on the souls of those who suffer.

The need for wisdom to guide good intentions has been made clearly

manifest in this country. For again and again men and women have banded themselves together for the purpose of bettering the world, but their efforts were not guided by wisdom, and they consequently failed. It is at this point that the *Universal Brotherhood* appeals to the world. Moved by the larger love which works and waits, and will not fail, it is steering clear of those pitfalls into which so many "brotherhoods" and associations, in spite of their good intentions, have fallen.

Ruskin tells us that one of the words of Scripture which, all through life, proved helpful and sustaining to him was, "Let not *mercy* and *judgment* forsake thee." It is the Universal principle of all right action — *compassion* and *wisdom* joining hands in the great work of saving humanity. In no other way can the Race be lifted to a higher level: and by the conjoint action of these two divine qualities, *true love* and *wisdom*, the race *must* be lifted up out of all darkness, and established on a higher plane of life. Then will the cry of humanity be turned into a song: then will the desert rejoice and blossom as the rose; then men will believe in heaven, for it will have come in their hearts and lives — may these things be.

Universal Brotherhood Path

THE ATOMIC THEORY — H. T. Edge

In view of the address of the President of the British Association for the Advancement of Science, Professor Rucker, at Glasgow, on Sept. 11th, it may be well to recapitulate some ideas on the Atomic Theory and the attitude of H. P. Blavatsky towards it.

The atomic theory may be described as an attempt to explain, systematize, and account for the properties of material substances, by supposing them to be made up of very small particles, masses, or elements, separated from one another by intervals.

This theory affords an admirable and satisfactory means of systematizing and explaining physical phenomena; but falls short when applied to the solution of ulterior problems as to the nature and structure of the material universe. Whether true or false, there is no doubt that the atomic theory is at least a most useful figment or convention in classifying and correlating physical phenomena; just as the geocentric system of astronomy suffices for the calculation of eclipses, or the symbol of an imaginary fourth dimension of space may serve as a model for instructive analogical inference. But, considered as a fact, the atomic theory shows itself to be self-contradictory and absurd.

Many scientists have come to recognize this, and Prof. Rucker, while admitting it freely, endeavors to maintain a middle ground between those who would reject the theory altogether and those who would adhere to it even in its most absurd extremes. He sees the failings of the theory but cannot bring himself to yield it up.

Let us compare some remarks from *The Secret Doctrine* with some from Prof. Rucker as reported in condensed form in the following:

THE SECRET DOCTRINE	PROFESSOR RUCKER
There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its <i>living Forces</i> from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. — <i>I, iii, ch. 1</i>	It is impossible to deny that, if the mere entry on the search for the concealed causes of physical phenomena is not a trespass on ground we have no right to explore, it is at all events the beginning of a dangerous journey.
The properties of matter, such as elasticity, expansibility, and even density, being functions of its atomic structure, cannot be predicated of the atoms themselves. Hence these atoms are not material. — <i>I, ii, passim</i>	If it be true that the properties of matter are the product of an underlying machinery, that machinery cannot itself have the properties which it produces, and

	must, to that extent, at all events, differ from matter-in-bulk as it is directly presented to the senses.
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The position which Prof. Rucker takes up, in his attempt to retain the atomic theory while admitting its inadequacy to explain ulterior problems, is not a very definite or easy one. He abandons the attempt to explain the deeper mysteries; but thinks that, since the atomic theory explains so much and is confirmed by so much inference from experiments, therefore it should be retained even in the face of our inability to picture the atoms and their properties. No better theory comes to hand, he says; and, though the atomic theory cannot be true when carried to a conclusion, it may nevertheless stand for some less fundamental fact immediately underlying observed phenomena. A few quotations will illustrate his position.

"The question at issue is whether the hypotheses which are at the base of the scientific theories now most generally accepted are to be regarded as accurate descriptions of the constitution of the universe around us, or merely as convenient fictions. From the practical point of view it is a matter of secondary importance whether our theories and assumptions are correct, if only they guide us to results which are in accord with facts. The whole fabric of scientific theory may be regarded merely as a gigantic 'aid to memory;' as a means for producing apparent order out of disorder by codifying the observed facts and laws in accordance with an artificial system, and thus arranging our knowledge under a comparatively small number of heads. The highest form of theory — it may be said — the widest kind of generalization, is that which has given up the attempt to form clear mental pictures of the constitution of matter, which expresses the facts and the laws by language and symbols which lead to results that are true, whatever be our view as to the real nature of the objects with which we deal . . . [But] the questions still force themselves upon us. Is matter what it seems to be? . . . Can we argue back from the direct impressions of our senses to things which we cannot directly perceive; from the phenomena displayed by matter to the constitution of matter itself? . . . whether we have any reason to believe that the sketch which science has already drawn is to some extent a copy, and not a mere diagram, of the truth."

"We may grant at once that the ultimate nature of things is, and must remain, unknown; but it does not follow that immediately below the complexities of the superficial phenomena which affect our senses there may not be a simpler machinery of the existence of which we can obtain evidence, indirect indeed, but conclusive ... It is recognized that an investigation into the proximate constitution of things may be useful and successful, even if their ultimate nature is beyond our ken. Now at what point must this analysis stop if we are to avoid crossing the boundary between fact and fiction?"

"[People] too often assume that there is no alternative between the opposing assertions that atoms and the ether are mere figments of the scientific imagination, or that, on the other hand, a mechanical theory of the atoms and of the ether, which is now confessedly imperfect, would, if it could be perfected, give us a full and adequate representation of the underlying realities. For my own part I believe that there is a *via media*."

"I have tried to show that, in spite of the tentative nature of some of our theories, in spite of many outstanding difficulties, the atomic theory unifies so many facts, simplifies so much that is complicated, that we have a right to insist — at all events till an equally intelligible rival hypothesis is produced — that the main structure of our theory is true; that atoms are not merely helps to puzzled mathematicians, but physical realities."

"If we can succeed in showing that, if the separate parts have a limited number of properties (different, it may be, from those of matter in bulk) the many and complicated properties of matter can, to a considerable extent, be explained as consequences of the constitution of these separate parts; we shall have succeeded in establishing, with regard to quantitative properties, a simplification similar to that which the chemist has established with regard to varieties of matter."

Now let us put our own case concisely. Modern physicists find themselves confronted with an irresolvable dilemma — the atomic theory must be true and yet it cannot be other than false. Some boldly accept one horn of the dilemma and ignore the logical and metaphysical absurdities of the theory. Others grasp the other horn and seek a new theory which shall obviate the dilemma. Here we have a professor trying to steer a middle course, and, by stretching (by means of qualified phrases) each horn a little way, to effect a junction which shall yield something like the circle of truth. But the dilemma is hopeless, because it comes from a fallacious point of view assumed by physicists. They have neglected to take into account the purely illusive, and phenomenal, and sensory nature of what they call "matter;" and, regarding it as a reality, they have ventured to transfer it and its properties beyond the sense-world into the subjective world, of imagination. When they scrutinize the world with the bodily senses, they are secure, for they are studying something which is real to those senses. But when they shut their eyes and think about "matter," they study what is merely a mind-picture and has no real existence. "Scientists have nothing to do with metaphysics," they say; "that we leave to the metaphysicians." But truth cannot be divided up in this way, and the results of the attempt to do so are such as we see.

What science calls "matter" is an appearance to the mind. Here let it be noted that we do not concur either with the objectivists who maintain that everything is external, or with the subjectivists who hold that all is subjective and phantasmal; but with the *Secret Doctrine*, which maintains that there is an objective reality which the mind cognizes in various ways — through the senses or otherwise. What science calls "matter" is the result of a sensuous cognition of this objective reality. It is this objective reality that H. P. Blavatsky speaks of when she says "Matter."

To use an illustration — the mind is an optical lantern, the screen is H. P. Blavatsky's matter, and the picture is the "matter" of science. Now we may examine that picture as much as we please; it is solid, objective, and self-consistent. If it is (for example) a map, it will serve admirably as an accurate guide. But, if we attempt to discover the mystery of its light and shade, and to isolate its colors, we shall fail ignominiously, unless we step behind and examine the lantern.

There is no other escape from this dilemma — that that which constitutes matter cannot be matter; in short, that the atoms cannot be matter. What then are they? Occult science answers

"Mind," or rather, "living conscious beings." And we may claim, in Prof. Rucker's own words, that this theory "unifies so many facts, simplifies so much that is complicated, that we have a right to insist — at all events till an equally intelligent rival hypothesis is produced, etc."

We have shown briefly that no sane theory of the universe can be made so long as the theorizer starts from matter as his premise instead of from mind. We do not propose to enter into a description of the innumerable false conclusions and dilemmas arising from the logical elaboration of that false premise; that is a question of study, and we refer inquirers to *The Secret Doctrine* and to the authors quoted therein.

It may, however, be worth while in passing, to call attention to the false idea of "space" that obtains among physicists as a result of ignoring metaphysics. Spatial extension is an attribute of the appearance called "matter;" in fact, spatial extension is a characteristic due to the peculiarities of our sense-organs. Spatial extension cannot exist by itself. But physicists talk as if, when all matter was removed, there would remain an "extended space." Now it is evident that mere emptiness, nothingness, cannot be extended or have height, breadth, etc. What they *really* imagine, then, as "space," is simply a volume of gas or of ether, or a very large room. But, if *all* ideas of matter be excluded from the mind (no easy process), it will be seen that all ideas of distance, relative position, size, and the like, vanish also. So space is a thing which the imagination cannot picture, and is, in fact, a state of the mind when no object of cognition is present. Hence the scientific "space" is another illusion, and space as spoken of by H. P. Blavatsky has nought to do therewith.

It remains to say what we think ought to be done by physicists about their Atomic Theory. We might say: Keep it on as a "convenient fiction" so long as it will serve, and correct it from time to time in the light of future experiments; and never mind if you do eventually reach an atom so loaded with irreconcilable attributes that it would look better in a creed than in a theory. We might say this, did we not know that the materialistic theory of the universe has consequences far graver than merely to afford a subject for jests. For, profess what they may, scientists *will* overstep the limits of their domain and, from the motion of particles, attempt to infer laws to regulate man's life, hopes, and duties. Professor Rucker is a man of science of the best kind, and would never be found in the ranks of pessimism and denial of faith. But we leave him to determine whether his high ideals of duty and destiny are deducible from the axioms of physical science, or whether they spring from an inner and brighter light, whether his higher hopes and his scientific theories support one another readily, or whether they require much mutual adaptation; and what might be done in the world by other scientists not having the safeguard of a better intuition to direct their conduct. He may say that his faith and his moral ideals have nothing to do with his scientific opinions; and, if so, we at once cheerfully take issue with him on this very point. For, as far as we are concerned, the truth is one, man is one, the universe is one; nor can we forever tolerate the presence of an unexplored "buffer-state" between our spiritual and our "scientific" views. And, while there may be not a few people whose religion suffices for their simple needs, and whose modest desires and scientific pursuits do not tempt them and lead them astray; yet the world is growing and growing, and its overwhelming selfishness, impurity and greed, are more than a match for worn-out theological systems or for sciences that ignore the mind and the Soul.

For these reasons we look for a science that, like the "heathen" Minerva, shall be a goddess,

beaming with light for humanity; that shall aim at showing men how to live nobly and happily; that shall see conscious life and intelligent mind pulsating through all nature; that shall speak of man as a Soul — not as a compound of "life," "chemical force," and "atoms." We shall learn all that we need to know about the physical universe, and much more than we know now. And we shall forget all these misconceptions and intellectual abortions that lend color to the deeds of those who prey on society.

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

In the Theosophical teachings are Heaven and Nirvana considered to be places or states of consciousness?

The modern conception of Heaven seems to be of a place, and a place quite as material as anything we have here. Those who have studied the Wisdom Religion find Devachan described as a state resembling the theologian's idea of Heaven; though its higher phases are far more spiritually exalted than any conception of the latter which they have as yet evolved. But could any really advanced Soul be satisfied with the material Heaven of theology or even with the more spiritual and refined Devachan? First, Heaven or Devachan is a state of consciousness, happiness, feeling or emotion which can be experienced in any locality. The same may be said of Nirvana only it is a much higher state or condition of enjoyment.

The motive given for striving to enter Heaven is a purely selfish one. It is to cease from all labor and to revel "forever" in personal delights and pleasures, regardless of the fate of any soul on earth. The student of the one true Religion has no longing for such a Heaven. He wishes to spend as little time as possible between his earth lives because he is in haste to return to his chosen work of helping to uplift the world.

Theologians find this idea so amusing that they ridicule it in press and pulpit. But which conception is the nobler, the more unselfish, the more like Christ? They declare that Nirvana simply means annihilation, when in fact it is the extreme opposite of *nothingness* because it comprises *everything*. It is divine enlightenment — the sum of all that is to be learned in human form on this earth. And yet after a man has reached this height of divine power and Wisdom they tell us he has become *nothing*. This is what Jesus meant when he urged upon his pupils the possibility and the duty of becoming "perfect," of becoming "one with the Father."

But Souls who have attained this high degree of spiritual power and knowledge do not always wish to remain in it for their own selfish enjoyment. They often renounce it that they may again come in touch with the struggling souls, yet of earth, to help and save them. All the world's great Teachers and Saviors have been such Souls. Any human being may in time become such a Savior and Helper of the Race.

Is not this a higher, purer ideal to place before humanity than the theological Heaven, earned by another's toil and suffering, enjoyed unendingly and after one brief earth life, of little or no use to any one, and frequently spent in ease and selfish indulgence of all material kinds? Is it any wonder that centuries of such teaching have deadened man's spiritual perception — as well as blunted his powers of reasoning? That such is the case is abundantly proved by the inability of many so-called spiritual guides and teachers of the people to themselves comprehend teachings so lofty and sublime, yet so plain and simple that many little children readily take them up and begin to build their lives upon them.

Though Nirvana does not mean destruction or annihilation, such a thing is possible. It happens to the lower, personal, animal nature of man, that "self" which is so anxious to enter a material Heaven and enjoy its selfish personal pleasures. Yet it is the only self most persons know much about, because they live in it instead of the higher, divine Self, the Soul, which is a part of God, and is ever striving to uplift the lower, to make *it* also human and divine. If it fails to do this it must leave it to its fate. The Spirit has been "grieved away." The lower self can do this by continued wickedness, or by giving itself up to the grossly material things of life and neglecting the means of gaining spiritual enlightenment. This is the destruction that is to be shunned, instead of the divine and God-like power and wisdom attained by one who has passed beyond earth, beyond Heaven and reached the high state of Nirvana. — Caan Emir

A VEDIC HYMN (1)

TO THE UNKNOWN GOD

In the beginning there arose the Golden Child, (Hiranyagarbha) as soon as he was born, he alone was the Lord of all that is.

He establishes the earth and this heaven.

Who is this God to whom we shall offer sacrifice?

He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose Ka is death.

Who is this God to whom we shall offer sacrifice?

He who thro' his might, became the sole King of the breathing and twinkling world, who governs all this, man and beast.

Who is this God to whom we shall offer sacrifice?

He thro' whose might these snowy mountains are and the sea, they say, with the distant river, the Rasa. (2)

He of whom these regions are indeed the two arms.

Who is this God to whom we shall offer sacrifice?

He thro' whom the awful heaven and the earth were made fast; he thro' whom the ether was established and the firmament; he who measured the air in the sky.

Who is this God to whom we shall offer sacrifice?

When the great waters went everywhere, holding the germ, (Hiranyagarbha) and generating light, then arose from them, the sole breath of the Gods.

Who is the God to whom we shall offer sacrifice?

He who by his might, looked even over the waters which held power (the germ) and generated the sacrifice "light," he who alone is God above all gods.

Who *is* the God to whom we shall offer sacrifice?

FOOTNOTES:

1. From the Vedic Hymns, in Volume 32, of Sacred Book of the East, translated by Max Muller. ([return to text](#))

2. Like Oceans in some respects. ([return to text](#))

Universal Brotherhood Path

WHEN I THINK — *H. J. Clements*

When I think of what I know,
Earth is hard my feet below,
And around me is a wall
Leaning in, about to fall;
'Neath a roof that hides the sky,
And within that space am I.

When I think of what I dream,
Then around me flows a stream
Sometimes near and sometimes far,
Sometimes glassing sun and star.
And within my little land
Sometimes Lords of Beauty stand;
And the mountains are afire
With their purple old desire,
And along dim shores, the sea
Sometimes whispers tales to me.
Yet my mountains and my sea
Will not let my dreams go free.

But there is no roof above,
When I think of what I love,
And there is no earth beneath,
I am one with life and death;
And my world is larger far
Than the realm of any star;
And within me, deep and deep,
Universes wake and sleep.

NOTES — T. W. W.

I

It is magnificent to see the advent and progress of the Truth! If we could see all the obstacles that are being overcome, their nature, ramifications and subtleties, we should be astounded at the mystic power of the soul. We are at a time when great changes have occurred and may individually occur at any moment — the work of years shows its completion in hours. Rail not at the Law, the natural course of events will some day whirl you along at a pace fast enough for the swiftest. Wherever we are in *the Body* we can learn mighty lessons just now at every moment. Recollect that the *Heart* cannot be severed from the *center*.

II

If men allow themselves to be influenced by moods, they will never get their body out of the control of the false self. It is quite true there is a right time to act, an inspired moment, but true inspiration never will come by waiting till the mood is felt or for the moment to arrive.

Men ought to be able to achieve their highest when they want to, and not depend on the lower influences permitting them to do so. A true man should be able to command the forces of his own being and of Nature, and he will never be truly inspired until he has learned to do so. By intense effort his spiritual nature may become manifested and dominant for a moment. Once this has been achieved the true time and place can be learned for right action: but first of all he has to be *himself* in the highest sense before he *can learn* Divine Wisdom in its own language. For how is it possible to teach or to learn until one is *alive* in the regions where wisdom is found. Once even for a moment, the superior position as a spiritual being is known, then it is possible to learn to live up to that, and to be taught to do so at all times.

So for a man the first thing to gain is strength and this will never be done by passively allowing himself to be governed by moods; but by exercise and purity it can be obtained.

III

There is no locked door to any state of consciousness.

It is as easy to walk out of gloomy thoughts, and the bondage to personal opinions, into the spiritual light of pure ideals, noble principles, and realities, as it is to walk out of a dark, narrow, badly ventilated room, through an unlocked door into the sunshine of Nature. What is required is to mentally *get up and do it* with a similar *confidence and conviction*. It should be constantly impressed upon the mind that principles are not opinions. That there may be a vast difference between Right itself and what may be personally thought right at any time. We should go on trying to think and act perfectly and not stop by the way to discuss, or come to conclusions with anyone, asking whether we acted rightly or wrongly on any particular occasion. Let us leave all judgments and results to the Law, and go on about our business, doing ever more and more right thinking and acting. It is this *continuous accumulation of energy in doing and trying to do fresh acts of Right, that eventually bursts the bonds* and a glint of the real sunshine warms the heart and enlightens the mind, so that it will be in the end quite unnecessary to get the personal agreement of another to convince us of the existence of Right and our possibility of attaining thereto. Anxiety to be agreed with and thought right in our actions — the cause of all personal explanation, excuse, discussion and desire for acknowledgment — arises because we are not on a *sure foundation* and so have not sufficient confidence *in ourselves or in others*.

This being true, the right thing to do is to get this confidence and sure foundation, which can be obtained, by resolutely going on doing right or trying to do so, without excuse or expectation of any acknowledgment or reward therefor. Every act of necessity has its reaction, but by going on and continually entering into the sunshine of a new right action, seeking to follow the line of positive good, then

comes no hindering reaction, it becomes instructive only.

When we go through this *silent time of self effort*, we shall feel grateful to every person or circumstance that has forced us to travel this royal road to wisdom. On this path everything helps, our enemies aid us at their own expense, and opposing circumstances, or difficult positions are stepping stones to our good fortune and spiritual progress.

Universal Brotherhood Path

THE BOOK OF NATURE — *A Student*

Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom.

The object of life is to fulfill our duty and to gather experience. The soul in its endless pilgrimage incarnates into body after body, coming into contact with different experiences, which continually mould and remould the character of the Ego, shaping it into higher and higher forms. This evolution is helped on by outward and inward influences, or it may be considerably retarded at times. Yet even apparent retrogression is often in reality a step forward, through the knowledge which may have been gained thereby.

In these times we are very apt to look upon this evolution through a pair of very highly colored glasses. We have set up an arbitrary standard of what we think desirable, of what progress is, and learning, and useful knowledge, and education. We look upon culture and civilization as something confined entirely to these latter days, and we are apt to consider even our forefathers of not so very far back as belonging to an after all very crude race of men. At this day we recognize only that civilization most akin to our own as at all worthy of the name, and, like the Romans of old, we dub as "barbarians" all those outside its pale.

In like manner do we attempt to prescribe in what way knowledge is to be obtained, and who are to be the teachers. We require the seal of authority put upon everything, we look for finality in an infinite world. To be educated today means that we have passed through a high school or college, or a university, and the renown of the institution of learning in a large degree forms the measure by which our attainments are

judged.

Much of all this knowledge is simply ornamental. Much of it forms an outward polish, perhaps pleasing to the eye, but, as usual with polishes, lying only skin deep and without being founded on truth and real worth within. It is in this respect hypocrisy and a lie, and no less so because perhaps it is unconscious. For man's nature has indeed become so perverted that he often is quite incapable of seeing the truth, that he like all around him mistakes the glitter that forms his outward shell for the real man within, not perceiving that the latter, through his long sojourn in the cramped abode, has become dwarfed and narrow himself, weakening the ties that bind him to his own higher nature — the God which each one, at times at least, finds appealing for recognition in his breast.

Another part of the knowledge imparted is that which is generally called useful. All *real* knowledge is useful, but the knowledge mostly so regarded is that by whose aid man is enabled in some way to forward his own personal interests. This he is systematically taught to do in every possible way, regardless of the consequences to others. It comes from the general acceptance of that most pernicious doctrine of "the survival of the fittest." The same doctrine may just as well be expressed in that other well-known phrase, "To the victor belong the spoils," for in reality this means the same thing, or in still other words, "might is right."

It is just as well to put it bluntly, so that he who runs may read. Our intellectual and spiritual doctors of today mostly serve us sugar-coated pills, in which, while they may be pleasant to the taste, the sugar entirely counteracts and nullifies the action of the useful, health-restoring drug.

And while much of the knowledge gained may be of real assistance in the upbuilding of our character, yet it is so covered up with all kinds of dross that only the most careful and patient search will reveal the important truths contained therein. It is the dross due to making knowledge subservient to selfish ends.

Some of the wisest men that have lived have left behind them a storehouse of knowledge in the shape of books, treating of the subject they had laboriously studied and which they had mastered in greater or less degree. In these books we find a rich fund to draw upon, and, wisely used, they become of incalculable value to us, lessening our toil and making it possible for us to cover the ground traversed by these writers in immeasurably shorter time than they required. And yet, in a way, we have to learn just as they did, we have to make their knowledge our own before it becomes of any use to us whatever, and through us to others. We must make it our own very much in the same way as they did it, by experiencing, by living out the truths we have learned from them.

No knowledge comes to us ready-made. No matter how simple a teaching, no matter how plain the words, different persons will always read a book differently. Each will read it as it looks to him through his individual pair of spectacles, and they all differ as much as their owners do. The clearer they are, without tint of envy or hate or covetousness, the clearer is also the view they give us, and the more nearly do we perceive what the teachers and writers meant to convey.

Yet progress is the law of the universe. If we felt satisfied to only make that knowledge our own, which others possessed before, then we might just as well not have lived at all, for we would then have added nothing, would not have paid our debt to nature, we would then have lived only for the purpose of ourselves, advancing to a very limited state of perfection without having helped the rest of mankind on its journey.

Those who have gone before us have gathered that which they have left to us from the limitless storehouse of Nature, that great book which lies open to all who will but approach it in the right spirit. It is a living book, which speaks to us through all that we perceive with the outer senses, if we but use them so that we do not destroy the higher, inner senses, which reveal to us the real inner meaning of the things perceived.

Nature is a kind mother, but as just as she is compassionate. She knows no preference, but works on for all her children, treating all alike, and requiring the same impartial justice from them. She requires of them that they, too, shall love one another, shall help her as she helps them, that they shall look upon and work for the welfare of all creation as if that welfare were their own. She requires of them that they shall strive to understand her work and harmonize their lives with it.

As they do so, so does she begin to reveal and unfold herself to them. As they do so, so does their inner vision become clearer, do the clouds disappear, the scales that had blinded their vision one by one fall away. Where sight and sound were meaningless before, there appear now in their place the most wondrous truths, seen and heard by the now partly awakened soul, which thereby day by day comes into yet closer contact with Nature.

The book of Nature lies open to all men, but they themselves must do the reading. Its alphabet must be learned, its language understood, ere the knowledge it imparts becomes intelligible. That language is the language of the heart, and only he can read it who approaches it with a simple, open mind, free from prejudices as from selfish desires. For selfishness is the dark veil which hides the light that radiates from the thousand pages of Nature's book, while love and compassion bring us nearer to the Universal Mind which has printed its wisdom thereon.

Universal Brotherhood Path

SIGN POSTS ALONG THE PATH (1)

The word "evolution" is the best word from a Theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the Wisdom Religion can be gathered. In the *Bhagavad Gita* we hear Krishna saying that "at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma's night they are resolved into it again", and that this process goes on from age to age. This exactly states evolution as it is defined in dictionaries, where it is said to be a coming forth or a development. The "days and nights of Brahma" are immense periods of time during which evolution proceeds, the manifestation of things being the "day" and their periodical resolution into the Absolute, the "night."

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the Theosophical system is evolution, for in Theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences

between the worlds, the word "state" for locality or place, and instead of the sun we call that object "the Absolute", we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives, — that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of Nature.

But let us assume a point of departure so as to get a rapid survey of evolution Theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a copy of the great All from which it came. Here a difficulty arises for studious minds, calling for some attention, for they may ask, "What then do you do with that which we call 'matter', and by and through which the lives manifest themselves?"

The reply is that the so-called matter is an illusion and is not real matter but that the latter — sometime known in Europe as primordial matter — cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, "Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experiences of nature?" To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic bodies are composed, and those other material "things" all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and

matter (prakriti) are co-eternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing, everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among theologians. That there is such a distinction can be seen at once, and we will take first that between it and theology. Here, of course, this is in respect to the genesis of the inner man more especially, although theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, "In the hands of a merciful Providence," who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created; that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless

incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution, which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we imagine evolution is proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies, So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls; *second*, that there is, or was, or could be by any possibility any creation of this world or of any other; *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as

taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by Theosophy in a way peculiar to itself, and of which more will be said as we go on. — *Evolution*, W.Q.J., p. 145.

FOOTNOTES:

1. Extracts from THE PATH, Vol. V. ([return to text](#))

Universal Brotherhood Path

STUDENTS' COLUMN — *J. H. Fussell*

FRAGMENT

In the *Bhagavad-Gita* great stress is laid by Krishna on the description of his own nature; and naturally so, as all our understanding can only come through him and depends on our recognizing him within us. This can only be brought about by the awakening of our intuition; and as words and sentences are only clothings of thoughts, a language pointing to the development of something beyond thought, may and does contain apparent contradictions, when read and submitted to reasoning. These apparent contradictions cannot be solved except by the development of intuition, and all commentaries on such subjects can only tend to induce a student to do this.

There is in the ninth chapter of the *Gita* such an apparent contradiction in Slokas four and five, which read:

Fourth Sloka. By me is spread out this whole Universe in my invisible form; all creatures exist in me, I exist not in them.

Fifth Sloka. Creatures exist not in me. Behold my divine Yoga: My Self, the upholder, not in creatures existing, is the substance of creatures.

Thus Sloka fourth says: "All creatures exist in me" — and Sloka fifth flatly contradicts this and says: "Creatures exist not in me."

Now in Sloka sixth we may find a clue — if we seize it. It says: "As the eternal, everywhere-going, great air exists in ether, so all creatures exist in me — thus understand!"

This comparison seems to be the only one which may be taken from the physical plane and explain something. Let us take another and see if it holds good. A brick soaked through with water and then put into a tub containing water, would be such an example; the water is within

the brick and the brick is within the water, but there is really no communication between the water and the brick, and only the interstices or empty channels of the brick are filled up with water. The water cannot be said to be the substance of the brick, and the comparison fails.

But if we compare, as Krishna says, ether and air, we find:

First. Air comes next to ether in evolution, it is the vahan or clothing of ether; ether is the noumenon of air, the phenomenon, and the word substance must be taken in the sense Spinoza uses it. Then it explains the words: *My Self is the Substance of creatures.*

Second. Air being a limited mass, whirling along with our globe in ether-filled space, is therefore in ether, and this explains the words: *All creatures exist in me.*

Third. Now ether being the noumenon and air the phenomenon, and the phenomenon being unable to exist within the noumenon, thus are explained the words: *Creatures exist not in me.*

Fourth. What we call air bears this name on account of certain qualities which we detect in it with our senses. These qualities cannot apply to those ether possesses, about which we know nothing, and which must be different from those of ether which is of a different prakritic plane. Therefore the words: *I exist not in them* (the creatures). Moreover we may pull all of the air out of a closed vessel, while all the ether remains in it, still carrying lightwaves; thus ether does not depend on air and cannot be said to have its existence depending on that of air, or as Krishna says, exist in it.

I think that all the apparent contradictions in the *Gita* may become cleared up, if we go right at them, when they present themselves to us. First, our intuition must tell us: It is all true. We must not believe it to be true, because someone told us so; but the feeling within our heart

must have given us this absolute conviction: It is true. Then only can we try to solve apparent difficulties, and will solve them, although we may not be able to just explain our solutions, as we have them, to others. — M. A. Oppermann

Universal Brotherhood Path

PROVIDENCE AND CHANCE — *H. T. E.*

Of the things which happen to us, some are obviously due to our own conduct, and others are not so easily explainable. In the latter case we may find it necessary to introduce a Deity or Providence to account for our lot.

For example: If I am ill from over-eating, I blame myself; but if I am ill from birth up, I blame God.

Or again: If I jump off a cliff and break my leg, it is my fault; but if a shingle falls on my head as I walk along the street, it is God's inscrutable will; or, perhaps I may prefer to say it is Chance's inscrutable will.

Doubtless one could find some events that would be on the border-line between these two categories, and where it would be difficult to decide whether to blame God or one's self.

There is no valid reason for thus partially using Providence by bringing him into some of the affairs of our life and leaving him out of others. He must be involved in all or in none. Man's destiny is as much a part of his belongings as are his character and his clothes. He spins and weaves that destiny as he goes along, like a spider with its web. This fact is generally admitted in the case of many events; but surely, if it is true at all, it must be true throughout and must apply even to the smallest detail, such as the falling of a brick on one's head.

There may be no *apparent* connection between the trivial and so-called "casual" incidents of life and their causes in ourselves; but then our knowledge of the universe is extremely limited. When we consider what vast realms of nature remain yet unexplored, and what huge gaps there are in our knowledge, we shall not wonder that many things remain unexplained.

Many Theosophists have a general belief in the law of Karma, but that

is not the same thing as understanding the *machinery* by which that law works out its operations.

Nevertheless it is beyond question that advancing knowledge will reveal more and more of the subtle links that unite character to destiny, and thus leave ever less and less to be assigned to the inscrutable will of Chance or to blind Providence.

Universal Brotherhood Path

THE PHILOSOPHY OF THE SUBLIME — *H. T. E.*

"The Sublime" is a phrase that is applied to certain moods and to the objects that arouse them. These moods are temporary and evanescent, having no substantial and lasting relation with life as we know it. Hence they are by many relegated to the category of things fanciful and delusive, where they serve as ideals for the poet and artist and as will-o'-the-wisps to allure men with an occasional fitful gleam.

It is our present purpose to seek the cause, the nature and the import of these feelings of sublimity. They are common to all humanity, and should be treated as unassailable facts from which a philosophy may be safely induced. It behooves people living in a scientific age to use the methods of science; that is, to frame a "working hypothesis" to account for the facts before them; to confirm, enlarge, or reject that hypothesis in the light of further facts; and to consider it as established in default of any better theory offering itself.

If we examine the ideas of current thinkers on the subject of the sublime, we shall find the following theory largely held: that sublime ideas are artificial and delusive states produced in the mind, having no real relation with life, and partaking of the nature of intoxication. For example, take Macaulay's definition of poetry as the art of producing an illusion upon the mind, and Tolstoy's notions on music and art.

Thus, to put it concisely, this theory depicts the Sublime as a vain dream and an abnormality, ordinary life being real and normal.

We propose to offer as our working hypothesis the contrary view, namely, that the Sublime consists of glimpses of real life, ordinary life being abnormal, or rather, infranormal.

With regard to the former theory, we believe that it is a capital example of a great fallacy peculiar to all materialistic philosophy. This fallacy is the notion that there can be an illusion without a

corresponding reality, a shadow without a substance, a copy without an original. We believe that it is impossible for a man to conceive what cannot be, and that all conceptions and ideas represent actualities. The dreams and visions of a brighter, nobler life that all experience in rare moments, and that artists depict and poets sing, are not idle fancies representing non-existent and impossible things, but memories of what was, forecasts of what is to be, or visions of what elsewhere is.

We postulate, then, a real life, better, grander, happier than what is called normal life; and consider "the Sublime" as the fleeting and imperfect foretaste which now represents all that we can attain of that life.

But let us keep to facts and to the realities that alone can interest men, and not sail away into the realms of unapplied and inappreciable speculation. The one great fact from which there is no escape is the fact of one's own existence. Theorize as we may, speculate as to origins and ends, question God's justice — the *fact* remains that here we are and must live our life, willingly or unwillingly. Also, we know when we are happy, and when we are miserable; we like to be happy, we *must* be happy. Give a man a feeling of real happiness, and he will not ask for more, nor try to reason it away. It is a real fact that he has got and needs no propping up with arguments.

Now, it is a fact that the average life of man, as he is today, is not ideally happy or noble or wise or beautiful. And it is a fact that, in rare moments of inspiration we have tastes of a life that is all of these. If those glimpses could become full visions, and that fleeting life a permanent existence, we should be happy, and the saying, "Life is Joy," would pass from an ideal into an actuality, from a paradox into an axiom.

Man is only half alive. Occasionally he warms up for a moment into fuller life, but only to relapse into his customary dormancy. Can he be awakened? The answer in the affirmative forms the root-principle of Theosophy and the motive-power of the Universal Brotherhood Organization. Man is a far grander and happier being than he knows,

but he sleepeth. Let us awaken him!

All religions represent man as having fallen from a former glorified state into a state of ignorance and drudgery; but as destined to rise again to a state made yet more glorious by the added need of toil and pain. This is what is symbolized by Eden, the Fall, and the Redemption — sacred emblem, revealed by every religion, by every priestcraft degraded into a dogma. Let us reinstate it as a symbol of man's origin, nature, and destiny.

The sacred fire once breathed into the clay still smolders in the breast of man, nor can any load of earth smother it. It urges him ever on toward the ideals enshrined in the heart-temple where it burns; and it will surely regenerate the whole being and become a glorious sun once more.

Man is still a "living Soul," despite his "coat of skin." That living Soul reveals itself in dreams of beauty and bliss, but the conditions of its shrine and the turmoil of daily life soon smother the light. *The purpose of Theosophy and of the Universal Brotherhood Organization is to evoke the Soul of Man, to call it back to dwell in a shrine meet to receive it, and to make life on earth once more a joy.* Thus will "the Sublime" become a permanent reality.

How, then, can the lost Soul-Life be restored? By finding out the necessary conditions and providing them. For no power can manifest itself unless the proper conditions are observed. Electricity cannot be had where damp reigns and rust clogs. Music cannot be evoked by broken strings. The Soul cannot shine, nor flash, nor resound amid a chaos of human emotions and a conflict of hearts. The analogy of the orchestra will serve us best. The condition for the manifestation of Soul is *Harmony*. For the very breath and being of the Soul is Music. As various tones blended yield entrancing harmony, so various hearts blended in accord yield that sublime harmony of being that is the true Life of Joy.

Brotherhood is the known watch-word of Theosophy; but, for

Brotherhood, Theosophy has a motive that is more inspiring than the customary incentives. We are to blend our interests and subordinate our jarring personal notes — not merely that all may eat a fair share of bread and butter and work three hours a day, not because Jesus said so, or because it is right — but that the Soul may be evoked, that man may live.

But men have lost the key to harmony; they do not know how so to blend their aspirations and doings as to evoke Soul-Music. Their attempts at harmony are blundering, and often a mere repetition of their customary personal and disunited action. Again taking the symbol of the orchestra, we may illustrate men's strivings after harmony thus: They all try to play the same tune on the same instrument. They exchange instruments, you playing my fiddle for me, and I relieving you of your duties with the flute. They try to arrange conditions under which each man may play his own tune uninterfered with by the rest. All these mistaken methods are capable of yielding some variety of noise, but not harmony.

To produce harmony in an orchestra, each player must have in mind the tune that is being rendered, and must have an attentive ear to the general effect. The performers do not try merely to keep together, but they all strive after a common result. Also it is well that they should have a conductor to mark time and supervise with his watchful ear the general result.

So, in the co-operation of our lives, we must have a common aim to bind us together. Mere attempts to co-operate for the sake of co-operation, are insufficient. A group of workers all anxious to finish a piece of work will co-operate better and yield better and quicker results than a body of men whose only object is to work together without regard to the end.

The chief cause of the failure to achieve brotherhood is this lack of a common goal of aspiration. If each man strove to evoke the Soul, then all would be blended in their common striving. Again, there must be the aspiration after something higher than what is. If the aim is mere

bread and butter and peace and plenty, then there will be a leveling down rather than a leveling up, and we shall have a typical social Utopia of dreary monotone.

The Sublime is too vast and expansive to be cultivated by a single mind and a single heart. The recluse, the solitary student, the sequestered poet, be they ever so ethereal and ecstatic, will never achieve the sublime. They will achieve a narrow form of intoxication which will not fit the needs of other people, and they will be ignored or laughed at. The Soul needs a Temple built of many hearts, and an organ in which each life is a separate tone.

Music is not the jarring of dissonant sounds, nor the unison of many identical tones; it is the blending of diverse but consonant notes. Soul-music is evoked by the accord of diverse but sympathetic hearts.

The presence of soul-music can be known by the joy and sublimity it breathes. For, as grand music is to noise, so is the true Soul-life to the clashing life of the modern world.

Are we not weary of a life that is a monotony, when not a burden; where pleasures first warm, then burn, then poison; where people cannot move without treading upon each other's toes; where aspiration and speculation lead to vast, inapplicable philosophies and whole libraries of word-books; where poetry is material for critics, and art copies the antique, or slavishly depicts the outer crust of nature; where everything ends in nothing?

How hard we have striven, by shutting ourselves up with our books and our dreams, to blot out the jarring world and conjure up some sweet breath of that fragrant and invigorative air that the ancients breathed in the days when their Soul-life took form in those buildings and symbols that now you pore over in helpless wonder. *Our* life expresses itself in sky-scrapers and factory chimneys, and can only copy and burlesque the art of others greater than we.

Strive, then, no more to ape the emblems of the spirit that was, but evoke anew that spirit in modern life. Seek the "Sublime." We are all

sick to death of the vulgarity, pettiness, paltriness and precision of modern ideas. Let us breast the wave of generous reaction and revolt against the mean and narrow life of selfish care. True life laughs at death and change; these are but incidents; the Soul wills all happenings for the purposes of its own experience; it is superior to all and can outlive all obstacles and shine down all clouds. Let us throw off the sordid sentiments that have poisoned our very gospels and turned the sublime truth of the Union of Souls into a servile meekness or a noisome itching to do somebody else's duty. Let us blend our hearts and bring back to earth the lost *Soul-music*.

Universal Brotherhood Path

THE BURDEN OF THE WORLD IS FEAR — *a Student*

Among all the prophets of ancient Israel none stands before us with more of trust in the great Law, with less of fear, than Ezekiel. He told his people the truth, in spite of persecution, and tradition has it that he met a martyr's death at their hands on that account.

He was absolutely fearless. Yet, after seeing the vision of the "Fiery Wheels," the "Avengers," he fell prostrate at the awfulness, the fearfulness of the spectacle. These are the words, so say the scribes, which Jehovah spake unto him, "Son of man, stand upon thy feet and I will speak unto thee!"

Jehovah's messenger must stand erect and fearless. As a teacher of the Law, Ezekiel must put aside even the very shadow of fear.

Ezekiel was in captivity, with thousands of his fellows. His heart was torn by their sufferings and he longed to free them. Yet he saw that the real burden upon them was that which only they themselves could remove. No one could do it for them. They were prisoners to an alien nation, to be sure, but their real captivity was that of fear. The people were unacquainted with their own natures. They had but a vague knowledge of their divinity, if indeed they might be said to have any knowledge of it at all. They were in the grasp of a priesthood which kept them in subjection through fear.

Those who should have been their teachers, and who hypocritically pretended to be, so kept the people in ignorance and fear grew apace.

Ezekiel saw that this fear lay upon them like an ugly weight. He plead with them to throw it off. He brought them the true philosophy of life. He told them of their mistakes — which you will admit it takes a brave soul to do. But the people lacked courage. They were afraid to look up. They were afraid to throw off the psychological influence of the priests of their day, as he begged them to do.

They were afraid to face their own sins; their own *weaknesses*. They longed to be free, yet though they may have realized that freedom could be had on only one condition, the absolute casting away of fear, they had not the courage. The result was, Israel refused to listen to him and the nation went down.

Age after age, we see that the real burden of humanity has been fear. Men have been enslaved, tortured, humiliated, imprisoned, yet all these conditions have been results, and not causes. These conditions would not have been had not men first fallen under the dominion of fear.

Losing sight of their own divinity, forgetting the Great Law, they have lost the power to protect themselves, and at times, even the disposition to do it, from sheer moral cowardice and mental fear.

The result is that confusion and discord have increased since the days when Ezekiel called his people to account in that old land by the River Chebar, until matters reached a climax during the Dark Ages.

Out of its pain Humanity has cried for help, and age after age the great Teachers of the world have come to answer this heart cry — for "more light." Yet after all it has not been more light the people have needed so much as more courage. And these Great Souls have tried to lift fear from the minds of men by the true philosophy of life, which they have always brought. For they realized that it was fear which was keeping humanity dead to its possibilities, fear which was keeping them chained to old customs, wrong ideas. Fear which kept them from realizing that they were souls, divine souls, free, strong, just!

"I came not to bring peace," said Jesus, "I came to bring a sword." Men were cowards then, as too many have been in all ages, willing to let others fight for them, and Jesus came to put the warrior weapon into their hands, and the warrior spirit into their hearts.

To make spiritual warriors of men and women is the object of the great Teachers of the present, H. P. Blavatsky, William Q. Judge and Katherine Tingley.

They call upon men to kill out fear, to become true spiritual warriors, to throw aside their fear of the world's opinion, to stand in the sunlight of life and realize their divinity and to claim the heritage of the courageous soul.

Physical science has recently made many remarkable discoveries, among them the action upon the tissues and fluids of the human body by the emotion known as fear. It has been discovered that fear actually creates poisons which paralyze and kill. If this be true on the physical plane, where matter is so dense and, in a sense, intractable, how much more must this be true on the finer planes of the mental and the spiritual.

But few of us are accustomed to watching our own inner changes; if we were we should realize that there is nothing which so poisons and paralyzes all that is best in us as fear. It is the demon's master-stroke. When this weapon can be successfully used, when the human mind can once be stricken with fear, then the Forces of Darkness have won their victory, and it is not pleasant to reflect that, in such event, *they win with our help*. Yet such is the case.

In permitting fear to enter our minds we play into the hands of the enemies of the human race. We are fearful because we are ignorant, and our ignorance is no light thing; in the face of present opportunities and present dangers — *it is an absolute crime*.

One thing only has power to remove ignorance, and that is a true philosophy of life. Knowing this, can we not better understand the antagonism that the Teachers of Truth have always aroused in the minds of those false teachers who rule by fear? The Teacher of Truth has always been persecuted by them, and always will be until the burden of fear has been lifted from the minds of men. When that day comes the occupation of those who rule humanity by fear will be gone.

How may fear be eliminated? By a knowledge of our own natures and by an absolute unwavering trust in the Great Law. "Know thyself" has in all ages been the injunction of the Teachers of the Law. Theosophy,

in giving men a knowledge of themselves, a knowledge of the duality of their own natures, gives them the power to eliminate fear, and thus rise into absolute Godhood.

We have too long forgotten that we are souls, divine souls, and that the kingly prerogatives of all free souls are ours, when we can claim them. But the lower nature persuades us to compromise, to parley; perchance it drags us into *open conflict* with the soul, into open indulgence of our appetites, our greed, our jealousies and our fears.

Katherine Tingley teaches what all great Teachers have taught (although never before so plainly), that man is dual by nature; that within his breast are two natures, one the angel, the other the demon, "each seeking for mastery, each seeking to absorb or destroy the other. One or the other must ultimately gain the victory, and one or the other is strengthened by every act and every thought of our lives." This is a serious matter, is it not?

Now this lower nature of ours is very subtle and exceedingly crafty. It is determined to rule; if it cannot succeed in deluding and blinding the soul in one way it will try another. It plays upon our ambition, our vanity, our love of the world's applause, and when disappointment teaches us that hypocrisy does not pay, then it tries means subtler still. We determine to have no more of the things that the world rates so high. We seek greater knowledge of the world's processes and ways, we sit at the feet of the Great Law, we look into our own nature, and note its follies and its weakness. We see the God within ourselves, sealed like a Christos in the tomb of our own making. We see our divine possibilities, we see before us the Path, and over its windings brooding an eternal peace; its distant mountains shining with the sunlight of truth. We resolve to follow this path — and then this crafty elemental self of ours, its formerly-used weapons broken, forges a new one, and names it fear.

Fear sweeps in upon us — and unless we are both wise and strong, it paralyzes and poisons. It is the "Dweller on the Threshold." We cannot pass the threshold of the divine until we have fought this demon of fear

and conquered it. We are afraid to take a step forward when all looks dark, and we fear because we do not trust the Great Law. When Mephistopheles began his work of leading Faust upon the wrong path, he first of all robbed him of his trust in God, his belief in the soul, his faith in humanity. That was his first great victory over Faust, and it opened the door of his mind to fear, which then stepped in and took possession of Faust. In yielding to fear, he yielded to the arch-enemy.

Are we afraid of the opinions of others, afraid of what the world will say, if we should dare to step out of the slavery of its fashions and follies? Then we do not trust the merciful law, which insures that bread cast upon the waters shall, after many days, return; which insures that we shall reap the harvest we have sown. Let such a soul cast aside his fear of losing the esteem of his friends, knowing that all that he loses will again be restored when he becomes able to stand without it, yea, restored ten-fold. Job, you remember, regained all his wealth and prestige when he became able to do without these.

That humanity is today shut out from its diviner possibilities, through the influences of what Katherine Tingley calls the lower psychology, is evident enough to those who watch this vast world panorama of men and affairs, and the greatest factor in its deadly influence is fear. Men are afraid of each other. Suspicion is rife. Is it too much to say that if fear could be eliminated half our difficulties would disappear, and the other half we should easily solve? I think not. And even some of those who are, in the highest sense, humanity's warriors, allow themselves to be defeated in battle after battle through fear. They hesitate to enter a contest in which their own forces appear to be outnumbered by those of the enemy. I say appear to be, for if one is right, such is only a deceptive appearance, depend upon it.

Let the warrior throw away his fear and resolve, never, never, to surrender if he is right, and if he will not surrender, he cannot *be* defeated! By that act of courage, by the resolute casting aside of all fear he has allied himself to the forces of light, the divine advance guard of humanity. But *fear* must be thrown aside. Defeat is impossible if one

will only stand, and stand fearlessly. The strength of the whole army of Light is at one's command when fear is overthrown and right action established. All humanity, particularly the women of the world, are shut out of their divine rights by fear. Oh, if the women of the world knew the message that their sisters in Loma-land have for them, how many of their fears would be dispelled, how much of joy would come into their lives; how ideal could they make their home life; how much of the real joy of life could they bring into the lives of their children.

Many women are absolutely psychologized into chronic fear of false ideals, false education, false ideas of duty. Let them recognize that it is fear which is dwarfing them and shrinking their lives, and then let them resolutely throw it off, like the hideous weight that it is, and rise into a richer life, and a deeper sense of responsibility to their homes, their children and to humanity. Wisely has the ancient sage written: "The more one dares the more he shall obtain, the more he fears the more that light shall pale, and that alone can guide."

Universal Brotherhood Path

ANGEL OR NEMESIS — *Allen Griffiths*

Two things influence men most, hope and fear — hope of reward and good fortune; fear of punishment and bad fortune. One is an Angel, the other a Nemesis. Both come to man, both are his own and for the unawakened, there is no power of control over either. Character is all that man brings with him into this world, and is all that he takes away. Character is by some said to be a gift from God; by others, an inheritance from parents and ancestors. According to either view character is forced upon him, and so he finds himself in present associations, conditions and environment, good or ill, and for which he is not responsible. He thus comes to earth and its experiences an entire stranger, and for that reason unfitted to solve its problems or overcome its obstacles. As to his own origin and affairs, chance, favoritism and injustice appear to him to rule absolutely. He discovers himself the creature of he knows not what. Reason and the hope within him rebel at what he feels are false teachings, but he lacks the power of knowledge to break their spell. Paralyzing fear like a haunting specter constantly attends him, so that he is destined to sad experiences which oftentimes embitter him and make his life a detriment instead of an aid to his fellows; and alas, too often he goes out of life with the light of hope all but extinguished. All this arises from a false conception of himself, of his origin, of life and its purpose, of his true destiny and of the mighty power within him which, if aroused, would make him kingly.

There has existed in all ages a mass of knowledge proclaimed by the Helpers of Humanity, and known in this time as Theosophy, which, now as ever, affirms the true man to be an immortal Soul, Brother to all that lives! eternal as to past and future, infinite in possibility, and in essence forever one with that Supreme of the Universes from which all proceeds, to which all must return.

Man as a soul, has lived many previous lives and will live many future lives on this same earth. As each ensouled atom of Cosmos owes the

fact of its location and relation to all other atoms to its own stage of development, so with man. In view of his stage of evolution, there is no other place for him but this earth where he and his fellows will remain until, in the process of time under guidance of immutable law, the whole race shall evolve to higher planes. Karma, the undeviating law of Cause and Effect, to which he relates himself by his thought and action, brings him to his own place and gives him his own: — "Our acts our angels are, for good or ill."

To the Theosophist, death is no longer a total mystery. Death is a sleep and a rest, after which follows rebirth and resumption of activity: "our lives are rounded by a little sleep." It is an universal law that activity and inactivity succeed each other in unvarying order, and the soul of man is not an exception to that law. Earth-lives are periods of the soul's experiences; the interims between are periods of rest when the soul garners and assimilates the wisdom born of those experiences. Each succeeding earth-life marks a relative advance or retrogression, and man returns with the aspirations, hopes, impulses, ambitions, faults and follies of his past. These are his Angel or his Nemesis. Each comes to his own. In this light, man is not a stranger to earth. It is his old home. He finds himself amidst familiar associates, in well-known scenes and environment — aye, and face to face with old-time friends and foes. "Whatsoever a man soweth, that" (not something else) "shall he also reap."

Instantly upon man's realization of the law of Karma and proportionate to his adjustment to it, the death knell of the Nemesis of Fear is struck, and the Angel of an enlightened Courage is born. He now can understand the meaning of the Higher Law, recognize its Justice, and accept its action as his truest, most powerful friend. In the altered attitude, misfortune and punishment, as avenging Nemesis, pass immediately from his catalogue of experiences. The Christ-spirit, long sleeping within him, struggles for birth. Henceforth, he will accept all experiences as the tuition of the Gods, the wise guidance of the Good Law, and as the only course to his divine destiny.

Thus enlightened, rebellion ceases, peace reigns in heart and mind, harmony prevails in the body, and joy and happiness are his — all by right of conquest over the lower, personal nature. Forces which hitherto expended themselves as selfish ambition, anger, fear, envy, vanity and the spirit of retaliation, producing spiritual blindness, mental confusion and bodily disease, will flow with accentuated power upon the higher planes of his being. All the lower nature will gradually perish, and with the new birth will also appear the new heaven and the new earth. The heavy and ever increasing burden of personal grievances will have fallen off, and with the resolve to accept all in patience and trust as the behest of the Higher Law which flows from his chastened and now compassionate heart, Nemesis forever departs and the Angel of Love, of Peace and of the Power to Help, will come to abide with him.

Universal Brotherhood Path

LAW AND ORDER RULE — T. W. Willans

In life, Law and Order rule, for no matter how determined is the defiance of law or how prolonged is the opposition to Divine Will, the controlling hand is over all and prevails when it wills to do so. To understand the working of the Law of Life it has to be studied in a living way; facts are no use to us unless they become a part of our nature; for this study is not a dead study of words, but a living study of deeds.

The Law works for the Perfection of man, and with him of all creatures and worlds. A perfect man is the embodiment of love and truth; so his whole life is eternally devoted to Universal Brotherhood which, when fully understood, will achieve the Perfection of Mankind.

To be on the side of Law and Order, is to be on the side that will prevail, and to be with the Law as an active worker and co-partner it is necessary to study its methods of working.

The process by which man becomes perfect is by *self-evolution*, hence he learns by his *own deeds*, for all thought is expressed in acts sooner or later, unless rejected, and counteracted by thought of an opposite nature.

So the mind is really the great battlefield, on which the victories and defeats of self-evolution are decided. For if a man dwells in thought on an idea, and desires, that is, likes or dislikes it, when opportunity occurs he will do it; and the opportunity will occur sooner or later, for he has set the law in positive motion by his thought and desire; the only preventative being other thoughts and desires in an opposite direction. So at these moments of opportunity, which occur all day long, all depends on our decision which we will give life to and make a part of our nature, with tendencies for or against self-evolution.

As nearly all people have constant alternations of good and bad

thoughts and desires, their self-evolution, or self-destruction is very slow; for one counteracts the other, and if you subtract the good from the bad there is only a fraction of profit or loss one way or the other. So in a general way it takes hundreds of incarnations, that is lives in physical bodies, to make any decided progress or retrogression either in self-evolution or self-destruction.

But when we consciously take up the duty of always trying to decide for the Right, and work intelligently with the Law, which works for Perfection, then a steady effort of a few years will show real progress and in this is the demonstration of its truth. Now all good and bad acts and thoughts, however great or small, can be summed up into two principal divisions, one for the Right and one for the Wrong; and these two great divisions of the Light and the Dark, the Sunlight and the Shadow, are *Selfishness* and *Unselfishness*. So we see the motive of our thought and act is of the greatest importance, in fact is the determining factor whether in the Book of Life our account is entered on the Right or the Wrong side of our ledger.

For we may appear to do right for selfish motives and we may appear to do wrong for unselfish motives. I say *appear* only, for it is the motive that really makes them bad, that is, for or against the work of Universal Brotherhood.

A practical illustration will make this clearer: Say a surgeon takes a knife and cuts a brother's body, his motive being to extract a malignant growth and so save the body from destruction; and this may seem a bad act, to be cutting a man's body with a sharp knife, if you did not know what his motive was, but it is really a good act, though painful to the body. On the other hand, an assassin may use the same knife and cut the same body in the same place, but his motive is to destroy the body. So it is a bad act because it is done from an unbrotherly motive. If we take this lesson to heart it alone should make us refrain from condemning others for any act they may do when we do not know the motive.

When we condemn others wrongly the Law turns our condemnation

upon ourselves, and we have to go through the same experience to teach us the truth. Therefore, the wise Teacher, Jesus, said, "Do unto others as ye would they should do unto you."

Where Law and Order rule demonstration of the truth is possible; hence it is within the power of man to know and prove that he is an immortal soul. As law is that which is laid, set or fixed, and as law rules in the spiritual world, that world of soul is established on certain eternal principles which, when known and made use of as the bases or foundations of our thought and action, will become the ruling factor in our lives and demonstrate to us our divinity. Just as a blind faith and unreasoned belief will lead one to trust in that which is false, so will true faith and reasonable belief on the eternal principles of spiritual life lead one to the knowledge of the truth. So blind belief or vainly imagining one is saved by the sacrifice of another is worse than folly, it is positively vicious: for what more degrading idea is possible than to seek to gain good at the expense and suffering of others, and what is as bad; it is *positively untrue*. For the whole principle and hope of man's salvation lies in *self-evolution* and self-effort, unselfish devotion to the welfare of others, not *by himself* but *with others*.

It is true many Saviors have sacrificed themselves and their sublime devotion to the cause of Universal Brotherhood to help their fellow men, but it is *not true* that we can profit by this sacrifice unless we ourselves carry on *their* work: working on the same principles, on the same plan and with the same unselfish devotion for the good of all, the benefit of the people of the earth and all creatures.

Universal Brotherhood Path

THE STRENUOUS LIFE — *a Student*

There is a new kind of consciousness coming into the world. It is choosing its habitations wherever it can find them, in the hearts and in the minds of men. It is that kind of consciousness which gives us the power to help the world, and to do deeds which the slow and cautious mind would declare to be impossibilities. That new consciousness is not a shy and furtive force which eludes our pursuit, but rather it seeks for admission, and if we have it not it is because we have ourselves excluded it. It is a faculty, an aspect of that Universal Soul which said once, and says now, "Behold I stand at the door and knock."

This Soul Power shows itself in as many ways as there are varieties of mind through which it acts. We place a globe of colored glass around a white light and the light will show itself in accord with the medium through which it passes. We may change both the color and the opacity of the glass and the manifestation will change too. We may make the glass so dark and so opaque that the light can hardly be seen at all, but no matter how we cover it, no matter with what density nor with what color, the flame itself remains unchanged. It is ready to illuminate if we will but allow its rays to pass.

To understand this gives to us that charity from which wisdom comes. The flame is the Soul, the light which lighteth every man that cometh into the world. The evils which we see in human character are as the opaque and colored glasses which have been placed around the flame. The flame itself is there, pure and white, and it will triumph. What we see of evil in another is not the man himself but rather the barriers of mind and passion which color and distort the light.

The new consciousness of which I speak is the supreme effort of the Soul to assert its power, that its light shall penetrate into the mind, and while that new light must show itself differently in every man according to the mental medium through which it shines, there is one

universal way in which it manifests, and that is in its prompting to strenuousness, in its urging to the strenuous life. I believe that the fact of your presence here tonight, the fact that any human being, anywhere, is seeking to solve the problems of life and to fulfill his duty thereto, is evidence that the rays from the Soul-flame are touching the mind, it may be in so uncertain a way that we perceive it at first merely as an unrestful feeling. I believe that if we could only look into the mysterious depths of our beings we should see that the soul is trying to make us look at the pictures which it is creating, the pictures of a world from which hate and cruelty are banished, the pictures of a new Garden of Eden, of a Paradise Regained, and that because we, all of us, are able dimly to sense these pictures without knowing what they mean, or even that they are pictures at all, we feel this uneasiness, this urging towards something which is better, this strenuousness to reach a Promised Land. Is it not indeed a kind of homesickness? and perhaps the analogy is more perfect than might seem at first glance.

The Soul sets to no man a greater task than he can perform. Indeed, to face our possibilities, to strike the first blow towards their attainment, is more than half the battle. It is our inertia that cripples and confines us, the inertia which comes from too long gazing, without action, upon the miseries of the world. That inertia is the first thing of which we must rid ourselves, the inertia which whispers "impossible," where there is nothing impossible. Inertia comes only when we look away from the Soul. To look inward, towards the Soul, is to be at once filled with a hope which is more than hope, and with the energy, the strenuousness, which comes from that hope. We have all of us looked thus inward towards the Soul, but we have not known at what we were looking, we have not known whence came those sudden waves of compassion, those quick impulses to put our hands to nobler, better work than we have ever yet done. And so we have, it may be, wondered for a moment at this departure from our normal, ordinary thoughts, and then we have returned to them as though they were the verities of life, instead of the shadows and the unrealities. But it was in those moments of meditation, it was in those flashes of impulse that we

approached the flame, which is ourselves. Had we tarried for awhile, had we looked a little longer, we should have seen the light coming up stronger into the mind, and it needed only a little peace, only a little effort, to reach the flame from which the light proceeded. Even when we are but a little way upon that path we feel and know that this is truly life, and that all these things which we thought to be life were but imitations. In its light our ambitions seem so small, our fears so foolish, and we open wide our eyes upon a new world with a compassion which makes it already beautiful, and with a knowledge of our power to help and to save.

It is only those who have not attempted the strenuous life who stand bewildered before their task and think it to be too great for them. If we have once sought to look upon the pictures of the Soul, we cannot thereafter see any of the small things of life without knowing wherein they fall short of the ideal. It is a faculty of the Soul to always idealize for us every fact in life and urge us to mold that fact into that ideal. But the standard of the Soul's greatness is not our standard, and the facts of life which we think to be small are of magnitude to it. We need not send our minds far afield in search of tasks which we may suppose to be worthy of us. The tasks which the Soul itself has selected for us are at our hands, in our daily lives, upon the streets and within our homes. We are hedged in by conditions and by circumstances, not one of which is as the Soul would wish it to be, and as we look upon these conditions, and then within ourselves with the flashing appeal to the Soul which should become almost automatic, we see the picture which the Soul instantly gives to us of that same condition idealized, of that same circumstance as it should be, and as we can make it if we will.

When we have thus bound ourselves into the service of the Soul, we shall know what it is to lead the strenuous life. There will be no more apathy, no more inertia. Every detail of our lives will be judged by its comparison with that inward picture of what that detail should be. We shall be living, as it were, in two worlds, a world of beauty which is within ourselves, and an external world which contains all the potencies of beauty, ready at hand, to plan, to mold and to shape. Every

tiny detail of the external world is also in the internal, our homes, our schools, our villages and our cities, our politics and the humanities which ebb and flow, and live and die, and live again, learning, laboring, sorrowing. Through all these years we have flouted the Soul, abashed it and discouraged it. We have turned away from its pictures and closed our ears to its harmonies, but we all know that its pictures push on resolutely into the mind and that its music has not ceased at all, however deafening has been the discord of passion, the shoutings of our ambitions and of our greeds. Was there ever patience like unto this? Was there ever Love like unto this? Was it not this *Soul* of yours and mine that has said, "Behold! I will call all men unto me"?

Has Theosophy then nothing whatever to say of the love and the patience of Christ that shall redeem the world? Does Theosophy say nothing of the Christ who is crucified among the thieves of our neglect and pride? We are unabashed by those who cry out to us that we are destroying the religion of the Savior. Rather we would reply to them, "that God whom ye so ignorantly worship, Him declare we unto you."

The strenuous life is the direct outcome of the knowledge of our Divinity that takes hold of us as by a living power. The inmost center of Divinity is the power to create, and when we know of our Divinity — I should rather say, when we confess our Divinity, because we all of us already know it — then we too shall have the power to create. After all, what is the power to create? Is not the making something bad into something good, or making something good into something better, an act of creation and altogether divine, whether it be the decoration of a home, the cleaning up of a back yard, or a ray of hope sent by a compassionate word into a despairing heart? "Know ye not that ye are gods," and because ye are gods that ye can create?

We look upon the works of our great artists and we call them — thoughtlessly — creations. Yet truly they are creations, if they are truly art. There is a science of creation, but it is not taught in the schools. Scientifically speaking, what is it that the artist has done? He has looked upon something outside of himself, and then he has looked at

that something, idealized, within himself, and he has tried to place upon canvas the internal picture which he saw. If he be a true artist he will tell you that neither colors nor manual skill were adequate to really show you what he saw, but the greatest of all pictures is the truest of all such attempts. There is no other art, true art, although there are countless degradations and debasements of art, which sometimes command our applause because we have not yet learned that, inasmuch as we, too, have the power to look within and to see ideals, we are ourselves artists, although we may lack the manual skill. The Soul will give even that. If we were to learn always to seek our own ideals, and to inflexibly judge all things by them, false art would shrivel up like a dry leaf in a flame because we would just as soon drink poisoned water as look upon a false ideal.

And what, too, is music? Is it not born of a comparison between our states of mind and the states of the Soul Mind, and an attempt to express the Soul Mind and to speak in the Soul Language? As we took the case of the true artist let us now take the case of the true musician, and apply our Science of the Soul to understand what he is really doing. For we must remember that there is a science of the Soul which can be learned, and which is quite as precise and accurate as the science of the chemist, and the forces of the Soul which are invoked by strenuousness are just as real and very much more so, and just as potent and very much more so, than the forces which we call electricity, or heat, or light. We have seen then what the true musician is doing. He is listening to the sound of the Soul, and trying to reproduce it upon a material instrument, and as in the case of the artist, so also the musician will gladly and eagerly admit that his best music is but an attempt. We, too, are musicians, everyone of us, because we, too, can hear ideal sounds, we, too, can compare our mental states, the sounds of our ambitions and of our hates, with the Soul-sounds, and when we have the habit of doing this, false music must disappear like false art. The false artist and the false musician can no longer deceive us, for have not we too the Soul pattern, the Soul gauge, by which to measure and to compare all things?

Music and Art are thus Divine creations, because they are the expression of Soul Ideals. I choose these as illustrations because they are familiar and will pass without question, but if we have got hold of the Science of the Soul correctly, then every attempt to conform to an ideal is also a creation and also Divine. Every such attempt, in the highest sense of the word, is music, and it is art, whether it be a new order of things in a household, a new order of conduct in business and in the street, a new order of behavior in journalism, or a new order of thought in the mind. You see there is no lack of opportunity to begin, no lack of Soul models to work from. These Soul picture-models will take possession of the mind as soon as they are invited, and they will strenuously urge us to their accomplishment, and they will outline what we call the little things of life with just as much care and minuteness as they will the affairs of nations and of continents.

Do we sufficiently understand what actually are the great things and what the little things of life? I must confess that I am perplexed at trying to find a division between them, because if we take any one of the admittedly great events of the world and go back carefully step by step, from event to cause, we shall presently find that we have reached some cause, far, far back which seemed to be so little that the mind would not have noticed it at all, and yet from it some great world event has resulted. If the final result was important, the first cause must have been equally important, and yet at the time it would have seemed one of the tiniest of all the tiny things of life. It appears to me that the real test of the magnitude of a thing is *whether or not it was done on a Soul impulse or whether the Soul approved*. If so, then it was great, and in this way the simplest act of private life may be infinitely more important than the signing of a treaty. *The strenuous life is the life which thinks no deed is too small upon which to consult the Soul*. It is the life of intelligent and of soulful duty, and to such an one no goal is forbidden, no doorway is closed, no height is barred.

Not once, but often in our country's story
The path of duty was the road to glory.

The world has needed such as these and it will need them in the future more than it has ever done in the past. In its extremity it will search for them, for the men who are unafraid, for the men who can see and hear the Soul, for the men who can dare and who can do.

Now you can see that in all these ideas which I have tried to present, I have been merely seeking to amplify some one or two of the points which the Leader of this Organization brought before us when she spoke of the Soul Psychology. She urged us to bring ourselves under the domination of the Soul, to look upon its pictures, and to hear its music, so constantly, and with so much will that at last we can paint these pictures upon the great canvas of the world, and fill the hearts of humanity with the Soul harmonies. I noticed that in all that she said she made no effort to *prove* the existence of the Soul, but rather took for granted that what was already the common knowledge of humanity — needed no proof whatever. It is the common knowledge of humanity, just as much as is the presence of the Sun within the sky. If there is anywhere a poor being who, with eyes fixed upon the ground, chooses to deny the Sun, we can after all do very little for him except to wish him heartily a safe issue from his afflictions and so pass on. There are some who will never look upon the Sun until Nature, somewhat roughly it may be, throws them upon their backs, and then they must perforce look and learn.

But to us, the Sun within the sky and the Soul within humanity are facts not to be disputed, not to be denied. It does but remain to us to know something of the *science* of the Light, and because it is light it brings the knowledge of itself. May we attain thereto and by our strenuous lives make that light to shine throughout the world.

Universal Brotherhood Path

THE FLOOD-TIDE OF SPIRITUAL LIFE — *S. J. Neill*

We know there are tides in the ocean; and we know that men have been able, by careful observation, to construct tables of low tides, and high tides for a long time in the future. The general theory is that the moon and the sun cause the tides by the pulling influence which they exert on the earth. The external world is a type of the invisible, and corresponds to it as the glove corresponds to the hand that wears it. The Universe is the embodiment of Law, and the word "chance" is a term we use to cover our ignorance. The tides in the ocean do not result from chance, but from fixed law. The general state of the tide is, we know, caused by the relation of the sun and moon to the earth: and though winds, and other causes, which vary the state of the tide, may make it impossible for us to tell *how* high, or *how* low the tide will be at a given place and time, yet these causes, too, are the result of law; not of chance.

A study of human life on this earth discloses the fact that there are many ups and downs in the life of the race. A closer study shows that these periods of rise and fall have a certain relation to each other, a certain periodicity, as truly as have the tides of the ocean. This fact Shakespeare has noted in the lines:

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune,
Omitted, all the voyage of their life
Is bound in shallows and in miseries. — *Julius Caesar*

It is a general observation that races and nations have their periods of infancy, manhood, age, and decay. It has also been observed that the progress of civilization, in historical times, has been from the East towards the West — from the Orient to Asia Minor, thence to Greece and Rome, and then to the various European nations, and lastly to America, where various elements are coming together for the purpose

of evolving a new and more advanced race.

These two general facts are accepted by all, but they are only parts of a larger whole. And in all ages there have been a few advanced thinkers who have taught that the long course of the Life of Humanity is divided into definite periods, ages or eons, some longer, some shorter, corresponding somewhat to day and night, the seasons of the year, and other observed periods in the ordinary course of nature. We often speak of the night of the Middle Ages, when darkness covered Europe: and there were periods of night in other lands and times, as in Palestine, India, Egypt, and ancient America. Thus history, as we know it, indicates beyond all doubt that the law of periodicity, which we see in the tides of the ocean, holds good also in the course of the life of humanity; and we can speak correctly of a tide in the affairs of nations, races, or individuals.

In that revelation of the Wisdom Religion given us by H. P. Blavatsky, and known as Modern Theosophy, we have, among many other things, a much fuller outline of the general plan of things given us than men had been able to get in other ages. In that revelation of the Great Law which governs the world, and the universe, we are told that humanity evolves, by certain natural stages, through great races, like the Atlantean, and smaller races, like the Aryan or Semitic, and minor races like the Greek, Roman, French, German, English, and others. Each of these has its morning, noon, and night, or its spring-time, summer and winter — in each the great tide of the world's life flows and ebbs. Each great religion marks a spring-time of the world's life: and as spring follows a period of winter, so the spring-time of a great religion comes after a season of winter, a period of spiritual darkness and need.

If we take the case of the Mohammedan religion, we find that it came to the peoples of the Arab stock when they were immersed in a miserable idolatry. If we can judge of the state of the world 1900 years ago from certain parts of Greek and Latin authors, or from certain things found in Herculaneum and Pompeii, we must conclude that the Greek and Roman religions had become little more than a mockery,

and that no strong moral and spiritual power existed to keep from corruption the nations around the Mediterranean. It was in that hour of great need that Christianity came bringing Life and Immortality to light.

We know also that when Buddha came the religion of Ancient India sadly needed reform. In each instance, after a period of winter, after a time of spiritual darkness, there came a spiritual spring-time, or a full-tide of the world's life.

The pity has been that, owing to obstructions caused by human folly, the spring-time has not lasted so long as it should have done; the full-tide of spiritual life has ebbed very soon. If we take the case of Christianity we know that even during the life-time of the Apostles, disharmony and division began to work. And the state of the church which we find at the Council of Nice (A. D. 325), is a condition of turmoil, strife and worldly scheming, utterly foreign to the spirit and teaching of Jesus Christ. Thus the spring-time of Christianity was nipped very early: the flood-tide of spiritual life was split into foam as it dashed against the rocks of human vanity, love of power, and love of rule.

Now, what is the meaning and practical outcome to us of all this? Surely it is that we may read these letters of fire and take warning. Surely the voice of history is a divine voice warning us that we neglect not to co-operate now with the Great Law of Nature that again brings the spring-time, that again produces a flood-tide of spiritual life, and that not for one nation or race only, but for the whole world.

Had Christianity remained on the lines laid down by its great Founder, the world would not be the pandemonium which it is today — the armed camp where greed, and craft, and might rule, and where nearly every man's hand is against his fellow. The mission of Jesus, as he himself says, was specially to the Jews: "I was not sent but to the lost sheep of the house of Israel." His teaching, however, being universal, being part of the Divine Wisdom, could not be limited, and hence the spread of it among European peoples. The mission of Mohammed was

to the Arabs, another portion of the Semitic stock, and it has never extended much beyond them. The mission of Buddha was to a portion of the great Aryan race and, strange to say, just as Christianity came to the Jews and when rejected by them was given to the Greeks and Romans, so Buddhism, which came to reform the caste-bound Brahmins, was rejected by them, for the most part, and was then extended to other countries — Ceylon, Burma, China, and Japan.

We have, in the present day, the Ancient Wisdom Religion again presented to the world in a fuller and more perfect way than ever before. It is not too much to say that for the last 1900 years or so, the world has been undergoing preparation for the full-tide of spiritual life which is now flowing.

But one may say, what reason have we to assert that there is any tide of spiritual life at present? Do not the conditions of the world point just the other way? When, in the history of the world, were men more selfish, more materialistic in their thoughts and lives? When were spiritual things so little esteemed? Are not the churches often as worldly as the world? Are not some of them as devoted to the outward and the conventional as ever were the effete religions of the ancient world? All this is true, and it is just because it is true; it is just because of the world's winter — because of the world's terrible need, that the spring-time from on high is coming to break up the frost and ice of the materialistic winter, and to make the flowers of hope, and joy, charity, and peace, bloom once more in the hearts of men. It is an old proverb, founded upon long experience, that "the darkest and coldest hour of all the night is the hour before dawn," and certainly that was so in the history of the twenty-five years before H. P. Blavatsky came again to reveal the ancient Wisdom Religion.

But some one may still say, What evidence have we for believing that modern Theosophy is such a great revelation, or that it floods the world with spiritual life? That the world was in great need is some evidence, but it is not enough to warrant us in accepting Theosophy as meeting that need.

The needs of this age are at least three-fold, whereas the prominent need of any other age was confined to one point chiefly. In the case of Buddha, for instance, the need was to proclaim the true religion as being independent of caste, as itself constituting the true nobility. The need which Jesus Christ met was to give reality instead of formalism, the spirit rather than the letter, and to proclaim God as the Father of all men, and not of one race or tribe only. But today the needs of the world are many and varied. We know that the Nineteenth century developed the scientific spirit so that there was a great "Conflict between Science and Religion." Theosophy must therefore meet all those points demanded by the age. It must explain man's nature as neither the churches nor the scientists were able to do. It must emphasize the fact, that man is divine, and not a mere animal, as the scientists had taught. It must show that true religion is based in the very nature of man, and of all things, and is therefore *divinely* scientific. This Theosophy has done, and it has not only covered the points on which science was speculating, but it has gone very far beyond, and has unfolded the general principle of the universe in such a way that no future revelation will make the present one antiquated.

Another crying need of the times is for unity, for justice, for truth, for love and peace — in other words, for Universal Brotherhood. The nations of the world have been wearing out their lives to support huge fleets and armies; and the warfare of commerce has been hardly less bitter than that of the sword. Theosophy declares and proves the unity of life, and the amity and peace which should naturally result therefrom. We are all members in one body. We are all children in the same divine family. Each man is his brother's keeper. The loss of one is the loss of all, and the gain of one is the gain of all. Theosophy meets that fear of death which holds so many in bondage, and shows that the real man never dies, for what we call death is the soul's laying aside for a time its garb of flesh.

Another great need of the age arose from the fact that men had largely ceased to believe in the old church teaching about hell and the devil, and nothing had taken the place of these beliefs, hence the tendency of

many, when left without any restraint, to lead careless lives. Theosophy, by enforcing the law of Karma, showing that we reap what we sow, makes all wrong-doing a blunder and a folly as well as a sin, for who but a fool would light a fire to burn himself?

Another very essential need of the age was a right conception of the Divine. Scientists had become so immersed in their own investigations of matter that their eyes were like the eyes of moles, they could not see the sun. For them matter was all. The churches, on the other hand, had made God more and more like mortal man, hence it was most necessary that men should realize the immanence of the divine, and feel that they "live, and move, and have their being in God." The Universe then becomes the perpetual dwelling place, the solemn temple of the Most High. The All-Seeing Eye is upon all our thoughts, and in all the manifestations of law we see the presence of Divine Will. These, and many other things Theosophy teaches, and in doing so it covers the whole field of the world's need — a wider field of need than ever existed before.

Consider, again, what long preparations, on outer lines, have been taking place in the world, so as to make possible the rapid diffusion of spiritual light now. The net-work of electric wires connecting nations. The Universal Postal Union, silently bringing men nearer to one another, and making for peace. The rapid intercourse by sea and land. The community of nations along many material lines. The printing press. These and many other things are so many channels for the full-tide of spiritual life to flood all nations. St. Paul could not travel a few hundred miles without great danger both by land and sea; now he could sit in his office and send circulars to the whole world. When Jesus came his wonderful works and life were hardly known outside of Palestine; now the Sermon on the Mount would be in the morning and evening papers from California to Japan, and from Northern Europe to the Southern Pacific.

The great activity of the world, the rapid intercourse between nations, the consuming hunger for something that will satisfy — all these are

signs of the times, and they indicate that a mighty tide is flowing.

We know that the ship which hardly moves responds very slowly to the helm, but when she moves quickly a slight motion of the helm is sufficient to rapidly change her course. Things move quickly in the world today, and that itself is an avenue of hope, and an indication of the mighty tide that is flowing. We can, by a firm hand on the helm, change our lives, and change the course of the world much more quickly now than would have been possible in other times. The cardinal feature in every great spiritual movement is that it brings *reality* in place of shams, and *truth* and *honesty* instead of lies and dishonesty. This the Theosophical teaching has done, it has been a light-bringer, and for this very reason that it has thrown light on shams, and idols, and hypocrites, holding up as its motto — "There is no religion higher than Truth" — for this very reason it has called forth the vituperation and misrepresentation. Those who love darkness have made common cause against the Theosophical Society. Thus it has been in all ages; the orthodoxy of every age has been the opponent of Truth, and those who regarded themselves as the custodians of religion have been the first to stone the prophets, and kill those that were sent for man's liberation. This in some cases arises from bigotry and mental darkness, but in most cases it springs from self-interest. The craft is in danger. But we feel certain that no obstacles, no detractors, no misrepresentations, nor any other thing can now impede the course of the mighty wave of spiritual life which is flooding the world — which is welling up in the hearts of men. The great ones who have watched by the cradle and the grave of empires and races, and who have shaped events for this time in which we now live, are not going to allow a few obstacles to block the path of the world's progress. The sun is rising with healing in his beams, and the world itself could not prevent the light shining. The utmost any man can do is to put up the shutters on his own window. The mighty tide of spiritual life is flowing — it is rising higher and higher every year, and every month. All that is worn out, all that is merely conventional, all hypocrisy and sham will be swept away; and Truth shall establish her kingdom on the pillars of

justice and judgment, uprightness and peace. Then truly shall the waste places of the earth rejoice, and the desert shall blossom as the rose, and none shall hurt nor destroy in all my holy mountain.

Universal Brotherhood Path

PERSONAL RESPONSIBILITIES — S. C.

One of the great needs of the age is an increased sense of personal responsibility, and there is no greater indication of the advance of selfishness than the loss of this. We have cramped our highest duties into the narrow circle of domestic life, and even there we devolve upon others, upon school teachers, and upon churches, the responsibilities which ought to be sacred to the parent. The great world which lies outside of the home is no concern of ours, unless it be as a stepping stone to ambition, and the question which has been eternally asked through the ages — "Am I my brother's keeper?" we answer with a persistent negative. That question must be answered in a different way before the world will step out of the shadow in which it lies. There are duties which cannot be delegated to others, responsibilities which we cannot devolve, obligations for which no substitute can be purchased.

Even many of those among us who are most keenly alive to the needs of the world yet lack that sense of responsibility for those needs which would give an added stimulus and, we may say, an added guidance to their efforts. If there is anywhere a philosophy which can teach the one-ness of human life in terms so simple as to bring conviction into every mind, that philosophy will do more for the uplifting of humanity than any other teaching or any legislative or other authority, however it may be constituted. It will necessarily bring with it a sense of individual responsibility for the condition of the world which will enable us to look out upon the race, upon its errors and upon its sorrows, and to recognize our own handiwork, and to accept the shame and the reproach which it must bring. There is no force in nature which can make good our claim to isolation, and the strong hand of personal grief will sooner or later tear away the flimsy veil which our selfishness has spread before our eyes in order that we may view through it with a placid and a comfortable indifference the griefs and the pains of others. There is no such joy as that which spiritual

knowledge can give, but it may be that we must learn it from the tear-stained page of pain.

When a sense of personal responsibility has once been gained there will no longer be ignorance of the ways to help. There is no lack of light to the eyes which are opened gladly upon the sky. All the roads of life become plain when we see that we too must tread the paths of pain so long as there are any feet that have wandered thereon. Cowardice alone urges us to deny our personal responsibility, of which the brave recognition would be the immediate forerunner of a wave of compassion strong enough to save, and as enduring as the Soul.

Universal Brotherhood Path

THE RELIGION OF COMPASSION — S. J. Neill

No more important saying is to be found in the whole range of literature than those words given by H. P. Blavatsky in the *Voice of the Silence*, where she says:

But stay, Disciple — yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of Laws, a shoreless, universal essence, the light of everlasting right, and fitness of all things, the Law of Love Eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy soul unites with that which is, the more thou wilt become COMPASSION ABSOLUTE.

These words go to the root of many important subjects. They remind us of similar words spoken by Jesus, where he says:

If ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless.

In their views of life, and of religion, most men tend to one of two extremes: They are hard and cruel, or else sentimental and foolish. The religion of some is an eye for an eye and a tooth for a tooth; while with others it is a foolish notion of pity which has no root in true wisdom and love. With very many, in the western world, the notion of salvation from the results of sin, by accepting the sacrifice of one who was not guilty, but, by a theological make-believe was esteemed guilty, is the sum and substance of religion, the "plan of salvation," as it is called. This most surely leads to confused notions of justice, and it saps the moral fiber of all peoples who accept it. As against this, we now have the Theosophical teaching of Karma — Divine Justice. This is the health-giving tonic which men sorely need. They need to be continually reminded that we must reap what we sow; and that no one can take another's guilt.

With not a few Theosophists, in the early days, the truly merciful law of Karma was taught with a hardness which was foreign to all compassion. If a certain person suffered, the suffering was regarded as Karma, and no more compassion was felt than a mathematician feels in working out some problem. This was, perhaps, the natural rebound from vicarious atonement, and a doctrine of forgiveness that acted as a moral opiate. But this un-Theosophic spirit, shown by certain self-styled Theosophists, was all the more strange, seeing that these words of H. P. Blavatsky, whom they professed to follow, stand out like a beacon light. Her words declare that compassion is an essential part, not only of true religion, but an essential part of Being itself. She says: "Compassion is no attribute — it is the Law of Laws." Or, as the Christian scriptures put it, "God is Love."

Much has been written about attributes — much of it unwisely. It was said the Divine had no attributes, and the man of the world retorted; "How then can God give what he does not possess?" We may understand attributes as temporary appearances with which the Divine clothes itself during manifestation. They are the "Time-vesture" of the Eternal, as Carlyle says. But H. P. Blavatsky assures us that Compassion is no attribute — no mere Time-vesture, but *Essential Being* itself. It is no mere phenomenon or appearance; it does not change or pass away. It does not *seem* merely, it ever is. The Religion of Compassion, therefore, must have a deep fullness in it — the fullness of divinity, which is able to meet all human needs.

There is a form, and a very common one, which pity assumes, that does not really help people. It has often been said — in fact proven — that unwise charity tends to foster beggary. The boy or girl, the man or woman, that is "spoilt" by a false pity, is conspicuously lacking in those qualities of strength and manliness and unselfishness which Nature has been at such pains to encourage.

According to the common theory of evolution, Nature is very pitiless. Nature, who is so careful of the type, is apparently careless of the single life, and "of fifty seeds she often brings but one to bear." All the way up

to man, Nature seems to be built upon rapine. The strong consume the weak, as natural food. It is said that Nature keeps up the type by this merciless process of sending the weaker to the wall, so that only the strong may survive. That may be so up to man. But man is something more than an animal. Professor Huxley, in his celebrated "Romanes Lecture," was bold enough to state that "*now the law of evolution, as applied to men, was not simply the survival of the fittest, but that as many as possible might be made fit to survive.*" This is the testimony of one of the foremost men of science to the lofty Religion of Compassion. It breathes the spirit of the well-known and beautiful words, "A bruised reed shall he not break and the smoking flax shall he not quench."

The new key-note struck in the Theosophical Society, by the present Leader, in the Crusade around the world, by the feeding of the poor, was more important as declaring the Religion of Compassion, than in simply satisfying so many appetites for a *few* hours. It was a declaration of compassion, and it recalls the words concerning the great Teacher of Nazareth: "And he had compassion on the multitude, because they had nothing to eat." If it be true, as the proverb has it, that "the way to some people's hearts is through their pockets," it is equally true that the way to the hearts of others lies through satisfying the needs of the "physical nature." This is mentioned, chiefly because it illustrates the fact that thoughtfulness, compassion, is a powerful factor in man's redemption. The heart, as the deepest wisdom teaches, is the great mainspring in man. We are saved not by the intellect chiefly, but through the heart.

A great deal of foolishness is attached to the exercise of what the world calls compassion, in many cases, but this is owing to the unwisdom of the person who shows it, and to the mistaking of weak sentiment for compassion. True compassion is the highest wisdom.

Compassion must take on many forms according as the end or object of wisdom will be most perfectly accomplished; but it never ceases to be compassion; and it is always dangerous for weak, erring mortals to "take the law into their own hands." The Scripture says, "Judgment is

mine, and I will repay, saith the Lord, therefore, if thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire upon his head." When the true religion of compassion comes into general operation it will prove a "saving health to all peoples."

A parent or a state which punishes through fear, or vindictiveness, or in the spirit of retaliation, does not diminish the number of criminals. Like begets like. We have to reform our criminal jurisprudence according to the highest light — the Light of true Compassion. This would not mean that the bed of the criminal is to be made a bed of roses — but it does mean that wisdom should always act with the tender glow of compassion ever shining upon her countenance. The parable tells us the Father *met* the returning prodigal *when he was yet a great way off!*

The moral and spiritual effect of correction does not lie in its severity, but in the strong compassion which the sufferer feels existing for him in the heart of his corrector. The moral end and aim of all pain in this universe must be *corrective*; to help us to shun the wrong course to which the red danger-signal of suffering is attached. As we perceive that it is out of compassion itself that Nature inflicts all her penalties for broken law, and as we learn to copy Nature, then life will take on a new meaning. Nothing will be cruel, nothing will be arbitrary — we shall feel that if we do suffer, it is the working of the All-Compassionate Law, in order that we may come into complete harmony with that law and suffer no more.

We prove ourselves Sons of God by acting in a Godlike manner. The Scripture says: "He that loveth is born of God, and knoweth God;" and again: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

In truly feeling and wisely showing compassion we preach the highest gospel — we declare our own divinity, and we exercise a divine power — the power which humanity needs at this hour.

Washington says: "Lenity will operate with greater force, in some instances, than rigor. It is therefore my first wish, to have my whole conduct distinguished by it."

The high doctrine, the lofty teaching of Theosophy is, that when we have learned all lessons, and when we stand ready to enter heaven, the Voice of True Compassion says: "Shalt thou be saved and hear the whole world cry?" and then the true Theosophist, he who has made many renunciations will make the GREAT RENUNCIATION; he returns from the other shore as COMPASSION ABSOLUTE — a Savior of the world.

Common sense tells us that this is the highest, noblest, best goal of all, and that the surest and also the easiest way to reach those Godlike heights is to daily exercise the religion of true compassion in all the little things of life. "He that is faithful in that which is least," Jesus says, "is faithful also in much."

The words of H. P. Blavatsky, with which we began, "That Compassion is no attribute but the Law of Laws, Alaya's Self," find an echo in these words of Sir Edwin Arnold, in the *Light of Asia*, where he says there "Is fixed a power divine which moves to Good, only *its* laws endure."

Such is the Law which moves to righteousness,
Which none, at last, can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation Sweet. Obey.

Universal Brotherhood Path

WHY DO WE LIVE? — *Falx*

It is not all men who have the power to ask themselves this question, yet in the life of one here and there it irresistibly presents itself. Till we do ask it, even if no solution comes, we are at the mercy of death. If we can solve it, we are already, though in life, beyond death. Let us see if we can ask this question now — what makes us live and keeps us living? and see if any answer comes out. There is no bond of friendship so deep as that which develops between men who are asking themselves — not each other — this question. There need not be, there will not be, much talking; they are sinking their thought inward, and the nearer they get to the truth, the farther are they from anything that words can convey.

To the deeper questions of life, words cannot render any answer. There are words that seem to give an answer to our question — the will of God, the purpose behind evolution, or what not — but what do we get out of them? In this matter each has to tell himself something; not be told by another. But let words go as far as they can. Beyond that, each travels alone, alone with his feeling; till it sinks deeper and deeper, and at last touches the soul. Thought, meditation, experience, and suffering, break at last the binding power of the personal consciousness, and the eternal key-note of being is heard. That cannot be silenced; nor in truth can we die or kill.

Spring by spring the tree throws up its leaves, and in the autumn they die; yet the *tree* lives, and in *it* is the life. And you can take away the branches, and yet the tree lives, for not in *them* is the real life-center.

And we too, as we pass along, throw out the leaves of childhood and youth, and manhood and old age; which disappear, for not in them is the life. The desires and thoughts of the child and young man are thrown up from his life like leaves; as leaves they pass away, leaving room to others; for *they* are not the life. So where, in it all, is the *man*?

Who knows fully what "*T*" means, when he says "*I am*?"

We live because we love life; and life is action, and joy in action. That may not seem at once true, but it may clear up after a little thinking.

We love action, intense action, which is life; and the soul is the center of life, and therefore a glowing spot of intense and never ceasing action. It is the center fire in the heart. And the thrill of its light, life, fire-energy, passes outward into the mind, and the outer sphere of emotions, and the still outermore sphere of sensations; which latter, ruling alone, are the motors of the panorama of the dream-sphere. In all these spheres about the center-soul, there is life, and from the soul comes now, or used to come, that life. If the life is low in one part of our being, it is high in another; if it goes out in one, it is at the highest in another. If the mind is still in sleep, and the higher emotions have died away, then the lower feelings seize the life, and the low, but vivid world of dream is awake. Still lower, still nearer death, common life ceases to be a unit, breaks connection with the man and the soul. For death is not a ceasing of life, but a breaking of life into lifelets. What we call *man* is the total, bound together, of soul and mind and emotion and feeling and bodily sensation; bound together into one. But in whichever of these departments life" burns brightest, that part the man calls himself. Most of us call our sensations — skin, palate, and what not — myself; others count the mind as myself; a very *few* recognize *myself* as the soul. And of course, if a man thinks of himself as being the sensation-mass, then, as he knows that dies, he must think *I die, I am buried* and become one with the soil and the worms. Doubtless you have heard of the man who wanted to be buried in the shady west of the graveyard, because east winds were unhealthy.

It may seem untrue to say we love action, all of us, when one of the chief joys of some people is the luxurious dropping off to sleep. But it is true. That sense of luxury is no decline of life, but the running riot of sensations. When a drill-squad is dismissed, the force which held them together, the united wills of the men, relaxes and breaks up, and the liberated men go rejoicingly their several ways. The unit life of the

squad has broken up into the lives of the men. And so in going to sleep there is no departure of life, but a breaking of it up among the sensations; and that dissolution, along with the separate and brightening flashes of sensation, give the sense of luxury. Were life actually dying down, there would be pain or discomfort.

We live because we love life, and we die because, in our search for more life, we look the wrong way. The entry of life into any part of our nature is joy; its going away may be pain. Life is in the consciousness of life, and both lie with *action*. Dissipation means scattering, and the dissipated man is scattering his life. But first he gets joy in that part of his nature which is concerned in the dissipation. He draws life from his mind and higher feelings into the lower fields of sensation; in those lower fields, the flashes of sensation leap up; and there is pleasure to the man, for he has elected to dwell there. But it is at the expense of the higher fields, which are drained. And they do not fill again with life, for the man has thrown himself out of relation with the soul, the glowing center and root of life. So the store of life is being wasted, and no more is coming in, for the flashes of sensation in the lower nature are the marks of the passing away of life outward into the world of matter. They are lost, so far as that man is concerned. His exhausted and life-depleted body is on the way to its dissolution. And he may not replace that life with food, or with anything else from outside. For the kind of life we are considering is that which must be already present before that lower kind which is ordinarily got from food can be made of any use.

Every activity, every action, dissipates life; but they do not necessarily lead to death. For if they are done in the light of the soul, with the approval of the soul, the soul gives of its inexhaustible life to supply the place of that which was spent. Nor need we shirk the consequences of that view, or doubt that when men have learned to practice the law of perfect action, they will have learned to live in perfect bodies so long as the matter of this solar system shall hold its form and energy. And then, exhaustless in their life and consciousness, the further paths of existence will open before their eyes.

A happiness can be got from life that does not lead to death, for the dissipation is replaced. When the life is expended in raising with its divine power the living things around, then it is replaced from the stores of the soul. He whom we call the dissipated man dies with his higher nature starved; its life was stolen by the lower nature of gross sensation. Death can do nothing to sustain *him* or make *him* divine. The soul will not replace life wasted in *that* way.

But if a man give his energy and life to kindly work and service, in that work he is feeding his own higher nature; for he is acting under its impulsion. It is thence that his working bodily powers gain their life, in the true sense. And that higher nature, thus raining its energy into the lower, is not depleted; for it is in full relation with the soul, under the approval of the soul, in the full light of the soul. And if he wear his body to very death in such work, he passes through death with the higher nature in the full light of its undiminished life and consciousness. The dissipated man dies already dead; *this* man dies into a fuller and more awake life. For some men pass through death living; some live already dead.

The approval of the soul came about because, in spending life, that man spent it in raising life. Whether he nursed the sick, or helped a great cause, or freed his country, he made the life of the world the richer because of the life-work he did, the richer, the higher. He drew the living waters of his own soul, and gave them freely, and to him freely his own soul gave, because of that. Must it not be that after the perfect life is come upon earth, men will have learned how to replace in their bodies cell after cell as they wear out, so that bodily death is met, point by point, and point by point defeated? Already, though we know no more, we know that joy is toward health, and grief toward death.

Life is action, and therefore joy; but as the Hindoo book says, we do not know what is action and what inaction. The seed lies in the wet ground, apparently inactive, but we know that in its tiny world, the intensest activity is in progress; the future tree is stretching its arms in

dreamland. As we stand under the starred night sky by the lapping sea, our desires for this and that go away; the mind quiets down the troubled movement we call thought; emotion dies away. In the hush of the nature the breath of the soul is felt and something of its presence known in the heart. In all its seeming peace, this is a state like that of the seed ere it sprouts the green shoot. For the forces of the mind are not really lulled or weakened, but balanced, equipoised; consciousness is richer, fuller of real thought; the seeds of nobler action in the future are awaking. It is only because the state is one of action that it is one of pleasure.

It is the same with the creative, yet outwardly inactive, moments of the musician, the artist, the thinker. Behind the outward quiet they are moments of intense action, and therefore intense joy — the intensest joy that life can offer. The mind, and the sphere of higher feeling, have brought themselves into tune with the soul, and they thrill with some measure of its life.

At present we are not all musicians, artists, spiritual creators of life, not even truly thinkers; and so we cannot get those moments of rapt existence, of almost absolute action. Not at once, but sometime we may. They can be gradually attained by steady doing of duty in the light of the soul. Street-cleaning seems an occupation squalid enough to depress any life and extinguish any man's poetry. But not necessarily. Suppose it done by a man in preparation for some splendid pageant, a pageant in honor of some great helper of the race, whom this man had recognized for himself and whom he loved and revered in his heart. Every stroke of his broom would be a glory to him. In that sense we can try to understand and do duty. The soul comes forth when the man is at his greatest, when he is almost more than man. In the patriot, when the fate of the country he loves turns on the issues of the last battle, and the destiny he has created speaks in his words of command; in any man whom danger makes spring in a great moment to the highest heights of heroism, in the orator whose words reach a compelling power under the urgency of the cause he speaks for; in all men at their momentary noblest, the soul has come forth and flooded their whole

nature with its life, power, and joy. That is the pageant, in expectation, nay in the very presence of which, we can sweep the streets of duty. Cultivate joy in the highest as every duty is done, and we cultivate life, grasp life.

We live because life is joy; and we are ever longing for more life and more joy. It is that longing that holds us to life. But we seek in the wrong direction. We exploit the lower nature, dissipate life through it, and then, when the mind's life and joy are both bankrupted, complain that existence is monotonous and duty blank and futile; or cringe for a "salvation" we have done nothing to merit.

There is another way, beside "dissipation," in which we may dissipate life. Men go about building up pictures of themselves; there is almost no one in whom does not lurk such a picture, more or less faint or vivid. It is the sense of self-importance, and the forces of vanity and ambition, that gradually build up a man's feeling or picture concerning himself, and he walks about in that picture, with that feeling never absent. He fills it up with his life, by dwelling upon it in his thought. In the very walk of the politician, the business-man, the councilman, the preacher, the priest, you can see evidence of this picture of himself in his mind. And it is fed, that is, given of *their* life to, by all who look up to such a man and accept his picture. But relentless Law is looking on; some time comes the turn of fate. The reputation vanishes; people repudiate the picture; the bubble bursts; the man is seen for what he is, not for what he thought himself. The picture to which for years the man had contributed the life-essence of his imagination vanishes; he faces stern fact; chilled and disheartened, found-out even by himself, he knows well that he has lost his chances of simple, noble, upright life. You can see him on the streets, dejected, lifeless. Instead of cultivating through the years that relation with his soul which would have meant a current of richest life, he has turned away from his soul and enriched from his limited store an absconding or fragile phantom he pretended to be. Yet it is his lesson; and some men learn it, turn on their tracks and live better lives from that day. Others stay in their dejection, and either in no long time die of it, or turn and spend in lower dissipation

what life remains to them. Cannot those who believe in Reincarnation see in this a reason why some are born with a weight of life upon them, who never find existence anything but burdensome? That too is under the Law; for some time, in some life, these men will in their desperation turn and seek through the shadows the true life.

And oppositely, those who in the last life they spent on earth tried, even a little, to seek the soul, made then a bond, a channel, for its life-light into their personal lives. They are the sunny, vivid, kindly temperaments who do not stay to think "I am this or that," but who are content to grow, self-thoughtless like the plant, seeking and in the light of, the inner sun.

Further on are those who have still more pronouncedly the hall-mark of the soul, the will to give, to call forth life in others, to raise to higher terms all they touch, whether men or things. In some, this may take a special and limited form; they are workers in a limited field. Among such are the great patriots. Of such was Wagner, who gave a new and vaster touch to music; and Whitman, who sowed the seed of a new poetry. In their divine desire to raise humanity's life, to give it some new glory or scope, to sow some one spot on earth's broad field, to liberate one country, spiritualize some one noble art, these men took birth. It was good, divine; but it was limited, it was as far as their comprehension and vision went; but the impulse beneath was the beat of the eternal, life-wide heart. They had made themselves the *hands of their soul*, and the soul built them for its work; for every man's soul, if he were great enough to let it, would fain create this old world anew, have men gods in the space of it, and build us into workers for it.

Beyond such come those who can take all life and all human activities for their scope. They are heralds of the whole program of the soul and they create in domain after domain. I think that if you will study the work of Katherine Tingley you will find all the marks of that royalty.

One way and another, by the now culminating ages of pain, by the culmination of the work of the Teachers, by the determination of the few who have sworn to stand by and spread the light as the Teachers of

this century have brought it, to impart it as they have received it, by the advent of the cyclic moment, it has come about that the old order is crumbling and the new arising. Some have not eyes to see, nor ears to hear, nor minds that can comprehend; but they have hearts that can feel the shafts of light through the thick clouds.

Let him who would help the race stand up through all the hours of his days in a new joy, compelling it till it is as effortless as breath, burning with it all the limits that hedge about the center soul of him, himself a living protest against error, evil and fear. Wisdom will come upon him; he will know the helpers from the foes of humanity. The intensity of his life will ensoul his words, and make his humblest deeds become every one a far-shining fire along his path.

Universal Brotherhood Path

IS LIFE WORTH LIVING? — *a Student*

Those who follow events and conditions in the life of the world daily observe a strange paradox. At one pole they see an immense, struggling crowd, grasping sense-pleasure with one hand and ambition with the other, and, and at the first calamity, asking in despair this old, old question, "Is life worth living?" At the opposite pole they see the few strong ones of the race, its warriors, its helpers, bearing heavier burdens than the others, surmounting greater obstacles, meeting greater disappointments as the personality goes, yet serene, happy, living in the sunshine and the song of life, their watchword "Life is joy?" How can this be explained and such opposites reconciled?

Katherine Tingley teaches what all the great world-teachers have taught, that man is dual by nature. Within each are the higher and the lower, the angel and the demon, "each seeking to absorb or destroy the other and one or the other strengthened by every act and every thought." She has also said:

We all know the inner man to be strong, true, eternal, compassionate, just. The outer man is too often weak, wavering, selfish. Its energy arises out of desire and ambition. . . . Yet it is this which the higher seeks to perfect in compassion.

* * * * *

What is Life? He alone knows who centers his consciousness upon the Higher Self. Then only does he contact the real, and see Life as it is, an expression of power, the garment and message of God, the fulfilling of the One Law, joyful, just, pure, proportioned, whole; a means by which the soul becomes acquainted with itself.

It is a sad commentary upon humanity that the "cycle of necessity" is usually considered to be synonymous with "pain" rather than with "joy." It indicates that in general, the ordinary waking consciousness is

centered on things of the lower life, and in the light of a true philosophy, the lower life, unlighted by aspiration or compassion, is certainly not worth living; a wild scramble after things which the soul does not want, a frantic effort to avoid the very experiences the soul wishes the personality to have.

But the higher life is certainly worth living. That is apparent even to one who thinks superficially. For the higher life is the life of the soul, the physical body its sacred temple, every function of the body, eating, bathing, sleeping, working, a holy function, the intellect an alert and perfectly disciplined servant. Surely such a life would place us with those souls who wait upon the gods, nay — we would be gods ourselves, "Children of the Most High." And there is one spot on God's green earth today where men and women may do more than simply try to live the life of the soul, but may and do *actually live it*, it is the city of Esotero, at Loma-land.

But how about this jumble, this chaos, that we call life today? Is it worth living, this life of ours, to those of us who yearn to live the Higher Life, and yet are continually dragged away from our ideal by pressure of all kinds, by circumstances, or by the antics of our own undisciplined "senses and organs"?

There is a species of human beings who seem to live in a higher than the ordinary consciousness most of the time. The sign by which we know them is that they are able to discern beauty and order in things and combinations of things which to us appear ugly and chaotic. We call them "artists."

An artist will take a yard or two of some discolored, torn old rag (perchance a precious remnant of Bayeux tapestry), throw it in a corner with a few dusty junk-shop articles, paint a picture therefrom which may be hung on the line at the Salon, and mayhap be purchased for the Luxembourg. And when we see it we are tempted to go to that artist and say, "Now, my dear fellow, I never supposed a heap of old trumpery could be so beautiful. Is there nothing, then, so ugly that it does not contain possibilities of beauty and of harmony? And how

comes it that I failed to see the beauty in this heap of things until your painting revealed it to me?"

And this friend will reply, "Yes, all things are beautiful, if we look a bit below the surface. There are certain laws, as old as the world, by which even the ugliest heap of things may be made to express something diviner, greater than itself. We artists say it depends upon right 'composition.' But the proportion, the balance, which the true artist seeks is not that of externals merely, but a *balancing of the inner with the outer*, so that the soul of things may shine through. Has it ever occurred to you that when we want the real thing we turn instinctively to the sculptures of ancient Greece? The Greeks knew their art to be but one expression of the Great Law — the law of cause and effect. The divine inner soul of things is the cause, the sculpture or temple fresco the effect, and the true artist was he who secured the right balance or proportion between these."

The artist, unconsciously, has found the key to the great problem: given chaos — reduce therefrom harmony. The key is balance, an exact balance between cause and effect, between the inner and the outer.

For life is the great problem and life is the Great Art. To understand it, to see the beauty and joy in it, one must become an artist — and the soul is always an artist. Of this Great Art, sculpture, painting, architecture, music, are but fragments and reflections. Life is always worth living to one who looks upon it with the perception of the soul. To the artist-soul, life is joy, no matter what outer conditions may be, and the key, by which he may bestow upon the outer the inspiration of the Inner, is

SHILA, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for karmic action. — *Voice of the Silence*

Life is the Great Art, and the "rule of composition" by which a life worthy of the Soul, the real artist, may be fashioned is doubtless the "Lost Canon of Proportion," no longer lost but again, after the lapse of

centuries, revealed. It is SHILA, Harmony, absolute balance between cause and effect, between the Inner and the outer, between soul and body.

And that which will give us the will and the insight to grasp this key and use it is *non-attachment to results*. Says the *Bhagavad-Gita*:

Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters.

Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.

From that high stand-point, Karma is no longer a bugbear or even an inconvenience, but a benign process by which the disturbed harmony, the lost proportion in our lives is restored.

Every disappointment, every disagreeable duty of our lives is but the effect of some prior and corresponding cause. If we evade the duty, if we take an anodyne of the sense-pleasure variety, to save ourselves pain or inconvenience, we are adding chaos to chaos. We are refusing to pay our just debts, traitors to our own conscience and to our own soul. Most of us have done this at some time. But did we feel noble and conscience-clear, or did we feel like burglars? And was life worth living then?

It is because we are attached to the results of our actions that Karma, the Law, appears to cruelly drive us through a cycle of necessity. Yet the law is benign, not cruel, and it acts simply that we may learn to balance and proportion every duty, every deed, so exquisitely that the soul may shine through.

The first object of the International Brotherhood League is very significant:

To help men and women to realize the *nobility of their calling*

and their true position in life.

Nobility is proportion, symmetry, balance.

Why are the Pyramids noble? Because they were builded by artists, by men who knew the soul wisdom and lived the soul life, who knew the "Lost Canon of Proportion" and used it as their guide.

Why is the *Nike*, the wonderful Flying Victory of Samothrace, beautiful and noble, in spite of the fact that time has ruined its surfaces and left but a trace of its former symmetry as far as externals are concerned? Because it expresses the inner. The *Nike*, headless, without arms, ruined, marred, yet is an inspiration in every line of its marvelous pinions and wind-swept robes. It will be preserved and cherished when the larger part of our modern sculpture — the work of mere technicians — has been consigned to some dust-heap. It is noble because the balance between the soul and the body is exquisite and true, because the soul of the artist and the soul of the race shines through it.

Is it not symbolic of our lives, this ruined *Nike*? Once having breathed the purer air and glimpsed the higher ideal we endeavor to make our lives express it. Then come shocks and disappointments. They threaten to ruin, mar, deform this life of ours which we yearn to make so beautiful. Shall we be discouraged? Shall we weep and whine about our life being "ruined?" Not at all. It may still express the soul, nay, it may express it better, now that some of the frills and ornaments have fallen away.

Let us be grateful for shocks. They try our mettle and wake us up. Let us be grateful for disappointments. They are old debts presented for payment, just the wise Law balancing its accounts. If we meet the account squarely, honestly, thankfully, by just so much are we nearer to that exquisite proportion and symmetry which alone can make possible the artist life, the only life that is worthy of the soul.

If our duties are disagreeable let us analyze a bit. The very same duty would be wholly agreeable to some. Therefore the difficulty cannot lie

in the duty but must lie in ourselves. Let us take ourselves in hand, then, and welcome the duty that is ours, performing it with all our might but unconcerned as to the result. There is no more logic in shifting our own duties upon the shoulders of another because they appear to be disagreeable, than there would be in giving away our own children because they happen to be ill-tempered. Let us learn to *like* our duties. A single strong effort of will may accomplish miracles. Then, and only then, will life be worth living, joyful, proportioned, worthy of the artist-soul. Even the apparently useless and hindering things of mental and moral life may serve to awaken our sympathies and to give us a glimpse which, perhaps, otherwise we would not have, into that rich inner world, where the purple and gold abide, and whose Light is Compassion Absolute.

Let us be artists then as our Teachers would have us be. Let us find the center of things, "non-attachment to results." Only then is perfect balancing of cause and effect possible; only then is it possible for us to put the artist touch into all life and render it beautiful. Let us take refuge in the Soul. Life is worth living then, no matter what may happen to the personality. Of those who do this one of the World's Helpers has written:

They carry the inspiration into outer life and energize with it their common duties, high and low; gain from it strength for self-sacrifice and thus, bringing the inner into the outer, pouring forth in Deeds that *Wine of Divine Life* of which they have learned to partake, they achieve, little by little, the harmony of perfect life.

Universal Brotherhood Path

THE MOLDING OF DESTINY — *J. H.*

One of the grandest words in the universe is Man! One of the most glorious conceptions is man as he should be! But the name and the conception have alike suffered the degradation these generations have seen fit to bestow upon all sacred mysteries. Not so was it with the ancients, and in our own day there are still they who have carried down the inward memory of its true meaning from past ages. To them the real man is indeed the Thinker, the Soul, a center of divine force manifesting in the outward world his own inward being, according to the power he has gained over the universe in which he dwells. For man the thinker creates his own universe, and it is bright, full, boundless and free in proportion to the power he has of realizing in the outer the true glories of the inner world, the Soul which he is.

"What a man thinks that he becomes," is a key to the power which he possesses to mold his destiny.

Man holds, in that which constitutes him man, the power of thought, an instrument or faculty by means of which he accomplishes this end. He holds his future in his own hands. Today he is what he is because he has lost the secret of life, the knowledge that he is a divine being, with all the powers of a divinity to create a new heaven and a new earth.

This truth however is not lost to the world; through untold ages it has been handed down, concealed in symbol, glyph, allegory, tradition, from the enemies of human progress which ever war against it. It is at the root of all religions, and from the holy of holies, the temple of the heart, always to the attentive ear rings out the cry, "Arise! put on thy strength, seize thy immortality! — Man, know thyself!"

No knowledge is real until we have made it a part of our own lives. To know a truth, we have to become it. Only the merciful man knows mercy — only the hero knows strength. To know freedom one must become free, and to know soul and soul life man must put away the

erroneous and misleading doctrine that he *has* a soul, a misty something somewhere, and realize that he *is* a soul, live in the knowledge of that, and act accordingly. When man once sets out to this end there will be no necessity to look forward to a heavenly kingdom in the far-off future, for that kingdom will then have come for him upon earth.

Full well the great Teachers of old knew that this could not be accomplished without a struggle, full well the faithful disciple realized that unless he conquered his lower nature and bent his whole will to the effort the result would be failure; for from the moment he determined with earnest resolve to know himself and seize on the living and immortal fire, his mind and his whole being would become a battle field whereon he must meet the contending foes of good and evil and fight out the battle until in his divine nature he shall stand victorious.

So it is the Soul Man who has the power to consciously direct and mold his destiny, to direct and mold it through Thought — the Power of Thought is one of the mightiest in the universe, and perhaps one of the least understood.

In the trained will and imagination, the outcome of which is strong, vivid, intense thought, man possesses a power he as yet hardly realizes. Even from the ordinary mind every thought is a living impulse sent out into the world to work for weal or woe. Every time man thinks he creates on the mental plane a center of force clothed by the imagination and vivified by the will concentrated upon it. Since man has lost sight of this fact — the living substantiality of thought and thoughts — his creations have become in many instances vague, shadowy, almost lifeless and calculated to do very little, but generally confuse and obstruct the course of soul evolution; but in the man who possesses knowledge, thought becomes a more positive help or danger. For as in him the life impulse is working with greater strength, so his thought creations, partaking of his life essence, become greater powers for the degradation or uplifting of humanity. So therefore malicious or

careless thinking is as much a crime against our brother as is the evil or careless use of poisons, or the careless spread of disease.

The outward manifestation of each man, his surrounding circumstances, capacity for work, his power for good or evil, his position in the social, intellectual and moral world, his failures and successes, and the impressions he makes upon the world in each succeeding incarnation, are but the outward expressions of the Inner man, and his thoughts.

Only what a man lives for, that he gains. He who fearlessly demands at all costs a large and grand Spiritual Life and raises his mental attitude to the height of his ideal and by persistently living in that, will assuredly command it, and endow it with life and strength sufficient to secure in all its glory its ultimate fulfillment in the physical world. And as his ideal grows in beauty and grandeur, so the outer appearance will grow with it. So attempt the impossible, see it as a complete success — and succeed, this is possible for all, for man is himself that immutable, invincible power which carves out his own destiny.

Universal Brotherhood Path

THEOSOPHY & THE SERMON ON THE MOUNT — *S. J. Neill*

The Sermon on the Mount is full of interest as being the longest recorded address given by the Founder of Christianity. In it surely, if anywhere, we should find what is the spirit of Christianity, and to it we should look for the religion of Jesus rather than to the Epistles or to creeds. As Theosophists, it should be of additional interest to us — the present Leader of The Universal Brotherhood having affirmed some years ago that the Sermon on the Mount is pure Theosophy. We can see for ourselves that the teaching of Jesus is part of the Ancient Wisdom Religion, and we can also see that between modern ecclesiasticism and the Sermon on the Mount a great gulf is fixed.

It may help us in a survey of this discourse of Jesus if we try to place ourselves in the conditions in which it was delivered. Jesus had cured many people of various diseases as he went about teaching in the north of Palestine, and as people have always been readily moved by what ministers to their physical well-being, great crowds from all the surrounding districts thronged around Jesus to be healed of their diseases. The benevolent deeds performed by Christ were not only signs of power and compassion, they also served to attract the attention of many whose interest could not have been otherwise aroused. And to those whose attention and interest had thus been awakened by the cure of bodily infirmities, or by the satisfying of their hunger, Jesus offered the healing of the soul and the Bread of Life. Therefore we read that when great multitudes were following him, seeking bodily cures, he went up into a mountain near to the Sea of Galilee,

And when he was seated, his disciples came unto him, and he opened his mouth and taught them saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven.

We can picture the scene. Far below, the blue waters of the Lake of Galilee shimmer in the sunlight, fringed towards the north with groves

of oleander. The Jordan steals down from Mount Hermon and the ranges of Lebanon through forests of green trees into the Lake of Galilee. Right opposite, to the East, the hills of the Jaulan, broken and rugged, rise from the very edge of the lake. All around the country is a lovely green, for it was near this spot that on one occasion the multitudes were made to sit down amid the green grass. It is in the midst of such surroundings that Jesus sits on a slope between two rising peaks known as the "Horns of Hattin." On the level ground in front, a vast multitude from Decapolis, and Galilee, and Jerusalem, and beyond Jordan is gathered together, with the disciples near the Master. Under such circumstances the discourse, known as the Sermon on the Mount, was given, chiefly to the disciples, but also to the great multitude gathered there. We can imagine that Jesus spoke in calm, clear tones, not loud, but sweet, and musical, and penetrating far, so that the most distant could hear as those close at hand. And have not his words reached far, even to the ends of the earth? As Carlyle says:

Here was our Orpheus whose speech being of a truth celestial sphere-music, still modulates the souls of men, and divinely leads them.

Well would it have been for the world had Carlyle's words been more generally true. Well would it have been for the Christian Church had it kept close to the Sermon on the Mount, the "celestial sphere-music" of Jesus. Had it done so, then the Church would have been led naturally to the teachings of Theosophy as now revealed. There would have been no great gaps, no abrupt pauses in the orderly course of religious evolution. There would not have been the strife, the persecution, the terrible bloodshed which have been a disgrace to our common humanity. There would have been no "dark ages." And if the spirit of the Sermon on the Mount ruled in the world today the world would have Universal Brotherhood. The world would be far advanced in wisdom and compassion, and it might have been possible for the great Guides of Humanity to entrust to our keeping, for the good of all, mighty secrets of Nature which, if given in the present condition of the world, would probably be seized upon and monopolized by a few to the

injury of the rest of humanity.

If we try to answer the questions, "What is the teaching of the Sermon on the Mount? How does it agree with Theosophy? And wherein does it differ from churchianity?" we shall discover the following salient points:

The Sermon on the Mount is entirely undogmatic. It is wholly different from a creed, and from the spirit which formulates a creed.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Who could fabricate a creed out of mercy, and purity of heart?

Where your treasure is, there will your heart be also.

No man can serve two masters.

Seek first the kingdom of God and his righteousness.

With what measure ye mete it shall be measured to you again.

Here we have Theosophy. Here we find the law of Karma taught. This teaching about mercy, or compassion, and about singleness of heart, or one-pointedness is what we as Theosophists are familiar with in the *Voice of the Silence*, *Light on the Path*, and the *Bhagavad Gita*. All this that Jesus says about the inner life being the real life: all he says about the necessity for being right within rather than living for the sake of appearances, this is the Heart Doctrine as opposed to the Eye Doctrine, about which we read in Theosophical books. Compare this with creedal teaching about the innate depravity of the human soul; or with the teaching about the shifting of the burden of responsibility on to some one else's shoulders, and we cannot fail to see the great gulf that is fixed between creedalism and the teaching of Jesus.

The dogma of substitution is not found in the Sermon on the Mount, and never could have been formed out of it. Jesus teaches that profession and action must correspond — this is plainly the *true rock* upon which Christianity, equally with Theosophy, rests; for he says:

Every one that heareth these sayings of mine and doeth them

not shall be likened unto a foolish man which built his house upon the sand; . . . but whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock.

It is evident from this that *the rock* of true religion, of true Christianity, is this, viz., the *doing* what we know to be right, the reducing of right knowledge to right action, as all the great Teachers and Saviors of the world have taught; the conformity of practice to precept.

All through the Sermon on the Mount the spirit breathed forth is love, purity, compassion, single-mindedness, unworldliness. He teaches us to be genuine, to be true to the very core. We are to BE rather than *seem to be*. We are to live as Children of God; and Jesus distinctly says we shall reach heights of divine perfection —

Ye shall be perfect even as your Father which is in heaven is perfect.

The ideal Jesus sets before his followers is nothing short of *Perfection*, and he assures them that they will reach it, because they are children of the All-Perfect.

Do not make a show of your religion, "Let not your left hand know what your right hand does." Criticise yourself. "Cast the beam out of thine own eye, then shalt thou see clearly to cast the mote out of thy brother's eye." Let your light shine that others may see, and not for your own glorification. Be content to be as the silent salt of the earth, if haply you may preserve some part of the whole from decay. Does not this remind one of the *Voice of the Silence* — "point out the 'way' — however dimly, and lost amid the host, as does the evening star to those who tread their path in darkness"? Or, again, "be as the snow that receives the biting frost, and shields beneath it the earth that holds the promised harvest"? It is in the same spirit that Jesus says, in another place, "One is your Master, even Christ, and all ye are brethren — he that is greatest among you shall be your servant." How different this spirit from the spirit of ecclesiasticism! Church history is full of the

struggle for wealth, fame, temporal power, and yet we know there are many noble-minded people in the churches, who do seek to carry out the teachings of Christ.

The sermon on the mount is essentially Theosophy: both teach the divinity of man, the law of Karma, the law of compassion, the necessity for *being* rather than *seeming*. Both teach the doctrine of the heart as opposed to the eye doctrine. Both are non-creedal. Creedalism differs from Christianity as much as the poisoned waters issuing from some chemical works differ from the limpid stream on the mountain side.

Jesus on one occasion said, "If ye had believed Moses ye would have believed me: for he wrote of me." So today it may be said, had the churches really been followers of Jesus they would have been Theosophists, for the ethical teachings of Christ, and of Theosophy, today are identical. The chief difference is that Jesus gave no scientific explanation of the origin of the universe and of man, for mankind was not then ready for any such teaching. But mankind is now ready for it, hence modern Theosophy gives an account of the origin of man and of the universe in addition to the same lofty ethical teachings which all great Teachers have given in the past. The Theosophy of Jesus 1900 years ago and the Theosophy of today are but different leaves in the same great book of Divine Revelation. Even in the objections raised against the teaching of Jesus and his works, and the objections made against Theosophy, there is a strange similarity. Jesus was said to perform his works by the aid of the devil. Many have found fault with him for performing wonderful works. Others have doubted the performance of such works. So too, H. P. Blavatsky was said to be an agent of the devil. Others thought it was a great mistake that she performed wonderful works; not understanding that, as in the case of Jesus, such works were necessary at first to rouse the attention of a materialistic world. Again some have said that the teachings of the Sermon on the Mount are to be found in the Talmud and other ancient writings: and some have professed to trace H. P. Blavatsky's writings to other learned works. Again, do we not know that for a time Theosophy was rejected by many because it was not regarded as sufficiently

fashionable and respectable; and for aught that I know some may think so still. This was the case with the teachings of Jesus. We read that when the officers who were sent to arrest Jesus returned and said, "never man so spake," the chief priests and Pharisees triumphantly replied, "Hath any of the rulers believed on him, or of the Pharisees?" And this was supposed to settle the matter. Alas! the fashionable, the worldly, the outward, the conventional and respectable rabble of any age have never been ready to bow down to the messengers of Truth — they have already given their allegiance to the god of conventionality and respectability.

The Sermon on the Mount has this peculiarity that it cannot be taken to pieces and analyzed. It is a *living*, beautiful, harmonious Unity. When you have dissected anything it is no longer living. And that is the mistake made by churchianity. It dissected and analyzed, and then tried to build up a creed, but the thing constructed was only a dogma, or set of dogmas, not living Christianity. No doubt teachings similar to those of the Sermon on the Mount may be found in fragments throughout various ancient writings, but nowhere else are they brought together in the same harmony of proportion, and endowed with such individual life. The stones in the quarry differ greatly from the same stones fitly shaped together in a great building. How different is the human form from the chemical elements that go to build it up!

It seems to be a sign of great masterpieces that there is never but one. There is only one *Paradise Lost*. There is in all the wealth of Oriental literature only one *Bhagavad Gita*. We may never have another *Voice of the Silence*, or *Light on the Path*, even among all the grand revelations which the future will surely bring. Even so there is but one Sermon on the Mount. It is an individual note and it fits into its place in the great harmony — that harmony which ever proceeds from the Divine, which sounds through all worlds, and will continue to sound until all men, and nations, and worlds are brought into perfect unison — the joy of perfect life.

THE MODERN DOCTRINE OF EVOLUTION — H. T. E.

In considering this subject it is very necessary to discriminate between the principle of evolution and the special doctrines that mark latter-day thought on the question. Evolution itself is a simple fact in Nature. There can be no question that the universe is directed by laws of progressive growth and unfoldment. Philosophers in all ages have recognized this fact and formulated it in various ways.

During the last century, however, certain modern theories have lent a special meaning to the term "evolution," and it is this special significance that we wish to consider.

Two main ideas may be found floating in the hazy atmosphere of popular belief. First there is the notion that Darwin and others have discovered an explanation of Nature and life which supplants other explanations, rules all spiritual doctrines out of order, and confirms the triumph of materialism. Secondly, we find the idea that the descent of man from an ape-like ancestor is a proven fact.

We intend to show that the facts of the modern evolutionists, though they may be genuine as facts, are inadequate as explanations; and that the doctrines for the most part merely re-state the problem instead of solving it.

Let us begin by pointing out that here modern science has made its usual philosophical blunder — that of mistaking mere classifications of effects for causes. Just as physicists have summarized the phenomena of attraction, given them the name "gravitation," and then proclaimed gravitation as the *cause* of these phenomena; so evolutionists have elevated their observed results into causes, to supply the place of those real causes of which they are ignorant.

The *Encyclopedia Britannica* says on this point (Art. "Darwinism," in American Supplement):

The principle of natural selection ... is not the name of a force in evolution, but only of the result or outcome of the action of those forces which secure the survival of the fittest. It is the name of an effect and not of a cause. . . . It is therefore a philosophic misapprehension to speak of natural selection as something substantive, which acts as a causal, or even a conditioning factor.

The environment of an organism cannot in any philosophic sense be regarded as causative in relation to the structures which arise in co-ordination with it. These structures are growths, and growths are results produced by the action of causes in the organism. The environment furnishes occasions for particular modes of action of the forces of growth. It is a philosophic error therefore to conceive the conditions of existence as *producing* any given modification of organic structure.

And H. P. Blavatsky says in one of her writings:

It is a mere device of rhetoric to credit "Natural Selection" with the power of originating species. "Natural Selection" is no entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. . . . It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." The real question at issue is: What *cause* — combined with other secondary causes — produces the "variations" in the organisms themselves?

Thus it is evident that modern science has given at best only half an explanation. It has pointed out the *plan* or *method* on which some force or intelligence works; but it has not shown what that force or intelligence is.

We may accept as a fact the principle that species are derived one from the other; and we may admit that a process of natural selection goes on, resulting in the elimination of weaker specimens and the perpetuation of the more adaptable ones. But such admissions do not bind us down to any theory whatever as regards the *cause* of evolution and differentiation of species. This cause may be called God, or it may be assigned to some potency inherent in matter; but this is in any case a further question that we may leave unsettled without prejudicing our belief in natural selection as an observed process.

It is to this further question that modern science and modern religion can furnish no answer. On the one hand to attribute all to the will of God is too ready and wholesale a way of disposing of the difficulty to suit a philosophic mind, and encourages the false idea of separation between deity and creation. On the other hand, we cannot expect to find in matter the causes of which matter itself is defined to be the effect, nor in "blind" forces the intelligences which guide them. Here then is the point where Theosophy steps in to fill the gap. It supplements and completes the doctrines of evolution (so far as these are sound) and points out the causes which those doctrines do not tell us of.

And here it must be remarked that the inquirer stands on the threshold of a vast subject, so far-reaching that we can merely outline its scope. For in Theosophy the universe is one whole, and it is impossible to divide it into departments for separate study, as modern science tries to do.

H. P. Blavatsky shows how the question of organic evolution dovetails into questions of the origin of life, the birth of worlds, the life-history of man — spiritual, mental, physical — and other questions treated in her works. To enter into such questions would lead us too far afield, so we must content ourselves with indicating their nature and their bearing upon the doctrines we are considering.

THE PARTING OF THE WAYS — *H. Coryn*

Most of us are always at the parting of the ways, but now and then we seem to see someone who has finally chosen one or the other. *Seem* to — for Nature is prolific in the opportunities she gives to us all. The ways part; one goes up, the other down. Up to what? Down to what? How can you tell the man who is "up" from him who is "down"? They look very much alike; they eat, drink, sleep, and think. But before the one, the gross-minded man does not feel inclined, somehow, to say a gross thing. Before the other, you do not feel inclined to speak about your inner, higher, life.

By studying ourselves, we can get some idea of the condition of the man who is "down." Suppose someone wakes you in the middle of the night and asks you to get out and look at the beauty of Jupiter. You are tired and sleepy; Jupiter does not in the least appeal to you. What you want is more sleep. Or when your liver is out of order; or in the languor of recovery from an illness; or very tired and hungry; express it all by saying that you are at your lowest, least open to finer influences, most concentrated on the thing you just then want.

Some men live entirely on this level, never have any kind of higher being at all. They are either concentrated entirely on bodily comfort, or are energetically pushing after money as the one valuable reality, or are hunting for some kind of position for themselves, social, political or commercial. In proportion as they are concentrated in this direction have they less, least, or nothing, of the *higher touch* about them. And that "higher touch" can be used to open an entirely new world; really, not in any metaphorical or vague sense.

But again: Studying ourselves, we find something higher than this low level. There are moments when we are *not* absorbed in getting something to eat, or more sleep, or money — times when the beauty of Jupiter, and the sea, and music, and high thought, *do* appeal to us —

times when some vague feeling stirs in the heart and mind which, if we could catch it and make it permanent, we know would be the key to some new kind of living and experience. It passes; that does not matter; we know now what the *up-going* man is, as distinct from the down-going man.

It would lead to uncharity if we looked around at the pulpits, the senates, the newspapers, and so forth, and marked out mentally the men we considered to be going down; and we must not do it. But now and then we cannot help but recognize facts. To speak of finding such men in the pulpit may seem strange; but let us consider.

The down-going and down-staying man has often a great flow of words; more words, it may be, than he who can perceive something of the immensity and mystery of life and its exhaustless containment. The dogmatist is such a man. He can give you a precise description of God and of Jesus Christ; knows what they think and how they feel; and how they created the earth; and what heaven is like; and how to get there.

It is all clear and neat and certain. But it does not inspire you; it does not call up that feeling of the grandeur of life, its immensity, its beauty, its mystery. Why? Because these men are only describing what *they* know and see and feel; and that is nothing but the commonest life of commonest earth. God, for them, is only another man; they understand him, of course, for he is to them what they themselves have imagined; and their imaginations are low and crude. When they pretend to paint heaven, they do but paint another earth; and so you are not attracted. Having no sense of the greatness of life, they cannot convey it to you. They are really only materialists, notwithstanding the ideals they profess; for you get materialism *in* the pulpit just as often as *out* of it, and just as often as you get dogma. It does not follow that a man is anything but a materialist merely because he uses the words heaven, God, the soul, and what not. Earth-conceptions, called by other names, remain earth-conceptions and do not acquire anything whatever by spiritual names.

Another man, of the fewest words, will name the soul, and give that

word such a depth of mystery, and tenderness, such a vastness, and promise, that in a moment you are at once awed, and lifted out of your self.

For we are all made up of these two — an earth-self and a self of Light; but we can close our eyes to the latter and go down-hill; or we can welcome it, and climb the path to the unimaginable light. Many, too, of those going down hill, and materialists at start, do yet seek ever to be counted among the workers for humanity; sometimes they go to the very end, unfound-out.

The knowledge of Theosophy wakens up the will of some men; they make their choice, and hereafter if they go down-hill it is consciously and with full knowledge. At first they are attracted; here is something novel, interesting, appealing to the sense of mystery, possibly.

But very soon they find there is *something to be done*. If your ways are quite evil in many particulars, but you had not greatly or fairly considered the matter, merely drifting from wrong to wrong, from sensationalism to sensationalism — then the mere study of such a guide in right life as Theosophy will awaken the sense of responsibility, call your attention to the import of what you are doing; just as a milestone calls your attention to a road along which you would otherwise pass without noting distance.

Now comes the moment of choice — the parting of the ways. We are no longer irresponsible; *now* if we descend to some accustomed failing, sin, or sensuality, it is with a *sense of guilt*. And at the same time the mere *thought* of giving up that thing rouses up the lower nature — the earth-man — into an absolute determination and clamor to go on with it. So the man of Light and the earth-man now face each other.

Often enough it is the latter which wins. And then happens a certain result. The man has *become* his own lower part, and he turns savagely upon that — Theosophy — which for a moment bade fair to rob him of those lower pleasures which are now his only ones, and of which alone he can now conceive.

In the parting of the ways he took the lower way; he is a down-going man.

Some people think, and some pulpits teach, that the parting of the ways has been reached, and the higher path taken, when there is some agonized repentance, and a total change of habit and personality. Or that no one can be said to have taken the new and higher path till he shows some sudden alteration, "found salvation," or "experienced a change of heart." If there comes any such manifest change as that, it was because the *real* parting of the ways had come long before.

The parting of the ways is the formation of a habit.

There is always a great deal of moralizing about the evils of having habits. The infinite *value* of having them is less dwelt upon. Many a man is appalled by the difficulty he experiences in his attempts to realize in himself his own ideals and conquer his faults. But the point in the matter is to *make the habit of attempting a victory*. And especially the habit of immediately making a new attempt after a defeat — which *attempt* turns the defeat into a victory. Try again — not so much with the sure expectation of winning, as with the intention of establishing a *habit of trying* which in the end *must* lead on to victory. When the habit of trying again is established, then the parting of the ways is reached, and the nobler path taken.

That "higher touch" — from the soul — that we spoke of awhile ago, comes upon us all at certain moments; and we feel the purer and cleaner. These "touches" can be induced to come oftener and oftener. That will happen if they are recognized when they do come; if they are encouraged to stay; if the mind is *held* every time in that state of feeling; if they are sought after, meditated upon; if they are obtained when we are angry, irritated, wronged, or depressed — that is, if they can be then and there *substituted* for that anger, irritation, or depression. Then they will become a part of our consciousness more and more, and leave their traces behind. They will insert themselves at the times of temptation, and make resistance easy. At last they will eat up the temptations. And then the path will be clear for the beginning of

real spiritual life.

Let us try to think out what the spiritual life is.

Man, at one pole of his being, dips, so to speak, into death. At the other, he is crowned with Light and Life. He can choose at which pole he will center himself. He chooses, at all those moments of time where the ways part. He can let heavy earth-life roll in upon him, weight him down with its materiality, and finally kill him; or he can advance outward upon it, Light in hand and heart, and make it tell the secret that to him it belongs, not he to it — and so win freedom.

Many factors, such as art, music, poetry, belong to the spiritual life, though not ordinarily so counted. They should be used in that way, rather than as ends in themselves; taken as means to the greater end, which contains them all and much more.

Men used to think the spiritual life meant a special kind of countenance and a solemnity; or a specially restricted way of spending one day in the week. Surely those ideas are going or gone.

Spiritual life must be of the fullest possible variety; not a tone, but an octave, an ever-progressing harmony, broidered and bordered, as Katherine Tingley said once, with grace-notes, accidentals, and of forever varied theme. It has its quiet and its active stages. Moments of one or other of these are constantly presenting themselves to us all, and we build up the spiritual life by seizing them and holding on to them as long as possible.

The peace of night, the hush that descends upon us after the hearing of the highest music — these are moments of it. In such moments great ideas come; new perceptions of things; the sense of all-human unity, of the unity of *all* life; intuition of whither life is tending, of our own deathlessness, of the fact that body can become diseased, wear out, fail, die, and nevertheless *we* live on and return to birth having lost nothing and with every memory regainable; sense of the conscious life in earth and stars.

If we hold these moments they come more often. They may be compared to those rapt, tense seconds, during which a musician may hold a note beyond the counted time, seconds of indescribable experience, laying bare the undertone of life, and in which the spiritual overtones steal upon consciousness. Each of them is a moment of choice, and we have chosen well at that parting of the ways. In them we review the day past, and yesterday; see whether we failed, and what we ought to have done, and gain strength to do it when that chance occurs again. We become keener-sensed as to what is best in our ways of action, and are therefore nobler, clearer-eyed, readier to look straight into the eyes of everyone. The mind quickens, and with increasing rectitude of purpose we are swifter in decision, readier for all emergencies.

The moments grow in frequency, and blend, and overlap, never entirely leave us, rise in splendor. The universal life surges up from our hearts and sweeps in upon those divine moments, the real baptism, the very waves of the Grace of God. Little is that grace understood by those who prate so much of it. Yet they presume even to arrogate to themselves the power of imparting it. For it proceedeth not from man to man. But from man's supremest soul it is poured, in these sacred spaces of his daily life. And at last that wholly new kind of life is reached of which every Teacher has talked and yet been able to say so little about.

Those moments are at first resisted by the body and something of the personal consciousness. Duties, and the common self-sacrifices of brotherhood seem sometimes to stand in the way of them, to block their opportunity or rudely obliterate their freshness or fatigue them away.

But in the doing of these things, the bodily and personal resistance and density are gradually broken up, and the body rendered, so to speak, more transparent. "Seek not to compress the spiritual into the formulas of mind; open the heart, and understanding shall come; win light for the path of others," have the Teachers always said, speaking for the

inner Man of Light, and He (or *It*) will do the rest.

With us lies duty, love, self-sacrifice, and a welcoming of the moments of the visitation of Light.

Universal Brotherhood Path

THE HOPE IN MATERIALISM — L. R.

The active selfishness and materialism which pervade the world make the effort to uplift humanity seem futile to superficial observers. But the very excess of activity has in it the elements of hopefulness for better things. W. Q. Judge, in speaking of this iron age, said: Yet Kali Yuga, by its very nature and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga.

The vanities and vices, the selfishness and sensuality on every hand are but the gropings of the awakening, bewildered soul in the effort to express itself through the blinding flesh. It is a crucial time for aspiring hearts, as each one not only contends against the materialism of the thought-world, but is hampered in the fight by his own failures of former lives. The fever and restlessness, the monetary mania, the unsatisfied longing and weariness, the infidelities to mere sense ties, the excesses and *ennui*, mark the progress of the soul through the weary maze of matter. Truth is the object of its search, and these phases of illusion which interest, inspire and disappoint in their turn, are being rapidly reviewed and discarded as counterfeit.

If only leisure and money and power were needed to make happiness, why do the wealthy and influential seek it so vainly? Their environment has all the advantages which even the most radical of material reformers could ask. But the unsatisfied soul looks out alike from patrician and from plebeian eyes, and the faces in all classes of society carry a common look of restless disappointment.

Only a knowledge of the reality of man's divinity can put harmony and purpose into the discordant activities of modern life, and make it worthy the name of living. It is a realizing sense of this "hunger and thirst of the heart," which prompts the reiteration of Theosophic truths in spoken and written words. The students of the philosophy feel the force of the injunction to freely give what they have so freely received.

The world's great need and its active search for truth make the story of man's higher nature a fitting one. The soul, struggling for greater consciousness, can only find expression in the language of the higher life and cannot speak the dialect of money and gems, ambition or physical sensation.

Satisfaction and peace will come from the knowledge that men are making their own limitations by living in the narrow limits of the lower nature. We receive what we ask and find what we seek. If our desire is for money it will come, though we mortgage the truth to get it. If we are seeking the truth we shall find it, though it cost a host of lesser things. Each possession has its own quality of force; and though truth can illumine a world of doubt and ignorance, the coin of selfishness can shut out its light as a copper cent close to the eyes may obscure the radiant sunshine.

In this paradox of life, the active materialism which puzzles and discourages dogmatic preachers and superficial pessimists is a basis of hope for wider-eyed believers in man's divinity. Evidently the soul of restless humanity is awakening with an impelling desire to find its own, which is manifestly not of the things it so eagerly examines. Thus it comes to pass that the momentum of materialism in this age of Kali Yuga will carry the saving minority of honest seekers round the cycle of experience toward a point of greater peace. The wisdom of the hour is to work in harmony with the real spirit of the times. Those who bravely engage in the active performance of their present Karmic duties, and thus consciously utilize the force which is thoughtlessly dissipated in the prevailing confusion, may crowd the languid efforts of several lives into one decisive victory. The actors in today's drama have unusual opportunities for advancement, since all things "work together for the good of those who love the Law."

SIGN-POST ALONG THE PATH — H. P. Blavatsky

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all" to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice can ever be inaugurated. When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation, they will try to remedy this evil by a salutary change of policy. And this salutary revolution can be peacefully accomplished only by The Theosophical Society (Universal Brotherhood) and its teachings. — *Lucifer*, Vol. II, p. 429

There is a dawn for every being, when once freed from illusion and ignorance by knowledge. — *Lucifer*, Vol. I, p. 119

Verily the Spirit in man, so long hidden out of public sight, . . . has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of materialism, speculated upon by the churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. But the Spirit in man — the direct, though now but broken ray and emanation of the Universal Spirit — has at last awakened. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages — until, deafened by the din and roar of civilization and culture,

they could hear it no longer

Look around you and behold! Think of what you see and hear, and draw therefrom your own conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between truth and materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; i.e., it will become the autocrat and sole disposer of the *millions* of men already born and to be born up to the latter end of the Twentieth century. If the signs of the time can be trusted, it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of the Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And, facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, downcast, human Spirit, they now command: "So far hast thou come; but thou shalt go no farther!"

Amid all this external discord and disorganization of social harmony; . . . amid the late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working, ... we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter

A new era has begun in literature, that is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up, . . . lifting up and carrying on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present

wholesale domination of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses, . . . and so their benefactors. . . . The hour of the new historical era will have struck for those who will have learned to express the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one may fully comprehend *individual* life with its ... mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or an other direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture?

If asked then, what is it that will help, we answer boldly: . . . Take advantage of and profit by, the "tidal wave" which is now happily overpowering half of humanity. Speak to the awakening Spirit of Humanity and the Spirit in man, these three in one, and the One in All

Then and not till then will the world . . . acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this, Theosophists have to act as such. Having helped to awaken the Spirit in many a man . . . shall we now stop instead of swimming with the TIDAL-WAVE? — *Lucifer*, Vol. 5, p. 173

JEALOUSY — *Echo*

There is one ideal so sacred that, although we carry it always in the heart, we seldom attempt to speak of it, because words are so profane and so inadequate. It is the ideal upon which, as upon a broad and crystal foundation, all others are builded. It is that of the Elder Brothers, those Helpers of Humanity who have climbed the heights and have earned the boon of dwelling in that world which is bounded by wisdom and by peace, yet who choose to go down into the dark and sin-drenched places of human life to help those who dwell in them. Why do they do it? *Because they want to do it, because they would not be contented in doing anything else*, because the doing of this is an absolute joy. That is why this ideal is so sacred that one does not dare touch upon it in words very often. That is why it includes all other ideals. It is the purest and most intimate expression of the Law of Laws, which is Compassion Absolute.

As there is a Soul that is Universal, so there is a Heart that is One. And there is something within that Heart which pleads with humanity to build up in the world an expression on outer lines of this great ideal. For those are few who can of themselves reach into the real spaces of human life. The majority needs something tangible.

And so it has come to pass that, age after age, the Messenger of this ideal has sought to gather about him a band of students who should stand on outer lines as the expression, as the Voice really, of the Real Brotherhood. Always a few have responded to this call, the few who have the trust to follow the guidance of their own hearts. Those who formed these nuclei of students have known that in this lay humanity's only hope, for it is of the Law that evolution cannot go forward unless a helping hand is extended *from above*. And these students, whose motives were compassionate, not selfish, and whose lives surely should have been impersonal and pure, were as a rift in the clouds through which alone the rays of the True Sun could shine upon the world.

Did those who gathered about the World Teachers in the past fully realize this? If so, then why did these saving movements always go down? Why did they invariably, from the Golden Days until the actual present time, become disintegrate and then Leaderless? History furnishes but meager records, but even these clearly indicate that failure resulted because jealousy crept into the ranks of students, age after age, and they had not the wisdom nor the courage to force it out. Indeed, it sometimes looks very much as if they did not care to do so.

Jealousy is perhaps the most fatal and most insidious of all the diseases begotten by the personality, and it is rampant in the world still.

Now, as students of life, we have been told, over and over again, that those who make concessions to the lower nature deliberately place themselves outside the Path. We have been told, over and over again, that to harbor jealousy in our hearts is to make the most despicable of concessions. We have been told, and daily we see it proven if we are at all observant of human nature, that jealousy is a destructive and disintegrating force, which in time utterly shatters the personality, destroys that which should be the citadel of the heart, and leaves the soul shelterless.

The chronic discontent of a jealous person is but the label which his mind wears, the petty, nagging, persecuting acts which the jealous person is such an expert in performing, are the unfailing sign of an actual breaking down of the moral fiber. And how much "nervousness," and "stomach trouble" "liver complaint" and chronic *malaise* generally merely mark the inroads made upon the physical health by jealousy.

Jealousy is such a degrading vice. It must be, to picture it concretely, like some slimy, crawling, pulpy, shapeless thing which deceives because it slimes its victim before devouring it. It is called "green-eyed," fitly, for it is a characteristic expression of the lower mind, with no reach, toward anything that is impersonal and pure. The proof of this lies in the fact that those who are impersonal in act and motive are

always secure against jealousy. They could not be jealous if they tried. The danger point is passed only by those who no longer center their consciousness in the personality.

In jealousy, as in all diseases mental or physical, there are many stages, many degrees. The first stage is suicidal merely. It expresses itself in a chronic discontent, a dead-set determination to make the world feel that there still remains one martyr, one poor soul whom no one understands, one person, at least, who is desolate and abused and not appreciated. This stage is long or short of duration, depending entirely upon how uncomfortable the jealous person's victim or victims can be made. If very uncomfortable, then more strenuous measures are not necessary. But if the reverse is the case, then the one who is suffering from this disease passes into the second stage and more active measures are tried. For what is the use of being jealous if one can't make life a deadly, unpleasant undertaking for the one who is the "cause" (!) of that jealousy?

This stage is characterized by all those little nagging unkindnesses which may be described by the term, petty persecution. Jealousy clasps hands with tyranny at this stage, and unless the one who is the target for these persecutions is strong enough to take control of the situation at the start, life is indeed made miserable. Those who cannot or do not do this are more numerous in the world than we realize and are hunted, fugitive creatures. Every act of their lives is found fault with, every deed which they do from a high motive is credited to one that is mean and low, every purpose is thwarted as far as possible, every detail of their lives is under ceaseless surveillance, because otherwise some details might escape the fate of being objected to. For the jealous person is a chronic objector, a chronic fault-finder, a chronic tyrant, for whom nagging and picking and fussing are meat and drink. The one who has not the strength and wisdom to control the disease in another has usually not the wisdom to diagnose it. Therefore, from sheer ignorance, such an one, who probably is fifty times superior to his persecutor, lives a hunted existence, the acts of his life kept for the sake of "peace," perpetually under cover, until he feels like a very outcast

and outlaw. What a crucifixion to be inflicted upon the soul!

Jealousy is one sign of the little mind. It arises usually in those people — shall I say students? — who would like to possess the abilities or capacities or accomplishments of another without the inconvenience of laboring to acquire them. It is a disease peculiar to the egotist. And while the egotist is too indolent or too selfish to work for and earn the advantages he would possess, he is never too indolent to use every means possible to prevent another from working. Strange anomaly! For it rarely takes as much energy or time to climb the heights oneself as it takes to pull another down. If the one who allows himself to be eaten up with jealousy because some other appears to be more capable or more useful, would only conserve his energy instead of scattering it, all that he most desires would belong to him, honestly and by right, in no long time. If the petty persecutor would only spend as much time and energy on his own affairs as he does on the affairs of his victims, what a lift he would give the world's Karma, and what a noble example he himself would become! Strange, indeed, that this does not occur to him.

As this disease progresses, even the most casual observer can mark stage after stage. From nagging the jealous one descends to slander and to lies. Iago stands before us as a perfect type of the jealous person at this stage of the disease, the type which persecutes not by open act but by the innuendo, insinuation, and vile crawling around in the dark. Then there are still more advanced stages which occur if this disease is not checked, and at last we have a virtual maniac on our hands, one who hugs his egotism and his stilleto and, when lies fail, does not hesitate to stab even his benefactor.

This is not a pleasant picture, but it is nevertheless a fairly accurate one of that path *which you and I actually tread, the moment we allow the tiniest feeling of jealousy to enter our minds*. It is time that we gave the matter some thought, not merely because jealousy is an execrable vice, but *because it is the open doorway to every other vice* in the Universe. Those who deliberately open the doorway and keep it open, are

destined to learn that the soul will not endure insult forever. The day will finally come when the soul will simply withdraw, and there will remain but a monster in human form.

Is no one, then, immune from this disease? Is there, then, no remedy, no preventive? Yes, there is, and it is work, *work* — but not in the sweeping sense of the word, because in dealing with intangible forces, the Law takes account of motives rather than deeds. It is not enough to merely work, to merely be occupied. One must work because one absolutely loves to work — the mere doing is no sign of virtue. One must be busy because the doing of one's duty is the most enjoyable thing in the world. The most jealous person I ever knew was reasonably well occupied from day to day. But oh, dear! Everything was such a task! This was done, "because I need the discipline, I suppose!" That was labored over because it was "according to orders;" something else was done or complied with "because of rules!" Getting up in the morning was such a task that the early hours were smirched with ill temper, and so on. That person might have been occupied twenty hours out of the twenty-four and still not be immune to this disease, even in its worst stages. Ah, it is the motive behind the work which is the guardian of that fortress of the soul. None of us are perfect, but all of us can purify our motives, and then with the mind perpetually "on guard," what siege can trouble us, what enemy can enter? None.

What an insult is such a mental attitude to the soul! What a commentary upon those who take it! This talk about "discipline" and "rules" and "crosses" and "bearing burdens" and "living the life" (with a sigh), is entirely out of date. It used to be the fashion, but somehow it never appealed to humanity in general, and the disciples who flourished these terms, somehow, never succeeded in getting much of a hold upon the world. The fact is, humanity is unconsciously, rather sensible, and ages and ages ago it decided that the man who deliberately lived a life that was not pleasant, or who deliberately did things he didn't like to do, was a fool — or a hypocrite. The world's conclusion has been quite correct. It is according to the Law that we

should work and live, too, along lines of least resistance. No student can live the right life in the true sense *unless he absolutely loves to do so*. For that matter why one would care to do otherwise is a mystery. It is plain enough that one who frets and sighs over the details of his "life," yet who will not step aside and make room for some student to whom the same details would be the reverse of wearisome, is either traveling toward idiocy or he is using that life as a cloak for some vice — it may be, unconsciously. In such a case, how easy for jealousy to creep in and disintegrate? And, in such case, how invariably does this occur!

Comrades, does this ideal of the Elder Brothers mean anything to us, or does it not? Are we sincere in our desire to give to humanity some of that insight and that joy which they have bestowed upon us, or are we just pretending to be students? Do we really hold in our hearts the ideal of a great comradeship of souls on this plane, whose lives are pure, whose natures are true? No atom of jealousy can creep into the mind that is anchored to this ideal. If the comrade at our side is purer or wiser or apparently more useful than we, then do we rejoice that the world holds more purity, more of wisdom, than otherwise. And how grateful must we be for the rare joy of clasping hands with those who are above us, the greatest privilege this old world holds! Such should be our comradeship, such it even now is, in an ever increasing degree. It is the only condition by which the Light can come back to men.

Universal Brotherhood Path

THE NEW YEAR — *Gertrude W. Van Pelt*

Through force of habit, if for no other reason, the opening day of the year has come to be a sort of pivotal time. It is a time when people are accustomed to look back over the past, and forward into the future — a time of balancing accounts, of forming fresh resolves. And although it may not be regarded seriously by many, although they may simply hail it as a joyous festival, although the new resolutions may be quickly forgotten, and the picture of higher ideals seen may fade on the morrow, yet it is nevertheless a day when many more than usual have glimpsed the realities of their lives, when at least for a moment there has been a common repentance of foolishness and a common desire for something better.

For this reason, if for no other, New Year's Day becomes an important one to a Theosophist. Because the minds of men are centered on it, a force is generated which can be utilized. The human soil is favorable for the planting of seeds which shall shape events. So it is a day of opportunities, not only to face life's difficulties in a new way, but to create new opportunities.

For the future is made up of two elements, that which has been already planted there by us and that which is yet unshapen, the subtle mass of latent possibilities waiting for our creative touch. Could we quickly turn the pages of time that are as yet closed to us, we should not find them blank, but scattered on them more or less richly in many places, the results of what we have already done and thought. The obligations of our past await us, and inevitably we must travel to meet them, quickly, if we will, or slowly. They lie before us, and are in a sense accomplished. But into the yet unshapen mass, what might we not inject, what might we not yet write on the pages of that book of which we are the authors! We cannot rub out the lines in the pictures we have already made, but we can build around them, we can use them as parts of a *new* creation, so that they will tell quite another story to the

waiting world. We can transform a picture of pain into an image of joy. Just as a master artist can manipulate his materials to produce any desired result; just as any color may be beautiful or ugly according to its place in relation to other colors; just as any line may be added to, so that its whole meaning is changed; just as any discords may be separated and combined to form chords of harmony, so may we with the infinite resources of our souls at command, modify, transform, create anew that which we have already thrown on the screen of time. The future is in our hands. We are the masters of our own destiny.

New Year's Day is also a time when the true ideals become somewhat clearer. All public days are more or less mirror days, for they throw out and emphasize the national characteristics. But because of the accumulation of aspirations, New Year's Day is a time when truth becomes more apparent. It is not always the things which appear agreeable which are the most worth having. Our attractions and desires indicate our place in evolution for the time being, and may or may not be in harmony with a true ideal. Even now we can all look back and see much that we thought necessary, much that we once longed for, relegated to the past as unnecessary and undesirable. We have outgrown them. If we view life superficially, we are apt to seek positions or environments which are the most pleasing, but these may be evanescent, may even turn bitter. Because of our wonderful dual natures, we shall only find lasting, true satisfaction in the gratification of those desires which are the desires of the soul. We have to look deeper than the surface to find ourselves, and also to read the meaning of the elements of life we find about us. And we cannot afford to let public opinion form our tastes or guide our efforts.

Indeed, knowing the condition of the world today, what recommendation is it to anything to be popular? The present conditions are formed by, are the result of, the present ideals, and those who would become factors in altering and bettering the conditions, must brave public opinion. I am sure that Katherine Tingley and her students would be discouraged if humanity remained as it is, and Theosophy were popular. They would know that it meant that it

was the real thing only in name; that it had been degraded. Humanity remaining as it is, they would be disappointed if Theosophy were not persecuted. Persecution affords opportunities to unmask evil, and call white white, and black black. Nothing is feared by a true Theosophist, for the unlimited powers, the unlimited resources of the universe stand behind this Movement. All Nature sustains it. It has challenged the evil-doers everywhere, even to the remotest corners of the earth. Do you think it does not expect persecution? This is one of the signs of the times, that an organized movement, which insists upon a pure, clean life, which will enter into no compact with the devil, which is uncompromising in its demand for justice, for honesty, which is determined to clear away the hideous rubbish of centuries, to sweep the earth clean of its rottenness, and fill it with beauty and love and sweetness — it is certainly an important sign of the times, one which those who run can read, that such a Movement should be persecuted.

It is also a mighty and soul-stirring sign that such a Movement exists on earth today.

One who reads these signs need be no great prophet to foretell a year which must be pregnant with results. The devils are on fire, and the gods have entered the arena in plain sight! And ere long the whole world will be forced to engage in the battle.

Many who fancy they stand for the right, but think they cannot afford to assert it because of their material interests, may find themselves swept from off their feet by the mighty currents which are gathering momentum every day, and dashed against the rocks, with which selfishness has covered the earth.

The truth of these words of William Q. Judge grow more and more apparent every day. He wrote:

Let me say one thing I know: Only the feeling of true brotherhood, of true love toward humanity, aroused in the soul of some one strong enough to stem this tide, can carry us through. For love and trust are the only weapons that can

overcome the real enemies against which the true lover of humanity must fight.

The battle is entered upon, the deeper forces which go to make up human life are stirred, and on this New Year's Day we can more easily rise to one of the mountain tops of thought and survey the field. We can look back into the ages at the wasted human efforts, at the petty motives that have incited to action, at the subtle and persuasive enemies that have led men off the track, leaving them to die alone. We can see the many, the nations even, that have perished, leaving only the echo of their mistakes to confuse the children who followed them. We can see the will-o'-the-wisps which they have chased, mistaking them for the light of truth, and which have led them nowhere. Above all we can see the lack of united effort, the overwhelming influences that have been at work to scatter and disconnect.

On the other hand, we may turn to the future, unformed and undefiled — the future rich with promises of which we are all a part, as we have been of the past, and which we can make glorious if we will.

We can see something new arising out of the ashes of our mistakes, and taking form before our eyes — beautiful in its purity and strength — and bearing aloft the banner of Truth, Light and Liberation for all mankind.

May all the world seek the heights on this New Year's Day! May they read aright the lessons of the past and the promises of the future, and may they resolve to make every day one of high purpose, a true New Year's Day.

Universal Brotherhood Path

SIGN-POSTS ALONG THE PATH — *H. P. Blavatsky*

THE POSSIBILITIES OF LIFE

Thoreau pointed out that there are artists in life, persons who can change the color of a day, and make it beautiful to those with whom they come in contact. We claim that there are masters in life, who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyze them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death. . . .

And no one can be quite inactive. Although many bad books and pictures are produced, still not every one who is incapable of writing or painting well insists on doing so badly . . .

Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will, however, generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered

many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he has realized it he knows that he would be a wretch if he did not endeavor to make the possibility a reality in his own life. The stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. . . The Theosophist who is at all in earnest, sees his responsibility and endeavors to find knowledge; living, in the meantime, up to the highest standard of which he is aware . . . Man's life is in his own hands, his fate is ordered by himself.
— *Lucifer*, vol. I, p. 338

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We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and riveted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked — not heavenward, which is but a figure of speech, but — *within himself* and centered his observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living even in its worst phases. — *Lucifer*, vol. 1, p. 112.

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Each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays. . . . We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind — that mind which depends upon, and is inseparable from, its medium or vehicle, the organic brain — the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." — *Lucifer*, p. 428

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learned that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *debris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had mankind to wait even millions of years, still it must some day reach it and become *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external plane takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift-acting forces — *e. g.*, by wars, speculations, epidemics, the devastation of famines or religious fanaticism — therefore do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe — seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves, and — *onward*. — (*Lucifer*, Vol. V, p. 270)

FOOTNOTE:

1. Extracts from the writings of H. P. Blavatsky. ([return to text](#))

SILENCE IN THE DESERT — *a Student*

Have you ever been in the desert, where all is quiet? Some say the desert is dead, that it is depressing. My friend, they know not life nor death. The desert is sand and sand and sand, but it pulsates with a life so intense that it infuses its essence into your whole being, makes your blood run faster and fills you with new hope and with an added, nobler interest in life.

For things are not always what they seem to be, and there are other forms of life than those we see in the animal and in the vegetable kingdoms. Most of them are unseen, and yet exist as truly as the most material forms. We feel their presence as soon as we but open up and not shut ourselves against them. We feel it most in the silence, and nowhere is the silence so perfect as in the great desert. The silence there is not the physical silence alone, but the compelling grandeur of the sunlit waste or of its starry night enforces an inner silence which is far more rare. It hushes all the voices of the body and of mind so that both become enraptured listeners, filled with enthusiastic admiration for the grand nature-song, which now springs from the silence. It is a song of strong pulsating life that sends a thrill through you, causing all the chords of your being to respond. The inner silence changes now to softest and melodious harmony, in unison with that you hear.

It is in moments such as these that we can realize the "fullness of the seeming void," the majesty of nature and, far from feeling small and crushed down we, too, feel raised above the plane of every-day routine, we lift our heads and feel that we are a part of all that is, and that the melody which our hearts give out must be attuned to the universal chorus.

Great is the desert, the sunny, sandy, wide and silent, living desert.

THE CONVENTIONAL AND THE REAL — *S. J. Neill*

A man is known by the company he keeps — by the God, or gods, he serves. In the *Gita* we read: "Those who devote themselves to the gods go to the gods; the worshipers of the pitris go to the pitris; those who worship the evil spirits go to them, and my worshipers come to me." Likewise we read in our Scriptures: "Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." And while it is true that our highest ideal, or the divinity we worship, is an index of what we are, it is no less true that the object of our worship has a reflex action on ourselves, and either degrades us or exalts us.

If we are devoted to the outward we become outward; if we are devoted to the conventional we become conventional; and as we are devoted to the real we become real. This thought is at the basis of all religions. Religion is a *cultus*, or system and practice of cultivating or developing certain qualities.

The national life of a people is the outcome of what that people really worships, what it thinks highest, noblest, and most desirable. We read in the Old Testament of how the Jews often turned from the worship of the true God and fell into idolatry. To be idolaters it is not necessary for us to make for ourselves images of wood or stone. Is there not in this and in other lands today, a very wide-spread and deep-seated idolatry? How often are men and women bondslaves of custom! How often do they bow down to the outward or to the conventional, and give to that the homage they should give only to the True and the Real!

In ancient times the images used were supposed to represent or symbolize some phase, aspect, or quality of the divine. But can we give those in our day who worship fame, money, power, or pleasure any credit for regarding these things as aiding in any way to the

contemplation or practice of the divine life? Of the various forms of false worship, of idolatry, which are so common, we speak now only of that which is known as the "conventional." It may be difficult to define clearly what we mean by the term conventional, but we are daily coming into contact with it, and we know what it means. The dictionaries define it as, "Something growing out of tacit agreement, or custom." From this it is plain that a thing may be conventional and real at the same time. Yet it is not truly real to him who acts or judges from no higher ground than that of custom. Our form of faith may be quite true in itself, and yet very untrue, very conventional to us if we have no higher ground for holding it than that of custom, or the conventional. We here use the word conventional not so much in its dictionary sense, in which it is equivalent to custom, as in the ordinary acceptance, which regards what is conventional as opposed to what is real or natural.

Although it is not directly a question of distinguishing between what is right and what is wrong, or between what is natural and what is unnatural, yet all questions relating to the real and the conventional have to do with truth as opposed to mere appearance. Therefore we shall find that all our judgments, as to whether or not certain things are conventional, if carefully followed to their source, will bring us into the domain of ethics. It may seem to have little to do with ethics, what used to be conventional in the matter of dress, such as the wearing of tight, high-heeled boots, or wasp-waisted dresses, but if we ask ourselves the ultimate ground for condemning such things we shall see that it is because of their producing results known to be evil. They injure health, they mar beauty, and we rightly judge that to be wrong which injures the body in which we dwell. Consequently, we can see that the severity of our condemnation of anything conventional, and also the nature of the things we thus judge, will depend on our own relation to Truth; just as our discernment of and dislike to a foul smell will very much depend on the kind of atmosphere we have been accustomed to breathe.

But does this diversity of judgment in regard to the conventional imply a corresponding diversity in the law of right by which we judge? Or is

the principle of right the same in all men, the difference in the exercise of that principle being caused by surrounding obstacles which hinder its free operation? This is a fundamental question relating to the whole of life. What sort of a building would be the result if the mason's square differed in the hands of each workman who used it, instead of being a sure and certain thing, neither more nor less than an angle of ninety degrees? What the square is to the builder that the law of right and truth is to us as builders of our own character, and of the life of the world, the temple of humanity.

Or, to put the matter in another form. Can we depend upon the conscience, the voice of moral law within us? Is conscience the same in all men? Can the conscience be educated? Is there a real and distinct line of demarcation between the conventional and the real? In popular speech it is often said, such a person "has no conscience," a much worse thing, surely, than a poorly educated conscience! I think it is Kant who says: "Two things appear to me as palpably infinite, the expanse of the heavens, and the sense of right and wrong in man." But, as is well known, philosophers as well as ordinary thinkers have differed on this most important question — the absoluteness of the law of right, and the authority of conscience. Even self-assertive Theosophists have held that right and wrong are not essentially different things, but varying degrees of the same thing.

To this all-important question at least three different answers have been given. Those philosophers who deny that there are any innate ideas, who deny the intuitional, resolve conscience into the conventional. They say that we classify certain things as right or wrong from custom and experience. They point to such questions as that of marriage with a deceased wife's sister and say: "Here we find opposing views held by people of the same religion; does this not show the unreliability of conscience?"

The other great school of philosophers, known as the intuitional, holds that there are certain ideas which are *necessary*, and not a matter of experience, such as that two and two make four, and the sense of right

and wrong in man. All Theosophists really belong to this school, from their distinction between the real and the transitory nature of certain principles in men and in the universe. And Theosophy brings a light to philosophers of this school which is much needed, and which should be very welcome. This may be seen from the fact that intuitional philosophers are split up into two parties on this question of the conscience. One party holds that *conscience can be educated*, and the other party denies it. Dr. Whewell says, "we must labor to *enlighten* and *instruct* the conscience." Reid, in his *Active Powers*, says: "The conscience is an original power of the mind, yet it is only when we come to years of understanding and reflection that it judges correctly." Professor Birks of Cambridge is of the same opinion. While Kant, on the other hand, maintains that there is no such thing as an erring conscience; he says, "An erring conscience is a chimera." Professor Calderwood of Edinburgh holds with Kant, and maintains that to speak of educating conscience is an absurdity. He says we should never fall into this mistake if we were careful in discriminating between these three things: Conscience, properly so called, the moral judgments, and the moral sentiments, all of which are usually classed under one name. If we say that conscience must be educated we confess that it is deficient as a moral standard. What then is the moral standard, the supreme authority? If we say that a yardstick is long or short we suppose some standard of measure, but that supreme authority which tests all others must itself be absolutely correct. If the conscience be wrong we suppose a higher something which can judge it, but if the conscience be the absolute law of right manifesting in man, it judges all things else, and cannot itself be judged by any.

How is it then that people differ, honestly differ, in what they call the exercise of their conscience? One man says: "To do so and so would be against my conscience." While another man, equally honest, affirms that his conscience directs him differently. Their moral judgments differ, but the moral judgments are not the conscience.

It is remarkable that the Bible, while it speaks of the conscience as sometimes being seared as with a hot iron, and a conscience purged

from dead works, etc., never says that the conscience fails in its moral power — never calls right wrong, and wrong right. And those who have read Bunyan will remember how he makes Mr. Recorder (the conscience) to suffer many things. Diabolus builds a wall and darkens his light, but never can do more than silence his voice for a time. Mr. Recorder now and then speaks in a voice of thunder which makes all Mansoul shake.

The moral judgments depend on many circumstances, just as the light from the sun that shines in a room depends on the color of the glass in the window, its freedom from dust, and many other things. Men may so darken the window of the soul that the moral judgments will be like the pure light after going through an atmosphere of fog or smoke. Hence the Scripture says: *If the light that is in thee be darkness, how great is that darkness!* For then the conventional, to that man, has become as the real. He calls sweet bitter, and bitter sweet. He has descended into a pit, the sides of which, even hope itself, can hardly climb.

Owing to the distinction just pointed out not being clearly kept in view we find some writers suggesting that there may be a twofold moral character in the same action, since "all the schools teach that a person may mistake his duty, and do what is wrong sincerely believing it to be right." Therefore it is held that "an action may be right in one sense, and wrong in another."

It is here that the teaching of Theosophy as to the nature of man proves of such great value. For Theosophy, by clearly pointing out the different elements or principles in man, and showing us how the higher mind seeks to lift up and redeem the lower nature — by this Theosophy resolves the perplexities and difficulties of the schools. Conscience is the voice, or the radiance of the higher self, or the God in us. The moral judgments are the combined result of this higher voice and the promptings of the partially enlightened lower nature. The needle points to the north but there may be bars of iron, or other substances near it, on the right hand or the left, and these will sensibly

deflect the needle. Even so, many things deflect our moral judgments, but the pole-star is unmoved.

There is, therefore, much need for education that will enable us to subordinate the various other powers of our nature to the Voice of Truth. Only then can we hear the Voice of Truth — "The Voice of the Silence" — with anything like distinctness. Then we may hope to escape from the enthrallment of the conventional, when the real speaks to us in tones that cannot be mistaken.

As the conscience has its origin in Supreme Truth, or is that thread of light interiorly connecting us with the Infinite Sun, so the conventional has its origin in influences which operate through the will, making the moral judgments faulty or impure, and finally discarding even these, and setting up the image of the outward, or conventional that the mind may bow down to that. This is in the deepest sense idolatry, the very essence of all idolatry, for it is putting the "man of sin" in the place of the Most High.

As a rule the conventional has grown with what we call, "the advance of civilization." It is among the "civilized" peoples of the world, chiefly, that we usually find men bowed down under the heavy weight of the conventional. So much has the light in some people become darkness that their notion of civilization is narrowed down to the conventional itself! But, can that be called a true civilization or refinement which tends to sever us from the real, and to reduce us to mere shadows of men?

Rather, should we say, that civilization can never become truly civilized — can never truly advance to the real and lasting improvement of the race, until a spirit of burning and of purifying casts out or consumes all shams, hypocrisies, and all that is merely conventional.

The story of the conventional, rather than the real, is decidedly fostered by that "want of backbone," that lack of individuality which Tennyson speaks of — "The individual withers, and the world is more

and more." The worship of fashion, of authority, of the conventional, is largely owing to lack of individuality, and its tendency is to kill out whatever little there may be in us. One of the great leaders of thought, Stopford Brooke, speaking of the world spirit, says:

The spirit of the world when it is Conventional — and when is it not? — tends to reduce all men and women to one pattern, to level the landscape of humanity to a dead plain, to clip all the trees that are growing freely, of their divine vitality, into pollards, to wear all individuality down into uniformity. There must be nothing original — in the world's language — eccentric, erratic; men must desire nothing strongly, think nothing which the generality do not think, have no strongly outlined character. The influence of society must be collective, it must reject as a portion of its influence any marked individuality. We must all dress the same way, read the same books, talk the same things, and when we change, change altogether, like Wordsworth's cloud, " which moveth altogether if it moves at all." Society must not be affronted by originality. Level everybody, and then let us collectively advance, but no one must leave the ranks, or step to the front."

A close study of the power of the conventional in the time of Socrates, in the days of Christ, and in the present will reveal some of the startling points of similarity.

It would be an endless, and perhaps not very profitable, task to point out the different forms which the conventional assumes in the manners or customs of society, leading people — not like asses, for that animal will sometimes stoutly maintain its own way — but leading them as the magnet leads the iron, to all kinds of things with the most unreasoning readiness. Besides, it is surely the best way to condemn, and correct all such, for us to set forth great life-principles, as did Christ, when he declared his mission to be not that of a divider or judge, but a declarer of Truth and an expounder of vital laws by which men should judge themselves.

Nowhere in life does the conventional work more injuriously than in the domain of theology, or our creedal religion. There we find that self-interest, established usage, fashion, mental inertia — all severally or unitedly agree to crush out the real, to overmaster the supremacy of conscience — to make man a mere atom, a particle of vapor in that cloud that "moveth altogether if it move at all."

To overcome the sway of the conventional we should look to what is highest and live as closely to that as possible. The more we are devoted to the real the less influence will the outward and the conventional exercise over us. Emerson says:

To believe your own thought, to believe that what is true for you in your private heart is true for all men — that is genius. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.

When for years or generations we have made it our aim, our very religion, to live in the real and according to it, and to shun all forms of hollow-hearted conventionality, then, indeed, will the aspect of the world assume a new character. Then will many a valley be exalted, and many a crooked thing made straight. Then may we "ring in the love of truth and right, the common love of good."

Universal Brotherhood Path

DESIRE AND WILL — *M. J. B.*

Those who worship the gods go to the gods, and those who worship me come unto me.

Desire conjoined with that spiritual colorless force called will, brings to us either the gifts of gods or of demons. It brings good or evil in strict accordance with the quality of the desire. In truth, desire and will are to a certain extent one and the same, for there can be no desire that does not even unconsciously enlist in its service a certain amount of will. But the faintest spark of desire may, by an intentional and conscious application of will, be fanned into a flaming fire.

It is in strict harmony with ever merciful divine law that we should to a certain extent be able to gain that which we ardently desire, whether it be good or evil. If we have a desire for what is low, false and degrading, we shall in the main be gratified, and the pain and destruction that result from the working out of these desires contain the lessons we need. If we desire only what is true and pure, we shall surely gain truth and purity, and just in proportion to the amount of will we conjoin with our desire, is the amount of force with which we endow it.

Now the great question for us to ask ourselves today is: what desires shall we endeavor to kill out and what shall we cultivate by applying to them that divine potency, will!

There are those who, consciously or unconsciously, are in the ranks of certain powers that are always opposing good, and who, standing in high places, know something of the working of law and would take advantage of their knowledge for their own selfish purposes. They desire, perhaps, to destroy the good work of others. This may be done, but only to a certain extent, only within the circle of law. But whether the missiles of the enemy only make havoc among evil doers, or, true to their aim, retard in a measure the work of the righteous, they are sure to rebound upon those who send them forth.

It is passing strange that those who know so much of law should yet know so little. They know just enough to work their own destruction and never the destruction of the righteous. They are blinded by their own selfishness. They are maddened by their own passions. "Whom the Gods would destroy they first make mad." The delusions of the iniquitous are more than childish, they are imbecile. Yet there was a time when they took the first step on this downward path. It may have been in an unknown race of the distant past, or it may have been amid the luxury and temptation of a recent civilization, but this first false step rendered each succeeding one easier until now, with discrimination gone, it would seemingly require the trumpet blast of all the heavenly hosts to awaken them from their delusions and warn them of their danger.

All this seems very dreadful, and we are inclined to think that we bear no relation to it. But just where do we stand? Where does the humanity of today stand? Have we taken no fatal step downward? Have we not traveled on the road of delusion until we need a rude awakening? Surely at some time we must have done so, and the great law is now warning us of our danger in the throes of the very earth on which we stand, in the raging of the destructive elements of nature, in the recoiling upon ourselves of the subtle forces with which we toy in our vain-glorious self-conceit, and in the wails of human misery that rise up from every land. All these danger signals are but the natural result of wrong desire and wrongly directed will in the past. They are the natural and inevitable bursting forth on the physical plane of accumulated forces generated by avarice and selfishness on the mental plane, for the physical is the final outlet for all force from higher planes. As long as our desires and our will are centered on the physical plane just so long shall we reap all the ills of that plane. As long as we worship the gods of Gold, Power and Self-glory, just so long shall we dwell with those gods and share their deadly wages. We not only must have been worshiping such gods in the past to bring about present horrors, but it must be plain we are now continuing in the same course that so little mitigation of evil results are yet apparent.

Does not this terrible general condition of things implicate us individually? It certainly does. We share in the destiny of the race because it is also our individual destiny. We are, each one of us, here and now just where we belong in the environment of our own creation, and each ego of the present civilization should feel responsible for the errors of brothers throughout the world in addition to its own.

While we would be very sorry to class ourselves with the dark powers, yet we, the best of us, are only, as yet, in the early dawn of that new day which is coming, for the New Day surely is coming. It is heralded by the victories that already have been won in the cause of Brotherhood against the evil and selfishness in the world. This brighter day will be hastened *by* us if we are true helpers, and it will come *in spite of us* if we are traitors, for the law that makes for righteousness is greater than we.

If we desire to become agents for good to others and thus incidentally insure our own salvation, we have much work to do and it is only intelligent work that counts. In our ignorance and blundering we can work harm, even with best intentions. It is our own desires and will that we should control, not those of our neighbor. Vicarious work is opposed to evolution. The great harm that is effected by such work is so mixed with the little good, it is so subtle, so imperceptible to those who have no knowledge of man's complex nature, that knowledge of a true science of being is the only remedy. The votaries of the various schools that appeal to man's selfishness or play upon his ignorance would seemingly require a greater shock than has as yet been given us to awaken them from their self-complacent lethargy. But among them those who are pure in heart and with an open mind towards truth, will at length awaken. Knowledge will rend the fetters that bind them, while the impure, the selfish will, with equal justice from the law, gain their emancipation slowly and painfully. The watchword, "Eternal Vigilance," should be emblazoned on every page of our lives, that no unworthy desire may grow upon us unawares, that no misapplication of will may lead us astray.

Knowledge of law and application of that knowledge to our everyday life, right thought and right action, not mere negative goodness or even active but ignorant goodness, will serve us. Intelligent practice of Brotherhood alone will change the downward trend of our present humanity.

Universal Brotherhood Path

THE NOBILITY OF MAN'S CALLING — W. J. S.

To help men and women to realize the nobility of their calling, and their true position in life. — *First Object of the International Brotherhood League*

This is a proposition that touches upon one of the highest universal truths of nature, and to make a practical application of it requires a knowledge of the philosophy of life. A student of Theosophy can understand more readily the lessons that can be drawn from right occupation and devotion to duty.

In order to help others to realize the nobility of their calling, it is necessary for oneself first to understand one of the simple laws of nature, which is the basic principle of existing things. This law, to begin with, teaches us that each human being is an integral part, or unit, of the aggregate whole of the Universe; and that whatever work one may be engaged in is the outcome of causes which emanated from him in actions of the past, and which are now converged to the point where certain duties devolve upon him as effects. This was the law referred to by the Nazarene, when he spoke of measure for measure, judgment for judgment.

It is a regrettable thing, indeed, to see the greater portion of society look upon certain work as being disgraceful, and shun those whose duty it is to perform such.

How many consider that the performance of this work adds to the world's wealth which supports them in luxuries not partaken of by those performing such service? This tends to lead the working man to find nothing elevating in his occupation; his inclination tends rather to the finding of fault with his lot than to the study of its noble purpose. It is the path that leads men and women to despair, lacking as they do, that knowledge which shows to them the relation of these particular duties to Universal Law and Justice; which if they were taught to

understand it, would show them that no honest work is disgraceful and that to regard it as such was evidence of a perverted mind. They would also understand that the main value of this work does not lie in the fact that it goes to make up the world's wealth, but that it has a direct bearing upon the evolution of the one performing it.

There is no such thing as inaction. Each thought, each deed, performed, like the bread cast upon the waters, returns, though it may be after many days, to have its effect upon the performer. If the thought be good, the deed noble and in accord with duty, the result will be good. If contrary, the opposite. There is nothing lost, no force, no matter. Nature in her divine economy takes care and preserves us all, recognizing no large, no small, no rich, no poor, but regarding all as units of the one Universal essence.

As human beings we are affected by events as much as we permit ourselves to be by attachment either through pleasure or pain, and this will continue as long as the attachment.

The physical body which most people call man, is but the temple of the real man, the soul, and its five senses as many servants.

The world exists only for the experience and training of the soul, which is an integral part or unit of the one Divinity. Therefore it should matter not what one's duties are that are to be performed, the attitude of mind only should be considered as it will determine the merit or demerit as well as the experience each one may get out of it. All duties should be approached without prejudice and performed cheerfully, with intense application, without attachment to their results if we would learn therefrom the lessons they have to teach which will fit us for higher occupations.

A duty performed unwillingly stays the harmony which would result from the right performance of it. All should seek to faithfully perform their duties of whatever nature they may be. Whatever is has grown out of our actions of the past, but by our actions now we can make the future. Finding fault with one's duty or oneself profits nothing and is

but a waste of energy and useless thought, for there is no human being who does not wish for that he has not. We should desire only those things that have stability. Temporal ones however painfully acquired, cease to be desired when once attained. Only one thing is real, the soul, the inner man, and must be sustained by that whose nature is like its own. If we say that one work of a class is higher than another, we state a truth one-sided only. Either all work rightly done is noble, or none is. The lowest rung of a ladder is as necessary as the highest. All are relative.

Nature teaches us a higher aspect of man's calling: her higher kingdoms must aid and uplift the lower, for only so can there be progress for the whole, and only so can the higher ones advance. We find this in the human kingdom. As man contacts the elements of the mineral, vegetable and animal kingdoms he imparts to the atmosphere of these lower kingdoms something of his own natural good or bad, and it is his responsibility that he shall uplift them in their evolution. And how great the responsibility of man for his fellow man! Upon reflection, we can see that it is a natural law which governs this process of evolution, and if men and women would cooperate with it, it would cause them to turn to those who are in the rear of life's journey and assist them to rise to higher and broader views of life and wider opportunities. It is one of nature's laws that the more is given out the more flows in. With each act of self-denial will that much of our grosser nature fall away shedding more light from our divine nature, which will enable us to render noble service to all humanity, and aid in the establishing of that greater harmony throughout Nature that is akin to godhood, and which it is everybody's duty to assist in bringing about.

When this is done man will have realized the nobility of his calling and taken up his true position in life. This can be accomplished by any one who chooses to become master of his own household. The first step is with self. When self is mastered it becomes the instrument of the real man — the soul — in the redemption of his fellowmen, for it has been said by a great Teacher that a man's foes are those of his own household.

COMPASSION AND JUSTICE — E. I. W.

The value of kindness and sympathy and brotherly assistance as powerful evolutionary factors and forces have not received that recognition with the mass of people which their importance demands. This disregard is the effect of a too materialistic view of life, and the tendency well-nigh becomes chronic, to rely solely upon the senses as the only guides to an understanding of existence. With many this state is regarded as something to be proud of and is called common sense; any science which treats of nature's finer forces is refused a hearing and the cry is only for that which is "substantial."

Such are the surface reasoners on life who still carry about with them the incubus of an effete and obsolete system, which attempted to account for a perfectly balanced, harmonious, wondrously intelligent universe, from a basis of non-intelligent matter under the action of a blind and purposeless force. This aberration of the human mind is being supplanted by a fast growing recognition that man is a wonderfully constructed being, the generator and transmitter of forces of inalienable power and potency, himself a great power with an important part to play in the evolution of the globe. Given a sufficient number of men capable of realizing this and it is possible to make modern social life a fitting emblem of the perfect law that operates in human earth-life as well as guides the stars in their courses.

Unselfish and brotherly acts and thoughts are the key to a knowledge of real life, because they alone harmonize man with the universe and establish his position in nature either as a harmonizing constructive power, or a discordant destructive entity. Beyond doubt we are too severe and cold-hearted in our attitude towards offenders against the social and moral laws, nor is our attitude calculated to produce good in the community, in ourselves, or in the offender. Because of this, too often a prisoner comes to regard his offence as beyond remedy or reparation, and the future offers but a still further descent into crime

and recklessness. Our condemnation and treatment of criminals is an outrage on the principle of justice. Surely when an offender has paid the penalty demanded by law, his debt ceases, and he should not be called upon to face the even severer tribunal of public contempt. Condemnation of evil is every man's duty, but this is vastly different from unreservedly condemning the criminal. In the one case we condemn the principle of evil of which the man has partly become the victim. Our idea of ourselves and others needs readjusting. We are the soul, and we inhabit a body and use a brain; nor need this statement remain solely a matter of belief, it can be well-supported by sound evidence, complete and exact, and by the best evidence — that of one's own experience and nature. From the soul comes all that is noble, god-like, virtuous, speaking through the voice of conscience. Opposed to it is the selfish nature, its hereditary enemy, which when it predominates, shuts out knowledge of the soul. We can see from this how any unjust condemnation recoils upon ourselves, and how evil thoughts carry their own penalty. Looking at ourselves and all men as souls, we see that all are fighting in a battle of nature's own ordaining and for the purpose of the soul's experience, man having the power of choice as to which side he will fight on. At one time the soul wins, at another the selfish animal predominates. To assist another in controlling the lower nature is the truest brotherhood, and we are powerfully assisting nature in her purpose. Love and compassion are not solely feelings of the human heart and without effect or purpose, but are the expression through the heart of the mighty power of the Divine in man and nature. The peace and happiness found in deeds of love which all can bear testimony to the truth of, are faint echoes of life's deeper harmonies wafted into our outer life from the Kingdom of Heaven within. And as the sphere of man's usefulness and helpfulness in the cause of humanity increases does he find this Kingdom of Heaven coming nearer and more a part of his daily life.

If we would thus help our fellows, we must not be ruled by custom, nor hold ourselves accountable to the tribunal of prevailing opinion, but seek only the approval of our conscience, and be governed by the

divine and immutable principles of compassion and justice.

Universal Brotherhood Path

MONOTONY — *W. Q. Judge*

Fate met a discontented man.

"Why are you discontented?" asked Fate.

"Alas!" said the man, "my life is so monotonous. I desire a change of time and place."

"That is impossible," said Fate.

"Nay," said the man, "it is in your power to transport me to a distant land and a different era."

"Choose," said Fate.

The man's eyes sparkled. "I choose," he replied, "Rome, during the Augustan age."

His wish was granted, but ere long Fate found him again disconsolate.

"Why are you discontented?" asked Fate.

"Alas!" he said, "my life is so monotonous. I desire a change of time and place."

"Choose," said Fate.

"I choose England in the Elizabethan age," said the man.

His wish was granted, but ere long Fate found him again disconsolate.

"Why are you discontented?" asked Fate.

"Alas!" said the man, "my life is so monotonous. I desire a change of time and place."

"Fool," said Fate. "Have you not yet discovered that one is always here and it is always now?"
