

TRUTH, LIGHT AND LIBERATION.

"Upon human shoulders rests the responsibility for human progress."

Katherine Tingley.

Universal Brotherhood Path.

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HYMN TO ZEUS.*

By KLEANTHES.



ZEAL! Great King! Father of the Gods!
 Thou who hast many names, but who art One, Sole, Omnipotent
 Virtue!
 Zeus! Author of Nature! who governest all things by thy wisdom,
 Grant to us mortals, to call upon thee!
 For all that exist are thy offspring, images of thy being, echoes of thy eternal
 voice.

I will sing to thee, and exalt thy power without end.
 The whole Universe moves by thy influence;
 The infinite variety of souls that inhabit earth, sea, and the ethereal spheres,
 are subject to thy control.
 The lightnings are thy ministers; they flash from thy hand and all nature
 trembles.
 Thus thunder-armed, thou guidest creation by unerring law,
 And through the present admixture of evil thou bringest all to good.
 Thou curbest all excess, and thou wilt cause all confusion to result in universal
 and eternal order.

Unhappy are mortals who are ignorant of thy law, which, if they obeyed would
 lead them to a virtuous and happy life.
 In blind frenzy they stray from the chief good, tempted by thirst of glory, by
 shameless avarice or voluptuous pleasures.

But, O Great Zeus! Giver of all good!
 Who dwellest with the lightnings in the clouds of heaven,
 Save mankind from these dreadful errors.
 Remove all shadows from our minds, and enable us to understand thy pure and
 righteous laws.

Thus honored with a knowledge of thee,
 We shall be fitted to return the gift in praises of thy mighty works;
 And neither mortal nor immortal beings can be more blest in singing thy Im-
 mutable, Universal Law, with everlasting hymns.

*Translation given in "Progress of Religious Ideas," by Lydia Maria Child.

THE NEW CYCLE.

By JEROME A. ANDERSON, M. D.



HE message of the new cycle is thrilling through the earth. Its keynote is Joy; its chords, harmonic; its measure, action; its theme, Brotherhood! The men of earth feel the new impulse, and, pausing in their mad pursuit of the selfish idols and ideals of the old time, ask themselves the meaning of the unrest and self-dissatisfaction which has seized upon them.

For man is divine, and, bury his divinity as he may under matter, it is ever seeking to manifest itself. If it be crowded out of the larger life by the false business ideals of the age, it will appear in a thousand little ways—the kind word, the charity bestowed with real feeling, the impulse to share one's happiness, are all but the higher self within seeking to impress itself upon the sordid lower life.

And They who sit at the helm, guiding the course of the Hierarchy of Life, can feel the response to the touch of their thought, and give of their help willingly and gladly. Saviours the world has always had, but Crucifixion and death have been their reward until now. Now, in, truth, they may die; worn out by pain and service, but crucified they can never be again—that much have they won during the long Battle of the Ages. For these Helpers of Humanity have awakened and drawn to their service those who in turn are glad to help them, glad to be permitted to "render noble service" in the struggle for the uplifting of Humanity.

So the fight goes on; but with hope, courage, and the assurance of ultimate success. The old sin-darkened earth feels the spiritual glow which is already illuminating her mountain peaks, and leaps forward as though into new Space! And she is entering new space; a space peopled with new thought-currents and purer and more perfect thought-creations. Earth is ever what men make it; and if we have made it a hell, we alone are to blame, and we alone can redeem and make it the heaven which it ought to be.

Unity and Brotherhood, helping and sharing, joy and peace—these are the watch-words of the New Cycle. The New Cycle Unity Congress which has just been held is a type and forerunner of the glorious days which await the full dawn of the Golden Age. It would not—it could not—have been possible even so short a time as five years ago. Glad enough were we to feel the force and encouragement arising from bodily presence at our old Congresses, and the thought that we could reach out in heart-touch and soul-union, though continents and seas divided, seemed an idle dream until it was conceived and actually carried out. Even as Nehemiah rebuilt the walls of Jerusalem by setting to

each the task of erecting anew that portion before his own house, so the Leader set to each Lodge the task of lighting the beacon fires of Brotherhood on its own mountain tops, with the result that the whole world was ablaze with light.

It was amazing, unique, but a grand demonstration of the power and fact of Hierarchal Consciousness. Men are but parts of one grand Whole; they are synthesized and unified in the great cosmic Oversoul. The moans of the widowed and orphaned, the cries of the laborers whose wages have been kept back, the shrieks of the wounded and dying in our unholy battles—these are the discords to which the Heart of Being has been compelled to listen for ages. If men could but catch the dreadful, forceful, hierarchal note of all the moaning orphans of this greed-cursed world as it unites and is synthesized in the Oversoul, how would the walls of their Jerichos of pride, ambition, wealth and power, fall into the dust-heap of a common repentance and a common humiliation.

We must recognize this common, hierarchal consciousness; that brotherhood is a *fact* in nature; that the woe of one is the woe of all; that the sin of one is the shame and sorrow of all; that the joy of one is also the joy of every soul on earth—aye, and in the heavens above the earth! We have had an object lesson in this Congress; let us learn and take it to heart. We have felt that time and space were not, when men were united in heart and mind. Each Lodge felt the influx of the force from other centers; each saw the glow of the beacon fires on distant hills; each heard from afar the cry, "To your tents, O Israel!" For a brief time, at least, all felt the underlying unity of life; the protection and peace with which the Oversoul broods over its humblest unit.

All hail to the dawn of the Golden Age! to the days when the Divine Kings of old will again consent to rule over men! Small wonder that the large-hearted are everywhere viewing with growing dissatisfaction the creeds which have blind-folded them and so shut out true spiritual vision! "God is a Spirit," said one of old, "and they that worship Him must worship in spirit and in truth." Men are realizing that this is true. "Mine" and "thine" are giving place to "ours"; the recognition of the brotherhood of man is also the recognition of the Fatherhood of God. "Christ is risen," indeed, for in the hearts of men is the true East, and only there can the Sun of Righteousness arise.

Brothers, all, let us take hope, and fight on with renewed strength. Battling for humanity, what matters to us the regimental colors carried next to ours in the field? Call we our Gods Jehovah, or Brahm; appeal to them in the name of Buddha, Mohammed or Christ, if we are striving to lead men to a higher life we are brothers, and are fighting Wrong, Sin and Darkness. Only one duty we have—to face the common foe; only one common privilege—to fight and to die in the front of the fray. Shame to us if we enshroud ourselves in the grave-clothes of creed; if we babble of "my God," and "thy God," and fail to perceive they are the very same! Let us tolerate each others religious beliefs with all love and charity; they are but the outer robes which conceal the

same divine form. Let us in the West, and who affirm that ours is a Christian civilization, lay to heart the reply of the Master to the Pharisee who asked:

"Master, which is the great commandment in the law?" Jesus said unto

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy him:

soul, and with all thy mind. This is the first and great commandment, *and the second is like unto it.* THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

WORKERS TOGETHER WITH GOD.

By PAX DRANOEL.

Rejoice, we are allied
 To that which doth provide
 And not partake, effect and not receive!
 A spark disturbs our clod;
 Nearer we hold of God
 Who gives, than of his tribes who take. I must believe.
 —ROBERT BROWNING.



THE life of the personality is mainly directed to securing for itself a comfortable easy chair and slippers; a coign of vantage where it may recline at ease and draw tribute from the world around it with the maximum of satisfaction and the minimum of effort. But there comes a time in the life of the individual when the clarion tones of the divine proclamation, "Ye are gods," rings through his being and the personality starts up affrighted from his petty employment of acquiring comforts, and excitedly inquires the probable effect of the announcement of the divinity of man upon his (the personality's) future prospects.

At first it seems to us that a life of incessant activity without hope of any personal return must needs be an insipid and profitless existence. "What is there in this for me?" is the first question that rises to our lips when pressed to enter upon any new enterprise, and this eminently prudent and natural question seems to be ignored by the Divine Presence, who has at last succeeded in making his voice heard above the ceaseless clamor of the all-acquiring personality.

I was greatly helped by watching my mother at work in her garden through some months of last summer, and I got, as I thought, some glimpse of the satisfaction which must eternally spring up in the heart of the great Saviours of the race, though from the outsider's point of view they appear to live lives of ceaseless toil with no apparent recompense.

Beyond a few handfuls of flowers for table decoration, she had no reward for her unremitting labors, and yet, like Krishna in the Bhagavad Gita, she was "constantly in action." From dawn to dark her leisure moments were devoted

to her flowers and shrubs. At one moment she would be watering a patch of seedlings, at another she would be pruning back an over lusty shoot; she would loosen the compacted soil round a downtrodden favorite or remove a devastating snail to his last long home in the brine jug, and I often asked myself what could be the motive of all this labor, and what the expected end of all this toil.

I think my mother had never considered the question philosophically. She was just goaded on by the divine instinct of betterment and the joy of aiding Nature to produce lovely forms, bright colors, and to freight the passing breezes with perfume.

My observations set me to thinking whether we might not infuse a new motive into our lives, a motive that might dominate our whole being, and though we had completely forsworn ambition and cast it aside as a rotten nut, might force us to work with all the fervid zeal of an aspiring politician or the intense concentration of the would-be millionaire.

A person engaged among plants, intent on providing conditions for the harmonious development of the flowers under his care, does really, I believe, have a foretaste of the joy of the creative gods who sang this world into being.

It is no small thing to be a gardener. It is no small thing to take a sour and stunted crab apple and to produce by wise selection the hundreds of varieties of beautiful apples that adorn our orchards.

And we in the Universal Brotherhood may have a yet greater source of satisfaction in going down into the dark places of the earth and bringing up the stunted flower buds of humanity and giving them the right conditions for their development. We can take a child from an environment where it seems doomed to a life of crime and transplant it to Point Loma among the flowers and incessant sunshine. But this is not all. Each child so rescued is destined to become a world worker, for from his nursery and school he emerges, "radiant, rejoicing, strong," a passionate lover of all that breathes, and goes forth into the world as a focus of health-giving healing streams for the good of all he meets.

The cost of living in this Arcadia is very small, and I think there must be many of us who by a little self denial could maintain a child here.

What a wonderful alchemy that would be, to take dollars devoted to gratification of the senses and transmute them into the life labors of an effective worker for humanity on our lines, which are those of Nature. Imagine a man or a woman, well grown, erect, clean and competent and holding his varied powers in the grip of an absolute control, going forth through the coming century as a light bearer and herald of the coming age of Universal Brotherhood, and all at the price of a few thwarted unhealthy cravings of our vanishing personality. To maintain an army of such workers will not be difficult, for, having food and raiment, they will be content, and as for recompense from the race they will serve, they might reply in the words of a well known Christian hymn:

"And I will ask for no reward
Except to serve thee still."

THE UNIVERSAL BROTHERHOOD ORGANIZATION.*

By E. A. NERESHEIMER.



MONG the societies and organizations in this latter-day civilization, there are many who in one way or another aim to improve the conditions of human life. However, when we look into their special fields of operation, we find that they concern themselves mostly with the outward aspect of these conditions and with the appearance of things; not one goes deep enough into the essentials nor takes cognizance of the fundamental truth that Humanity is one and indivisible. Without this concept, and without the realization of the fact that the welfare of one is the welfare of all, these endeavors are but palliatives (if nothing worse), therefore they will never succeed in establishing permanent improvement of these conditions.

The Universal Brotherhood Organization declares that Brotherhood is a fact in nature; its purpose is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the Life of Humanity. This platform does not appeal at first sight to the every-day man and woman, who, as a rule, are so deeply engaged in trying to obtain a bit of the universe for themselves that there is no inclination left for the consideration of such things. But the time will come when everyone without exception, must not only become cognizant of these truths, but must bear his share of co-operative work with nature. It is quite a new science that has been born to the world by the advent of the Universal Brotherhood Organization, a new science in this respect that it affirms faculties of human nature which have hitherto been relegated to obscurity and repressed by the desire of individual assertion which was coincident with material development. This new science is the science of the soul; it teaches that the human being is more than what he appears to be or what he thinks he is.

There is an indissoluble link between all humanity, which is expressed in the sympathy of man for man. You need only to consult your own experiences. If anything happens by way of accident to anyone, or if you see a cripple, or an idiot, there is something which at once wells up in your own consciousness that is undeniably akin to fellow-feeling. The tenderness of the heart is active in all human beings, no matter how debased. Physical pains of others, the troubles and despair which they experience, give us a moral shock arousing a feeling of condolence, even compassion, and a desire to help. All this is so universal and absolutely incontrovertible, that in it we must recognize the expressions of the soul and that there is something wonderfully deep in human nature to which we have not yet given proper attention.

*Address given at the New Cycle Unity Congress at the Carnegie Chamber Music Hall, New York, April 15th, 1900.

There is also the dual aspect of human nature. Each one is capable of high aspirations and at the same time he knows that there is something base, low, and mean in his make-up, and it is according to how one exercises his will and develops the one or the other side of his nature that a person comes to be what he is. But the saintliest person is not without the possibility of the opposite characteristics, nor is the vilest without the divine spark. When we go a little farther, we see that the experience of one is also the experience of all, and if we analyze the operations of our mind and note our feelings with unbiased judgment, we will know what are the feelings of others. They are the same as ours. How, then, if we are all so much alike, all having the same joys, the same aspirations, the same desires, temptations, tendencies, and failings, how can it be otherwise than that we are all a Brotherhood indeed.

Now, when you observe the processes of nature where everything proceeds according to rigid laws and order, everything tending to unfold toward progress, to become more beautiful, more perfect, may it not be that humanity in its present stage is but going through a period or part of its unfolding and progress? Yes. Logic and experience affirm this; it must be so. It is so! We are not the insignificant, silly things that we appear to be; as human beings, we are the apex, the flower of evolution,—each human being has the experience of the ages behind him, even this present life is but a day in the grand period of our existence. There was no time when we did not exist, nor can there be any time when we shall cease to be,—no one unit can be spared from the universal economy,—each one is as necessary as the other, and if it were possible to annihilate one single unit, it would be possible to annihilate the whole universe, God included. If you further observe the processes of nature, you will find that in no department is nature ever quiescent. Nature is never still, but ever changing, transforming, building, progressing, unfolding,—yet never repeating itself. Knowing this, should you venture to assert that it can be different with the human being? It can not be. Man is subject to the same laws as everything else, and having arrived at the height of physical and mental evolution to the point where he is becoming self-conscious and invested with the power and privilege of exercising free will, he has become individually responsible for every act, thought, and deed, and must go on evolving through higher and higher stages toward perfection. We are the creators of our own destinies; we are now reaping what we have sown in times past. The more potent our will, the greater the responsibility; the more power we possess, the greater our trust, the greater our liability for its right use. Every hair on our heads is accounted for; we have not one too many nor one too few. Our physical bodies, our dispositions, talents, genius or the absence of it, have been made by ourselves under the action of inflexible law, and what we will hereafter be depends upon ourselves; we are making the future in the same way as the present has been made by the past. Immeasurable heights of accomplishments are before us, all of which we must attain to in due sequence, event following event; nature does nothing by leaps or jumps, everything goes gradual, natural, correct, as it must.

When considering the absence of co-operation among men; the almost universal prevalence of unrest and dissatisfaction with present conditions of life, you may be able to appreciate the necessity of an organization like this which declares and emphasizes that Brotherhood is a fact in nature and seeks to demonstrate it. It may interest you to know that this organization has centers and lodges all over the world. It is established on the grandest principles the world has ever known, and without it, this civilization would certainly perish like others have perished before. The present period of time is one in which humanity has been going through an intellectual development, and in this one-sided development, man's larger nature is being lost sight of. We can readily imagine that if the general trend of selfishness and separateness is not arrested, dreadful consequences will ensue. The spirit of competition, unaided by attention to the duties that each man owes the other, will not permit Humanity to progress toward a state of happiness and bliss, but instead misery, waste, and ruin will be the result. There is nothing except a recognition and practice of the principles of Brotherhood that will save our civilization from destruction.

In the wise administration of this organization every field of human progress has been considered and provided for. There is a humanitarian department called the International Brotherhood League, whose first object is "to help men and women to realize the nobility of their calling and their true position in life." This development of the Universal Brotherhood carries into practical operation the humanitarian side of the ideals of the organization. There is another department whose aim it is to emphasize music and drama as true educational factors. Another department has for its object the establishment of a world-library and the preservation of a complete system of philosophy of the origin and destiny of cosmos and man.

The philosophy on which the Universal Brotherhood is founded has existed in all ages, and during the last quarter of the nineteenth century, beginning in 1875, it was revived by H. P. Blavatsky, who founded the Theosophical Society in New York in that year. Madame Blavatsky was the author of remarkable works treating on the origin, evolution, and destiny of the universe and man. Among these works are "Isis Unveiled," "The Secret Doctrine," and "The Key to Theosophy," which have laid the foundation to a voluminous literature, all of which has been produced during the last twenty-five years. The fundamental tenets are the unity of all existing things, the essential divinity of man, and rebirth and retribution, or the demonstration of the inflexible law of cause and effect. The consideration of these leads to the invariable conclusion that human existence far antedates the present life, and that the present stage of development has been reached by gradual and successive steps and that the future is without end. A great boon has been conferred upon this civilization by the Teachers in this Movement by making such truths as: "that universal justice rules the world," "that man is essentially divine," and "that perfectibility is within his power," once more accessible to human knowledge in such a way that they can be easily understood. The sting of the fear of death, which has so long hung over Humanity like Damocles' sword, has been removed for those

who can conceive themselves to be integral parts of the great economy of the universe and that they are one with the great body of Humanity.

Humanity has at no time been without its divine helpers who have aided in its spiritual development. H. P. Blavatsky was one of these Helpers. Her works will be known in due course of time, and her mission will be appreciated as being equal in importance with the accepted Teachers and Saviours of the world, like Buddha, Confucius, and Jesus. William Q. Judge, who was her immediate successor, gathered together a number of students from all parts of the world to study the philosophy and to induce them to make an attempt to live it. Under his hand the literature was preserved in its original purity and introduced and expanded to its present importance. The work of these two Leaders represents the incipient phases of the development of the movement. It was reserved, however, for the present Leader, Katherine Tingley, to develop an entirely new phase of the movement. Inasmuch as the philosophy had heretofore taken hold only theoretically, there remained the necessity for making it "a living power" in the life of those who preached it; under this Leader's wise, bold, and fearless administration, it now changed into a most practical way. She showed that no matter how great and true the philosophy might be, it was useless unless it was *lived and practiced in actual life*. It was she who founded the International Brotherhood League, the Isis League of Music and Drama, the School for the Revival of the Lost Mysteries of Antiquity, and the Cuban Colony, and many other activities. All of these undertakings have been enormously successful in bringing the sublime philosophy down into practical life, and each of these furnishes a separate and appropriate vehicle for the dissemination of these truths. At this time there are many workers engaged who have no other aim in life than to work and work in this great Cause which is destined to succeed in spiritualizing the growing intellectuality of the age and to elevate the degraded concepts of the permanency, gloriousness, and blissful powers of the soul.

"What I must do is all that concerns me, and not what the people think. This rule, equally as arduous in actual as in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

R. W. EMERSON.

"Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern."

EPICTETUS.

“UNBROTHERLINESS—THE INSANITY OF THE AGE.”

By I. H. FUSSELL.



UR Leader and Teacher, Katherine Tingley, has declared that “Unbrotherliness is the Insanity of the Age,” and although most people recognize the beauty of Brotherhood as an ideal and a state devoutly to be wished, yet as a rule they do not look upon Unbrotherliness as insanity.

We all understand to some degree what is meant by unbrotherliness and what by insanity, but the two are not usually connected in our minds. Insanity is non-health, or disease of the mind, and anything that is to us abnormal we class as insane. But there are many things which appear to us abnormal which among others are considered normal and right. Many of the practices among certain tribes and so-called savages are regarded by them as being sacred and right, but which if carried out by any one in our modern civilization would render him liable to be confined in a lunatic asylum. According to the standards of the world, unbrotherliness is considered perfectly normal and sane and the statement, “Self preservation is the first law of nature” is regarded as a proper, and, indeed, the only right basis on which civilization is built. A business man and, indeed, almost every one will say that he must guard his own interests and attend to them first, that later he can attend to the interests of others. This is pretty normal as things go, and by the majority of people is not considered insanity.

But let us look at the little children, when they come fresh and sweet and pure from the other world. It is natural to them to make friends, to make other people happy, to be no respecter of persons, except of those who are base inside—and many a little one knows when this is so; but speaking broadly, the attitude of the little people is one of brotherhood until they are educated out of it. This education usually begins in the family. They are taught to discriminate, not in accordance with the inner character, and most children have keener perceptions in regard to this than the grown-ups, but in accordance with the outer appearance; they are told not to go with this or that one of their little friends with whom perhaps there may be the deepest bonds of sympathy. This education, if such it can be called, is continued in school, where the key-note is competition, and getting ahead of the others; then finally in the broader school of life’s experience it is again competition, each man for himself. Thus it is that the seed of unbrotherliness is sown and nurtured.

It may exist in the child’s own nature, but it is dormant and usually does not become active until made so, and instead of being repressed and checked, it

*Address given at the New Cycle Unity Congress, New York, April 15, 1900.

is awakened and fostered both by precept and example, and that which is at first abnormal to most children, becomes later the mainspring in their lives, and the result is unbrotherliness.

Unbrotherliness has become normal to our civilization. It has become a custom and the only sane course to pursue, but we must go further back than custom; we must judge by a deeper standard. Is unbrotherliness a part of the scheme of nature or a part of the plan of God? If it is not, then ultimately it is abnormal, it is insanity, and if we were to inquire into nearly all the misery in the world we should find that its source lay in unbrotherliness.

The idea that man must look after himself and guard his own interests comes from the supposition that he stands alone and separate from others and hence, if he does not take care of his own interests, nobody else will. This is a fallacy from beginning to end as it is ordinarily conceived, although paradoxically there is an element of truth in it. To look after oneself and guard one's own interests is to isolate oneself and to become an Ishmael, whose hand is against every man's and every man's hand against him. But man does not stand alone, he cannot stand alone, though he may foolishly base his actions upon the idea that he does. Yet, if he will think about it he will see that no man or community, nation or race, can stand alone, that this very earth itself depends for its very existence upon the sun and other heavenly bodies. Everywhere is there interdependence, and it is only because of this as a fact and basis that it has been possible to open up intercommunication among all peoples and races of the earth, each man and each race contributing something to the general life and receiving an exact equivalent in return. The world cannot live without you or me. The universe could not exist if you or I were not in it. Every one is in a sense the centre, the keystone in the arch. If this is true, then indeed we have a place in the universe which some day we shall find and know. This will be as we realize our interdependence one upon another, that is, brotherhood.

How comes it that there is so much unbrotherliness, that there is such a crying need for brotherhood, that though we may admire such as an ideal, we fail to make it an actuality in our lives? Yet Nature insists that we shall recognize brotherhood either in one way or another. If we will not do it willingly, she compels us to recognize it unwillingly. If we will not recognize the brotherhood of joy and happiness, of compassionate helpfulness, she compels us to experience the brotherhood of pain, of suffering and disease. Nature forces us to recognize that if one of our brothers is suffering from disease we must care for him, otherwise the disease will spread. Just now she is teaching a lesson on brotherhood through the bubonic plague which threatens even the civilized western world in spite of all precautionary, sanitary methods.

If this is true of disease on the outer plane, it is true also on the inner. What is true of the physical nature is also true of the moral. There is but one law that governs all planes alike. Each one can experience this for himself. If we go into certain districts of any great city, simply passing through them, we feel their influence. We rejoice to be near certain people; we are depressed,

even repelled by others, and if we do not recognize this, if we do not care for and aid our brothers who are morally diseased just as we care for and aid those who are physically diseased, the time will come when the moral disease will burst its bounds and as the plague threatens to invade our civilized countries so will moral disease invade our homes. Thus Nature forces this brotherhood upon us because we will not recognize the brotherliness that she herself desires. Brotherhood is a fact from which we cannot escape, and through it we reap joy or woe, according as we give or refuse to give our willing co-operation to Nature and work with her. Brotherliness is in accordance with the purposes of nature. It is health, sanity—unbrotherliness is disease, insanity.

The Universal Brotherhood Organization has for its main purpose to teach that brotherhood is a fact in nature and to make it a living power in the life of humanity.

What is man? Is man merely a physical being with a mind? Is he the outcome of the struggle for existence and the survival of the fittest? In one sense he is, for only the fittest can survive and that which will ultimately survive in him will be only the fittest and in accordance with the purposes of Nature. But what is the origin of man? Is he simply a product of evolution? Whatever the origin of man, that also is his destiny. Whatever the origin of anything that also is its destiny. Man is not only a physical being, man is not only a thinking being. There is something else higher and deeper than thought. A man is far more than a creature of passions and desires, of sensations or even of thought. Man is a divine being and we may know that he is in essence divine from the fact that it is possible for us to have divine aspirations, divine conceptions, which would be impossible were there not a divine essence within. On the other hand, he has the possibility of the lowest passions and the power to realize the awful depths of sin. At one time he reaches up to the heavens, then at another he finds himself in the deeps of hell. Which is the man? Whence his origin? The man who has the courage, the will, to assert that his origin is in the heavens will find himself slowly climbing from height to height to very divinity. He will know that his own nature is this divinity, and that the hells into which he still may fall are his own making, the result of his own thoughts and deeds.

All the great Teachers of the world have taught this. They have taught the same divine origin, the same divine destiny for all men. Christ's teachings on this are plain: "This is the light that lighteth every man that cometh into the world." He commands: "Ye shall be perfect, even as your Father in Heaven is perfect." His new commandment is: "That ye love one another." So, too, taught Buddha and all the great Teachers of the world. So, too, in these latter days, have taught our Teachers, for this age has not been left without its Teachers, and again the same message of brotherliness, love and compassion has been taught to the world.

In the light of these teachings and in the light of the processes and methods of Nature, unbrotherliness is insanity. All the great Teachers of the world

base their teachings upon love, upon brotherhood. Their lives are an exemplification of it and if we look at them we can see how far we have wandered from the right way. The sun shines upon all, upon the evil and the good; the rain falls upon all alike, upon the just and the unjust. But there is this important fact, brotherhood does not mean equality.

There are some who ignorantly desire equality. They do not like that others should be regarded, or in fact be, greater, nobler or wiser than themselves. Even societies have been formed for the purpose of reducing all to a dead-level equality. But this is not Nature's brotherhood. There is an identity in essence, there is an equality of possibility, but there is no equality in attainment. There is no equality in Nature; no two men, no two blades of grass, no two stars, are equal, yet brotherhood exists between them all; it is a brotherhood of elder and younger.

Then there are others to whom the idea of brotherhood appeals but who think that the "other fellow" should begin first. Their idea of brotherhood is to get something, but the true brother is he who seeks to give and to help—*not* unwisely, for brotherhood is not sentimentality, but demands the use of all our powers with whatever knowledge and wisdom we may possess. It demands that we should first of all recognize the divinity that is in the hearts of all, but it demands also that we should recognize our own failings and the failings of our brothers; that we should recognize the duality, the higher and lower natures, the infinite potentiality for good and also the possibility for evil in ourselves and in others.

Brotherliness is not a blind sentimentality that refuses to see the weaknesses and failings of our brother, but on the contrary, it is that which checks and restrains and hinders the evil, not only in ourselves, but in others, evoking and calling out the higher and nobler side. Thus ever is it in our power, both to give and to receive help. We know that we have younger brothers whom we may help, and, too, we may take courage from the fact that there are also elder brothers who ever hold out the hand of love and helpfulness to us as we pass through the dark places in life.

That a man may perform his whole duty and perfect work demands that he shall be in perfect health, not alone physically, not alone mentally, and not alone morally, but throughout his whole being, spiritual, mental, moral and physical,—each part in perfect harmony with the others, guided and controlled from the divine centre and heart of his life. If in one part of his being he is sick or unbalanced, he so far fails in his perfect work. So, too, as long as there is discord, inharmony, unbrotherliness, in the great being, Humanity, Humanity will fail of its perfect work.

Brotherhood is not equality. It is harmony. It is as the harmony of a great orchestra, each player of which contributes to and is sustained by the harmony of the whole, and as the heights of music and of song of a great orchestra, so shall be the achievements and the progress of Humanity, when it recognizes brotherhood as a fact in nature, when it makes brotherliness the keynote of its life, and harmony the pathway of its attainment.

HEAVEN AND HELL.

By F. M. PIERCE.



F 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 cañon, 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 god-like *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.

THE YOUNG KNIGHT'S PRAYER.

Lord God of Hosts! Father of all the brave!
 I stand before thine altar here to-night,
 Alone, and to thee dedicate my *self*.
 My weapons I have laid before thy shrine, for they
 Are thine, not mine, till I have made them so
 By knightly deeds well done, and battles fought
 With worthy foemen.

Grant me now my prayer!
 Let me encounter mighty men, heroic, fearless and strong,
 Give unto all my foes courage, and hope, and pure nobility;
 That when we meet in battle we may feel
 Thy glory round us; and the joy of Life,
 And joy of Death, and joy of great endeavor
 Shall make Holy all that battlefield.

GAWAIN.
 (From *The Crusader*.)

MAN'S MIGHTY DESTINY.

By HENRY T. EDGE.



O 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 parentship. 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.

LIFE IS JOY.

By HERBERT CORYN, M. D.



THIS 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—*Satchid-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.

"Why is there no end to the emotions flowing out of a devotee's heart? When grain is measured out of the granary of a rich corn-merchant, the measurer himself does not go to bring the grain from the store like a petty shop keeper; no, he goes on measuring unceasingly while the attendant women keep on constantly supplying grain with their full laden baskets. Similarly the secret of the inexhaustible store of a true Bhakta's sentiment is due to the fact that God Himself constantly inspires the thoughts and sentiments that arise in the hearts of his devotees; whereas the wise man who draws his inspiration from books, like the petty shop keeper, finds his thoughts soon exhausted."

—*The Brahmavadin.*

"Whatever you dislike in another person, take care to correct in yourself."

SPRAT.

EGYPT AND THE EGYPTIAN DYNASTIES.

By ALEXANDER WILDER, M. D.

XIV.

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 Harhor, the priest-king of Thebes, from his capitol at Noph or Napata, in the highland, had, as "The son of Râ," exercised sovereignty over the Sûdan 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-Bast, 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 Sâis and Memphis. He was the "Great Prince of the Holy City of Sâis," 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-Râ. 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 Râ 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-Râ, 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. He 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 the gods to offer libations 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.

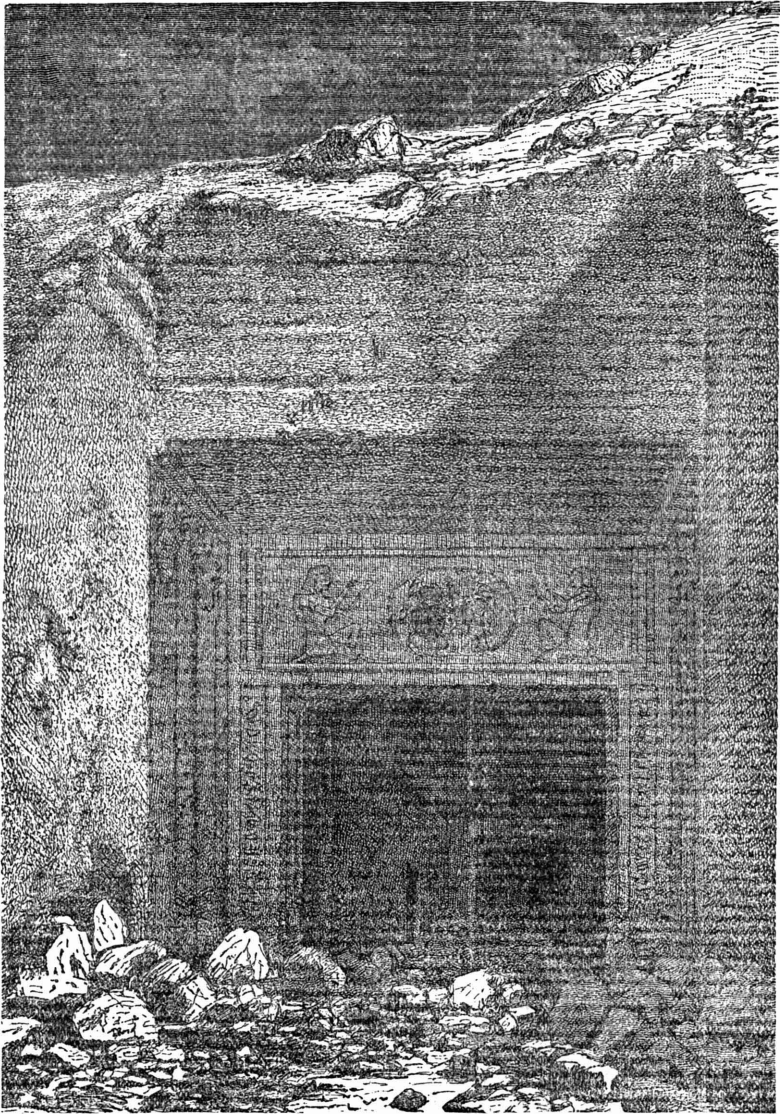
Tafnekht was now alone, abandoned by his allies. His malediction upon the name and memory of Mena, the first king of United Egypt, has been preserved upon a tablet in the temple at Thebes. He denounced that monarch for having corrupted and demoralized the Egyptians by inducing them to abandon that simplicity 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 Sâis, 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 Amun-nes-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;* 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."

*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., 22.



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 Phœnicia, 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,† a native Ethiopian prince. The princes of Northern and Middle Egypt revolted, and Bokkhoris or Bok-en-ranf, the son of Tafnekt, became king. He had succeeded his father in the government of Sâis, and that city was now his capital. Manethô 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‡ 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 Sâis and burned alive. This act of unqualified and unpardonable cruelty, unprecedented in Egypt, was characteristic of a ferocious

*This name in the Barabara dialect means the "son of a horse;" Nimara-ta, the "son of a leopard;" Pi-ankhi, the "everlasting."

‡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.

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 Barbara 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 Manethô, 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, Phœnicia 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 Phœnicia the half-savage Assyrians were enabled to attain a higher degree of culture. Commercial facilities were extended, and the Phœnician 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-eser 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. Hosea, 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-eser 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 Phœnician 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 Phœnicia.

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 Meshekh. His capital, the city of Karkhemosh, was the seat of the goddess Anat or Anahid, the Divine Mother, and it rivalled the cities of Phœnicia in wealth and commerce. It was now captured by Sargon; 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 (Meroë) 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 Hanés, 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.

STUDENTS' COLUMN.

Conducted by J. H. FUSSELL.



IN THE light of reincarnation, I can understand in a measure that the sufferings of human beings are just, and the result of past acts. But I do not understand how this can be in the case of animals. How is there justice for them, and what compensation have they? I notice that the Universal Brotherhood Organization is established for the benefit of the people of the earth and all creatures, and shall be glad to hear from the Students' Column what views are held in regard to the suffering of animals.

F. H. New York.

Tradition tells of a golden age, long, long ago, when there was no suffering either of men or animals. Tradition also tells that as man fell through selfishness and sin, causing strife to arise between himself and his fellowman, so, too, strife appeared in the animal world. But although throughout nature we find one part preying upon another, yet the cruelty practiced by humanity and the suffering thereby entailed upon the animals is indefensible.

The very fact that the sight of an animal in pain causes a feeling of sympathy shows how close are the bonds between man and them, and so no brotherhood would be complete unless it also recognized the brotherhood of all creatures. I certainly think that there must be compensation for suffering animals. Indeed, this must be, if life is governed by law. Back of all life is the soul, which seeks expression and experience through the ever ascending grades of being, each higher grade being the instrument for a higher and ever expanding form of consciousness.

We know from experience how great a teacher is suffering, and how it enables the soul to burst through the limits of a lower confining life into a higher, making us realize through the very pain something of the wider life.

Whether or not pain and suffering be part of the original purpose and methods of nature, must it not be that, nevertheless, nature uses them to aid the progress of the soul? Perhaps in this thought we can understand how nature may compensate, not alone animals, but also men, and even plants and the mineral life, for what seems to be unmerited suffering. May it not be that each in its agony, seeking to break away from the chains which bind it, comes a little nearer in touch with the soul, calls down a little more of the soul power into its life, and so henceforth can more fully respond to it and so take another step in its evolutionary progress? Surely there can be no greater compensation than a wider and fuller life, and this is granted—at least, as a possibility—to all who suffer. At the same time, although a measure of progress in greater or less degree may be the compensation which nature gives to suffering, it should not be forgotten that progress also comes through wise and

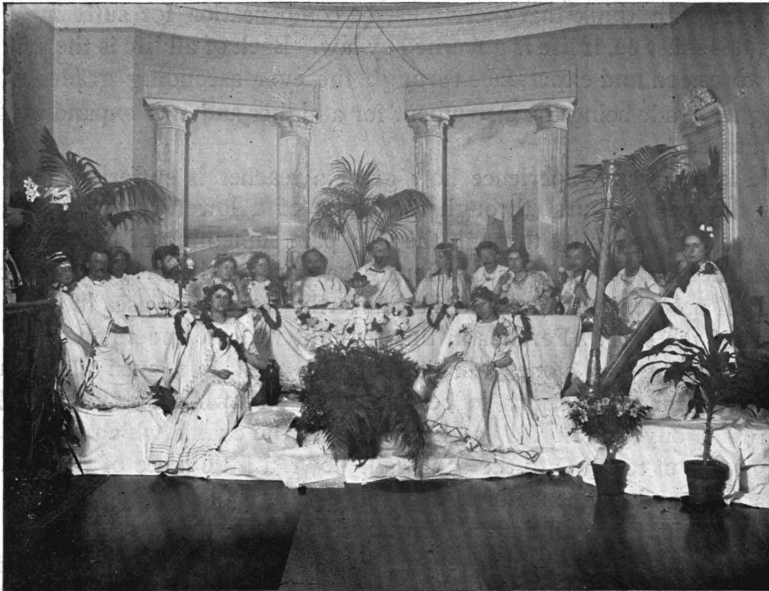
tender care, and that there is no excuse for the needless infliction of suffering which from every aspect is indefensible.

There is another point to be taken into consideration in regard to the suffering of animals: that he who needlessly inflicts it or makes himself callous in regard to it must himself suffer a lessening of his own area of consciousness, and, therefore, to that degree, a degradation in the scale of being, which can only be retrieved through pain and suffering far greater than that which he may have inflicted, and that he who restricts his conscious area by becoming callous to the pain and suffering of others becomes also less responsive to their joys and happiness.

In the present stage of evolution, suffering seems inevitable. We can recognize it as a great purifier and teacher, by means of which we climb from step to step, and so, too, I think it plays the same part throughout nature, and though the poor animals may be as yet unconscious of this, yet the soul behind must surely know and gladly learn its lesson.

As we come to recognize the Brotherhood of all creatures, all cruelty and needless suffering will gradually pass, and we shall learn to progress and to aid the lower kingdoms to progress through mutual helpfulness and service. Thus shall dawn again the Golden Age of happiness and peace, the Herald of which is the Universal Brotherhood, "established for the benefit of the people of the earth and all creatures."

J. H. F.



A GREEK SYMPOSIUM, GIVEN AT BOSTON, MASS.



POINT LOMA.

(1) SHOWING POINT LOMA HOMESTEAD. (2) LOOKING SEAWARD.

A GREEK SYMPOSIUM.

The public entertainment at the New Cycle Unity Congress, held in New York, was given in Aryan Hall, 144 Madison Ave., and had for its chief feature "A Greek Symposium", following the suggestion given by the Leader. An original dialogue was written for the Symposium after the manner of the ancient Greek. The scene was laid in the Elysian Fields of the Underworld. The characters represented were (beginning on the left of the picture), Diotima, Phidias, Eschylus, Priestess of Apollo, Pythagoras, Plato, Aspasia. In the center is Socrates, with Hermes. In the front, Anisthenes and on either side Greek maidens. The Greek Philosophers with Aspasia and Diotima meet in the Elysian Fields as



was their custom on earth to discuss Philosophy and Art. Plato who has just died is introduced to the company and after exchange of Greetings, and being welcomed to the blest abodes of the Underworld, he joins with his old companions and teachers in the discussion. The second picture shows the close of the Symposium when all join with Plato in a vow to work for Humanity whenever they revisit earth. "This we vow!—Our theme, the Good, the Beautiful, the True;—Our life shall one of service be;—Our aim, our joy, the Brotherhood of Humanity—This we vow." SPECTATOR.

"And the secret teachings of all the Oracles is that to all men is this destiny, and this their ultimate attainment; to become one the Gods, and dwell with them forever."





THE STORY OF MAUI.*

A MAORI LEGEND.—TOLD BY R. S.

(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 she 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

*Abridged from "Polynesian Mythology," by Sir George Grey (London, 1885), by permission of Messrs. Murray & Sons, Albemarle street, London, England.

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 flat 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 clay, 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 Tama-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-anuku, 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.*

(*The Southern extremity of Hawke's Bay?)

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 Whititiri-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-nui-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.

MIRROR OF THE MOVEMENT.

THE NEW CYCLE UNITY CONGRESS.

HELD SIMULTANEOUSLY BY ALL THE LODGES OF THE UNIVERSAL BROTHERHOOD ORGANIZATION THROUGHOUT THE WORLD ON APRIL 13, 14, 15, 1900.

The New Cycle Unity Congress has been a glorious success. From every Lodge throughout all the world came glowing accounts. It is impossible to print all the reports in full, and hence a selection has been made. Other reports will be given in the next issue and also in *The New Century*.

Every week brings news of new work accomplished, new plans laid by our Leader, each one showing how great is our opportunity to aid in the regeneration of Humanity, how much each of us can do and how great is the strength of the Universal Brotherhood Organization. In all of these each of us can share through our devotion, trust and unselfish work, for united in heart and endeavor each may now realize the unity that is the keynote of this sacred Cause. And as chord after chord of the great song of Brotherhood is struck we hail with joy the dawning of the New Day, which is already shooting forth its radiant light in the hearts of men.

Such a new chord is proclaimed in the following telegram received in New York from the Leader:

May 1, 1900.

“The corner-stone of the Isis Temple of Art, Music and Drama was laid and the building commenced at Point Loma at 9 a. m., April 29th. Ceremony was private. To-day we dedicate at Point Loma the International Lotus Home for Children.”

The New Cycle Unity Congress held in New York, which was participated in by all the New York Lodges and the Brooklyn and Newark (N. J.) Lodges, was continued by a very successful meeting in Brooklyn on April 17th, and in Newark on May 2d. Both meetings were well attended. A large party of New York members visited these Lodges on the above named dates and arrangements have been made to assist our Comrades by periodical visits to these Lodges. By special request “A Greek Symposium,” part of the Unity Cycle Congress entertainment in New York, was repeated on April 23d before a crowded audience. J. H. F.

The following reports of the New Cycle Unity Congresses at Point Loma and New York are reprinted by courtesy of *The New Century*:

UNITY CONGRESS AT POINT LOMA.

Point Loma, April 16th, 1900.

DEAR COMRADES:

On Friday, April 13th, at the meeting of Point Loma Lodge No. 150 of the Universal Brotherhood, our Leader, Katherine Tingley, declared the New Cycle Unity Congress of the World open. In so doing she gave testimony to the union-in-fact of the heart and spirit of the members throughout the world, and averred that every thought sent out and deed performed at this time carried an extraordinary force upon the quickened wave of human thought and impulse. Hers were words of

enheartening power for those who will to do for right, and warning notes to greater guard against insidious evil. Comrades from the East were welcomed in ancient form, and "in line, shoulder to shoulder, heart to heart," they joined the force at this "dynamic Centre of the spiritual life of the earth." Greetings were sent to U. B. Lodges throughout the world, and even as they went out was the great spiritual return wave felt, the heart fibre of every one was a-quiver with its divine vibrancy, and the peace of sanction and Unity Strength welled to the uttermost soul of each Comrade.

Saturday, the 14th, was begun by a service at the Corner-stone. Impressive it was in conduct, and inspiring by the words of the Leader, and the noble sentiments "I will not seek individual salvation; I will not enter bliss alone," took conscious form in every mind.

The Children's Festival was extremely beautiful. Dressed in white and carrying purple and gold flowers the bairnies marched in and seated themselves in a model schoolroom. The flowers were laid aside, and classes in recitation, spelling, song, and rhythmic movement were held. Individual recitation followed, with little tots learn English and the grandeur of the Universal Brotherhood work. That the teacher and children are in perfect harmony is evident from the spirit of mutual helpfulness that was shown in every one of the educative exercises.

In the evening our Leader's great new Mystery-Play, "The Travail of the Soul," was presented in the new Conservatory by the students of the Isis League of Music and Drama, and under the personal direction of the author. Each student participating keenly appreciated the privilege of being permitted a part in the new-old drama, and under such supervision.

It is proper to inform you here that the play is copyrighted, and for obvious reasons any publication or production of it should not be attempted. There are certain matters connected with the production here, and that are essential, that could not be imitated, and it is to be given only at Point Loma.

In this first of a series of Mystery-Plays we find embodied, in a segment of a pilgrimage, a recapitulation of the soul's journey thus far, and the perfect type of the drama of all inclusive life. There is need but for small prefatory word. The synopsis and the Play will give the student the key to his own spiritual Temple, and serve as a guide to the solution of every perplexing problem that will confront him. Study it! We find first therein the command to revere and study the wisdom of our Teachers. Then we are bid to verify and learn of our own life the facts in the Law we have been taught, that we may spread the same light in wisdom for those who follow us.

Then comes a period of pause and uncertainty, prior to a quickening of the powers within that are to do battle with the sense world, and at last we see the sorely tried but persistent soul attaining to victory, and at the mere cost of a change of outer garment. Study this synopsis and Play and make it a text for your living.

"THE TRAVAIL OF THE SOUL."

SYNOPSIS.

In what were called the "Mystery-Plays" of antiquity, the wisest of the times, those who were accepted by the people as their teachers, attempted to present some of the events of the life of the Soul in a series of symbolic representations. Some

of these Plays—for example, the “Eumenides” of Aeschylus, presented last year by the Isis League of Music and Drama (of the Universal Brotherhood)—were given in public; others to students only. In either case the onlookers were mostly left to make their own interpretations.

By this simple means the teaching was graduated to the learner, for each selected for his thought as much as he could understand; that is, as much as interpreted for him the facts of his inner life as far as he had progressed with it; and to understand our past experience is to make a new step forward.

This was the origin of the Drama among the greater nations of the past; but as time went on, an externalizing process set in and lowered the idea.

In the Mystery-Play the Dramatis Personæ were usually Gods and Goddesses, grouped about a central figure, the hero, on behalf of whom or against whom they fought. The hero was the human Soul, and the Gods and Goddesses the elemental forces about the Soul, the desires, aspirations, lights and darknesses of consciousness, forces that make for or stay the Soul’s progress from the divine through the human to the divine again; or, as they phrased it, from the golden age, through the iron, back or up to the golden again.

In the first stage of degeneration of the early Drama the Gods and Goddesses lost their relations to the Soul, and were looked upon as more or less exalted human beings with like passions to man.

Then they lost their divinity, and the Drama became and is now—with some notable exceptions full of spiritual suggestiveness—simply a more or less sensationalized picture of life as we find it. Practically, it is no longer a picture of the inner life, but of the outer; it has ceased almost entirely to convey any worthy lessons even as to that.

So it is time that it came back to its ancient lines, and in the representation which you are about to witness, a Mystery-Play will be revived in a simple form. It will be the first of a series illustrating the steps of Spiritual Light as they are climbed by the Soul.

THE PLAY.

SCENE I.

A little child sits at her grandfather’s knee, listening while he reads out of an old sacred book about the Soul, its destiny, and God in Nature. From his lips she learns the first lessons of the Path to peace and purity, and, unconsciously, the longing to tread it awakens within her and grows as she grows.

SCENE II.

In the next scene she appears again, now grown to girlhood. The seeds sown in her mind from the old book and from the lips of her grandfather have begun to break into green leaf and to blossom.

Musing, she falls asleep, floating through the gates of dream outward upon the same stream of thought.

Behind her, bending over her on either side to whisper in her ears, stand two figures, dark and light. Each strives to guide the current of dream on which her Soul is borne. In sleep, in dream, and in the world of thought that lies deeper than dream, the key of the acts and thoughts of the day to follow is often set. So the two figures, the Angel-Guardian and the Fiend, strive while she sleeps to guide the poised and dreaming mind—one upward to peace and the Light, the other backward and downward.

SCENE III.

Many years have intervened, and we see her now a woman of the world. The aspirations of long ago have set into a great longing for the Light, a longing to understand and partake of the perfect life, the Light and Life in the Temple of the inner Soul of all men, and from which the common life of sense continually draws us back.

So she is shown as on her way to the Temple; wearied, for the way has already been long; half despairing, though she can see the Light from the Temple door, catch echoes of the music within. But she is nearing, and will in no long time, if she but persist, attain.

Temptations collect about her path; casual circumstance itself, as is its wont when the Soul is striving to gain the Temple-Light within, becomes purposeful and malign, and seeks to distract her from her way. A band of revellers meet her, and each one according to his bent, tries to draw her aside along some special path of pleasure. Every beguilement, gross and subtle, harmful and innocent, is offered her. In the clamor and intoxication she half yields, steps aside, turns back uncertain and bewildered.

SCENE IV.

In the next scene she is shown as having regained her way and is still nearer to the portal of the Temple. She has surmounted the lesser allurements; they have lost their hold and if tempting nature is to wean her from her high quest it must be by subtler method.

Another temptation comes, in high, sweet music. Her Soul is seized; hesitating, wondering, she draws near. Can this be the music that she used to hear in the rustle of the trees and in the ripple of the streams as her grandfather read to her of the great Soul of Nature, that she used to feel in the rocks, that but a moment ago seemed to stream from the Temple door; is this the music of Life, after all, that which the youth plays? She, too, is young; the incarnate woman-nature is drawn out; the lower life makes its last and subtlest appeal, taking the guise of—almost playing the very music of—the higher. Yet it IS the lower; and the little dark imps that sputter and pluck behind at the seam of her robe show it. She wavers, staggers to her knees, is about to yield utterly; when from the Temple door the Angel-Warrior, her guardian, appears, waving back with his sword the shadowy demons about her. Her vision is cleared, and she sees standing above her the Master of the Temple. The memory of her girlhood comes back, its hopes, its aspirations, its peace, the early lessons from the old man, her grandfather. The Master's call, intoned from the Temple by those who long before had fought and won their crown, breaks on her ears. She seizes, with a last supreme effort, the proffered sword of the Warrior, waves back the tempting demons, gains the Temple steps, and in this last victory, exhausted but achieving, dies.

SCENE V.

In the last scene her Soul has taken birth again, and we see an infant, brought to the Temple door by his mother. In old days this was done; the mother who could do little herself gave the dearest thing she had, her infant child. She consecrated it to the service of humanity, renounced her mother rights over it, and gave it to be brought up in the Temple, trained in all the laws of life, and sent forth into the world as a Teacher and Helper of men.

So the child is taken by a priestess, who becomes its godmother. This Temple-

mother is bending over it, looking in its eyes, speaking with her own to the Soul within, and calling it forth to a momentary knowledge of its old aspirations, its old pledges, the long struggles of its closed life, its victory at the Temple-steps—ere it lapses into the current of its new life now opening. Years hence all this will come back, even to the memory of the lessons from the old man, and thence it will gain strength for the great task it has taken up and to which its earth-mother has voluntarily consecrated it because of the Light that was in her and could find no other expression.

The solemn chant is once more heard from the Temple—"I WILL"—and the Temple-mother, bending over the child to give it the sacred kiss, seems to whisper something into its ear; a band of priestesses come forth singing and bear the child away to the City of Athena; Torch-Bearers follow, chanting, and holding aloft the Torches of Light for the world; and the whole procession slowly passes away.

A word should be said of the scenery and costume aids of the Play. When the Leader engaged Signor Operti for the extraordinary task of making a suitable scenic setting for the Greek Play, "Eumenides," given last year, and the Mystery-Plays to follow, she did so with the knowledge that there would result a true type of the old-time settings which sought to harmonize acting and speech, and accentuate the interpretation of the author's spiritual meanings. That this is accomplished is obvious to the student who witnessed this Mystery-Play. There is represented the symbolic sacred vessel carrying in high purpose, the Soul within. There, too, is a maturer body depicted conquering animal nature, under the light of a golden star. Then is wisdom portrayed, filling the chalice of life with Elixir from the vineyard of the Gods for those who will drink. Further, great pillars of strength stand at the Temple-door, and are seen only as an emphasis of some definite expression of Soul vigor. Around the sketches are the most appropriate colorings; those purples and violets which quicken within one the deeper thought and feeling under which the highest and keenest appreciation of Soul-life is felt, so that the larger thoughts of the author and actors are learned, and beneficently used. So, too, the costuming was arranged in complete harmony with the purpose of the Play and so placed the actor in consonance with it and its setting that he could not but verily *live the part*. And added to this was the inspiration of an old-time audience seated *au naturel* on mats in the auditorium which was at the stage-level. Then, too, was added the splendor of the full moon which shone down with resplendent ray upon the faces of the actors, and shed a purple and delicate blue halo around them; and the golden eyes of the blue dome above seemed to twinkle with delight at the part they were taking in the sweet service to a Master.

Thus, free from obscuring features, the simple but great Mystery-Play was given its initial rendition, and it will serve as the perfect type in a coming revival of a really educative drama. In it and others to come are presented in truest dramatic form the initiation of the student into (or introduction to the knowledge of) the laws governing the physical, mental, and spiritual nature; even as they were given in olden times to those true seekers after Truth who would become Master-Builders in the Living Temple of the Gods, commonly known as Sol-Om-On's Temple. If, under trying conditions of crude structure and canvas, this first production is inspiring, try to fancy what the impress on the mind will be when, as the setting for these grand plays, there will be the real marble pillars, resting on the solid floor of a real Temple, and supporting the Templar edifice reared for the Master.

On Sunday evening the general assembly was held. Such a one had not been witnessed for ages. In ancient form was the meeting convened, and in ancient costume the speakers on the programme gave new life to Theosophic interpretation, and new and clarifying aspects of the several subjects were presented.

Greetings by telegraph from the following places were received by the Leader and Congress and suitably responded to: New Zealand, India, Germany, Holland, Sweden, England, Ireland, San Francisco, Kansas City, Portland (Ore.), Chicago Boston, Macon. Among others, the following greetings were sent:—

“To the Hon. Emilio Bacardi,

“Santiago de Cuba.

“The members of the Universal Brotherhood in Unity Congress assembled at Point Loma, Cal., U. S. A., send greetings.

“The elevation of your people stands first among the purposes of your heart; and we all recognize your noble sacrifice for Cuba. We know, that in spirit, you and ourselves are constantly associated. We feel, as must you, that the day of Liberation of humanity, the day when it will feel the Light of Brotherhood, and find within itself the joy of real life has already dawned. It is our hope that you and we may meet in the near future, that we may better express to you our deep gratitude for your hearty co-operation in our work for suffering humanity. We beg to extend through you cordial greetings to your fellow-countrymen, and are trusting that each day will find them in ever increasing enjoyment of liberation and peace.

“KATHERINE TINGLEY,

“(Leader and Official Head.)”

“To E. A. Neresheimer,

“Chairman of Universal Brotherhood Cabinet.

“Comrades of the Universal Brotherhood assembled at Point Loma rejoice with you in the great victory of our work through devotion to the teachings of Theosophy and Universal Brotherhood; the glorious service of W. Q. Judge and Mme. Blavatsky has not been in vain. At last here are being reared monumental works to perpetuate the names and labors of these two great servitors of humanity.”

Comrades, the New Cycle Unity Congress will stand forever as symbolized wisdom and strength and an urge to deeper aspiration in the heart of every Comrade on the earth and in all that must come under its exalting influence.

AMOS C. McALPIN.

NEW CYCLE UNITY CONGRESS IN NEW YORK.

A NEW KIND OF ENERGY was displayed by the Staff at 144 Madison Avenue, and entirely new and unprecedented co-operation on the part of the members in the vicinity without exception, at the advent of the Congress held at this Centre.

At the E. S. T. meeting, on April 13th, the birthday of our Chief, Wm. Q. Judge, the opening was made before a large gathering, which portended much, all being imbued with a true devotional spirit. The bust of the Chief on a pedestal was decorated and placed in full view. Amidst breathless silence his great work for the Movement was reviewed. It was brought out that the opportunities existing during his lifetime, though immensely important, were not so great as they are now under the present Leader, on account of the small number of helpers which he had among the ranks of the then budding Theosophists. It is very different now, since

those who have stood so faithfully the onslaughts against the Movement with such stability, guided by the example of the Chief's successor, have become more efficient helpers. Meantime, unknown to themselves, they have absorbed a cosmic element; having been given the key they have discovered treasures of permanency within themselves and in the hearts of others. The present Leader has therefore a greater force with which to work; the ties have also been more closely knit by the necessity for resistance which had to be exercised almost without interruption. A wave of gratitude swept the Comrades present for the opportunities which had been given them during the present leadership. A more harmonious gathering where the highest sentiments united all cannot be imagined.

Following a well planned and diligently devised program, the second day of the Congress, April 14, was commenced with a most successful entertainment by and for the children, at which a large audience was present, consisting of parents, friends and guardians of the children, and also many strangers.

The cutest representations of self-possession bore evidence of the efficacy of the methods and teachings under which the Children's Department of the Organization is now being conducted. Here the incipient results of an endeavor to emphasize the importance of music and the drama as true educational factors became undoubtedly apparent. It is certain that the influence of this gathering of the children was to leave an impress on every one that human life may be conceived of as being capable of affording a most unexpected vista of happiness, if the ground thereto be laid in one's own consciousness.

An enjoyable repast prepared for the children ended this most delightful entertainment.

The great expectations which were centered upon the public entertainment on the evening of the 14th were realized to the fullest extent. A musical program of undoubted artistic merit preceded the main feature of the evening, which was to be the Greek Symposium. This was an original dialogue in the manner of the ancient Greeks, composed by three members with the aid of Prof. A. Wilder, the Greek scholar, whose co-operation ensured the classical construction and consistency necessary for so dignified an attempt. The characters were Pythagoras, Socrates, Plato, Aeschylus, Antisthenes, Phidias, Hermes, Aspasia, Diotima, and Cleo, Priestess of Apollo, and two maidens. The scene was laid in Elysium in the Under-world. It was presented on a specially constructed stage at Headquarters, 144 Madison Avenue, with appropriate scenery resembling a magnificent garden with flowers and natural plants, and especially painted scenery in the background painted by one of our Brothers. When the curtain parted before a very intelligent and attentive audience which filled the hall to its last capacity there was expectant silence before the beautiful picture presented. The Priestess at the shrine of Apollo received the offerings of flowers by the maidens and granted them the boon of staying in the presence of the illustrious gathering. The great philosophers of twenty-five centuries ago entered one after another in dignified deportment; they greeted one another with appropriate gesture as they met and proceeded to discuss philosophy in the under-world, as was their custom on earth.

Presently the soft strains of organ music were heard and Plato, who had just died, entered the Elysian fields conducted by Hermes; he was not yet cognizant either of himself or his surroundings, and on being reminded where he was, he gradually gained consciousness and recognized one after another his noble friends. At

this point the presentation was remarkably real, and it was pathetic to see the great philosopher wake to consciousness and to see his surprise at meeting such a famous gathering of beloved friends, teachers and pupils. He joined in the discussion of the "Good, the Beautiful and the True," wherein all the particular qualities which characterized these great men while on earth came out in distinct features. At an interrogation of Socrates, a dissertation on music followed, which was highly instructive and worthy to be studied in detail. Sweet chords of music were heard, and the Hymn to Apollo with the ancient Greek music was sung behind the scenes and listened to in rapt attention, whereupon the discussion continued, touching points of the highest philosophy and the nature of music in its relation to geometry and numbers. The alternate participation in the discourse of all the philosophers was highly interesting and gradually worked up to a dramatic climax when the Priestess was asked by Plato if she had no oracle to declare. She then foretold dark days for humanity (through which humanity has really been passing during the period of the last twenty-five hundred years), but emphatically declared that the thread of the ancient Mysteries had not been lost, will never be lost, and that from the land of the West the Light shall come again, brought by the Messenger of the Lodge that had preserved it all this time against profanation, and that when a number of disciples shall be ready to carry out the behests of the great Lodge, these will be revived and given to the world to guide them in the secrets and mysteries of life. As she proceeded in the unfolding of this great promise, the interest and attention of the great men and women grew apace, and waxing into enthusiasm they declared that they would return to earth to work for humanity. With great solemnity they chanted Kleante's hymn to Zeus, and vowed to serve humanity until all shall be redeemed.

This closed the performance and a burst of enthusiasm followed on the part of the audience, many of whom remained to give individual expression of their gratification. It was a rare treat in every way. The text was replete with clear and highly philosophical tenets, and it conveyed teachings of Universal Brotherhood in an entirely new and acceptable way to the public. The original and artistic designs of the costumes which were blended in beautiful colors were commented upon with much enthusiasm by several artists who were present; in fact, the effect of the whole was so unique and satisfactory that many requests for a repetition were made by strangers, so that they could bring their friends to enjoy it.

Sunday, April 15th, there was a meeting of the Aryan Lodge at 11.15 A. M., which was participated in by ten speakers, and in the evening a grand public meeting was held at Carnegie Chamber-Music Hall on 57th street and Broadway. This meeting was largely attended and was opened by a musical trio, performed by three well-known artists on the violin, violoncello and piano. Mr. H. T. Patterson presided over the meeting and opened with a statement giving an outline and explanation of the New Cycle Unity Congress being held here, and likewise at all of the Lodges throughout the world. After that the "Practical Work of the Universal Brotherhood Organization," "Woman's Work for the Brotherhood of Humanity," "Unbrotherliness, the Insanity of the Age," "The Search for Happiness," "The Philosophy of Life," "Brotherhood in Its Application to Daily Life," were dealt with by the best speakers of the New York and Brooklyn Lodges. The remarks were occasionally interrupted by rounds of applause, and the Congress was brought to a close by appropriate remarks from the Chairman and with music.

Stenographic reports were taken of some of the remarkable speeches which were made, and these, it is hoped, will be made public at a future date.

—E. A. NERESHEIMER.

Two of the addresses on "The Universal Brotherhood Organization" and "Unbrotherliness, the Insanity of the Age" are given in this issue in full.

BOSTON, MASS.

The New Cycle Unity Congress in Boston was opened at the E. S. T. meeting on Friday, April 13, at 8 P. M., with a full attendance of members. It was very evident at this meeting that a new and stronger impulse than ever was with us, our hearts beat in unison with the hearts of all comrades throughout the world, and our thoughts were centred on the Leader and the work, and we left the Lodge room to go out into the world with a new determination to work more and more as "Children of Light" for the sake of mankind.

On Saturday afternoon at 2.30 the children's hour came for opening the public part of the Congress, and the way they carried out their part was a delightful surprise to visitors, and indeed to most members. The majority of the children came from the Somerville Lotus Group, of which Miss Mary E. Allen is Superintendent. Miss Allen was ably assisted by Mrs. Geo. D. Ayers in the preparation and care of the children, and in the carrying out of the pleasing and instructive program. Members of the Boys' Brotherhood Club, of Boston, of which Bro. F. A. Fuller is President, also took some part.

The greatest time and energy in preparation was put into the Greek Symposium which was held on Saturday at 8 P. M. The stage was transformed into a scene on the balcony of the house of Crito, a wealthy Athenian, with pillars, through which could be seen a view of the sea in one direction and a landscape in the other, with the sunlight shining upon them. A fountain of running water played in the centre of the stage, on three sides of which were the tables draped in white and garlanded with flowers, behind which were the reclining seats, also draped in white and plentifully supplied with cushions of harmonious colors.

The guests of Crito numbered fifteen, three of whom were musicians with harp, lute and horn. Penelope, the wife of Crito, and Irene, the sister of Glaucus, attended to the wants of the guests, Crito having in honor of his illustrious friends dispensed with the service of slaves. The speaking characters were Crito, Plato, Hypatia, Euripides, Helena, Hero, Socrates, Phryne, Pericles, Diotima and Aspasia. The musicians were Eurydice (harp), Glaucus (lute) and Harmodius (horn).

The scene opened by the entrance of Crito and guests to the balcony. After music on the harp and lute, a letter from Phidias, who was unable to be present, was read by Aspasia.

In this letter Phidias says that he has been pondering of late over some questions affecting his art. He quotes Plato as saying that things as they appear to be on earth are but shadows of things as they are to be perceived on the plane of ideals, and he defines the highest art as the perfect expression of these real forms in the world of the actual. He then asks why cannot all life become a work of art as each one in doing his work in life embodies perfectly the ideal which it is his particular duty to express? He asks that Socrates for this occasion lay aside his function as

propounder of questions and leader of the dialogue and allow him (Phidias) to furnish the subject for discussion, namely, "The Highest Aim and Meaning of Art."

The letter meets with approval, and Crito says that their friends Harmodius and Eurydice respectively will play upon the horn and the harp.

Then Hero says that what Phidias writes suggests to her a passage in the writings of Plato which she cannot distinctly recall, in which men of earth are represented to be in a cave so bound that they do not see the light and the real things behind them, and only look upon the shadows of these things, and of themselves, cast by the fire upon the walls of the cave, and take these shadows for the realities themselves. She asks Helena as one well versed in Plato's writings if she can remember the passage. This passage Helena then repeats (See Plato's Republic, beginning of book VII) and then suggests that as Plato himself is present that he discourse upon "The Philosophy of Life." This Plato does, and says:

"The figure just read to you most truly expresses the general state of mankind. Those things which are perceptible to the senses are never anything but the shadows, or effects, of that which the senses do not perceive. That which the senses do not perceive is the Real world of ideas. If we rely upon the senses for the truth, we are bounded by our personal range of vision, each one has his own little circle of vision as the sole exhibition of the verities, and none know nor can know the world of Reality under such circumstances. To each one the world is different, each one in fact creates his own world. Having created his own world, each then proceeds unconsciously to demand concurrence to his view, and as the central figure in these words is the creator thereof, he becomes the god who requires subservience to his desires. A multiplicity of worlds or conceptions of worlds, with a multiplicity of insistent gods, all built up from appearances only, give rise to personal struggle and selfishness. This series of conceptions may well be termed the Actual, as distinguished from the Real which is the cause of all appearances.

Speaking then of life, we will understand it to be a process of the Soul's development—indeed that the purpose of life is to learn and that it is all made up of learning. Protagoras has mentioned that, as has been said by one of the wise men of the East "The Soul is the perceiver, is vision itself assuredly and simple, and it looks directly upon ideas." Man then is a Soul, possessing a body which is a responsive instrument to the physical world of action.

What is the Good, the Beautiful and True then, but a definition of what the highest art must be, the fullest development of the soul and of the action and the works of the soul in perfect physical form corresponding to the ideals as they are to be perceived in the world of ideals.

Then *Socrates* says in effect that the ideal is beautiful, but how is it to be realized in this world of poverty, misery and intolerance? He dwells upon the general intolerance among men, and finally asks Hypatia how this ideal is to be made actual, adding that she has had experience with the intolerance of men and can speak feelingly upon the subject.

Hypatia speaks of Brotherhood as a fact in nature, and says that in order to bring about the realization of this by all people there must come together a body of tried and true companions inseparably united in the bonds of comradeship, with absolute devotion and loyalty to their ideal. To secure that *unity* a leader is needed such as comes to the world from time to time in the persons of the Saviours of mankind—the messengers of the Highest Gods.

When asked to state the plan of work, she says that this band must not only teach the Philosophy of Life, but must touch the hearts and minds of men by practical Humanitarian work.

Pericles then says that *Hypatia* has made definite some thoughts which had been floating vaguely in his mind. For in carrying out his duties to the State and in going about the city he had often thought that if the artisans and all men, however high or lowly their position, would let go both ambition to go ahead of others and their sometimes contempt for and adverse criticism of others, each one resting on his own individual center and trying to express that completely, they would find that as each man's own center was directly connected with the grand central source of all life and light, each would catch full sight of its real things as they are upon the plane of ideals and could express them fully upon earth. All life then would make up one vast work of art—Nature's highest Conception embodied, and earth and Heaven would be the same.

Socrates then says that each man within is divine and that therefore when fully expressed man is the highest individual work of art and that to bring about this full expression men should be taught each one to realize the nobility of his calling and the dignity of his true position in life.

Then *Euripides* after referring to what the rest have said points out that the drama is a great teacher as well as other forms of art. And after some discussion of the drama he says that *Hypatia's* band of workers should also embody in their work teaching in dramatic form, bringing out the great dramas or mystery plays, as they all really are.

Crito then calls for more music.

Phryne then says that what has been said suggests three things to her:

- (1) The uniting of all the fine arts in one great art work.
- (2) That self sacrifice in the truest sense combined with discrimination in action makes the act which embodies it a work of art.
- (3) She asks to join such a band of workers, saying that if absolutely united in devotion to their ideal and loyalty to their leader, they would possess the lever and fulcrum sought by *Archimedes* with which to move the world.

Aspasia then says that *Phidias* had asked her to write about the Symposium to him, and she then asks *Crito* to sum it up. This *Crito* does and at the end of his talk calls upon *Diotima* the teacher of children.

Diotima says that the grown up men and women can but begin the work, and that the children, especially orphan and homeless children who know what suffering is, should be taken and trained up as Helpers of Humanity. At the close she refers to the End of the *Eumenides* of *Aeschylus* wherein the *Eumenides* are changed from avenging deities to messengers of joy.

After more music, *Crito* and his guests arose and pledged themselves to join together in such an organization as had been outlined, which would bring Truth, Light and Liberation to mankind.

The Sunday evening public meeting was well attended despite the fact of Easter attractions in other directions. In the addresses emphasis was laid upon the spiritual and practical lines of work, and a good outline of the Movement, its inception in this period and its progress, its departmental objects and efforts was given. The stage setting of the Symposium was retained for this meeting and added much to the attractiveness of the occasion.

ROBERT CROSBIE, U. B. L. 28.

CHICAGO, ILL.

The New Cycle Unity Congress held by Chicago Lodges, April 13, 14, and 15th, manifested the strength of Unity and was interesting throughout and well attended. This was especially emphasized in the meeting of April 13. At the Children's Fes-

tival the background of the Stage, was a painted canvas scenery of Point Loma itself, with the clear waters of the Bay in the foreground, and looking out from a beautiful Grecian balcony. Banners of purple and gold and of various design decorated the hall, one with "K. A. T." a heart, and the word "Trust," another with the Seal of the Brotherhood. The Children gave most creditably, a Drama, portraying Mother Nature and the seasons of the year carrying flowers of the season in greatest profusion, clad in Grecian costumes, assisted by the Goddess Isis, who dispensed her favors and flowers at the close of the Festival to all present. The children were so pleased with their costumes and festoons, that they asked at the close if they must take them off. The Evening Entertainment was of a high order, being a MUSICAL, with vocal selections by The Lexington Quartet, and Musical Illustrations from Richard Wagner's Meistersinger, by Instrumental Quartet, with an Interpretation of the Meistersinger, especially of Walther's Preislied, by Grace G. Bohn.

One number of this Entertainment was a Reading by Florine Irving Seymour. The audience was select and appreciative. At the Sunday evening meeting of the Congress the closest attention and rapport was maintained throughout. Good music was rendered and short addresses given on: "The Work and Departments of the Universal Brotherhood Organization," "Universal Brotherhood in Daily Life," "The Education of Children," "Fundamental Truths of Spiritual Philosophy," "The New Cycle and the Golden Age." ALPHEUS M. SMITH, President, U. B. L. 70.

BUFFALO, N. Y.

The New Cycle Unity Congress was opened in Buffalo, Friday evening, April 13, with an E. S. T. meeting. This meeting was one of vital interest, and all present felt that they were taking a part in a mighty effort to affect humanity for its well-being.

The Congress was opened to the Public with the Children's Festival, Saturday afternoon, and a play, The "Lotus Triumph," was given by the children of the Lotus Group. This play was written by two members of the Buffalo Lodge and was beautifully and artistically presented.

Ten of the Children, each representing a flower, after setting forth in verse and song the charms of each, all the flowers are won over by the lovely Lotus, whom they made Queen. The fourteen children who took part in the play were dressed in Greek costumes, and wore a garland of the flower they represented. The Headquarters were tastefully decorated for the occasion with white, purple and yellow flowers. The entertainment was well attended, and all expressed themselves as well pleased with the performance of the little ones.

In the evening, the Greek Symposium was held at Lotus Home, whose large and airy rooms made a fitting setting for the program which had been arranged.

Several Greek living pictures were posed, preceded by appropriate readings, followed by a dainty collation and the Symposium proper. A number of ancient Greek philosophers and poets contributed to the entertainment, with a veritable Euterpe presiding gracefully over all. The picture which was presented by all the members, and many of the guests in ancient Greek costume was one long to be remembered.

The Congress was concluded by the meeting Sunday evening at the Headquarters, where addresses were given by the members, following the plan outlined by the Leader.

Great force and unity of purpose were felt throughout the Lodge during all the preparations, and at the time of the Congress.

The great wave of unity—oneness of purpose—and the determination to carry Truth, Light and Liberation to all the corners of the earth, sweeping through all the Lodges, binding us still more closely in the bonds of brotherly love and in devotion to our Mighty Leader, and all-wise Teacher—Katherine Tingley, found its way to every heart here, filling us with strength and hope, and a clearer knowledge of the scope of the work in which we are engaged, and to which we are pledged for all time.

Cor. Secretary, U. B. L. 80.

MILWAUKEE, WIS.

When word was received from the Leader that we were to have a New Cycle Unity Congress, Lodge No. 5, Milwaukee, set right to work planning what should be done. Our Leader's suggestion that we should have a Greek Symposium from the Saturday evening entertainment, enabled us to put all our force on the carrying out of that idea, instead of taking a good deal of time to think up something else interesting and new. And in spite of the usual hindrances which crop up in arranging any entertainment, the Symposium was an accomplished fact.

On Friday, April 13, the New Cycle Unity Congress opened in Milwaukee with an E. S. T. meeting, largely attended, which carried with it such an amount of force as will not soon be lost. Milwaukee Lodge has one difficulty to contend with, that all working members are wage-earners, and so unable to do Lodge work during the day. Therefore the work of making ready the room for the Children's Festival had to be done Friday night, and it was growing near daylight before the lights were put out. Saturday afternoon the Lodge room was filled to see the children who were to hold a Pink Rose Festival, under the direction of Miss Hayden and Mr. G. Mohr. Soon after three o'clock the children of the two Lotus Groups marched into the room singing "Sowing and reaping," each bringing a flower which was laid upon a table draped in white especially to receive them. A varied programme followed, consisting of songs by the children, a solo by one of the Buds, and recitations by different Buds and Blossoms. Group No. 2 gave a symbol play before which all present joined in the "Silent Moments." This play told in simple manner of the two forces drawing us up and down, the forces being represented by the rainbow colors, the soul, by the white fairy standing between the two groups. Eight little girls of Group No. 1 gave a Pink Rose drill, going through a series of pretty movements with hoops of green sprinkled with pink roses, roses being also scattered over their white dresses. The children had asked to give a special offering, which was taken up, and the grown-ups present asked the privilege of also contributing, which was granted of course. The affair closed with the Circle song and intonation of "Truth, Light and Liberation."

Saturday evening Severance's hall presented a novel aspect, for one end was transformed into a Greek room of most attractive appearance, thanks to the kindly aid of a non-member, Mr Kroes. At first thought it would seem impossible to arrange a stage setting in an immense square room without a stage, but it was done. A room about 18 feet wide and 10 feet deep was partitioned off, the walls being made of white cloth. At the back of this room a triangle raised its point on high. All of this, together with the walls, was gracefully draped with festoons of white, and green smilax interspersed with roses. In the open space of the triangle hung a star of purple violets. In the centre of the room was placed a table set with fruit and flowers and about the room were low seats. A piano being a necessity, the grand piano was pushed behind the scenes until the keyboard was on a line with the walls which were cut to allow of its entrance, and then all the front was draped with white, so that nothing of it showed to the audience. The costumes of blue, green, pink and lavender giving the needed touch of color and setting off the white of those who had "speaking parts." Bach's Quintette opened the entertainment with some fine music. When the last sound had died away the Greeks entered, taking their seats in the places assigned them. (There was no curtain.) Socrates then greeted the friends who were assembled at the feast and discoursed eloquently on the subject of "Music," and in particular, on Harmony. He then suggested silence while listening to some harmonious strains. The Quintette behind the scenes played a Wagner selection. Socrates next called upon Phidias to speak on Melody, to illustrate which one of the members sang a solo. Aspasia was then called upon to discourse upon Rhythm, not only in music, but in Art and Poetry as well. This was followed and illustrated by a recitation of Longfellow's Sandolphin. Pythagoras responded to the request to give an exposition of the Music of the Spheres. The orchestra played again to close, during which the assembled Greeks passed out. After the music had ceased, "Truth, Light and Liberation," "Render noble service," etc., were intoned behind the scenes.

On Sunday the closing meeting of the Congress was held at Mozart hall, a new and very pretty hall in a choice location in the best part of the city. C. W. Denicke spoke to the audience on the Universal Brotherhood Organization and the objects of the International Brotherhood League. O. F. Utesh gave a comprehensive talk on "Brotherhood" and Dr. W. B. Hill followed on the subject of "Our Philosophy." A number of questions very much to the point having been handed in, were answered by Dr. Hill. Those present listened with the closest attention. During the evening music was furnished by Miss Way at the organ.

This ended the great New Cycle Unity Congress, and judging by this Lodge, enough force must have gone out from all the Lodges to definitely affect the whole world.

H. A. ANDERSON, Secretary.

SIoux CITY, IA.

The first meeting of the Congress, April 13, 8 P. M. was a very harmonious and helpful one. It opened with the chanting of "Truth, Light and Liberation." The message to all Lodges from the Leader was read, and a message sent to the Congress at Point Loma. The subject for the evening was "Our Teachers and Leaders." Every member spoke with much feeling and sincerity. Some gave personal reminiscences of our revered and beloved Chief, William Q. Judge, whose beautiful spirit had been so benignly felt when he was with us in Sioux City. Nearly all gave quotations from his writings which had been found helpful in their lives. Our great pioneer, the lion-hearted H. P. Blavatsky, and our present warrior teacher and Leader, Katherine Tingley, received a full share of loving tribute. There could be no separation in our hearts of these three great compassionate souls, who are as one. At the mention of each name all arose and stood in reverent silence.

The Children's Festival, held at 3 P. M., April 14, was a great success. The children all dressed in white, the older ones wearing lotus blossom ruches or collars and the younger wearing lotus buds, marched into the room to the music of the "Warriors of the Golden Cord," bearing in one hand the cord and in the other a bunch of the first spring wild flowers. After entering the room they sang the song of the "Warriors," still marching. At the conclusion of the song they stood about a table covered with white, on which stood an Easter lily surrounded by other flowers, and spoke in concert the words, "These flowers we bring as a tribute of love to all beings, and to that Divine Life which is over all, through all and in us all." Then they laid their flowers on the table, and forming in a circle, sang the "Circle Song," after which they marched to their seats singing "Brothers We." Then followed recitations and music, the entertainment closing with "Happy Little Sunbeams," to the music of which the children marched out of the room.

The public entertainment in the evening was greatly enjoyed by those in attendance. An abundance of flowers lent their charms to the occasion. The program was successfully carried out, with responses to many encores.

The court room, in which the public meeting was held on the evening of the 15th, was adorned with large photographs of our three Leaders against a background of purple. Above these were placed the S. R. L. M. A. and the U. S. flags, while flowers and other flags surrounded them. The whole front of the room presented a most beautiful appearance with the pictures, flags of nations and flowers. The meeting opened with music. Then the message of greeting from the Committee of Arrangements at Point Loma was read, the members rising and standing in silence at the mention of the names of H. P. Blavatsky, William Q. Judge and Katherine Tingley. Then followed an address on "The Universal Brotherhood Organization and its Work," by Miss Alice D. Pierce, and another on "Mind and Thought," by Mr. Charles D. Hopkins. Miss Susan D. Pierce sang "Cleansing Fires." Three short addresses followed on "The Universality of the Law of Cycles and its Application to Life," by Miss Ida M. Good; "The Teaching of Theosophy and the Bible Regarding Christ, and the Practical Application of this Teaching to Life," by Mr. John R. Lamb, and "Universal Brotherhood," by Miss B. Wakefield. The meeting closed with music by Mr. Algot Lind and Miss Minnie Lind.

From beginning to end we feel that the meetings of the New Cycle Unity Con-

gress have been a success spiritually, have accomplished a good work on inner planes, and have given to members an added courage and confidence for future endeavor.

BANDUSIA WAKEFIELD, Secretary, U. B. L. 66.

U. B. LODGE No. 42, FORT WAYNE, IND.

The *Fort Wayne Evening Sentinel* of April 16 gives a long and interesting account of the New Cycle Unity Congress held by Lodge 42. Following are extracts:

"The gatherings were full of interest, and from the opening session on Saturday afternoon to the closing address last evening the programs were of the highest order of merit. Those who attended were not only charmingly entertained, but received much new light concerning the nature and purposes of the Universal Brotherhood.

"Saturday afternoon's program was given with special reference to children, and many of the features were particularly fine. The songs of the Lotus Group, notably the rainbow song, in which the colors of the bow were represented, were especially pleasing. The rooms were charmingly decorated, and above the stage were large portraits of the three great Leaders of the Society, H. P. Blavatsky, William Q. Judge and Katherine Tingley. Saturday evening Judge O'Rourke gave a thoughtful address on the subject of consciousness, and the musical contributions added much to the success of the Congress." —*Fort Wayne Evening Sentinel*.

U. B. LODGE No. 12, MACON, GA.

The following are extracts from a full and appreciative report given in the *Macon Telegraph*, Sunday, April 15. The report is headed, "The Greek Symposium. —It was a brilliant success last evening.—Had a large audience.—Macon has rarely seen anything so beautiful.—It was the opening of the New Cycle Unity Congress of the Universal Brotherhood.—Charming Music.—The dances of the Greeks were great.

"Macon has never enjoyed a more refined and beautiful entertainment than that given last evening by the Theosophists in their Symposium. . . .

"The entertainment occurred in the Brotherhood hall and was attended by a select audience. The idea chosen as a basis was a Symposium in the house of Agathon in honor of Easter, goddess of spring, and all the characters portrayed appeared in classic costume. The stage was a miniature chapel, the supporting columns of which were beautifully garlanded and interspersed with palms and ferns. Under strong electric lights it presented an enchanting appearance. The curtain disclosed Agathon, the symposiarch, surrounded by his guests, and the program unfolded the plan of the festival. After the playing of Handel's Largo by hidden musicians, Agathon, in a short address, welcomed his guests, each of whom as called on gave voice to some selection expressive of the higher emotion. Songs were rendered, garlands and wreaths distributed, stories told, dances performed, and graceful compliments exchanged. The Brotherhood in Macon contains many artisans, artists, musicians and mechanics, and these gave efficient and enthusiastic service to render this occasion notable. The surprise and delight of the audience last evening were gratifying testimonials to the success of their labors."

"The children's entertainment that heralded to the public the opening of the New Cycle Unity Congress of the Universal Brotherhood was an occasion of rare beauty.

"Children and flowers joined in giving to nature a joyous spring festival. The stage of the Brotherhood hall was a bower of loveliness; palms and flowers were on all sides, and when first strains of the beautiful 'Maidens' Chorus' from Lohengrin were heard through the hall, the doors in the rear were thrown open and a procession of children singing the chorus and bearing flowers entered, marching slowly up the aisle to the stage, where they stood a lovely picture of nature in the springtime. Songs, dances and tableaux made a delightful program. . . .

"The dance of the spring flowers was a joyous dance of nymphs, and for grace and beauty it was unsurpassed. The final tableau closed the afternoon program. Queen Flora with her teams was represented. A more beautiful event has never been seen than was that of this spring's graceful young queen." —*Macon Telegraph*.

U. B. LODGE No. 62, LOS ANGELES, CAL.

About one hundred children gathered in Universal Brotherhood Hall to open with flowers the New Cycle Unity Congress, and flowers there were in abundance as only sunny California can produce them. Music and happiness were the features of the occasion. The children who took part in the exercises were dressed in white and formed a pretty band of Lotus buds and blossoms as they marched up to the front, and with appropriate verses offered their gifts to the Lotus Mother, a huge bank of gay colors and fragrance being formed beneath the picture of our Leader. The flags of all nations that adorned the walls, the smiling faces of the children, the flowers, the music, the joy and the occasion, made a combination long to be remembered.

Saturday night the people of Los Angeles were treated to the best musical entertainment they have had in a good while. The best talent the city could afford was secured, some of those who took part having a national reputation as musicians, and on this occasion they did their best. Everybody was greatly pleased, and many for the first time came in contact with the Universal Brotherhood Organization. We secured the best music hall in the city and advertised extensively.

Sunday night we became more serious, and in four addresses presented the different aspects of Universal Brotherhood and Theosophy, and told of the work of the International Brotherhood League and the wise and good Leader at the head of all. Flowers and music were also at this meeting essential methods of showing the world that Life is Joy.

L. SCOTT, Secretary.

Since beginning to prepare the Mirror of the Movement the reports have been coming in so fast that it is impossible even to mention all of them individually, but we hope to give more of them in next issue.

The success of the Congress abroad has been as great as it has been in this country. A report of the Children's Festival at 19 Avenue Road is given in full. Detailed reports of the entertainment and public meetings in London have not yet been received, but one of the comrades writes that they were gloriously successful. At the public entertainment the program was as follows:

Brotherhood Song; Children's symbolical play, "The Triumph of Joy;" Lantern lecture on the tragedies of Aeschylus; Tableau, "Harmony;" Scenes from Greek Life, (1) a Philosophical Dispute, (2) a Lecture by Hypatia. An original dialogue was written for the last mentioned, full of the highest philosophy and teaching. Hypatia's last speech is especially fine. Following are a few quotations:

"—yet know I well the gods have not deserted men, though for a time their voices sounded sadly from the heights—and then were still. I tell you but for gods and all the secret, silent help they bring, holding back fate with hands made strong by love, this earth could not endure the sorrow and the pain of men. But they who love can wait. For the tide turns at its appointed hour." . . .

"There is no other way to live, defying death and change, no other way to praise the gods than this—to live in gentle harmony with all that is." . . .

"There is in you and me and every one of us, bondmen and free, a principle most subtle, most divine, which knits us to the gods, by which we have the power to share their godlike life and light, lifting us upward through their utmost, perfect peace. Had I a thousand voices I would fill the world with this great message, surely it should bring Truth, Light and Liberation unto all mankind. For men love not the Darkness more than Light when once their eyes have seen the Light of Love."

"It is the Law that men should reap where they have cast the seed. None other reaps it for them. Thus we learn to break away the veils which hide the faces of the gods, and thus we learn to still the voices from below, of passion born, and love of self, and hate, so that the gods may speak again, it may be face to face as once they did."

"Friends have I said enough? The gods yet live and wait to welcome those that turn to them. Not in the desecrated temples shall ye hear their voices speak, nor shall ye see their faces in the altar smoke. Within yourselves a temple has been raised, and there pure altars ye may rear with garlands of sweet words to all the world—offering such tribute as the great gods love, in deeds of lowly pity, unto those

who weep in darkness and alone. The gods shall fill that temple with their light, burn away the dross of self which gives to us these heavy dreams of death."

CHILDREN'S FESTIVAL, LONDON, ENGLAND.

19 Avenue Road, London, N. W.

DEAR CHILDREN:

Would you like to know what the children of the London Lotus Groups did at their Festival belonging to the New Cycle Unity Congress? I wish I could send you a picture of the pretty sight that there was in the Hall on the afternoon of Friday, April 14, but I cannot do that, so you will have to use your imagination and see it all inside your heads.

Just as the clock was striking three o'clock and the people who were standing round the three sides of the large hall were thinking that they had better be getting ready, in marched four boys carrying banners. They came in all by themselves and carried the banners all round the Hall to the altar, and then stood to guard it throughout the afternoon. They had not got to their position one second before in ran twelve pairs of little girls carrying beautiful arches all made of green leaves, moss and flowers. They made three passages up the centre of the room, and the room seemed to vanish and we got into a garden somehow. Then in came such a long line of buds and blossoms, all dressed in white dresses, and wearing the beautiful collars that you can see in the photograph of the children at Brighton that was on the front page of the New Century a little time ago, and each of them carried a bunch of golden and white flowers. They marched up the garden paths, under the three rows of arches, and round to the altar, where they laid their flowers down in front of the three large portraits.

Then as the long line came round the room the golden cord was untwined and they formed a large circle marching round the room holding onto the "cable-tow" and singing that they were "Young Crusaders." Then they told everybody that they were "Warriors of the Golden Cord," and they looked it, too. Then after the cord was put away again the twelve arches were moved to form a house for some little birds and butterflies that sung as they ran and flew in and out of the house.

Next all the children sat down except the twelve pairs that had been carrying the arches, and they went through a drill; all kinds of drill; with dumbbells, with wands, and sitting down, kneeling down, running, and hopping and you might have thought all the twenty-four of them had been made in one piece, for they all moved together just like a lot of soldiers. After the drill came a story, and after the story the very tiny buds had a march all to themselves, and then there were a lot more songs, that seemed to make the Hall go still further away and the garden come still nearer. All these songs were about the coming of spring, and by the way the weather has suddenly become fine and warm since Easter I think their singing must have sent cold Winter away and made Spring come out of hiding and begin to make the flowers grow and the trees put out buds. Then they all formed into line again and went out of the room singing the Brotherhood Song, and the minute the children had gone the Hall came back again and the garden vanished; no! not quite, there seemed to be some garden left behind and it has been following everybody who was there about ever since.

Some of the children helped the grown-ups in their entertainment in the evening, and I must tell you about that, too. This time the room was arranged like an ordinary concert room with rows and rows of chairs all facing the stage, with its dark red curtains that were at the top end of the room. The chairs were nearly all full with people who had come to see what the children could teach them about the Triumph of Joy. When the curtains parted, and the footlights were turned up, there were some citizens walking about in the courtyard of a castle singing the most dismal tune you ever heard. It made you have creepy-creepies all down your back. They sung "Oh! mournful day, Oh! woeful time. When shall sorrow cease to be." They were still singing this dismal tune when in came a herald who shouted out as loud as to be heard down the next street—"King Misery is dead. Long live Queen Diamond Soul," and all the citizens seemed to wake up out of a horrid dream and shouted,

too, "Long live Queen Diamond Soul," and sung one of the tunes out of the Lotus book, that you know quite well, to show that they were not mournful any longer, but quite full of joy. Just as they finished in came Queen Diamond Soul herself carrying a lily in her hand and wearing a beautiful crown of lilies. She took her seat on the throne and some of her subjects made presents to her. Then in came Princess Sorrow and wanted to know if it was true that Joy was really dead, and it was no use answering her, for Joy himself came in to answer and show that he was yet alive. Then in came more citizens who bowed to the Queen and then sung about the sunbeams and how they could make the whole world glad. And Queen Diamond Soul thanked her subjects for being loyal to her, and said that they would go through the whole world making everybody glad again, now that King Misery was out of the way. And the citizens were all so ready to help that they marched off straight away without thinking of anything else, and began to do good in the world, and they are doing it now, and will go on doing it. If any of you want to help them you have only got to be loyal to Queen Diamond Soul (she comes and see you every night), and then she will let you join her little band of warriors who are fighting Selfishness and Wrong all over the whole world.

Your little brother, PERCY VERENCE.

MANCHESTER LODGE No. 5, ENGLAND.

Our Lotus Group began this year with three, but has increased to thirty, so the children's festival was a herculean task. However, we determined to fulfill the instructions received and that Lodge No. 5 would take its share in the world-wide privilege. The result astonished us. The festival was a great success, and was thoroughly enjoyed by both children and audience. The entertainment and public meeting were also successful and enjoyed. Never before has our Lodge shown such unity, such real harmony, coupled with a determination to rise ever higher in appreciation and use of our great privileges as members of the Universal Brotherhood. So immediate is the result of obedience and united effort. Truly it was a *Unity Congress*.

Our membership has so grown recently through new seekers of the Truth and transfers from other lodges that we hear whispers of a larger lodge-room needed. We intend to make Lodge No. 5, England, "a living power" in the life of this big and sordid city.

W. J. R.

U. B. LODGE No. 12, WALLASEY, ENGLAND.

At the Children's Festival the lodge-room was crowded and the entertainment given by the children of the Lotus Group and some of the boys of the Brotherhood Club filled every one with delight. The public entertainment was most enjoyable, and also the public meeting. The principal local paper gave full reports of the meetings, and also of the general work of the organization, and we feel that the Congress throughout was most successful. The newspaper said of the Children's Festival, "the whole formed a most delightful picture of harmony in color, form, sound and movement, and every one felt that the end came all too soon."

W. W.

U. B. LODGE No. 2, BRISTOL, ENGLAND.

When the Leader's plan to hold a Congress simultaneously all over the world was communicated to the members of Lodge No. 2, England, steps were at once taken to comply fully, both in the letter and the spirit. A public hall was secured in a most central part of the city. The children of the two Lotus Groups were quickly put into training by the Lodge President, Mrs. Clayton, who for so many years past has been the life and soul of the work at this important center. Sympathetic helpers readily volunteered in the making of the beautiful Grecian costumes and Lotus bud collars. For three weeks there was incessant working, planning and practising. And as though to give an added interest and vigor to the work of Universal Brotherhood in Bristol, new lodge-rooms for the regular meetings were secured, quite near to the public hall that had been engaged. Everything was ready by Friday, the 13th, and

on that day the members of the E. S. T. were able to assemble and hold the first meeting of the Congress at once commemorative of the birth of William Q. Judge and to inaugurate the work of the Lodge in its new and most commodious quarters. Bristol Lodge has ever been progressive with a firm faith and fearless courage, and this first meeting was a perfect re-union among all the members though some were scattered far and wide in different parts of the world. Bristol City had been well posted with the news of our Congress gathering, and the country round about had been advertised for a fortnight, so that Universal Brotherhood was in the air and had been remarked upon in many public gatherings.

On Saturday, the first public assembly of the Congress opened with the Children's Festival in Hannah More Hall. Fifty children of the Lotus Group marched into the hall at the appointed hour, singing the song of the "Young Crusaders," and linked together by the great cable tow, or Golden Cord so symbolical of the tie that binds mankind throughout the world. It was quite a revelation to the fathers and mothers present as well as to some of the talented witnesses who had come to help at other parts of the ceremony. Every child—a Lotus Bud—stepped with a consciousness of being a part of the greater whole, and bright eyes shone with a pleasure and joy that revealed the gladness of the young heart within. The President was urgently requested to repeat the ceremony at the evening entertainment. The Saturday evening public entertainment was equally a happy one. The audience was very appreciative and again the children won golden opinions. The public meeting on Sunday evening was held at the new lodge-rooms. Addresses and vocal and instrumental music constituted the program. Some of the visitors present expressed the pleasure they had in meeting with a Movement of this kind which had hitherto escaped their observation. References were made to the work and lives of our three Leaders and the great needs of the world were pointed out.

HERBERT CROOKE, Secretary.

EVERTON LODGE No. 4, ENGLAND.

Congress a glorious success. From the first entry of the children to the decoration of the hall, the interior of the hall itself, the profusion of flowers, all reminded one of Brighton. In fact, it was a miniature Brighton. The touch of the Leader was through everything. At Brighton the Leader showed us how to hold a Congress. The success of the Everton Congress lies in the fact that it proved the members had learned their lesson.

P. M. M.

STOCKHOLM, SWEDEN.

April 18, 1900.

I am sure you are interested to know how our Unity Congress has passed here in Stockholm. The secretary will, as soon as possible, send you an account of the proceedings. I will now tell you that everything which was done was borne up by a mighty force, both in the preliminary arrangements and through the proceedings. It was proposed that the children's festival should be held in a public hall and the members enthusiastically subscribed nearly a hundred dollars for this purpose and many offered their services, so that now began a work without rest. Many Lotus dresses for the children were ready, but many more were required to be made. What a splendid organization the Universal Brotherhood is! In its ranks we have all kinds of people, dressmakers, painters, joiners and others, and if we only try to follow the Leader's suggestions, then we all have opportunities to do a splendid work for humanity.

At the children's festival were assembled about three hundred persons and they were all very pleased. The day after we wrote an article concerning the festival and it has been printed in the most fashionable newspaper.

Concerning the public entertainment and Symposium, the members were of different opinions. Some were thinking we could not do it and others that we could if we only *would*. The result was that we determined to try. A committee was selected and met on Sunday, April the 8th. Mr. Nyström took as his part to write the Symposium, and it was ready Tuesday night. The discourse turned upon the

liberation of the soul and the newspapers have spoken favorably of the entertainment. The work went on day and night, and those members who had got an insight into the work at the Congress in 1899, when the Leader was with us, felt the same forces inspiring and stimulating every one. The work united us in heart and mind. We had to give the Symposium twice, repeating it on Monday, because so many asked to see it again.

Our public meeting on Sunday evening was attended by three hundred persons and was a very good one. Mr. Cederschild opened the Congress and gave the first address. After that spoke Dr. Zander. Mr. Siren, Mr. Ljungstrom, Mr. Nyström, and last, I myself.

Greetings to you and all comrades from Sweden.

GERDA NYSTROM.

HELSINGBORG LODGE No. 2, SWEDEN.

At the children's festival thirty-six children, all dressed in Lotus costumes, marched in to the tune of the "Brotherhood Song," each holding with one hand the Golden Cord and with flowers in the other. When all had entered they arranged themselves in a circle and sang "O Flower, Symbol of the Light," and then four of them went to the portraits of the three Leaders and Columbus, and garlanded them with flowers, the rest of the children offered their flowers to the audience. Then the children had tableaux and more songs. The entertainment was fine and harmonious in every way and all were happy and contented.

The public meeting had been well announced in the papers. We had fine music and addresses on the spiritual and practical aspects of the Movement. The hall was finely decorated and lighted, and there were so many people present that many of them had to stand. It was fine. The day after, the Congress was continued in a neighboring town, where Dr. Bogren delivered a lecture on Universal Brotherhood and another on the evening of the same day in Helsingborg.

SECRETARY.

TROLLHATTAN LODGE No. 18, SWEDEN.

The Congress has been a full triumph and inspiration to us all. United with the comrades all over the world closer than ever, we now go on with our work with joy and trust. The program was fully executed, so much as it could be in our little place. April 13th we had an E. S. T. meeting, when we stood as one soul around our Leader who worked for humanity. We received much strength and courage. W. Q. Judge was especially in our thoughts this day. April 14th was the children's day. The weeks before the Congress we had made preparations to do this day a full success, and truly it was. Even we and the children were surprised to see the mighty harmonious soul-force that spread all over this day. The room was beautifully decorated with flowers and over the photographs of our three Leaders were golden and purple flags and our Swedish flag. First the children had a little meeting by themselves, for the first time clothed in their Lotus dresses. During the silent moments they sent out their golden boats to their dear Lotus Mother, and then each of them hung a flower on the photographs of the Leaders. They sang a few songs and were at play.

To the public entertainment the children's parents and friends were invited. After music and songs and tableaux, one of the children read one of the Lotus Leaflets with much applause, and then the rainbow series in the Lotus Song-book were executed. Stories were read by the children and the entertainment closed with "Golden Warriors," illustrated by the Golden Cord.

Refreshments were then served and the flowers distributed among the public by the children. After this the President gave an address. The entertainment was ended, but none was ready to go. Tears of joy and gratitude were seen in many eyes, and the warm feelings took form in conversation, stories and play. The children would have such a Lotus Circle every day. They had never been so happy.

The public meeting on April the 15th was harmonious and successful. The New Cycle Unity Congress was ended and the members went each to his place with joy in his heart. It was a true Unity Congress. A great victory has been ours in the effort to send out Truth, Light and Liberation. P. D. FERNHOLD, President.

IMPORTANT CORRECTION.

Only remittances are to be sent to E. A. Neresheimer, 144 Madison Avenue, New York. All other correspondence and communications connected with the organization must be addressed to the Leader and Official Head, or to the Secretary General, or to the Secretary E. S. T., as the case may require, Point Loma, San Diego, California, U. S. A.; otherwise, correspondence will be delayed from two to three weeks.

This important correction refers to page 120, Universal Brotherhood Path, Vol. 15, No. 2.

SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY.

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

FRANK M. PIERCE,
Representative of S. R. L. M. A.,
Point Loma, San Diego, Cal.

DO NOT FORGET THIS.

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

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

Comrades! do not forget this.

EDITORS.

PROPAGANDA DEPARTMENT.

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

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

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

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

Contributions to be sent to

J. H. FUSSELL,
Treasurer Propaganda Department,
Point Loma, San Diego, Cal.

UNIVERSAL BROTHERHOOD ORGANIZATION.



"Slowly the Bible of the race is writ,
Each age, each kindred adds a verse to it."

UNIVERSAL Brotherhood or the Brotherhood of Humanity is an organization established for the benefit of the people of the earth and all creatures.

This organization declares that Brotherhood is a fact in nature. The principal purpose of this organization is to teach Brotherhood, demonstrate that it is fact in nature and make it a living power in the life of humanity.

The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

This Brotherhood is a part of a great and universal movement which has been active in all ages.

Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

The Theosophical Society in America is the Literary Department of Universal Brotherhood.

The International Brotherhood League is the department of the Brotherhood for practical humanitarian work.

The Central Office of the Universal Brotherhood Organization is at 144 Madison Avenue, New York City.*

*) For further information address F. M. Pierce, Secretary General, 144 Madison Avenue, New York.

THE INTERNATIONAL BROTHERHOOD LEAGUE.*

(UNSECTARIAN.)

"Helping and sharing is what Brotherhood means."



THIS organization affirms and declares that Brotherhood is a fact in Nature, and its objects are:

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are, or have been, in prison, to establish themselves in honorable positions in life.
5. To endeavor to abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.

*) Address all inquiries to H. T. Patterson, General Superintendent, 144 Madison Avenue, New York.