

"Those alone are dear to divinity who are hostile to injustice."—*Selectd.*

Universal Brotherhood Path.

VOL. XV.

OCTOBER, 1900.

No. 7.

COMRADESHIP.

By RAMESES.



VERY man, in his evolutionary progress, at some period reaches the stage of Discernment. Here he learns to *mentally* discriminate, classify and arrange all things in their proper and fitting relations, and comprehends the purpose and use of each. But there is yet lacking the self-confidence and grasp of experienced courage to carry these observations and convictions into other than impetuous, spasmodic action.

Becoming sensitive, or true in feeling, but wanting in moral strength sufficient to carry this feeling into continuous action, the soul that is ever seeking to direct the human man retires within itself until it is again aroused to action by an inner urging. With this added impetus, the real man steps forward with increased confidence and reliance onto the plane of discrimination. There he courageously separates and segregates what was before observed but not acted on.

Action now becomes easy and sure, because based on absolute knowledge of the inequality existing between the parts composing the whole, and when in doubt evolution, the ever friendly factor, forces on the traveller to his goal.

First finding his own position in the chaos of human life, as he must, the individual and related positions of higher and less progressed evolutions appear on the horizon of the consciousness, advancing in orderly and clearly discernable procession; all are recognized as brothers in related degrees, segregated or grouped into the hostile and friendly, the good, bad and indifferent; among all are found old comrades, and among the friendly groups many tried and trusted ones. Here and there are discovered a few holding the most sacred tie of Companions, who more deeply feel their sacred obligations to Humanity more binding than all else.

So we find that the discriminating soul, knowing its own position in the general segregation, chooses associates best suited for mutual progress; friends and comrades with whom to work; it recognizes those who can teach and help

it, and those whom it can aid, and the best ways and means by which this help can be applied. On this plane of action the soul must learn to stand and act seemingly alone and unaided, not only in warding off the attacks of vicious and stupid ignorance which it has shocked, angered and aroused in order to help, but more in the daring duty of segregating, placing and holding the variously evolved units in humanity separate or grouped, in the place where by nature and their own evolution they are best fitted to act; in other words, to become their own and their brothers' keepers. A daring duty indeed in the present egotistically inflated condition of the human mind, where not one in a billion is in possession of a compass so minute as to circumscribe his developed capacity, nor large enough to set the bounds to his self-conceit!

Such a one must have developed the comradeship of soul-life, else he will lose his grasp on himself through loss of faith in humanity, and the seeming uselessness of further work to save it from itself. Then must the tried soul reach upward and feel for the touch of hand with the unseen comrades who never fail him, though he may in act deny them.

Stumbling and bleeding, if he still fights onward undismayed by his own failures, by the careless indifference, scoffing and ingratitude of those for whom he gladly suffers and the criticism of his Brothers, he will come to feel the presence and companionship of the true comrades who, never helping while his own strength is sufficient, never permit him to fail utterly so long as he honestly tries; comrades so wise and compassionate that when he momentarily gives way to fear and questions his strength to bear the present load, then lay more weight upon his tensioned muscles to arouse his latent strength and waning courage.

Then will the soul spring up buoyantly with added strength, and kissing the loving comrade's rod, joyously work on and enter a new and grander realm of usefulness and throbbing peace.

Then will the struggling soul find its true companion, the "Warrior-Self," and take its waiting place 'midst holy joyful company of comrades tried and true.

With loving comrades, sternly kind, who know me better
than I know myself, I'll find abode;

When weariness my soul binds in, they rouse its lagging
strength with greater love-placed load.

I'll find with them sweet rest, and life in joyous hours of
work; my strength and solace 'midst the gloom of dark
and lonely night;

For they do cheer and fortify my sometimes faltering soul,
engaged in desperate conflict for the right.

"Great men are distinguished from little men by this—they scorn and condemn all which flatters their vanity, or seems to them for the moment desirable, or even useful, if it is not compatible with the laws which they recognize, or conducive to some great end which they have set before them; even though that end may not be reached till after their death."

GEORGE EBERS.

FRAGMENTS.

By M. A. OPPERMAN.

I.



OW easy to be pure good and holy, if you are quietly established at a retired place, have no work to do and enough money to live upon. There is no jarring and worldly trouble, and peacefully you can think and dream and even occasionally do some little good.

If you find peace in such a way, you do not hear the inner voice.

Where do you get your bread from? Of course somebody else has planted and reaped, somebody else prepared the flour and the bread, and thus you got it. What have you given in return? Money? How did you get it? By interest on your capital? And had not somebody else to work and produce something for that capital to carry interest? Have you given something in return? If you have worked for humanity in any way and given as much as you take, you are quit and leave no debt: but if you have not, surely sometime you shall also not get pay for what you shall be obliged to give.

According to present social law a man may give nothing if he has sufficient income, but the real law known as Karma does not say so.

A man being in the turmoil of human affairs, surrounded by trouble and having to work hard, may be more pure and holy than an ascetic, if only he keeps a high ideal before him. He may not always be a saint, but those moments in his life, and be they ever so short, where he thinks deep in the right direction, do count and will not be forgotten. If in spite of daily work and trouble he finds time for doing some really good deeds and think some good thoughts, they will be paid back to him surely.

It is not always when you think that you are on the path, that you are; and sometimes when you least believe so, you are. A man who has, so to say, to steal some minutes here and there for thinking within his heart, will gather strength for his daily strife, while he who has plenty of time all day long will gather no strength because he does not want it, having no strife to overcome.

Some think: We will work hard, make money, become independent, and then we shall not be obliged to work any more. There is not a point in the Universe where change does not take place, and change can only be brought about by force, and force measured in time is work. Can a man think, "stop working"? He may *think* so but he cannot really do it. And there is just the point, that man being a conscious creature, must put thought and consciousness into his work. You do not like to do a certain work, yet if you do it, the sense of duty gives its color to it. You work conscientiously for others, and the work will carry with it the beautiful color of love. Somebody works against you by greed or jealousy, you take no notice and simply do your work, which will then be colored by self-restraint. People menace you and

think of stopping you by fright, yet if you go on with what you have to do, courage will give its color to your work. This is the path in its outer aspect as work, in its inner as elevating the soul.

II.

Assimilation.

W. Q. Judge in one of his writings declares, contrary to accepted notions, that man dies not by want but by excess of vitality. It is generally thought, that in the morning after a refreshing night's rest, we have more vitality than when fully tired we lay down the night before, but W. Q. Judge says: No, we have less.

If we but consider the nature of vitality this will become clear. The Teacher declares that we live in an ocean of vitality, surrounded by it everywhere. Now vitality is a certain state of matter, physical, astral or of any other form of matter up to *mula prakriti* [primordial root-matter]. This vital pulsation is everywhere and passes across everything. While it crosses our body we may, by certain processes called nutrition, take up a certain quantity of it, and this constitutes our part of vitality, assimilated and worked into our system, this being accomplished by the chemical action of food.

If vitality flows through our body without being assimilated, we do not feel it, and it does not affect us to any appreciable amount, no more than it does a stone; thus when we wake up in the morning we have little vitality. During the day when by taking food we have transformed and so to say fixed some of the vital current flowing through our body, this work of transforming has tired us so much that in the evening we must stop it and lay down for rest. It is just like an electric current of high tension, say 200,000 volts; this will pass through our body without affecting it. But suppose that within our body we had a transformer that would reduce the tension, we should gradually feel the current, that is assimilate it, and if we transformed the tension too low down and assimilated too much, the current would kill us, just as we die by excess of vitality as our Teacher says.

It is all true if we but see it.

III.

There is a beautiful word in Sanscrit, viz., "netra", the eye. It is beautiful on account of the root "ni", from which it is derived, and which means to lead, to guide. Thus the word "netra" means the leader, the guide.

And as it is with the physical body, so it is on the spiritual plane. A physically blind man must be led by one who has the physical "netra", the guide; and he who wants to enter the spiritual path, and has not his spiritual eye opened, must have a guide who has.

Thus the only leaders in spiritual matters for us, yet blind on that plane, are those who possess the spiritual "netra". Let no one come forward as a leader who has not this spiritual "netra," because he could only be a blind leader of the blind, deceive and be deceived.

"By their works ye shall know them."

THE BUILDING OF THE LIVING TEMPLE.

By H. C.



THINK that the "Living Temple" is, in its individual aspect, the body made into a fit home for the soul; not for one or other aspect or power of the soul, but for the complete soul, full-panoplied, with all its energies and faculties. The body of each of us is too small for the soul; as an instrument, too rigid; as a servant, too self-willed. Those know that best who best try to know themselves as souls, who clearliest see what they might be and will to be. The rare and fleet-winged moments of seeing this are the moments of swiftest growth, and after each of them we are never again quite the same.

How to make these moments of a new morning of the soul more frequent?

It is easy to write a prescription; to take a dose of one's own formula, however well devised, is not so easy; some are even content to write it, to publish it, and to take a public plaudit for the beauty and finish of the writing. They pretend to describe eloquently a noble Temple—and the soul's life therein—whose very foundations remain undug. But the dreams of even such may be useful to some whose strength needs a touch of the dream glory to soften and make it gracious.

Whoever has made it possible for himself to dwell, self-recognisingly as a soul, with undisputed reign, in his body, must have made of his body a Living Temple. Some, having almost so made it, it may be many lives ago, have let it be desecrated; others have made and finished but one corner, often of great beauty, so beautiful as to compel attention, both to it and then to the unfinished remainder. There is an English Peer who writes, in the intervals of extravagant debauchery, music and poetry of exquisite elevation and tenderness; as a soul, he occupies his Temple but a little while, and his sojourn there as such alternates with the desecration of it by a fiend. I suppose that he was once far on in building it, and failed. There are some who, when they take a pen in hand, write as souls, and their words have about them the divine atmosphere of the soul-life; but the rest of their life and ways and thought may be on a level so utterly commonplace as to be even shocking to the expectation of one who has hitherto only known their written expression, and who cannot recognise that here is a case where a corner only of the Temple has been completed and garnished. Many a harp has but one tuned string. I should imagine that the practice of so-called meditation disjoined from works would produce such a result; or that it might manifest in this life from the habit in former lives of attention to and cultivation of what might be called the aesthetic parts of the spiritual life, almost the emotional parts, as distinct from the active and practical.

When is the body a perfect "Living Temple"? When the soul does not have to go out of it to perform the highest and most hidden actions, to experience the highest things. When is a musical instrument complete and perfect? When the musician does not need any other to express the whole music in his soul.

All nature is in the body, divine nature, subtle nature, gross nature, elemental, mineral, herbal, and animal nature. Some of these the soul brings with her when she comes in, as the sacristan brings with him the incense into the Church. The Church might be so dirty that he could only perceive the fragrance of the incense he had brought by going outside. If the body is to be a perfect living Temple, the soul must be able to perceive, while she is in it, the divine things she brought with her. She must not have to leave its noise, by death, to hear her silver bells. With us, it echoes with strident iron jangles. Yet the iron strings must be there, duly subdued, well tuned; the harmony must have its base, the silver melody its deep accompaniment. And the melody is always there, in the heart; with us it lies to tune the iron strings. In pain we often try to do this, but if the soul-life is to be gained, it must be sought as the way out from pleasures as from pains, for it is beyond both.

Men and animals and stones and Gods stand as players in one vast orchestra whose stupendous and majestic procession of chords, not of necessity modulated in pain, is the audible march of life, to whose strains the Earth-Temple is being built; in general we hear of this but the little instrument we ourselves play, taking it away into a little personal corner; we live in a little rivulet of personal feeling, longings, painlets, pleasurelets, as it takes its tiny path through an unbounded ocean; we refuse to let go the small things lest there should be nothing left to hold to; we cannot let go longings, though they are two-thirds painful, because they are perforce accompanied by their satisfaction in imagination, and because they are sometimes satisfied in fact. They arise in, register themselves in, and cyclically repeat themselves in, the body; and by their ripple and toss prevent it from acquiring the form of the Temple that the soul needs for its habitation. For this, an inner stillness is necessary.

What are the marks of the builded Temple? There is a heart life, instead of a head one. When outer things seem intensely real, outer events intensely to be wished or disliked, there is no Temple; when at times they fade down to their proper level of essential colourlessness, the Temple is a-building; when the chattering monkey-elemental in the brain is forever silenced, and the clamour of wishes for ever stayed, the noisy winds that rush over the nerve strands for ever paralysed; then the heart life is for ever entered, the heart light alone allowed to throw its cool light into the haunted crypts and corners of the brain; then the Temple is built.

May we all come in-to the spacious and perfect peace of the builded Temple. Having come in, we "go no more out", for whithersoever we go it is about us; to whomever we speak, whomever we help, him also in that hour it wraps about. Thus shall the world come again into the Great Life, and all longings and pains resolve from their dissonance into the great chord that is at once the close of the old and the opening of the new, rolling out in such vast promise that the heart stands still, and the souls of men learn that at last they are coming by their own.

THEOSOPHY AND THE HIGHER CRITICISM.

By M. L. GUILD.



THE Higher Criticism of the *Old Testament* which is still causing so much mental anguish to orthodox souls will eventually be recognised by them as a good friend, since it will make the *Bible* possible of acceptance to many who would otherwise have to discard it. And to the Theosophist the work of these scholars is no less valuable, since it gives him an analysis which, though still almost entirely mechanical, serves as the key to further and deeper search.

For those who may not know in what the Higher Criticism consists, it may be briefly stated as being a critical, literary and philological examination of the *Old Testament*, and thus far more especially of the *Pentateuch*. The *Bible*, "the Book", as we have been accustomed to call it, we have all along known to be really a collection of books; though orthodox Christians rarely bear this in mind and therefore estimate them all as of equal value.

Higher Criticism, however, takes each book separately and, by studying the literary style, the special use of words belonging to different periods, the peculiarities of idiom, etc., further dissects it into the various writings which time and men have collected under one caption. This study is based upon the fact that in the old days all literature was in MS. form and therefore rare and valuable, something to be handed down from father to son with great care even aside from its religious value. The owners of a MS. in studying it and in comparing it with other MSS. would be likely to make comments, notes, additions, all of which he would carefully write upon the margin or in between the lines. When in course of time it became necessary to copy the MS. everything was copied together, so that in its new form the notes and additions ran along as part of the text.

Sometimes the name of the book from which the addition had been made was given, and in this way we know of other and, at present, "lost" books. Such were the "Book of Jasher", the "Book of the Wars of the Lord", the "Book of Enoch". Portions of this last however have been found and translated. But as they do not of course add to Christian Theology, they have not been much used. Yet one of its later translators says that it "consists of a series of revelations supposed to have been given by God to Enoch and Noah, which extends to the most varied aspects of nature and life", a statement which becomes highly significant to the Theosophist who bears in mind that ENOCH means "initiating".

More often though, the quotation was simply inserted and allowed to stand on its own merits. When in time it came to seem necessary to make a connected recital of the beginning and evolution of Humanity, the historian, as is

frequently the custom to this day, simply sat down with his various authorities piled about him and compiled from them what pleased him best, without however trying to make an organic whole. It is thus that we have contradictory accounts of the Creation, the Deluge, the Confusion of Tongues, various genealogies, etc. Even in what would at first sight appear to be necessarily a single narrative we have internal evidence of different authorities. As for instance in the Plagues of Egypt, where the cattle would appear to have had as many lives as a cat, since in the plague of the murrain we are told that "the cattle all died" yet shortly after are shown the same cattle peacefully browsing in the same fields and this time killed by the hail.

One of the main keys employed by the Higher Criticism is the use by the old writers of the word ELOHIM, *i. e.* "creators", translated God, or of JEHOVAH, translated Lord, to designate the Supreme Being. Following this clue there are found to exist two distinct narratives which, though blended almost inextricably here and there, can yet for the most part be easily distinguished. Of the two, the ELOHISTIC is far the more complete and forms the strong warp of the whole *Pentateuch*, the *Grundschrift* or ground-writing, as the critics call it.

All the abnormalities in the book are thus in the view of the Higher Criticism the result of carelessness on the part of the early historians.

Studying the *Pentateuch* in the light of "*The Secret Doctrine*"* however this conclusion is open to doubt, especially as still further research by scholars is showing them that even the threads of the cloth which they are unravelling are themselves complex. May it not be that the apparent carelessness was really design? for in no age have the Sacred Writings of a people been entrusted to the careless or frivolous-minded. This conclusion makes of these old books a truly occult work, purposely indeed made blind at times, but by no means self-contradictory, were the true meaning known. Such for instance are what appear to be different accounts of the same event but which may perhaps be records of the same event repeating itself in different cycles and therefore under different conditions and with different results. This conclusion is supported by the rabbinical belief that the old Patriarchs are not to be taken as *men* but as *races*. There appears also to be evidence that the *Pentateuch*, like the old Hindu books, jumps without warning from particulars to universals; from human to mundane and even cosmic events, and *vice versa*. These abrupt transitions are easily seen in Genesis, as is also the agreement with the *Stanzas* of the BOOK of DZYAN.

Genesis commences with the statement that "the earth was waste and void" (Revised Version), referring evidently to the remains of a former earth; which fits in perfectly with the ancient teaching that men, plants, animals, universes, are but re-embodiments of their former selves. Otherwise the natural statement would have been that there was no earth at all.

These remains of past and the germs of future manifestations exist in "the

*"*The Secret Doctrine, the Synthesis of Science, Religion and Philosophy*," by H. P. Blavatsky.

DEEP", the Waters of Space, Primordial Substance, Ether, in which slumbers the Spirit of God, the FORCE of the universe.

Then comes the "WORD", the sound, the potency of whose vibrations is but now beginning to be faintly recognized by science. As the Stanzas say:

"THE VIBRATION SWEEPS ALONG TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE."

Thus is produced the first element of manifested life, FIRE.

God, or rather the ELOHIM, pleased with manifestation, which gives them a return to conscious existence after their time of Pralaya, or sleep, call this period DAY or Light, and the inevitably following period of non-manifestation DARKNESS or NIGHT. These two, with the "morning and evening", the two "twilights" which *The Secret Doctrine* says precede and follow each period of manifestation, form one DAY OF THE LORD, or Day of Brahma, as the Hindus say. Here if we remember that a Day of the Lord "is as a thousand years" and further that the Hebrews, a Semitic race, shepherds and astronomers, meant by a "year" not 365 earth days, but the solar cycle of 25000 years we shall then have in each of the seven days a length of time corresponding closely to a geological age, and thus a scientific statement as well as a more valuable occult one.

For, apparently, we also have here a statement of what has been called in *The Secret Doctrine* a "Round", or one of the seven periods of time into which the whole life of the earth will be divided.

The second DAY ushers in another element, AIR, or what in that far off time would correspond to it, since according to Genesis there was created that which served to separate that portion of the "waters of space" which was to form the future earth, from SPACE itself, giving the earth now a form. And in here comes apparently one of the sudden "jumps" before mentioned; but it is one easily followed if we bear in mind that in the ancient teachings each Round repeats rapidly the work of its predecessors before going on with its own task, and further that each Round is itself divided into seven periods.

Mme. Blavatsky several times stated that she gave no detailed description of the first two Rounds, because the conditions then existing differed too much from our present ones for us to comprehend them. But she does give much concerning the third Round, especially to the effect that everything, man, animals, plants, was then given form, though in a more ethereal substance than at present, and that in our own Round, the fourth, all has been reproduced more materially.

The Hebrew writer follows precisely the same course. He gives a brief verse to each of the first two periods, and instead of beginning the second with a repetition of the first and the third with a repetition of the first two, simply lets them stand and now takes the whole thing as relating to the third period whose seven divisions he proceeds to enumerate.

Taking these seven divisions in the order given we have a scientifically correct account of evolution, and one that is in accord with the ancient Wisdom Religion, since the order of appearances of the various kingdoms is that of the third Round when MAN came last.

We have,—(1). Fire, (2). Air or gases, (3). Water, (4). Land, (5). Vegetation, in its proper order be it noted, (6). A true “atmosphere” since it permitted the other planets to *become visible from the earth*, (7). Creeping creatures, fish and birds, (8). The land animals and the true mammals, for the “whales” mentioned in the previous verse are TANNIN, seamonsters, dragons, serpents, etc., (9). MAN.

This is the scientific order of evolution and that in which according to *The Secret Doctrine* it proceeded in the first Round. The same occult authority states that in the fourth, our present Round, all this was changed, and that Man came first to take possession of the kingdom that was to be his.

This change made it impossible for the ancient compiler to continue his system of non-repetition, so, beginning with Gen. II., 4, we have what has been taken to be a second and conflicting account of Creation, but what is in reality a correct account of what took place in this Round. It even begins by carefully stating that “everything was made before it was made”, *i. e.* before it was made again in this Round. Conformably with this idea we also have here an account of the separation of the sexes which took place in this Round, Man having been previously “double-sexed,” as stated also in Genesis I., 27, and V. 2. “Male and female created he them and blessed them and called their name Adam in the day when they were created.”

Of the Fall in the Garden little need be said here. Mme. Blavatsky has written much to the effect that the “Tempter” was really the true friend of humanity and a mystical representation of the “Dragons of Wisdom” endeavoring to give mind and knowledge to the “forms” created by the ELOHIM, an order of beings lower than the Dragons of Wisdom and unwilling that Man by obtaining mind and knowledge should become their equal.

But we find that the mind was given, and at once Man becomes responsible, and his work on earth begins. He is driven out of “the garden of Eden” out of “unconscious bliss”. No longer may he stay in useless happiness. He must take his share in the helping on of evolution. He is driven out of inactivity by mind itself, and is prevented by the flaming of will and consciousness from re-entering the irresponsible child-state of humanity.

It is interesting here to note that the “flaming sword which turned every way” has been identified by Lenormant with the *Chakra* of the Hindus, a disk with sharpened edges which, when flung with a horizontally rotating motion cut like a sword. The *Chakra* is a symbol of a cycle of time and is thus fitly employed to show that Man had entered a new cycle of evolution and was prevented by the Law from forcing his way back into his former state. He has eaten of the fruit of the Tree of Knowledge. It would not do for him to become immortal in his present state. He must earn the right to eat of the Tree of Life by

helping onward the evolution of the lower orders through which he has passed. As Genesis puts it, he must "till the ground from which he was taken."

The early Church Fathers undoubtedly had something of this idea, for we find Origen protesting against these narratives being taken literally, saying, "No man can doubt that these things are to be taken figuratively and not literally, to denote certain mysteries and recondite senses."

In Gen. V. we have "the book of the generations" (more properly translated "ages") of Adam; a long list of names which, according to the Rabbinical view represent races, not individuals, and thus carry us over a long period of time, down to what are called "the days of Noah."

Perhaps, however, these long strings of names served a double purpose and under them lay concealed in cypher a fuller account of what had preceded than it was deemed advisable to give out openly. This idea is based upon the fact that these lists of names have a way of following some important event, as here the story of Cain, and later that of the Deluge, or else are put in without other evident reason, as in Exodus, where such a table is most inopportune and irrelevantly interpolated at a most exciting and crucial period of the narrative, when Moses is about to enter into the presence of Pharaoh and plead for the Children of Israel. Such an use of a table of names would be most likely where, as for instance, it follows the story of Cain and Abel, who represent the first true male and female beings, according to Mme. Blavatsky, so that an occult account of cosmic and physiological processes would be fittingly inserted.

In the varying accounts of the Deluge we see in *The Secret Doctrine* that this event may refer to the destruction of a Race and its continent, as in the case of Atlantis, when that Race had proved unworthy and Evolution necessitated its removal, or to the still greater waters of oblivion separating one Round from another. Mme. Blavatsky says that Noah stands for one of the *Manus* or great beings who care for the earth and all upon it during its period of "sleep," and that the "Ark" is that in which the seeds of all life are carried over from one Round to the next.

As the name NOAH means both "rest" and "motion", he fittingly ends and begins the period of manifestation, after which he hands over to the "Enoch" of the time the work of continuing the initiation of humanity. It is thus most suitable that the *Book of Enoch* should be said to have been given by God to Enoch and Noah.

Of the "confusion of tongues" and the dispersion of races which followed the flood two differing accounts are given. One the Elohistic, is the more satisfactory to students of the Higher Criticism, since it depicts the various tongues as arising naturally as the inevitable result of the wandering away in different directions of the several families.

The Jehovistic version, anxious as always to point a moral, describes it as being purposely brought about by "the Lord" to punish the evil ambitions of men, who wished to protect themselves from the inevitable penalty of the wick-

edness which they purposed continuing. He therefore "confuses their tongues" that they may not combine for their evil purposes.

But the two narratives appear to be rather complementary than contradictory, since the "blind" laws of Nature are directed by higher Intelligences in such manner as to set a limit to vice, and advance human evolution.

The story of Abraham is too long to be here taken up in detail, though it can be done more fully than one would at first sight suppose. An open-minded reading makes it seem wonderfully like the struggles of a soul upon "The Path," with its trials, temptations, falls, victories, and initiations.

It may be read alike as concerning the progress of an individual or of a Race, since the same Law governs the evolution, the struggle and growth of all. Like the Hindu *Mahabharata*, it may be taken as an historical narrative and therefore symbolical, as is all history when truly read, of human evolution.

The complexities and contradictions in Abraham's nature and actions are thus made clear. Indeed it is hardly possible to account otherwise for his absurd cowardice concerning Sarah (Genesis XII., 11, and XX.), since he has previously shown himself a valiant and generous Sheik.

The battle fought in Genesis XIV., and which reminds us strongly of the warfare of Arjuna, is followed (Genesis XIV., 18), by what is evidently an initiation, when Melchisedeck brings forth *bread and wine*, and "blesses" him, a ceremony which is repeated thousands of years later by Jesus of Nazareth, who is called "a priest after the order of Melchisedeck."

This high personage who blesses Abraham (himself so high that he "talks with God") has been and is the cause of much perplexity to Bible scholars, since he appears from nowhere and returns whence he came. But to the Theosophist, who has heard of the hierarchies of "initiators," the name of this "Priest of the Most High God," Melchisedeck (the King of Righteousness) and his further title the King of Salem (Peace) are full of suggestiveness.

This idea that the *Pentateuch* is a popular, and therefore purposely veiled compendium from the real occult works is further supported by the names of the, to us, unknown books from which it quotes. As has been already stated, the *Book of Enoch* is really "the Book of Initiations," and Enoch himself a High Being who "walked with God" and required no "death" but merely his own will to withdraw from the sight of men. The *Book of Jasher* is "the Book of Happiness"; the *Book of the Wars of the Lord* might easily be, and probably was (we are told such a record exists) a record of the efforts of the Great Helpers of Humanity to help on the Human Race in its otherwise hopeless fight with the Powers of Darkness and "the Spiritual Wickedness in High Places" that St. Paul speaks of.

Abraham, significantly enough, is, immediately after his initiation, confronted with a new temptation. The King of Edom (red) whom he had just conquered, comes to him and asks for the "persons" (the Hebrew reads "souls") that Abraham has just won from him (thus, doubtless, earning the right to his high initiation), and offers in exchange "all else." The temptation is success-

fully resisted, and the word of the Lord comes unto Abraham, telling him to "fear not. I will be thy shield."

When, further on in Genesis, we come to the story of Jacob and Esau, we are again strongly reminded of the *Mahabharata*, with its struggle between the elder and younger sons. As in the Hindu book, so here it is the elder son, Esau, who represents the more material side of Nature which preceded that of the spiritual, represented by the younger, Jacob; and, as in the Hindu version, it is the younger who eventually wins the heritage. The "father" in both cases is "blind."

But in the *Mahabharata* the younger branch is first driven into exile, and after many years of wandering returns to win back its own and enter upon the Kingdom, while Jacob wins at the beginning. Not having fought and conquered the lower nature, however, but having tried to get the better of it by material means, he is obliged to flee from the forces he has aroused, and is driven into exile at the very moment of his apparent success.

Exodus, telling of the going out of Egypt, which stood in the Jewish mind for all that was dark and "unclean"; the passage through the Red Sea, which opens to let the children of Israel pass onward, but closes that they may not return to the "flesh-pots"; their wanderings in the "desert"; their trials and temptations; the "light" that leads them; the many battles fought before they conquer and reach the promised land, where they establish Jerusalem, "the Vision of Peace," is full of suggestiveness of an inner meaning. It is again the story of those who would advance in evolution, and brings much encouragement with its accounts of repeated falls and failures, followed, however, thanks to their "Leader," by as many undaunted struggles onward, and leading therefore to the "Place of Peace."

"For those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the 'fair sons of the Gods,' or to have to recognize as a brother, a starveling from the slums, or a copper colored man of an 'inferior' race." H. P. BLAVATSKY.

"Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us." GOETHE.

"As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers evil nor is conscious, I know that thou art better grounded in the doctrines, received by us from our ancestors and in the sacred orgies of Dionysos, than to believe them; for the mystic symbols are well known to us, who belong to the 'Brotherhood.'" PLUTARCH.

THE ALCHEMY OF THE ROSICRUCIANS.

By JEROME A. ANDERSON.



It has become the accepted thing to explain the assertion of the Rosicrucian philosophers that the baser metals may be transmuted into gold by claiming that this refers to the changing of the lower animal nature into the spiritual gold of love and compassion. But there are always seven keys to the truth concealed beneath any allegory, and the half-veiled teaching of the mystery of transmutation is no exception. The changing of the selfish passions into unselfishness by means of the awakened spiritual will is a *correct* reading of the meaning of these philosophers, but it is not the only one.

There is a deeper significance to the teaching. These wise old Fire-philosophers concealed a cosmic philosophy beneath an allegory so simple in its cunning that it only aroused the cupidity of the selfish, and the contempt of those wise in their own conceit. This philosophy may be stated thus :

There is but one consciousness in the universe ; it is infinite, and all the differing states of consciousness in nature are its finite manifestations. Similarly, all forms of matter, and all modes of force, are but finite manifestations of an Infinite Source of energy and matter. That which is infinite *can* only manifest itself finitely through infinite diversity, and so consciousness, matter and force are but the infinitely diversified aspects of infinite Unity.

From the material aspect of Nature, this unity in source and essence of all its myriads of forms is easily proven, and the Rosicrucian philosophers, having done so for themselves, sought to teach the great truth under the allegory of the transmutation of metals. One has but to accept their hint to perceive that transmutation is plainly taught in the alchemy of Nature and its processes demonstrated at every moment of life.

The examination may be begun at any portion of the arc of the manifesting cycle. Selecting the mineral kingdom, the frost and rain are seen rending the rock into fragments ; the attrition of these under the action of water, producing sands and clays ; a seed lodges thereon and a mighty monarch of the forest uprears its form directly out of and from the mineral kingdom. It has arisen out of that which as rock, clay, water or air gave no hint that it contained such a divine possibility. Some unseen force has transformed the apparently lifeless rock into the living tree. No new thing has been added ; only that which eternally *Is* has been used. Truly, some mighty chemist has been busying himself in the workshop of Nature, and, while the finished product is accepted and admired, recognition is refused of either the alchemist or his processes. Yet there has been a divinely wonderful thing accomplished—the transformation of the inorganic into the organic ; a weaving of the fibre of the rock into the cells of the tree. No trace of the old rock appears in the new product, yet the basic sub-

stance in both must have been the same, else there can only be supposed an annihilation of the one and a new creation of the other.

Scientists perceive something of this mysterious transmutation, and seek vainly for the basic substance from which Nature must have sprung. The search will be in vain so long as it gropes in matter only. The indestructibility of matter and the conservation of energy, broad and generalizing truths as they are, will not bridge a chasm which only consciousness can cross. Or, rather, the inseparableness of consciousness, force and matter, as eternal aspects of one basic unity, must be recognized and accepted as a starting point in the search after truth. Then it will be perceived that eternal transmutation is the process of Nature, and the real meaning of the sayings of the Fire-philosophers will dawn upon the mind.

For creation is transmutation. Of a surety, there has been, and is, a new creation with every gas that condenses into a rock, with every flower that blooms from the heart of the unyielding granite, with each form of man or animal builded by means of these earlier transmutations. There never has been, there never can be, other creation than this transmutation of the lower "same" into the higher "other" of Plato. And he who is wise enough and strong enough to control, direct, and *reverse* Nature's processes may easily disintegrate the base metal back to a common, primal source, and then re-integrate it as gold, with no greater effort than that which he now puts forth in his effort to change human hate into godlike love.

That which is thus seen to be true in relation to the material aspect is equally true of the conscious aspect of the Absolute. For this is only the same infinite Unity, making itself known as another finite concept. The same consciousness is at the base of that in the rock, and that of the very highest archangel: the consciousness apparently benumbed in the one may be transmuted into that of the other. It is being so transmuted; it is in the eternal plan, and it is the work of the eternal eons, to slowly bring about the wondrous change.

Looking backward in Nature, man may perceive the states of consciousness out of which he has crept; looking forward, he may perceive those which await him. The very highest state of consciousness of which he can conceive he may reach through this divine process. The wisdom to image forth, and the power to transform, are his. The glorious certainty that consciousness is ONE, and that the very highest creative consciousness whose efforts he perceives in nature about him may be his, lies revealed in the transformation of the lowly daisy out of something which it was and yet was not. Worlds may wing their way through space in obedience to his human will, once he has transmuted that will into and united it with that of the Supreme.

The changing of selfishness into unselfishness in one's daily life is but a preparatory transmutation, even as the grinding of the rock preceded the formation of the soil which made the tree possible. Making the flowers of human kindness spring along his pathway is but the prophecy of the time when they may actually do so, as is told in the myths of the gods of old. And man *is* a god, for his being roots in that which he may transmute into godhood; he is a finite god because he has but begun the transmutation. As Those beyond him have, with infinite love and patience, transmuted the fiery star-dust into a world and a mantle of flesh for him, so must he, with equally infinite love and patience, transmute the base metal of his lower nature into the gold of spiritual life.

THE TWO GALILEOS.

By ALEXANDER WILDER, M. D.



ALILEO GALILEI had won the title of the "Archimedes of his Time." Having established the first principles of Dynamic Science, he won the bitter enmity of the Aristoteleans of the Sixteenth Century. He even lost the favor of the Medici rulers at Florence for condemning a machine that one of the family had invented. He became distinguished at Padua by inventing the proportional compasses still in use in drawing, and constructing the first thermometer. His lectures in the Chair of Mathematics at the university, for eighteen years, drew large audiences, and it was necessary to have a hall capable of holding 2,000 persons set apart for them.

The theory of the Solar System, having the sun for its center, had been taught in the crypts of Egyptian temples and in the School at Krotona in Italy. It was afterward denounced by a stoic philosopher at Athens, who insisted that a Pythagorean teacher who had promulgated it ought to be arrested and punished, like Sokrates, for impiety. For centuries the knowledge was held in abeyance till the monk Kopernik ventured to put it forth anew. Then it met with denunciation. Luther himself spoke of it with derision. It was, however, again taken up by Kepler, whose sacred fury had inspired him to "think God's thoughts after him." Bruno followed, and expiated his boldness at the stake at Rome in the year 1600.

Galileo also adopted the theory, but for fear of being ridiculed, kept silence except in his letters. But a Dutch optician, Lipper Shey, invented the telescope, and Galileo, taking advantage of this new opportunity, constructed instruments for himself with excellent magnifying power. With these he explored the sky, solving conjectures which had been entertained, unfolding the secrets of the galaxy, and showing conclusively that the sun was the great star of the solar cosmos, having the earth for one of its dependencies. He was called to account in February, 1616, and officially admonished, by the authority of Paul V., not henceforward to hold, touch or defend the doctrine.

A new Pope treated him with personal favor, but would not remove the prohibition. In 1632 his book appeared, the *Dialogo dei duo Maximi Sistemi del Mondo*. It was placed on the Prohibited Index, and Galileo cited by the Inquisition to appear at Rome to answer for his offending. On the 22nd of June, 1633, under the menace of torture, he delivered a recantation of the doctrine. The judgment of the Holy Office was pronounced in these words:

"Invoking the holy name of our Lord Jesus Christ and that of His most glorious mother Mary ever Virgin, by this our definite sentence, we say, pronounce, judge and declare that you, the said Galileo, on account of the things proved against you by documentary evidence, and which have been confessed by you as aforesaid, have rendered yourself to this Holy Office vehemently sus-

pected of Heresy—that is, of having believed and held a doctrine which is false and contrary to the sacred and divine Scriptures: to wit, that the sun is the center of the world, and that it does not move from East to West, and that the earth moves and is not the center of the universe.”

Galileo was in his seventieth year, the age of Sokrates when he drank the hemlock to appease the rage of Athenian orthodoxy. Whether he had been put on the rack or otherwise maltreated, we are not definitely informed. But Rome had not got through with the practice of burning men alive, and many men would deny much in order to escape such a doom. So did Galileo. He was sentenced to imprisonment at the pleasure of the Holy Office, and to recite the seven penitential songs once a week for three years. Some months later he was permitted to go home to Florence, on condition of spending his life in retirement.

He was born on the day that Michael Angelo died, and he died the year that Isaac Newton was born. The decree of the Inquisition might silence him, but it was unavailing to arrest the motion of the earth or depose the sun from its place in the sky.

Three centuries have passed since Galileo first uttered his belief. Another witness has arisen, and again the attempt has been put forth to silence him. The day of the stake and the torture-chamber has passed, and only the anathema is left, as bootless in its force as the effort of Mrs. Partington with her broom to drive back the ocean. St. George Mivart, the English scientist and scholar, has ventured upon the liberty of speech and interpretation, which has been denied for so many centuries. Some years ago he published an article in *The Nineteenth Century*, entitled “Happiness in Hell,” in which he set forth that there was nothing in the Catholic faith to prevent one from believing that Hell is not a place of torment, but rather a place of “natural beatitude,” in which souls are merely separated forever from the final “beatific vision” of the Godhead. The Curia lost no time in placing the article and several others upon the Index. Dr. Mivart submitted like a sincere Catholic, but requested a specific condemnation which should indicate the utterances that were disapproved. To this no reply was given. He accordingly withdrew his submission, and in two articles, one in the *Fortnightly Review* of January, 1900, and another in the *Nineteenth Century* for the same month, affirms his sentiments anew. “I still regard,” he declares, “the representations as to Hell which have been commonly promulgated in sermons and meditations as so horrible and revolting that a Deity capable of instituting such a place of torture would be a bad God, and therefore, in the words of the late Dr. W. G. Ward, a God ‘we should be under the indefensible obligation of disobeying, defying and abhorring.’”

He follows up the subject by criticising the antagonistic attitude of the Roman Church to the revelations of natural science. He considers this aversion to scientific truth to be a great peril, and affirms that enormous changes have already taken place in religious belief among Catholics. He enumerates among these changes the assertion in its most literal meaning that “out of the church

there is no salvation." Now, he adds, it is admitted by the most rigid Roman theologians, that men who do not accept any form of Christianity, if only they are theists and lead good lives, may have an assured hope for the future, similar to that of a virtuous Christian believer.

In regard to the lawfulness of taking interest for money, twenty-eight Councils and eleven Popes have condemned the practice, but their decisions have been explained away so completely that no Pope, priest or ecclesiastical body now hesitates to accept the best interest for any capital that may be at their disposal.

He also affirms that the Bible contains a multitude of statements which are scientifically false. He knows "devout Catholics of both sexes, well-known and highly esteemed, weekly communicants and leading lives devoted to charity and religion, who believe Joseph to have been the real and natural father of Jesus." They do not think it necessary to alter a word of the creeds or the devotions now in use, but merely to alter the sense of the words.

Little time was lost in calling the bold writer to account. One might imagine that his assailants were watching for an opportunity, they sprang upon him so suddenly. Every Romanist periodical had an article upbraiding him. The *Tablet*, the mouthpiece of the Cardinal Archbishop Vaughan, declared that sameness of principle in the Catholic faith is essentially in meaning and not merely in wording. It also taunts Dr. Mivart with saying nothing original, but carefully refrains from any attempt to dispute his statement in regard to the Scriptures or the beliefs of Catholics. Being itself an oracle, it seems to regard any attempt at such refutation unnecessary. Indeed, it has been usual with the Roman clergy not to interrogate individuals with regard to their beliefs, so long as they do not speak out loud. To believe as the church believes is satisfactory, even when there is no intelligent conception in the matter.

The *Guardian*, an organ of the Church of England, admits the truth of Dr. Mivart's statement. It declares that "there is no doubt much truth in his statement of the modifications of belief which have become current among Roman Catholics as to the fate of those outside their church, and among educated Christians generally as to the nature and scope of the inspiration of the Scriptures.

The Cardinal, as was foreshadowed, hastened to impose his requirements upon the recusant professor. He demanded of Dr. Mivart that he should sign a formula or profession of faith which affirmed without qualification the various dogmas of Roman orthodoxy, and to condemn and revoke his utterances in the two articles recently published and in other of his writings contrary to the teaching of the church according to the determination of the Apostolic See: In all such matters submitting himself to the judgment of the said See, receiving all that it receives and condemning all that it condemns.

Dr. Mivart shows in his reply that he is not terrified. He had professed the creed of Pius IX., he explains, but he had no recollection of ever having made or having been asked to make the profession required in respect to the books of

the Old and New Testament with all their parts. "In my judgment," says he, "an acceptance and profession of the above-cited portion of the document sent me would be equivalent to an assertion that there are no errors or altogether false statements, or fabulous narratives, in the Old and New Testaments, and that I should not be free to hold and teach, without blame, that the world was not created in any six periods of time; that the story of the Serpent and the Tree is altogether false; that the history of the Tower of Babel is mere fiction, devoid of any particle of truth; that the story of Noah's Ark is also quite erroneous, or again that of the Plagues of Egypt; that neither Joshua nor Hezekiah interfered with the regularity of solar time; that Jonah did not live within any kind of marine animal; that Lot's wife never turned into a pillar of salt; and that Balaam's ass never spoke. I only put these forward as a few examples of statements which it seems to me any one who holds that 'the books of the Old and the New Testaments, with all their parts, were written by the inspiration of the Holy Ghost and have God for their author,' ought not and could not logically or rationally make.

"If, however, your Eminence can authoritatively tell me that divine inspiration or authorship does not (clerical errors, faults of translation, etc., apart) guarantee the truth and inerrancy of the statement so inspired, it will in one sense be a great relief to my mind, and greatly facilitate the signing of the document; your Eminency's decision being publicly known and also the conditions under which I sign it."

The Cardinal, however, refused any answer to this stipulation. He passed judgment without delay, issuing his inhibition of the distinguished scientist, denying to him the sacraments of the church till he should recant the opinions he had sent forth.

Dr. Mivart, in reply, lamented that the Cardinal had said neither yes nor no. He then states the issue unequivocally.

"It is now evident," says he, "that a vast and impassable abyss yawns between science and Catholic dogma, and no man with ordinary knowledge can henceforth join the communion of the Roman Catholic Church if he correctly understands what its principles and its teaching really are, unless they are radically changed. For who could profess to believe the narrative about the Tower of Babel, or that all species of animals came up to Adam to be named by him? Moreover, among the writings esteemed 'canonical' by the Catholic Church are the Book of Tobit and the Second Book of Maccabees, and also the story which relates how, when Daniel was thrown a second time into the lion's den, an angel seized Habakkuk of Judea by the hair of his head and carried him, with his bowl of pottage, to give it to Daniel for his dinner. To ask a reasonable man to believe such puerile tales would be to insult him. Plainly the Councils of Florence, Trent, and the Vatican have fallen successively into greater and greater errors, and thus all rational trust in either Popes or Councils is at an end."

Nevertheless, Dr. Mivart, while refusing to sign the profession of faith,

declares himself attached to Catholicity, and regarding religious worship as the highest privilege of a rational nature, continues to attend at the rites.

To an American reader the action of the Cardinal indicates clearly that modern science and the church are in direct conflict, and cannot make terms till one party or the other gives way. But English readers do not see such absolute incompatibility. They perceive only that with Catholics the liberty of speech is limited, and that there is a possibility that only a question of expediency is involved.

To Galileo the peril of his course was torture and the stake; to Mivart, exclusion from the sacraments and a possible anathema. As a writer in the *London Times* remarks: "The threat of excommunication, terrible in the tenth century, has a touch of the ridiculous in the twentieth; and ridicule kills."

Formerly the recusant had no right to receive shelter, food, fire, or any rite of hospitality; now he only suffers the withholding of a few rites that he can do very well without.

"But," says the great apostle, "I show unto you a more excellent way."

THEOSOPHY.

By J. L. S.



THEOSOPHY embraces all that man knows of divinity. It asserts what some men know to be true, that all the world is divine and that God is in and about every atom. This common divinity, this community of origin and destiny, is held as a theory by many. To learn it as a living truth, prompting at once to unselfish thought and action, is the task before humanity. When the divine soul within each of us shines out with dazzling light continually, when we as true brothers of our fellows live only for their sakes, then will each life be a benediction to others and each will be wholly well spent.


Theosophy teaches that all the worlds of matter and of spirit emanate from and portray Deity. Our highest aspirations, our purest thoughts, our sincerest efforts to conquer the evil in our own nature and to be wholly united with the best in us, shows the presence in our nature of that which we have not yet fully realized but which is really godlike. It is to the uncovering of this divinity in us all that Theosophy aims. As soon as we learn how, each of us who loves his brother-man will work that this divine soul in him may be brought to light and made a power in daily life.

So many men today earnestly desire this knowledge that again the Helpers of Humanity have sent it abroad. It is not new. It is the same ancient divine truth, pictured forth in all nature about us, taught by Jesus, Moses, Buddha, Zoroaster and others even farther back than ancient Egypt. And today the men who earnestly desire to find this truth can find it and do find it. Is it truth, you ask? Come and see. But know that if you come out of mere selfish curiosity or for amusement, your attitude of mind will effectually prevent you from seeing. Nothing but a fixed purpose, a life-purpose to do right for the world's sake, to make the most of life and its opportunities for the service of others will enable you to distinguish clearly the essential from unessential, to throw off the bondage of sense-life, and gain an insight into eternal verities. Only thus does life become a thing of peace and only thus do its proper purpose and legitimate use become apparent.

EGYPT AND THE EGYPTIAN DYNASTIES.

By ALEXANDER WILDER, M. D.

XVIII. Last Hours of Persian Rule.—Alexander.—Ptolemy I.—The God Serapis.—Alexandreian School of Philosophy.—Ptolemy Philadelphos.—Ptolemy Euergetes.—Ptolemy IV.—Decline of the Dynasty.—Ptolemy V.—Egypt under Roman Tutelage.

KHOS returned to Persia in the full glory of success. All the provinces were reduced to submission as they had not been since the reign of Xerxes and Dareios Hystaspis. He had rewarded his foreign soldiers richly and disbanded them, and had appointed Mentôr, the Rhodian, to whose prowess and sagacity so much was due, satrap over the western coast of Asia Minor. He could now enjoy his own power in peace.

Philip of Macedonia was at this very time actively prosecuting his designs to subvert the independence of the Grecian States; and many patriotic Greeks, including the orator Demosthenes, were conscious that only Persia could prevent this consummation. Okhos was not reluctant to answer such an appeal. Accordingly, when Philip was besieging Perinthus in Thrace, a place in alliance with Athens, a body of Grecian troops in Persian pay was sent against him from Asia Minor, and compelled him to withdraw from the place. It was an opportunity for him to establish a foothold in Greece, but he took no such advantage of it. But what was done served Philip afterward as a pretext to invade the Persian dominions. The famous march of Xenophon had shown the conquest feasible, and Philip was actively preparing for it when his own career was cut short by the assassin.

Okhos had already expiated the insults which he had offered to the religion of Northern Egypt. He had mortally offended his minister Bagoas by the sacrilege. Historians tell us differently in regard to the method by which the Egyptian eunuch executed his revenge. The statement is more generally accepted that the monarch was poisoned, but Ælianus affirms that he was murdered by his servants, and that Bagoas struck the first blow. He cut the body to pieces, as Typhon discepted the body of Osiris, feeding the flesh to the cats* and making sabre handles of the bones.

Several of the sons of Okhos were also murdered, but the youngest, Arses, was spared to mount the throne. His reign hardly exceeded two years, when the fears and jealousy of Bagoas led to his assassination and that of his children. Kodomannos, a friend of Bagoas, and a descendant of Osthanes and Dareios II., was then made king and took the name of the founder of the Empire. But as in the case of Romulus Augustus in a later era, the third Dareios

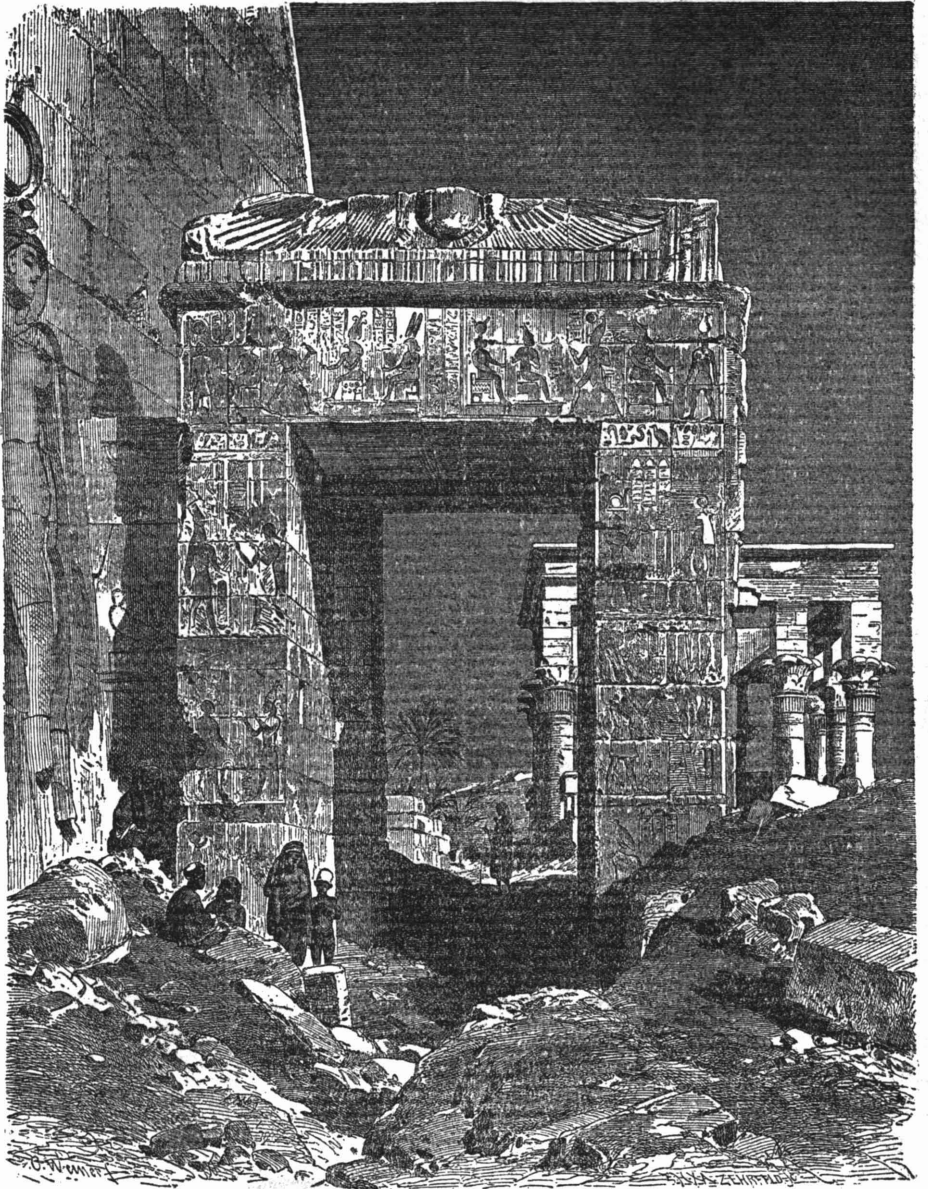
*This statement may be an exaggeration. The Persians at this period deemed it a profanation to burn or bury the dead, but suffered the flesh to be devoured by birds and animals, and this may have been done with the body of the monarch.

found no virtue in a great name to avert imminent peril. Bagoas soon became displeased with him, and had again mingled a cup of poison, but the king was wary and compelled the regicide to drink it himself.

Egypt, meanwhile, was prostrate under the hated dominion. Sebek, the satrap, was not a gentle master. Now, however, the new lord of Asia was on his way to receive his kingdom. Alexander crossed the Hellespont, and won the battle of Granikos. Dareios met him with another army at Issus, near Antioch. Sebek had taken away the Persian garrisons to add to his forces, leaving Masdaka in Egypt in possession of the office of satrap without soldiers for its defense. Alexander, after having routed the forces of Dareios turned to the south that he might have no enemies behind him. After the conquest of Phœnicia and Palestine he entered Egypt in the month of October, eight years after the flight of Nektanebos II. His progress might not inaptly be compared to the fabled progress of Dionysos in India. It was certainly Bacchic. Every city, as he came to it, opened its gates. When he arrived at Memphis, the satrap himself hastened to surrender the place, together with all the public treasure, amounting to eight hundred talents. Alexander made no delay in conforming to the Egyptian worship, offering sacrifices to Apis, and paying homage to Ptah. He also received the various religious titles, as a son of the gods, like the kings before him. Finally, having duly honored the tutelary divinities of Northern Egypt, he set out for the Oasis of Amun. As many stories of miracle were told of this expedition, as of other personages of the classic period. When he had arrived at the Northern Oasis, the high priests met him in procession, and saluted him as the "Son of Amun-Râ." Despite the incredulity of his Grecian followers and others, it is apparent that Alexander did believe that he was of divine descent. Indeed, there was a legend extant, that his mother Olympias, herself a Bacchic votary, declared him a son, not of Philip, but of the Dionysiac Serpent. As the gods were regarded not as so many individuals, but as personifications of certain attributes of the One Supreme Being, this notion is not wonderful.

All Egypt was now in his possession. He had already sent an expedition to Upper Egypt, and received the acceptance of his authority. The Egyptians generally welcomed him as a deliverer from the hated rule of the Persians. He had only to establish a civil government. This he did with little delay. He selected the strip of land between the sea and Lake Mareotis for the new metropolis to bear his name, which became under his successors the capital of Egypt and one of the most famous cities of the civilized world. Two monarchs or chief judges were appointed to watch over the administration of justice, one in each realm; the towns were garrisoned under Greek generals, and each great city had a governor. There were two prefects or viceroys, Apollonios for Libya, and Kleomenes for the Arabian region. He also decreed that the former laws of Egypt should continue in force, and that the religion of the Egyptians should remain the established religion of the country.

After some months, the Libyan viceroy relinquished his office, and Kleo-



A SECTION OF THE TEMPLE OF ISIS ON THE ISLAND OF PHILAE.

menes became the ruler of all Egypt. He was superior to the Persian satraps, but he flagrantly disobeyed the orders of Alexander. He extorted large sums dishonorably. One of his children having been bitten by a crocodile, he made it a pretext requiring an exorbitant amount from the Egyptians, who revered the crocodile as a sacred animal. Alexander had ordered the market at Kanopus to be removed to Alexandria as soon as the new city should be ready, but the priests and merchants paid a heavy contribution to keep it at their port. When, however, they did not pay a second exaction he did not scruple to violate his agreement. He also neglected to pay the troops in Egypt promptly, and many complaints came to Alexandria.

After the death of Hephæstion at Ekbatana, the oracle of Num-Râ in the Oasis declared him a "hero" or demigod. Alexander commanded Kleomenes to build a temple to him in the new city, and added the promise which Kleomenes greatly needed, that if he would obey the orders directed to him, his acts of misgovernment would be pardoned.

This period was the introducing of a new era, and a new state of affairs in the world. From this time history changed its character, and kingdoms arose in new forms and often with new boundaries. The tendency at first was to merge Greece into Asia as an outlying province, yet the result was that Greek influence was felt clear beyond the Indus, and the Greek language became classic in the East. This was not due to Alexander, but to those who came after him, the Seleukids and Ptolemies. Hellenism proper, however, passed into a lethean dormancy.

Eight years after his entry into Egypt Alexander died at Babylon, and not long afterward his lieutenants divided his conquests among themselves, and soon became independent sovereigns. Ptolemy, the reputed son of Lagos, had been a favorite of Alexander. He had accompanied him as his historian as well as general. He had opposed the conferring of all authority upon Perdikkas, and received for himself the government of Egypt and Libya as viceroy under Philip Aridæos. He purposed, however, to establish at the proper time an independent dynasty.

His first act on taking possession of the government at Memphis, was to put Kleomenes to death. The next was the annexation of the Kyrenaika to Egypt. Perdikkas had ordered the body of Alexander to be carried to Macedonia to be buried with the bodies of his ancestors. Ptolemy met the funeral train in Syria, and brought the coffin to Memphis. Perdikkas led an army against him, but to his own destruction. His haughty and overbearing manner had offended his own soldiers, and after his arrival at Memphis, he was assassinated in his tent. Ptolemy, on the other hand, was attractive in manners and made friends of all. Instead of seizing the princes, the son and brother of Alexander, he sent them safely to Macedonia as the heirs to the throne. Afterward he made himself master of Phœnicia and Palestine, taking possession of Jerusalem on the Sabbath day. He transported many thousands of Jews to Alexandria. He now had the possession of the sea-coast from the Kyrenaika to Antioch, twelve hundred miles.

In the governing of Egypt he followed the policy of Alexander. He ruled each people by its own laws, the Greeks as Greeks, while he left Egyptian matters to be administered by priests, giving the latter all the privileges and immunities which they had before enjoyed. The Apis died, and he spent fifty talents (forty thousand dollars) on the funeral. The priests of Thebes were now at liberty to cut out from the inscriptions the names of the usurping divinities, and restore the former ones that had been removed. The inner shrine of the temple at Karnak which had been overthrown by the Persians, was now rebuilt.



COIN OF PTOLEMY PHILOPATOR.

In short everything had the appearance of free government; and with a sovereign like Ptolemy I., it was virtually such. Nevertheless it was a paternalism, and such a mode of administration could easily be made a despotism.

The Greek population never became assimilated to the Egyptian. There were numerous mixed marriages, but the offspring were always counted as Egyptians. Hence the country could not become a Grecian colony. The Egyptians were subjects only.

The building of the new metropolis of Egypt was actively prosecuted. The city was enriched by the commercial advantages which Kanopos had enjoyed. Ptolemy was philosophic, and conscious of the actual unity of religious ideas beyond the external forms and ceremonies. Hence he evidently sought to prepare the way for a future interblending of worships, by accustoming the inhabitants of Egypt of different customs and nationalities to meet on common ground. With the people of Upper Egypt, the genuine Egyptians, the worship of Amun had more or less become at one with that of Num and Khem, and the rites of Isis and Osiris were observed everywhere. A similar commingling was observed among the several populations of Northern Egypt, even including the worship of Semitic divinities. Accordingly, the temple of Poseidón, who was at once a Libyan, Asiatic and Grecian divinity, was built by the harbor, where seamen and others from all nations congregated.

Ptolemy next introduced the god Serapis, or Osir-Apis, as he is termed in

the *Leyden Papyrus*. Various stories were told in regard to this divinity. It was affirmed that the king procured the statue from Sinopê in Pontos, but more probably the truth is that it was constructed at Sinopion near Memphis.

The temple was like a pagoda in style, and much resembled that of Siva at Tanjore. Indeed, the Rev. C. W. King describes the divinity as "of Indian origin," and no other than Yama, "the Lord of Hell," attended by his dog Cerberk and his serpent Sesha. As Ptolemy had accompanied Alexander to India and familiarized himself with these things, it is probable that this indicates the actual source from which the new divinity was introduced. The name by which he was known in Egypt shows that he was to be regarded as a human personification of the Apis, which was itself a form of Ptah the Creator and generator, and at the same time also to be identified with Osiris. It would signify, therefore, that he was the Father and Creator of the Universe, and likewise the Judge of the Souls of the dead. He was thus identical also with the Pluto or Hades of Grecian mythology, and the Bacchus or Dionysos-Zagreus who ruled in the Underworld. His symbolic figure was a hierogram expressing all this. He was represented with a human body with the head and horns of Apis, surmounted by the royal serpent, holding the whip and crosier of Osiris and the ansate cross.

Serapis took the place of Osiris at Alexandria, as the consort of Isis in the Mystic Rites, and gradually absorbed the personality of the other gods into himself as The One. He thus extended into the philosophemes that succeeded at a later period. The Alexandreian philosophy recognized in him the *Anima Mundi*, the spirit of which the world of Nature is the body. The Gnostics considered him to be the Idea of the Supreme Being, of whom the Christ was the epiphany or manifestation upon the Earth. When the Roman Emperor Hadrian came to Alexandria in the year 134 he found Serapis revered as the sole and Universal Divine Essence. Writing to Servianus the consul he remarked: "Those who worship Serapis are Christians, and those who call themselves Christian Bishops are devoted (by initiation) to Serapis. There is no ruler of a Jewish Synagogue, no Samaritan, no presbyter of the Christians who is not an astrologist, an augur, and a diviner. The very Patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship the Christ. There is but one god for them all: Christians, Jews and all nationalities worship him."‡

The founding of the Alexandreian Museum and School of Philosophy, however, was the act which immortalized the name of Ptolemy I. It was an Academy for the world. Its teachers were maintained by an income provided for the purpose, and they represented all phases of thought and speculation. Science and art were taught and illustrated; astronomy, physics, economics and

‡The statue seen by Nebukhadnezzar in his dream as described in the book of Daniel was an image of Serapis. The Rev. C. W. King adds to this quotation: "There can be no doubt that the head of Serapis, marked as the face is by a grand and pensive serenity, supplied the first idea of the conventional portraits of the Savior."

The Persian divinity, Mithras, also received a general homage in the Roman world, and divided the honors of divinity and mediatorship.

medicine had their professors, and the aim was to omit nothing that pertained to secular knowledge, art, or the higher wisdom.

Following the example set in the temples of Egypt,* Ptolemy also established the Alexandreian Library. It was not, however, a collection solely for the sacerdotal class, but was free to all who read for the sake of knowledge and those who copied for the sake of gain. Demetrios Phalereus had been for ten years the governor of Athens, when he was driven thence by Antigonos, and found shelter in Egypt. He was not only an able ruler, but a philosopher, poet, orator, and a perfect master of style. Immediately upon his retirement the Athenians passed a law that no one might teach philosophy, except by authority of a license specially granted. It had the natural effect of such restrictions. The philosophers left Athens for other cities where there was freedom to teach. Ptolemy made Demetrios superintendent of the Museum and Library, and he performed his duties with judgment and fidelity. Political works in support of freedom, and expressing hatred of tyranny were among those selected. Ptolemy I. was himself a scholar and author, and his love of art was seldom excelled.

Thus Alexandria became the metropolis of the world; the wisdom and wealth of the nations flowed to it. It was chief over all as the mart of commerce; it gave the world new conceptions of religion, and it was surrounded by an atmosphere of knowledge. India, Persia, Babylonia, Arabia, Judea, Ionia and Greece had their representatives there, to present their wisdom. The effect was to remove external impediments, to trace the similitudes in all philosophies, and to elaborate a system to include what was true and good in all.

Nevertheless a greater boon of Egypt to the world was paper. For unmeasured centuries, the manufacture from the papyrus-plant had been carried on under the direction of the priests, and the rolls of manuscript, frail as they were, proved more durable to preserve knowledge of facts than even the records on stone and metal which had been engraved for the purpose. The manufacture had, however, been restricted by monopoly, but now it became the property of the world. Thus the tall reed which gave the "Sea of Suph" its name, became now the ministrant of the civilization by which it exists, performs its work and extends its province. The general introduction of the article was felt by men of business and literary pursuits to be as important as the invention of printing was afterward regarded in modern Europe.

Ptolemy retained power in Egypt only by vigorous administration and years of almost incessant conflict. Antigonos aimed to possess the whole dominion of Alexander; and when Kleopatra, the sister of the conqueror, set out from Sardis to become the wife of Ptolemy, she was assassinated by his procurement. Afterward he attempted to invade Egypt, but the storm wrecked part of his fleet and drove others of his vessels into the Nile, where they were captured.

All the family and relatives of Alexander, had now been murdered, leaving the viceroys at liberty to assume regal titles. Ptolemy accordingly put on the

*Ebers: Uarda, Chaps. ii., iii.

double crown of Egypt and became the founder of a new dynasty. He had well merited the distinction.

The little island of Rhodes had preserved its liberty and laws against the successors of Alexander. Ptolemy aided them at a critical moment, and they in gratitude conferred upon him the name of Sôtêr or Savior. He now began the coining of money as an independent sovereign and this title was placed on his coins.

His latter years were spent in comparative quiet. He assumed few of the airs of monarchs, especially those of the upstart order, but lived plainly, often dining and sleeping at the houses of friends. He was frequently compelled, when he gave entertainments, to borrow tables and dishes for guests. He explained that it was for a king to enrich others, but not enrich himself. He once asked an antiquary banteringly, who was the father of Peleus. The man replied that he would tell him when he on his part should tell who was the father of Lagos. Ptolemy quietly remarked afterward that if a king could not hear rude answers he must not ask rude questions.

He lived on familiar terms also with the men of learning who thronged Alexandria. He once asked Euklides—Euclid the geometer—whether there was not some shorter and easier way for him to learn, than the one followed by pupils at the Museum. Euclid, having in mind the King's highway in Persia, so smooth and easy to travel compared with the common roads, replied that there was no Royal Highway to Learning.

Ptolemy was three times married. The third wife, Berenikê, had been a member of his second wife's household, and became mother of his successor, Ptolemy II. She possessed the virtues of justice and gentleness which make their possessor deserving. The royal couple lived happily, and were proverbial for their kindness to the unfortunate.

Having reigned seventeen years as viceroy, and twenty-one as king, Ptolemy unexpectedly proclaimed his son king of Egypt, retaining for himself only the office of *somatophylax* or royal guardsman. He died two years afterward at the age of eighty-four. His writings shared the fate of other books in the Alexandreian Library.

The coronation of Ptolemy II., was one of the most remarkable ceremonies of ancient time. There was a procession beginning by torchlight in the morning and lasting till after sunset. The statues of Isis and Osiris, of Bacchus escaping from Hêra, of Amun-Râ and other gods of Upper Egypt, the gods of Alexandria, and Neïth of Sâis were conspicuous. Egypt was represented by her priests, nobles, and population generally, and other nations by ambassadors, princes and principal men. One might have supposed the whole performance to belong to Initiatory Rites, or a Royal Triumph.

Ptolemy II. had been selected by his father because he believed him to be the most worthy of his sons. Demetrios had counselled him to name the oldest, as otherwise there would be the wars of disputed succession. He was now accordingly displaced from his office and banished from Alexandria. He died

From the bite of an asp, it was affirmed, at the order of the king; probably, a figure of speech borrowed from the royal serpent upon the cross. Ptolemy also put his two brothers to death. Some writers have ironically deduced from this his name of *Philadelphos*, but the imputation is malicious. Many years afterward he put away his wife Arsinoë on a charge of misconduct, and married his own sister of the same name. Both were past middle age, but their mutual affection was ardent, and Ptolemy honored her almost as divine. Her former husband had murdered her children and she now adopted the children of Ptolemy with the kindness of a mother.

Magas, another brother, was king of the Kyrenaika and contended for the throne of Egypt. In the army which Ptolemy led against him were four thousand Gauls. Already as early as the reign of Nektanebos I., the Gauls had overrun Italy and almost crushed Rome. Afterward they had hired their services as soldiers to the successors of Alexander. In this way they had become able to establish themselves in Asia minor and found the province of Galatia. Ptolemy found reason to believe that those in his army were plotting against him. He immediately turned back and led them into the marsh country of the Delta, and there caused them to be put to death.

In his administration, Ptolemy II. was an energetic and beneficent ruler. Egypt from the Persian period had been as notorious for brigandage as Italy for the two thousand years before Victor Emanuel. No Greek traveller since Hekataeos had been able to go southward as far as Elephantina or Syene. Ptolemy put an end effectually to this disgraceful condition.

He also completed the public works which his father began. The royal burial-place of Alexander was finished, and the golden sarcophagus brought from Memphis. Pilgrims resorted to Alexandria in multitudes to pay their homage.

Ptolemy also dedicated the light-house on the island of Pharos to the "Divine Saviors" or "Sôteres," his father and mother. He also established a port on the Red Sea to facilitate commerce, naming it Berenikê in honor of his mother; he built four inns or watering-places for the refreshment of caravans, travelling between that port and Koptos.

Another significant measure was the introducing of the Mysteries of Demeter and her Daughter into Alexandria. They were copied after the Initiatory Rites of Eleusis, but were modified by Egyptian features.

The temple of the two goddesses was built by him, in the southeastern part of the city, in a district known as the Eleusinis; and at the celebration of the Rites, a troop of girls carried the Sacred Basket of Symbols, singing hymns and warning away the uninitiated. The hierophant in the temple wore the dress and mask of Num; the torchbearer the robe of Râ, the priest at the altar the emblem of the moon, and the crier, the mask of Thôth.

A temple of Isis was built at Philæ on the site of the shrine that had been destroyed by the Persians. The statues of the goddess were likenesses of Queen Arsinoë. None but initiated priests were permitted there, and the oath

sworn by "the One buried there" could not be violated without incurring the guilt of sacrilege. The priests were monks, who avoided luxury and cleanliness, passing their time in idleness, and setting industry and social relations at naught as secular and unspiritual.

Ptolemy enriched the Library in its four branches of Poetry, Mathematics, Astronomy and Medicine, till it contained two hundred thousand rolls of papyrus. Unfortunately they were all in Greek; the Egyptian books were regarded as masters and conquerors often regard the literature of subjected peoples, as unworthy of serious attention. This made a wall of partition between Greeks and Egyptians, which prevented them from uniting, or benefiting each other.

The works of Aristotle were purchased, and had their influence upon the Eclecticism which took its inception in Alexandria. The city was now the metropolis of science and literature and the scholars that thronged it from all parts of the known world, constituted a galaxy. Zenodotos, Kallimakhos, Theokritos, Stratô, Aristarkhos, Aratos, Petosiris, Kolotes and Timon are but a few of the names that honored the reign of Ptolemy Philadelphos. Manethô the historian was also a luminary of this period.

The story that a Greek translation was made of the Hebrew Sacred Writings at the instance of the king, is very improbable. The existence of an authorized collection is not an established fact. It is said that in the reign of Josiah, the high-priest found a Book of the Law, and in the *Second Book of Maccabees* Nehemiah is described as gathering together "the Acts of the Kings, the Prophets, and of David and the Epistles of the Kings." But the present Hebrew Canon hardly antedates the Asmonean Dynasty; and no author of the period of the Ptolemaic dynasty makes any mention that indicates any cognizance of a Hebrew writer. As, however, there were several thousand Jews in Egypt, it is very likely that translations of their literature existed, but all that is claimed belongs to the time of later kings.

Ptolemy II. was a powerful monarch. He ruled not only over Egypt, but over Libya, Palestine, Judea, Idumæa, then known as Nabatæa, Phoenicia, Hollow Syria, and the countries of Asia Minor lying on the Mediterranean. Commerce was more extensive than ever before; the peoples were governed by their own laws, and Alexandria as a center of learning, art and philosophy was ascendant far beyond Athens. The pride of the dynasty was that it was not built upon the ruins of freedom; the government was a despotism, but it was not oppressive.

Ptolemy reigned thirty-eight years, and was then succeeded by his son, Ptolemy III. The new king was immediately involved in a war with Syria. His sister Berenike had been married to Antiokhos Theos, with the stipulation that her children should inherit the Syrian throne. At the death of her father Antiokhos repudiated her and took again his former wife Laodikê. Ptolemy hastened with an army to the aid of his sister, but before he could save her, Laodikê had poisoned her husband and placed her own son Seleukos on the

throne of Syria. He immediately sent soldiers after Berenikê, who murdered her and her son. Ptolemy was, however, about to avenge her and conquer the whole kingdom, when troubles at home called him back to Egypt.

Not only, however, did he carry off a large booty from Asia but he recovered three hundred vases and statues which Kambyses had carried away. They were replaced in the temples of Upper Egypt, and the king himself came to Thebes, and did homage to Amun-Râ and the other gods that were worshipped there. He also enlarged the temple of Karnak and added a new gateway. The priests in their gratitude now gave him the name of Euergetes, "the Benefactor."

He also built a temple to Osiris at Kanopos; for the worship of Serapis had not yet superseded it in Northern Egypt. He dedicated it in the name of himself and Berenikê, his wife and sister.

While he was absent on the expedition into Syria the queen had made a vow to present her hair to the gods if he should come safely home. She now made the sacrifice, and Konón the astronomer, finding a cluster of stars in the sky without a name, marked it on his globe as the constellation of the "Hair of Berenikê."

About this time the Romans had brought the first Punic war to a close. They sent ambassadors to Egypt with offers to help in the war with Syria, but peace had been declared.

The kingdom founded by Seleukos Nikatôr had indeed come close to dissolution. Bactria had become independent and the Parthians had wrested the most important provinces of Media and Persia. Ptolemy III. had also taken a large portion of the remaining territory. The *Book of Daniel*, written a century later, delineates these events. (Chapter xi.)

Ptolemy seems to have been disposed to assimilate to the Egyptians in many ways. Like the kings of ancient dynasties he led an army into Ethiopia, and he actually conquered Abyssinia to the fifteenth degree of latitude. No former king had ever penetrated so far with an army. The Hexumites whom he encountered in the highlands had a language and religion greatly resembling the Jewish.

He also had an altercation with Onias II., the High Priest at Jerusalem, who refused to pay the tribute. He had permitted the administration of affairs to continue as in former times, only requiring that the poll-tax of the didrachma or half-shekel should be paid to the treasury of Egypt. He was about to invade Palestine with an army, when Joseph, the nephew of the high priest, came to Memphis and engaged to farm the entire revenue of the provinces.

The usual encouragement was given to learning. Zenodotos, the keeper of the Library, was succeeded by Aristophanes, who carried forward his predecessor's efforts to amend the text of the poems of Homer. He also invented the marks to distinguish the length and tone of a syllable and the breathing of a vowel, and likewise the accents and aspirate.

Eratosthenes, Apollonius, Rhodios, and Konôn flourished in Egypt during this reign.

Ptolemy III. had successfully complemented all that his predecessors had undertaken. He raised Egypt to the very height of its power and wealth, and its dimensions extended from the Euphrates to Libya and Abyssinia. He was by far the greatest monarch of the time. He ruled justly; indeed it was part of the oath of the judge that if the king commanded him to do wrong, he should not obey him.

The glory of Egypt, however, was now destined to pass again under a cloud. Ptolemy died after a reign of twenty-four years, leaving his crown to his son Ptolemy IV., a prince who displayed none of the great qualities of his forefathers. His first act was to ask the advice of his council about killing his mother Berenikê and his brother Magas. They were put to death, and the fact that he took the name of Philopatôr, "the lover of his father," gives color to the suspicion that he was likewise the assassin of Euergetes.

The tributary provinces began to fall into other hands. Antiokhos the Great recovered Syria and Phœnicia clear to Tyre and Ptolemais. The next campaign, however, witnessed his defeat and he lost Hollow Syria and Palestine. Ptolemy, after the victory, visited Jerusalem, sacrificed at the temple, and demanded to see the objects in the inner shrine. He fainted, however, as he attempted to carry out his demand.

On his return to Egypt he began harsh treatment of the Jews of Alexandria, depriving them of their rights and placing them in the same rank as Egyptians. They were also required to sacrifice to the Grecian gods. Those who complied were afterward murdered by the Jews who had refused.

During this reign an earthquake devastated the island of Rhodes, and threw down the celebrated colossal statue of Apollo. Other countries contributed help to the suffering Rhodians, Ptolemy among the number.

The Romans also carried on the Second Punic war against Hannibal, and at the end renewed their treaties with Egypt.

As though he would be completely infamous, Ptolemy, at the bidding of his mistress, employed an assassin to murder his queen, Arsinoê. She was his sister, and her courage had enabled him to win his only victory, when Antiokhos was defeated at Raphia.

Finally after a reign of seventeen years, marked by vice and cruelty, and only embellished by the love of letters, he died, literally worn out by disease, leaving the monarchy tottering. The women of the royal palace immediately pillaged the money and royal jewels before letting his death become known. The night was spent in riot. If then there had been a leader all Egypt would have been in revolt. The persons who had been the companions of the king in crime were torn in pieces by the populace. It was a horrible retribution.

The new king of Egypt, Ptolemy V., afterward called Epiphanes, "the Illustrious" was a child five years old. Antiokhos the Great and Philip V. of Macedonia took advantage of the opportunity to invade the tributary provinces

of Egypt. The Jews on this occasion united with the forces of the king of Syria, and he in return exempted Jerusalem from tribute three years, lightened the subsequent imposts, and exonerated the priests and officers of the temple from all taxes in future. He also made liberal gifts for the worship.

About this time the Roman Senate sent ambassadors to Alexandria to announce the overthrow of Hannibal, and to thank the king for his friendship during the war of eighteen years, when other peoples nearer them had joined their enemies. The Senate also implored the Egyptian monarch that if the Republic should make war against Philip V., it might involve no breach of friendship with Egypt.

The Alexandreian officers of state hastened to reply, and asked the Roman Senate to become guardians of their young king, and likewise that the Romans should defend Egypt against both Philip and Antiokhos. The Senate at once accepted the propositions. Ambassadors were sent to the two kings commanding them to desist from hostilities, and Marcus Lepidus came to Alexandria to accept the guardianship, and also with it to conduct the foreign affairs of the country. In this capacity, as an actual sovereign, he issued a coinage of money, on which he was represented as standing clad in the official Roman toga, with the title *Tutor Regis*—"tutor to the king." In his hand he holds a diadem above the head of the prince.


Thus the initiative was taken. Henceforth Egypt was in reality a province and dependency of Rome. For a while longer she had her Greek-speaking kings, but she herself exercised the powers denoted by the flagellum and the crozier.

"If there be any being on earth, that may be permitted to remind us of the deity himself, it is the ruler of a mighty empire, who employs the high position intrusted to him exclusively for the benefit of his people; who, endowed with intellectual gifts corresponding with his station, in an age of comparative barbarism, endeavors to impart to his land the light of civilization which illumines his own bosom, and to create from the elements of discord the beautiful fabric of social order. Such was Isabella; and such the age in which she lived. And fortunate was it for Spain that her scepter, at this crisis, was swayed by a sovereign possessed of sufficient wisdom to devise, and energy to execute, the most salutary schemes of reform, and thus to infuse a new principle of vitality into a government fast sinking into premature decrepitude."

History of Ferdinand and Isabella.—PRESCOTT.

"One moment in Eternity is of as great consequence as another moment, for eternity changes not, neither is one part better than another." ZOROASTER.

SIGN-POSTS ALONG THE PATH.*

“CCORDING to the views of the Brahmins, we are now in Kali-Yuga [the Dark or Iron Age], which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better age will begin.

* * * * *

“In one aspect history gives us merely the small or great occurrences of man's progress; but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul.”—*The Bhagavad Gita*, William Brehon, p. 26.

“There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to ‘prove all’ and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those ‘inferior’ people engaged either in following a dogma or phenomena. . . .

“The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things.

“The liability to be carried off and intoxicated by phenomena is to be guarded against. We should watch, note and discriminate in all cases; place them down for future reference, to be related to some law, or for comparisons with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in Nature has declared that if we do so and so we must stop, but when one is carried off by what Boehme calls ‘God's wonders,’ the result is an intoxication that produces confusion of the intellect. . . . While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, Nature went on accumulating the store of illusory appearances with which he satisfied himself.

“. . . . But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

“. . . . We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect

*Extracts from “The Path,” Vol. II.

will result to his outer senses from the attack or influence encountered by the psychical senses.

“And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

“This is not the road that seems easiest to students. Most of them find it far pleasanter, and, as they think, faster work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

“The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it is so simple.”

Astral Intoxication.—Editorial.

“But there is the highest authority for reading this poem [The Bhagavad Gita] between the lines. The Vedas themselves say, that what we see of them, is only ‘the disclosed Veda,’ and that one should strive to get above this *disclosed* word. It is here clearly implied that the undisclosed Vedas must be hidden or contained in that which is apparent to the outer senses. Did we not have this privilege, then surely will we be reduced to obtaining true knowledge solely from the facts of experience as suffered by the mortal frame, and fall into the gross error of the materialists, who claim that mind is only an effect produced by the physical brain molecules coming into action. We would also have to follow the canonical rule, that conscience is a safe guide only when it is regulated by an external law such as the law of the church, or of the Brahminical caste. But we very well know that within the material, apparent—or disclosed—man, exists the *real* one who is undisclosed. This valuable privilege of looking for the inner sense, while not straining after impossible meanings in the text, is permitted to all sincere students of any holy scriptures, Christian or Pagan. . . .

“Nor should the Western student of the poem be deterred from any attempt to get at the real meaning, by the attitude of the Brahmins, who hold that only Brahmins can be told this real meaning, and, because Krishna did not make it plain, it may not be made plain now to Sudras, or low caste people. . . . Krishna did not make such an exclusion, which is only priestcraft. He was himself of shepherd caste and not a Brahmin; and he says that any one who listens to his words will receive great benefit. The sole limitation made by him is that one in which he declares that these things must not be taught to those who do not want to listen, which is just the same direction as that given by Jesus of Nazareth when he said, ‘cast not your pearls before swine.’ . . .

“Some one has said—Goethe I think—that the old pagan religions taught man to look up, to aspire continually toward the greatness which was really his to achieve, and thus led him to regard himself as but little less, potentially, than a God; while the attitude of man under the Christian system is one of humility, of bowed head and lowered eyes, in the presence of his God. In approaching the ‘jealous God’ of the Mosaic dispensation, it is not permissible to assume an erect position. This change of attitude becomes necessary as soon as we postulate a Deity who is outside and beyond us. And yet it is not due to the Christian scriptures in themselves, but solely to the wrong interpretation given them by priests and churches, and easily believed by a weak humanity that needs a support beyond itself on which to lean.”

The Bhagavad Gita.—William Brehon, p. 25.

“The Mohammedan teacher directs his disciples to tread carefully the razor’s edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the hair line is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

“. Every member of it (the Theosophical Society) stands to the whole Society as every fibre in the body does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

“Always existing or coming into existence in our ranks, have been centers of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society’s work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase; and it is better thus, for peace with stagnation partakes of the nature of what is called in the Bhagavad Gita, *Tamaganam*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

“Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is a law hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in Nature by the rising of the sun. In the night when the moon’s rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the Sun’s arising all objects stand out in their true colors; the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be

imagined as the malwa flowers. The powerful hand of God has unveiled the character of all.

“It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

“Every one of us will have to stop and learn in the cave outside of the Hall of Learning, before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that we shall discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who with a pure and high motive strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows.”

The Path of Action.—Hadji Erinn, p. 249.

“In one aspect, the Bhagavad Gita is a personal book. It is for each man; and it is in that way we have so far considered it. Some have called it obscure, and others a book which deals solely with the great principles of Nature; with only great questions of cosmogony; with difficult and bewildering questions relating to the first cause; and still others think it is contradictory and vague. But this first scene in the great colloquy is plain. It has the din of arms, the movement of battalions and the disposition of forces with their generals. No one need feel any hesitation now, for we are face to face with ourselves. The weak man, or he who does not care for Truth no matter where it leads, had better shut the book now. Unless he can go on reading the poem with the fixed intention of applying it to himself, it will do him no good whatever. He may say, however, that he will read it for what it may seem to contain, but if he reads to the end of time and does not fairly regard this first lecture, his knowledge gained further on will be no knowledge. It is indeed the book of the great mystery; but that problem was never solved for any one; it must be settled and solved by each one for himself.

“ If we completely apprehend the enormous power of our passions and various tendencies, most of us would throw up the fight in advance; for nothing would persuade us that any power within could withstand against such overwhelming odds. For us then the incitement to fight is found, not so much in any conversation that we hold now with Krishna, but in the impulses which are carried across, again and again, from incarnation to incarnation.

“We take up the gage over and over again, life after life, in experience after experience, never completely defeated if we always look to Krishna—our Higher Self. . . . In our last births we had all the advice given in this poem, . . . and now and then have reminiscences from the past: sometimes we stoutly take up the fight: but surely, if we have listened to our guide aright we will compel ourselves at last to carry it out until finished.

“In coming to the conclusion of this first chapter, we reach the *first abyss*. It is not the great abyss, albeit it may seem to us, in our experience, to be the greatest. We are now *vis-a-vis* with our own despair, and doubt, his companion. Many a student of Theosophy has in our own sight reached this point—all true students do. Like a little child who first ventures from the parent’s side, we are affrighted at what seems new to us, and dropping our weapons attempt to get away; but, in the pursuit of Theosophy it is not possible to go back.

“Because the abyss is behind us.

“There is in Nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it appears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. Among vegetables it causes the sap to flow up the tree in one way and will not permit it to *return in the same direction*. In our own blood circulation we find the blood propelled from the heart, and that Nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the center and declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of Nature.

“So in this sense the valve in the circulation represents the abyss behind us that we cannot repass. We are in the great general circulation, and compelled whether we like it or not, to obey its forward impulse. . . .

“We enter upon this great path of action in occultism mentally disposed towards final victory. This mental attitude instantly throws all parts of our being into agitation, during which the tendencies which are by nature antipathetic to each other separate and range themselves on opposite sides. This creates great distress, with oftentimes wandering of the mind, and adds additional terror to our dark despair. We may then sink down and declare that we will fly to a forest—or as they did once in Europe, to a monastery—so as to get away from what seems to be unfavorable ground for a conflict. But we have evoked a force in Nature and set up a current and vibration which

will go on no matter what we do [or where we go]. This is the meaning of the “flying of arrows” even when Arjuna sat down on the bench of his chariot.

“At this point of our progress we should *examine our motive and desire*.

“It has been said in some Theosophical writings of the present day, that a ‘spiritualized will’ ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term ‘spiritualized will’ leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on ‘will’ and ‘forces’ needed for the production of phenomena, as something the disciple should strive to obtain—whether so confessed or not—while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to *will* or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

“The old Hermetic statement is: ‘*Behind will stands desire*,’ and it is true.

“*Will* is a pure, colorless force which is moved into action by desire. If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.

“But as there are countless wills of sentient beings constantly plying to and fro in our sphere, and must be at all times in some manner acting upon one another, the question arises, what is that sort of knowledge which shows how to use the will so that the effect of counteracting wills may not be felt. That knowledge is lost among the generality of men and is only instinctive here and there in the world as a matter of Karmic result, giving us examples of men whose will seems to lead them on to success.

“*Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of Nature, because they are wanting this and that for their own benefit* [Italics mine, Katherine Tingley, Editor]. Their desire, then, no matter how strong, is limited, or nullified: (1) by lack of knowledge of how to counteract other wills; (2) by being in opposition to the general will of Nature without the other power of being able to act strongly in opposition to that too.

“So it follows—as we see in practice in life—*that men obtain only a portion of that which they desire*.

“The question next arises: Can a man go against the general will of Nature and escape destruction, and also be able to desire wickedly with knowledge, and accomplish, through will, what he wishes?

“Such a man can do all of these—except to escape destruction. That is sure to come, no matter at how remote a period.

“He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effect of the opposition to the general true will makes itself felt and he is destroyed for ever.

“This fact is the origin of the destructions-of-worlds myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

“For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on for humanity, but come out in force, and a fight ensues *in which the black magicians [i. e., the forces working evil in the world] are always destroyed* [Italics mine, Katherine Tingley, Editor], because the Great Helpers of Humanity possess not only equal knowledge with those working against Humanity, but have in addition [a compassionate love for Humanity and] the great assistance of the general will of Nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss.”

The Bhagavad-Gita.—William Brehon, p. 295.

THE SEVENTY DISCIPLES.



IMPLICITY was the keynote of the teachings of Jesus the Initiate. These seventy disciples were chosen for the advancement of the Kingdom; their instructions were to go forth into all the cities wherein He himself should abide. No purse, no scrip, no shoes; self-reliance, steadfastness, discretion—their armor, and peace,—their motto; humble servitors of a great Master, theirs was a mission for humanity, to “heal the sick and proclaim the truth of the kingdom of heaven which cometh nigh to every one of you”.

Their first round of duties performed, the disciples return, like little children, with joy to their Lord, saying: “Lord, even the devils were subject unto us through thy name,” and Jesus, with characteristic frankness, answers them paradoxically, “I beheld Satan as lightning, fall from the heavens.”

After all the simplicity of preparations, after all injunctions given to rely wholly upon their intuition, their Higher Self, the glamour of success betrays them into acknowledgement of the lower self; these same servitors of humanity need, like Nature’s children, to “kill out ambition,” the first curse, and the great tempter of the man who rises above his fellows.

Then, with all gentleness and meekness, the Master takes up the thread of His teachings,—Little children, I give you power to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding all this, I pray you rejoice not that you have this knowledge, which even kings have desired, but rather rejoice because your names are written in heaven.

Rejoice not in the power which lies in your hands, to do and to be; for what is man advantaged if he gain the whole world and lose his Higher Self. Rather rest upon the assurance that you are set apart for a great work and that Karma records your daily acts, your goings and comings; that nothing is lost, that as you sow so shall you reap.

Rejoice that already you have come into the kingdom, that your feet have trodden the path, that with your hands to the plow, you cannot turn back, but that the Light within shall shine with an eternal glow that shall light the Inner Court of your Being and its effulgence flood your life with sunset glories.

B. B.

STUDENTS' COLUMN.

Conducted by J. H. FUSSELL.

Do not the teachings of Spiritualism give more comfort than the cold hard philosophy of Theosophy?

Such a question has been asked by many who have longed to rend the veil that parts them from the loved ones who have gone before to the realm beyond the gates of death. They have thought, "Oh! if I could only know my dear ones still live, that they still love and feel my love! Oh! for but one word from them, one glimpse again of their dear faces!"

But the question is evidently not raised in regard to the simple teaching of the immortality of the soul, for such is taught in Christianity, in the other great religions of the world and especially in Theosophy. It has been said of those who do not accept this teaching, that they lack that inner sense by means of which man *knows* he is immortal, just as by means of the normal sense of sight man perceives his relationship to external objects. To one who has this inner sense of the soul's immortality, and it lies deep in the heart of man, proof is not necessary. To him who has it not, proof or demonstration is impossible. The lack of this inner sense may mean either that it is undeveloped, or covered up as it were, or that it has been lost and that the man as he appears is in truth not immortal, but that through persistently following evil he has severed the link between himself and the immortal divine soul. But such applies only to the irrevocably, wilfully and consciously evil.

But many a good man, of average intelligence, asks for proof, and oftentimes looks outside for it instead of in his own heart. The question of proof is a much misunderstood one. It is impossible to prove anything by aught but itself or that which is of its own nature. Just as affection can only be proved or known by affection, and though words and outer tokens will accompany and express it, yet if the real inner feeling be lacking these will be but pretense and hollow sham. The deeper heart touch of inseparable love needs no special outer sign but mirrors itself in the whole life and in every act. They who truly love find in that love much that cannot be expressed outwardly but which is yet of its very essence. The very fact of the continuance of this love after the separation of death is evidence of its power over death, and that one is not separated on the higher planes from the object of his love. Those who have this love know that its existence cannot be proved to one who has it not, and so with immortality, it can be *known*, but can be no more proved than the existence of God can be proved by Christians.

It is in the time of sorrow, when we stand face to face with death, when we feel the heart-break of parting from those we love, that Theosophy plays the part of a royal comforter, beneficent friend and healer of hearts. And this

is because Theosophy embraces every phase and department of life, unifying all into one great harmony. It gives the comfort and the knowledge that a sick man rising from a bed of pain in a dark room experiences when once again he can feel the warmth of the sunshine and bask in its light, when he can feel himself once more a part of the life of earth in its joy of flower and fragrance and refreshing breeze. It is the comfort and joy that a weary night-watcher feels when he hails the dawn and greets the full-orbed rising sun, flooding the heavens with light. So does Theosophy flood the soul with new life and peace, conferring new strength to meet the trials that lie before each in his upward journey through life.

Those who think that Theosophy is cold and hard have taken but a partial view based upon only one aspect of one of its fundamental teachings—that the Universe is governed by law, and that exact retribution follows every act and thought. But this is also one of the teachings of both Christ and Paul. The one says, "With whatsoever measure ye mete, it shall be measured to you again;" and the other, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

Many people when their attention is directly called to this teaching of the law of Karma, at first view its application only in regard to those things which they dislike or dread the consequences of, not realizing that the law must hold throughout and hence also in regard to that which is nearest and dearest and best in their natures. Furthermore in the light of that fundamental teaching of Theosophy, the foundation and cornerstone of all true religion, viz. the essential divinity of man, we know that law is on the side of progress and that the divine in man must finally triumph. Thus, although the law gives to man his due return for evil committed, yet he who is truly a man will rejoice at this, glad of the opportunity to pay off his debts, for he will know too that every good seed sown in the garden of his life will not fail of its harvest, and so ultimately give him the victory over his lower nature.

All the teachings of Theosophy center around that of Universal Brotherhood, "the unity of all souls with the Universal Oversoul," the very essence and basis of the heart doctrine, the foundation of all the deepest ties of friendship and affection and the promise of the eternal continuance of these ties. Surely it cannot be said that this teaching is cold and hard, nor can this be claimed of the doctrine of Reincarnation, which proclaims to the heartbroken the joyous tidings of our meeting again with all our dearest ones, when next we return to take up our pilgrimage on earth.

Taking these four great teachings together, viz. the Unity of all, or Universal Brotherhood; that the whole Universe and all life is governed by Law; that the essential nature of man is divine; that man is immortal, and that through Reincarnation or rebirth in a physical form he is born again and again on this earth; what greater, more glorious hope can be given to man in his upward journey through all the realms of life?

Through the contemplation of these and the constant endeavor to con-

form his life thereto, is gradually borne in upon man the knowledge of their truth and universal applicability in all the affairs of life. No longer is it a speculation but a certainty that our loved ones are not lost, though temporarily separated from us by death; it is no longer a speculation but a certainty that the same love which brought us together in this life had its roots far back in the night of time and will last on throughout the ages so long as we are true to it, bringing us together again and again in lives to come and re-forging the old links of affection and love. We know also that on the higher planes of being there is no separation between soul and soul, and that it rests with us to rise and live consciously on those planes and to claim that higher kinship.

Is there not in this a truer, deeper, and more lasting—an eternal comfort, than in seeking to call our dear ones back to earth? If Theosophy had not this knowledge and this teaching to impart, it might be called a cold hard philosophy, but this knowledge and teaching are the very essence of Theosophy, which is Divine Wisdom and Love; and this, our Teacher, Katherine Tingley has continually accentuated in striking the keynote,—“Life is Joy.” It is the key to the understanding of life; it brings joy into the smallest act, rightly done, and as our Teacher has said, it creates a sublime patience; it gives to the heart the true comfort of knowing that its deepest promptings are not in vain but are expressions of the soul’s true nature which shall grow and expand until all shall meet again their own.

F.

CHANGE OF ADDRESS.

The Universal Brotherhood Path, commencing with the November issue, will be hereafter published from the International Headquarters of the Universal Brotherhood Organization and Theosophical Society, **POINT LOMA, SAN DIEGO, CALIF.**

*Address all EDITORIAL COMMUNICATIONS to Katherine Tingley,
POINT LOMA, SAN DIEGO, CALIF.*

BUSINESS NOTICE.

*Address all BUSINESS COMMUNICATIONS to H. T. Patterson, Sec-
retary, The Theosophical Publishing Company, **POINT LOMA, SAN DIEGO,
CALIF.***

MIRROR OF THE MOVEMENT.

POINT LOMA NEWS.

Activities increase at Point Loma in all departments of work.

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The new offices of the Universal Brotherhood Organization are completely furnished, and much of the correspondence which had accumulated during the weeks of change from the New York center here is receiving attention.

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The temporary home for the Library of the School of Antiquity is a great place of interest and a large number of choice and valuable books fill the spacious rooms.

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A windmill has just been erected near our new 400,000 gallon reservoir, at the corner of the Homestead grounds close to the road. It does good service for the Homestead, and adds to the picturesqueness of the place.

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The exterior of the new circular building, the Esotero Assembly room and lecture hall, the temporary home for the Isis Conservatory of Music, is now finished. The setting of the violet tinted glass on the great dome and the placing of the windows are being rapidly proceeded with. The interior is awaiting the arrival of R. W. Machell, the artist who painted the wonderful symbolical pictures which have caused such wide spread interest in England, and some of which are now on exhibition at the Homestead.

Some of these beautiful paintings are now the property of Katherine Tingley and have been loaned by her for exhibition at the Homestead. "The Path",—"The Prodigal Son",—"The Parting of the Ways",—"The Light of the New-born Day",—and others are placed in the Oriental room and are much admired by our visitors. Since Katherine Tingley has had possession of 19 Avenue Road, London, the European center of the Theosophical Movement, Mr. Machell has exquisitely decorated certain portions of the house under her direction.

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Many visitors come to Point Loma every day, tourists from Europe and different parts of America, some to remain for weeks and some only for a few hours, but all declare the place the most beautiful they have ever seen.

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Many charming and cultured people visit the Homestead, but occasionally a crank appears. Such a one seems to imagine that if he can get to Point Loma and use the name of the Organization for his selfish ends or to push some so-called occult or spiritual publication, advertising spiritual cures, his future is assured. It goes without saying that these unfortunate people do not get beyond a certain limit in their investigations of the work and are never encouraged to remain.

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The great majority of the Tourists who visit the Point show great interest in the work of the Organization, and also have that faculty of discrimination which enables them to distinguish between those who merely profess Theosophy, using the

name, "Theosophical Society," and those who make it a living power in life and work. Many who spend only a few hours here, say, "We ask no better proof of this than to see the fine buildings in course of construction, the happy faces of the children, and the intelligent joyous bearing of the students; these all show that there is a practical side to Theosophy and that here the ideals are being put into practice without egotism."

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The children's little City of Promise, verily a Paradise, is most attractive. There never were more beautiful little homes for children or a more beautiful school-house than these unique white tents.

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The Raja Yoga School for the children of the International Lotus Home was opened a few weeks ago. It is a great privilege to be permitted to visit the school when in session. Miss Ethel Wood, an enthusiastic volunteer helper, although young, has been trained for her work by Katherine Tingley and is doing marvellous things in the way of bringing the children into harmony with the laws of life.

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A visit to the children in their tent houses after school session proved a great treat to the writer. There was joy and harmony, and such order and discipline among them that the words, "Suffer little children to come unto me and forbid them not," were forcibly brought to mind. Señora Prevál, the Cuban teacher of some of the smaller children, enters most heartily into her work. She is most kindly receptive to every suggestion from our Leader, and sensibly and tenderly carries them into practice, and is helping to bring a new order of things into the lives of these little ones,—the fathers and mothers of the new Race and the new type of humanity.

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The other day the tallyhos of the Homestead were crowded with Lotus Children and their teachers. A delightful drive was made to the International Brotherhood League Colony, to Roseville and other places of interest on the Point. Lunches were carried and the children spent the remainder of the day picnicing in one of the large groves nearby.

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Any day between school hours the Lotus Buds and Blossoms can be seen romping and playing in the Sacred Way on the School of Antiquity grounds. Fortunate children! so all say who know of the great work of the School for the Revival of the Lost Mysteries of Antiquity. The knowledge and simple wisdom they display already have set a few thinkers to thinking.

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For the Children. "Spots" is the great watchdog and protector of the sacred grounds, although he is only a tiny King Charles Spaniel, but should any one attempt to go beyond the grounds open to the public, his loud barking can be heard all over the Hill. "Spots" also goes to school, and is always quiet and orderly. He is especially happy when the children sing—his favorite song is, "Happy Little Sunbeams", and he hums it with them in his dog fashion to the great delight of the little ones. As I write this, he sits in the chair beside his Mistress with his big eyes looking at me, as much as to say, "Give my love from Point Loma to all the little children all over the world."

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A gymnasium for the older and younger people is to be built early in the spring. Katherine Tingley intends to introduce some of the Olympian Games in connection with her work for the young and extensive preparations are being made in that direction.

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Dr. Jerome A. Anderson, Member of the Cabinet of the Universal Brotherhood Organization, and President of the San Francisco Lodge, also well known as the Author of "Evidence of Immortality", "Karma", "Septenary Man", etc., has been spending some time at the Homestead. He is most enthusiastic about the place and expects before long to return with his family and remain permanently. The following letter will best convey his appreciation of the work among the children,—

Dr. Gertrude Van Pelt,

Superintendent of the International Lotus Home,

"Dear Dr. Van Pelt,

Permit me upon the termination of a delightful visit of two weeks to the Homestead, to express my high appreciation and thorough commendation as a physician, of the manner in which the children of the Lotus Home are cared for both in body and soul. Cleanliness and sweetness of both are assured, and every need tenderly looked after.

"I can only add that if my own children should, under the law, become orphaned, I should feel content to know they were being reared under such loving and wholesome influences. Faithfully yours,

Jerome A. Anderson, M. D.

August 22, 1900.

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Mrs. Elizabeth Churchill Spalding, formerly Mrs. Elizabeth Churchill Mayer, is now in Switzerland with her husband, resting for a few weeks. She still remains Superintendent of the Children's Work throughout the World, and Directress of the Isis Conservatory of Music, and will resume her work here in a few months, with Miss Ellen Bergman, of the Royal Academy of Music, Stockholm, as Assistant. The great work for which the Isis Conservatory of Music was founded is advancing rapidly.

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The teachers of the Musical Conservatory have now more work in their departments than they can attend to. The expansion of the work needs more spacious quarters and they will soon occupy their new temporary home where the work will be continued until their permanent home in the Isis Temple is completed.

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Miss Mary Braun of Chicago, who has been at the Homestead all Summer, has returned to her duties as public school teacher. It is expected that she will undertake the Lotus Group work in Chicago, and with her experience as a teacher it will make the task less difficult.

Miss Sarah Levy, also of Chicago, and a teacher in one of the High Schools, who has also been spending her vacation at Point Loma, will remain here to prepare herself to become one of the teachers in the International Lotus Home.

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E. P. Jones, an old member of the Aryan Lodge in New York and later in San Francisco, has recently returned from the Goldfields of West Australia and has

been appointed by the Leader as American Representative of the Universal Brotherhood Organization in England. By request of the Leader he will reside at the European Headquarters, 19 Avenue Road, London. Brother Jones is an enthusiastic worker and will give many valuable hours to the work in the intervals of his extended engineering business.

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Madam Olivia Petersen, an old pupil of Madam Blavatsky and one who has lived in many parts of the world, is permanently settled at Point Loma. Some months ago she offered her services as volunteer worker and is now in charge of one of the most important departments of the Homestead. She was apparently a confirmed invalid when she came here a year ago, but to-day enjoys perfect health and every day walks miles in the performance of her duties.

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Miss Tryphena Munson of Denison, Texas, an old supporter of the Universal Brotherhood Organization, although seriously ill a year ago is now in robust health. She has charge of a group of the smallest children in the little City of Promise, and her services are rendered in such a gentle, loving, helping way that one wishes oneself a child again for the sake of coming under the influence of this noble worker.

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The Boston members will be glad to learn that Dr. Van Pelt is delightfully located in her new tent home as Superintendent of the Children's Lotus work here. Her office is in one of the tent houses. Here she spends most of her time working for the little ones as a loving mother and a good physician.

Robert Crosbie, former President of the Boston Lodge of the Universal Brotherhood, is also at the Homestead and, for the present, much of his time is occupied in interesting the many visitors who come to see the grounds and buildings and to enquire about the work.

Miss Julia Hecht, the gifted pianist, and teacher in the Conservatory, although one of the busiest workers, finds time to spend "an hour or two" to help with the children's work.

Miss A. M. Fulton, of San Francisco, teacher of English Literature and of the History of Art, who came here as an invalid, has nearly recovered her health and has become a devoted member of the Organization.

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Some of the Fabra family from Cuba have settled down to enjoy life at the Point and are steadily at work learning the English language, and in useful occupations,—the remainder of the family, three in number, are on the invalid list, due to their privations before and during the war in Cuba, but it is hoped that time and the pure air of the Point will change their condition for the better.

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Walter Box, an old English worker in London, formerly Editor of the "Crusader", has become so much a part of the work that it seems that he has always lived here. The hearty, self-sacrificing way in which he renders service is inspiring and a valuable object lesson in "making Theosophy a living power in life".

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Of course the writer has attended many Theosophical Lectures, but never has he heard any to compare with those given at the Sunday Morning Lecture Hour at the Homestead. These lectures are conducted in a large tented Assembly Room on the School of Antiquity grounds commanding a view of the broad Pacific,—a source

of inspiration to the speakers and surrounding all with a touch of sweet and grand Nature.

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Colony News.—All goes well at the Colony. All available room is taken up by the members there. For a time many applicants had to be refused admittance until more buildings could be provided. To remove the strain of crowding, several tents have been put up on Cypress Avenue and are now occupied. Miss Isabel Morris and Mrs. Stanley Fitz-Patrick have charge of the Lotus Children who are to remain there for a time until they are trained to commence their studies at the little City of Promise. Madam Olivia Petersen, who did so much as superintendent of the Colony last year, still retains her position. Miss Genevra Munson is now acting as Assistant Superintendent, and her efforts are bringing good results.

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A special Photographer has been busy for several days photographing the different points of the Hill, the finished and unfinished buildings, some interiors of the different departments, also of the Tented City, the children, their school-room, etc. These will probably be published very soon in a special edition to be published by one of the Pacific Coast illustrated Sunday papers with interesting reading matter from the Point, specially adapted to meet the demands of inquirers.

Our Leader says she feels sure all Lodges will be glad to take a certain number for their members and to use at meetings for their visitors and also to send to friends. The edition will be ready by the time this is in the hands of our readers. As it will be limited, orders should be sent in as soon as possible.

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Some notices for Students on the Homestead Bulletin Board.—Sunrise Assembly, for Students, Esoteric study for one hour.—7 a. m., Breakfast.—7.30 a. m. to 12 noon, Music Lessons and indoor and outdoor duties.—12.30 p. m., Lunch.—1 p. m. to 5.30 p. m., studies and duties.—6 p. m., Dinner; guard detail and taking night posts.—7 p. m. to 8 p. m., Lectures.—8. 30 p. m. to 9 p. m., Group Meetings.—10.30 p. m., lights out, retire. SUNDAYS.—9 a. m., Special work for students.—10 a. m., Lectures with musical services.—Sunday afternoon, Rest time for all.

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A course of lectures preparatory to a course of Raja Yoga Instruction for the students commenced on Tuesday, August 21, under the direction of Katherine Tingley.

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Guests and visitors at the Point are welcomed. Special guide to show beauty of place, etc. Certain portions of the grounds are kept closed from the public.

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SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY.—Students must have permission in order to visit the grounds. No guests allowed to enter without special permission.

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The above gives some faint idea of what is going on at the Point, and of the daily duties and work of the students. But almost daily our Leader inaugurates some new work of far reaching importance and hence there is no opportunity for any stagnation or merely perfunctory performance of daily duties. Her inspiration fills all with an ever renewing energy and her attention to and grasp of every detail of the work in all departments keep us ever mindful of the noble example of a

mighty soul, and a master hand guiding the Movement forward for the benefit of the people of the Earth and all creatures. This too is felt and responded to by the many workmen engaged on the buildings, and all have come to recognize the "Master-Builder's" hand and perform their duties not only faithfully *as duties*, but with the added power that comes from the recognition of the purpose of the work,—Brotherhood; in fact to some extent out of the large number employed some greatly realize here true Brotherhood in practice.

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In Miss Georgiana Adams and Miss Sarah Adams, the Leader has two of her most unassuming, faithful, and capable helpers. Their business training makes them invaluable in office work, where their experience enables them to be of great help to others, who are here learning how "to do" things.

Another of the devoted and capable workers is Dr. Rose Winkler, who has charge of a difficult department, in which she maintains order by the force of her clear, strong mind, her high purpose and industry.

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Besides the above mentioned visit of Dr. Anderson, other Comrades from the Pacific Coast have recently visited the Homestead, bringing good news of Brotherhood work in their respective districts.

Mrs. Ellen Keaton, the President of the San Jose Lodge, with her little nephew spent nearly a week here. Her account of the work in her Lodge showed how much a few faithful members can do, and that the good seed sown and cared for with patience will never fail of its harvest. Miss Wheeler of Pasadena also came for a few days last week and Leonard Lester, the young Artist from the same place spent one day at the Point. Brother Lester is now on his way to Europe where, in pursuit of his profession, he will visit the great Art Galleries, but we shall look for his return and it is expected he will take up permanent residence among us at the Point. Although he spent but one day here, he endeared himself to all the comrades who met him. Following is part of a letter which was received from him the other day:—

"I cannot tell you how much I was charmed and impressed by my day at Point Loma. Everything there suggests something so much greater than anything the eye can see. Ever since leaving there, a feeling of strength and peace has been with me, in a measure I have never had before, and it is going to stay. Give my grateful love to our great Leader,—I think I never so well knew her great heart before. Love to all the comrades. I shall never forget that splendid send-off you all gave me; the feeling of it will be always with me and is another link to draw me back to Point Loma. It was so beautiful,—the feeling of soundness and utter genuineness and compassion of all that emanates from the Leader is irresistible. All the stupid carpings and criticisms that try to enter at the back door are as chaff before it. Your Comrade,

Leonard Lester.

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Two other visitors from California were L. B. Howard and his wife who came for only a few hours. Brother Howard is one of the old steady and true members from the early days of our Chief W. Q. Judge, and the writer remembers his visit to New York several years ago. Since that time Bro. Howard settled in California, and in his quiet steady way has been the means of interesting many in the truths of Theosophy and the great work of the Universal Brotherhood.

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It was with great delight that we welcomed H. T. Patterson to Point Loma a week ago, and we hope he will remain with us for a long time. He says that "Point Loma is *Home*," and here indeed more than any where else do we feel the ties of comradeship that bind us to the comrades all over the world. We hope the day is soon coming when many others of the comrades will be here, and especially do we look for the coming of those two Warrior-Fathers of the Brotherhood, E. A. Neresheimer and Clark Thurston,—a right royal welcome awaits them.

Another recent visitor to the Point was Brother Lucius H. Cannon of Milwaukee, who spent a week here. Milwaukee has ever been a strong true center for the work and Brother Cannon's visit has added another link to the sacred cord of Brotherhood that already binds the faithful hearts of his lodge to the Leader and this sacred Center.

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Script No. 3 of "The Pith and Marrow of Some Sacred Writings" is now in the Press, the "copy" having been recently sent on to New York by the Leader. It will be a most interesting number, the titles of the articles being as follows,—*Man's Divinity and Perfectibility; The Lesson of Israel's History; The Man Born Blind; The Mysteries of the Kingdom of Heaven; The Everlasting Covenant; The Burden of the Lord.*

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The following are extracts from a letter which has been received by the Leader from one of the inmates in San Quentin prison, California.

"San Quentin, August 26, 1900.

"Every last Sunday in each month Mr. Somers and other representatives of the Universal Brotherhood from San Francisco come here to lecture. The meetings which are held in the chapel, are well attended by an attentive and intelligent audience, who thoroughly enjoy and appreciate them, and evidence their comprehension of the subjects discussed by the many keen questions they ask.

"These lectures have an intense interest for hundreds of men here; and exert a wide and potent influence for good. They stimulate and evoke beneficial thoughts that carry the men forward and upward. One of the most peculiar features of these lectures, and one worthy of significant note, is the power with which the tenets of the Universal Brotherhood appeal to that class of thinking men who have drifted completely from the conventional theology of the day and away from the right path. These men enthusiastically declare their interest in the spirit and principles of the Universal Brotherhood which have created a new hope in their lives.

The UNIVERSAL BROTHERHOOD PATH and the *New Century* are much sought after for their splendid and intensely interesting articles. The teachings of your Brotherhood Organization have made an indelible impression on me and completely revolutionized my whole life. Hundreds of men here acknowledge the same salutary effects, and when they have left the prison they have gone out into the world happier, stronger and better men."

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Enthusiastic reports come from dear old Ireland in regard to the work of the Lotus groups. This work in Dublin is under the special care of Mrs. Dick assisted most ably by Miss Eva Hobbs and of course by our dear Comrade, F. J. Dick and the other members of the Dublin Lodge. These all realize the value of passing on the teachings of Theosophy to the children, on whom depends the Brotherhood of the Future. And that the promise of the Future is bright for the "Old Country" we cannot fail to see when we look at the happy, intelligent faces of the children of the Dublin Group, which are represented in the accompanying photograph.

Good reports also come from Bro. Dick in regard to the general Lodge activities. The *International Theosophist*, F. J. Dick, Editor, published in Dublin, is a most valuable little publication and should be read by every member in America as well as in Europe.

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In this issue, due to lack of space many interesting reports of different Lodges in Europe and America have been held over until our next number. OBSERVER.

SWEDEN.

U. B. LODGE No. 2, HELSINGBORG.

Our work here in Helsingborg, to reach as many as possible with the blessed truths which the Universal Brotherhood Constitution holds, is going on with more and more joy, and all the members realize that they are responsible for what they feel, think, say and do.

We all find day by day that the true rest is in work, in fulfilling one's duty to the Higher Self in every branch of life. We feel, all of us, that this is the real joy, and we understand more and more that our greatest friend is our Leader, because She works without rest for all and everything. To follow Her as children follow their wise mother shall be our aim as long as we live here and beyond the grave.

Hand in hand and heart in heart let us all—comrades all over the world—stand as an unconquerable wall around our great Leader. ERIK BOGREN.

ENGLAND.

U. B. LODGE No. 4, LIVERPOOL.

At this time of the year some of our members are away visiting comrades in other parts of the country making closer the bonds of Brotherhood. They are also getting into touch with our younger brothers, the river, the sea, the meadow, and the mountain. Ah! yes, and the sky, too. This they see free from the smoke of great cities; they perceive that to nature it is a crown of glory. And from the radiant sky attention will be turned to the source of its light. Here the physical sight dare not follow, and the mental vision moved to increased action pictures to the mind some of the majesty of the ruler of day. But these pictures are not sufficient. As the eyes failed to comprehend the light so does the mind. Something more is needed to contemplate this symbol of things spiritual; the *real* man, must act. Thus called, the soul gladly responds, and then in this contemplation the Brotherhood of all nature is *felt*; all sense of separateness is lost; the law of Unity is recognized, and Oneness fills the man with its Divine Harmony.

It has been said that Theosophy knows no season; that it is for all times of the year. This is very true. Winter or summer the Universal Brotherhood Lodges continue their work as bearers of the message, Truth, Light, and Liberation.

The month of July has been a glad time at Everton. We have had a visit from Bro. Herbert Crooke, who gave us a capital address on "Temples of the Living God," and we have had an outing in which members joined with the Lotus buds in spending a few happy hours under the blue vault of heaven with the green grass to their feet for a carpet. These hours of privilege were kept bright by glorious sunlight which seemed to enter the hearts of all and to meet with a joyous response. It would be hard to say who were happiest, oldsters or youngsters. But why compare? why separate? our joy was one. A ramble through a wood to a hill-top was grand, and the shouts of gladness that came from the little ones as we emerged from the wood on to the open hill-top still ring in our ears. On the hill-top stands an old windmill, the girth of which is considerable but not so great that it could not be encircled by the joined hands of the happy ones. For this was done, the united band—a very belt of Brotherhood—danced joyfully round the old mill singing the Circle Song they know so well—

Never begun and without end,
See the great circles' even span,
In its unaltering course to lend
Lessons of wisdom to every man.

Did that mill ever witness such a ceremony before? Did the surprised onlook-

ers catch a glimpse of the wisdom which is for every man? Who knows? "E'en wasted smoke remains not traceless."

From the hill-top we watched the setting sun, and as it sank slowly and peacefully in the west it drew us from ourselves and we followed it to a shore where it's rays were still young. Point Loma was in our minds, and in our hearts the Lotus Mother. W.

U. B. LODGE No. 24, SOUTHPORT.

Our Lotus Group has been looking eagerly forward to a promised outing in the country, and each child enjoyed the privilege of inviting another to share the day's enjoyment. Two large wagonettes took a happy company on a real country drive. The partridge, the rabbit, and the hare, came to look at us on our journey; a novel sight for the children.

Rain prevented us climbing to enjoy an extensive view of the district, but the Lotus Buds had games in a spacious barn, and helpful Liverpool comrades addressed the children, making the time all too short with fairy stories. M. E. N.

U. B. LODGE No. 2, BRISTOL.

The weekly meeting of the International Brotherhood League (unsectarian) was held at the Universal Brotherhood rooms, 71, Park Street, on Sunday evening, when the subject of discussion was "The Utility of Faith." It was considered that faith was an absolute essential to life, and that every man had an ideal of some kind or other in which he believed. To realize this ideal was the purpose of life. The man who had a mean ideal would live a mean life. And the feeble person frittered away opportunities and lacked strength because of a feeble faith. The term "faith" in the religious sense was most particularly applicable to the condition of a future life. It was also described as a staff on which to rest while strength was being gained to acquire knowledge. An ancient scripture of the East was quoted to show that there are at least four classes of men who exercise faith of one kind or another. They are those who are afflicted, those who seek for truth, those who desire possession, and those who are wise or who have attained a knowledge of truth. The faiths of men bring them the things they desire, if with faith they devotedly work to the accomplishment of their aims. Thus wealth, friends, place, and power are acquired.

But if the aim be anything less than the highest and noblest man's divine nature is capable of, as the old scripture says, "the reward of such shortsighted men is temporary." It was remarked that all the great world teachers had to complain of the lack of faith in their followers. "O ye of little faith!" is constantly uttered by the Master of Nazareth. The work of a teacher is hindered and interrupted by want of faith. The man of doubt can do nothing, can gain nothing. Yet "faith without works is dead," and to faith must be added virtue and knowledge with other qualities. Such a thing as "blind faith" is useless. There must also be some one faith that can alone elevate humanity and bring peace and joy to all, and that is the recognition of the divine nature of man and the consequent immortality of the soul. This is the foundation of universal brotherhood and the link of the highest evolved conscious individuality—the perfect man—with his struggling, ignorant, almost helpless brother on the lower rungs of nature's ladder. The character of that link is best understood by the "elder brother" and may be called compassion divine—that "charity" without which mere faith is as nothing. Questions were submitted by several of the visitors present, and appropriate music was rendered during the course of the evening.—*The Bristol Mercury*.

MONTHLY REPORTS FROM LODGES.

We shall continue to publish monthly reports from the Lodges, but these must reach the Office of the Universal Brotherhood Organization not later than the 1st of each month, and should be addressed to Point Loma instead of to New York as heretofore. Address to

F. M. Pierce,
Secretary General, Universal Brotherhood Organization,
Point Loma Homestead, San Diego, Cal.



A GROUP OF LOTUS CHILDREN WITH FRED. J. DICK, MRS. DICK AND MISS EVA HOBBS.

CHILDREN'S DEPARTMENT



THE STORY OF HELENA.

By PHAETON.

NEAR, far away, on the shores of the blue, blue Dnieper, there once lived a little princess. Her name was Helena.

Princess Helena lived in a beautiful castle and had all that heart could wish of the things that money would buy. But she did not care for these. She cared very much more for the things which money could not buy. And children of the blood royal might have been her playmates. But she cared much more for the children of the serfs on the vast estate, and would often steal away from the palace, and go to their poor little homes to play with them. She saw how much of suffering and privation came into their lives, and her heart went out to them with a great yearning to make them happier. And she saw also, for the little Princess beheld many secrets with her big blue eyes, that back of all this pain was selfishness, selfishness everywhere. She longed to be a mighty Queen, so wise that she could teach all her people just how to send pain out of the world and bring joy back, and so beloved by them that they would be eager to learn.

But, alas, whenever her nurses found her sharing her playthings with these ragged little children, they would carry her back to the castle in disgrace. Then she would weep. But once she stamped her little foot and her eyes flashed fire as she said, "I am a Princess. Remember, I shall be a Queen some day!" She could not understand why it was wrong to play with ragged children. She could not see how just playing that they were all brothers and sisters in one big family could be so very improper. And at last, when she was not allowed to play with them any more, but only with princesses and the children of grand people, she became very unhappy. The palace seemed more like a great cage than anything else. She longed to be free.

Often she would steal down to the shores of the blue, blue Dnieper. There she would play with the pebbles, for the pebbles were excellent playmates, and when she was kind and quiet they told her many tales. Sometimes she would sit beneath the great willows on the river's bank and make friends with the Roussalka, and tell her troubles to the green-haired water fairies. But when she begged them to tell her why she was not allowed to play with the children she loved, and why little Ivan had not garments enough to keep him warm, while she had a whole room full that she did not need, and why he never had any honey on his black bread even on feast days,—the water maidens would shake their heads and give their long green hair a toss in the sunlight and say, "Helena, it is the tide. Do you not know how very much easier it is to float with the tide? To stem it means struggle and toil and the whirlpool, and then perhaps you go down." And Helena did not understand them in the least.

Sometimes she would wander through the halls of the great castle, when the courtiers and grand ladies had departed and the servants had carried away all the lights. She begged the silence to tell her why these things should be. But the silence only said, "Pain has not always been. Pain will not always be. There is a great, great secret, Helena, and it waits for you."

Often she would climb to the high loft where lived hundreds and hundreds of pigeons. Helena loved them and they loved Helena. They would talk together for hours. And they always said to her, when she asked them about little Ivan, "It is the way of men, Helena. Men always set things awry, ever since we can remember, and yet they seem to be sorry of it themselves. But we cannot tell you why, Helena. Ask the flowers."

Helena loved flowers almost more than anything in the world, and she often gathered them for the children in the little huts that skirted the palace gardens. And how happy this made the children and their tired mothers!

For the flowers were Helena's best friends. They whispered to her many secrets as she walked among them day after day. The purple violets always said, "We are all one, Helena, you and the flowers and the sunlight and little Ivan,"—which must have been a great secret for surely no one in all the palace ever dreamed of it. And the yellow roses whispered, "Life is joy," which was a greater secret still, for Helena could not quite see how it could be true. And among other secrets the flowers told her of a fair land where there was no pain, where all was joy and where bloomed the most beautiful flowers in all the world.

But when she asked them about Ivan and why he had not enough garments to keep himself warm in winter and no honey on his black bread even on feast days, the flowers only nodded their fragrant heads and whispered, "Go to the the great tree in the midst of the forest at the north. He is our Elder Brother and is very wise. For he has stood there always."

And at last, one day, Helena found her way out of the great castle gate all alone, and deep, deep into the black forest at the north. Not one of the

courtiers of the king's castle would have dared to go so far. No one ever dared to go farther than the very edge of this forest, for wild tales were told about it, of brigands who dwelt within and of the witchery of trees and shrubs. But Helena had never known what it meant to be afraid. She loved to think of Siegfried who was never afraid, of how he slew the dragon and how, tasting the burning blood, he came to understand the language of the birds and flowers. And Helena, somehow, felt very close to Siegfried as she listened to the song of the forest bird just above her head. For she had long understood all that the birds and flowers told her, and she was sure that she, too, had slain the dragon, perchance in the very fire-mist of the past. She, too, could know no fear.

The deer came close to her and dropped his soft nose into her hand and on her shoulder. Even the bear walked beside her for a little way as if to show her the best footing over a slip of bog. The forest birds fluttered before her, leading her on her way.

And at last she found the giant tree that had stood there for ages and ages. Even the owl could not remember when it had been the least bit smaller. Its roots were high and gnarled as if twisted by storms, and all about them were wave-like knolls of green moss, a foot deep, and as soft as cushions of velvet. There stood the Elder Brother of the flowers.

Helena sank down upon the moss at the foot of the gnarled roots and looked up at the great branches and the blue, blue sky above, and asked the old tree the question which troubled her so much,—all about Ivan, and why he had not garments enough to keep him warm in winter, and why he never had any honey on his black bread even on feast days.

The old tree was very silent. All was silence. Even the birds ceased fluttering and the deer stood motionless, his forefoot lifted, his ears erect and his great, soft eyes fastened on Helena. She lay her head down on the moss cushions and closed her eyes. She was in the midst of a fair land where there was no sorrow, no pain, no selfishness; the same land that she had seen so often in her dreams, sometimes at night when she lay in her little bed, but more often in the daytime when she sat under the oaks in the palace garden, just looking out at the blue, blue sky and thinking of nothing at all. It was the Land of the Purple Heart.

The giant tree bent low its branches and whispered to Helena, "Would you find this land? There is a way. Far through the forest, up over yonder high mountain there is a purple sea. Beyond that sea is the Land of the Purple Heart. I cannot answer your question, Helena. But in that fair land there is One who can. I cannot tell you more. You must find the way alone."

When Helena wakened she sat, silent, for a very long time. The sun was sinking in the west and the shadows were growing long when at last she passed through the palace gate and up to her palace home. "There is One in the Land of the Purple Heart, and he can tell me. By and by I shall find the Land."

And at last the day came. Down through the palace garden she walked and she patted her Cossack pony and told him good bye, and whispered her secret to him for she knew that he would not tell. Out through the palace gate she hastened, past the huts of the servants, where she stopped a moment to speak to Ivan and his tired mother, on, on, over the fields to the edge of the deep forest.

Straight into its heart she went, slowly, for there was never a path, and in the heart of the forest no man had walked for centuries. There were thickets so dense with trees that not a bit of the sky could be seen, and sometimes the darkness was as night. When she came to the giant tree she rested a moment and again she saw the fair land and again the tree whispered to her, "I cannot tell you, Helena, but there is One in that fair land who can."

And so Helena passed on through the wood, for the forest birds told her the way; and at last she looked beyond the shaggy branches of the oaks at the farther edge of the forest and there was the huge mountain.

On and on she went over the stony upland; on and on she climbed. Often she stumbled and fell and bruised herself sadly. Often she had to clamber over huge trunks of fallen trees and force her way through the densest of undergrowth, for there was not the merest trace of a path.

But Helena kept on. She was no longer a little girl. She had become a woman, brave and strong. And when the sharp stones cut through her shoes until her feet were bleeding, and when the briars tore her garments and tore her hands,—still she kept on.

By and by night came. Helena was cold and hungry for the mountain air was chill. But she thought of the children she loved, of Ivan and his tired mother. "Her heart was heavy with the things she could not understand." So she struggled on and on. She could not turn back. She stumbled in the darkness. She saw strange shapes and heard the low growls of wild animals, for not all were as gentle as the deer by the giant tree. It seemed to her that she must perish before morning came, and then she thought again of the children she loved and she kept on, forcing a narrow, winding path through the dense forest.

And at last morning broke and the sun came and the mountain mists rose from the ground into the upper air. Before Helena stretched a clear, deep, purple sea. Beyond it rose mountains, purpled by the distance, and over them shone the sunlight.

And then something very strange happened. Helena was lifted from the ground and went sailing through the air above and beyond the clouds. It seemed to her that she was borne along by a great white bird, the sound of whose wings was as music. But she scarcely knew, for her eyes seemed blind and her ears seemed deaf and she was conscious only of something like a great song and a mysterious purple light blended within her heart.

At last she found herself again upon the ground, and, as she opened her eyes and looked about, she saw that she was at last in the Land of the Purple

Heart; the very enchanted land which she had visited so often, sometimes at night when she lay asleep in her little bed but more often in the daytime when she sat under the trees in the palace garden, just looking up at the blue sky and thinking of nothing at all.

As she stood there Helena saw before her a great white Temple which seemed to shed a wonderful purple light about the whole place,—and leading up to the entrance were seven broad white steps.

Near the steps of the Temple stood the Teacher whom Helena had seen so often in her dreams, the *One*, of whom the giant tree had told her. He was more beautiful than any being whom Helena had ever seen and his pure white garments were strangely radiant. As he spoke the air about him became iridescent, pulsating with color. The sound of his voice made Helena think of the Holy Grail. For when He saw Helena He said, "Come, I have been waiting for you a long, long time. And to-day I knew that you were coming."

Helena and the great Teacher walked on the soft green grass in front of the Temple and talked about many things. She told Him how she longed to make happier the people about the palace, and she asked Him why little Ivan and the other children suffered much while she suffered not at all. And she told Him about the giant tree, and the pigeons, and of how the flowers told her that the fairest blossoms in the whole world were in the Land of the Purple Heart.

The Teacher said, with a strange smile, "The flowers were right, Helena. Look." And at her side Helena saw a wide lagoon. It was smooth as a mirror and on its breast were growing great glorious flowers of the lotus,—some of them purple, some of them yellow, but most of them were white.

"Why," said Helena, "I have seen these flowers before. And yet,—where can I have seen them, for they do not grow in all the country about the palace."

"Yes, Helena," said the Teacher, "you have seen these flowers before. Once upon a time they blossomed in your land,—yea, even in the gardens of the palace. But the air became heavy and foul and the plants died. But when you go back to your land, Helena, you may take with you many of the blossoms and I will give you a seed. Plant it and care for it yourself. Perchance it will take root and grow and blossom and bear other seeds. Then the land where Ivan lives shall again become filled with these flowers."

And the Teacher placed in Helena's hand a tiny seed and He told her how it was planted deep in the mud of the lagoon, just as the races of men beyond the purple sea were embedded in sadness and darkness and selfishness. He told her of the Divine Life at the heart of the seed, how it sent forth a tiny green leaf stalk, pushing up and up and up until at last it emerged from the mud and rose into the water. And there, deep below the surface of the water it was reached by the sun's rays, weakened and distorted, yet bright enough to show the tiny plant that the great sun was overhead. And he told Helena how the little plant grew up and up, through the water, until at last the tiny green bud reached the sunlight and the surface and opened its heart wide to the Eternal.

And He that walked with her said, "Thus might it be with the people in your land beyond the sea, if they only knew. They might rise too."

And Helena said, "I will bring them up the mountain and they shall enter the Land of the Purple Heart with me." The Teacher replied sadly, "You cannot bring them, Helena. They must climb, as you did, of themselves."

But Helena's heart went out to the unhappy people at her palace gates, and she said, "Surely I can do *something* to help them." And the Teacher said, "Yes, you can tell them of the Land of the Purple Heart and of the Gods who dwell in that Land and then, if the people wish to climb, you can show them the Path."

They walked for a long time in silence and at last the Master said,—“Come into the Temple, Helena. I will teach you there. I have been waiting for you.” And together they passed up the seven shining steps and into the purple light of the Great Lodge.

Helena remained in the Land of the Purple Heart many years, and the Master taught her many things,—how to wield the forces of Nature, how to protect those who could not protect themselves and, greatest of all, how to discover the tiny flame that lay sleeping within the heart of every one, and how to fan it into power and into light.

And He told her of the Golden Age that had passed away, when there was no pain and no selfishness, when all men dwelt in one vast Brotherhood, ruled by Gods. He told her of the Helpers of Humanity, the Elder Brothers, who lived among men in the Golden Age, guiding, protecting and teaching.

But men became selfish. They forgot they were divine. Pain came into the world and joy went out. The air became foul and the earth became sodden and there came floods and whirlwinds and diseases. And many were hungry and could not be fed; and many were naked and could not be clothed; and many were sick and could not be made well; and nearly all were selfish and did not wish to become otherwise. And the Teacher told Helena of the Elder Brothers, of how they yet loved humanity more than all else, and would still have gathered their children together as a hen gathereth her brood under her wings,—but humanity would not.

At last the air became so foul that the pure could not breathe it and live, and so the Elder Brothers went away, away from the selfish people, back to the Land of the Purple Heart. But they loved humanity with even a greater love,—for humanity needed it more; and once in a while, when the time was ripe, They would send a Messenger from themselves into the world who should tell the people the cause of their despair and the way to make life joy.

But the people were blind and deaf. Only two or three would recognize the Messenger; only two or three would listen to him. The mass of men laughed or reviled and these Messengers were always stoned and tortured. Yet for the sake of the two or three who listened, all this was counted joy.

“And now,” said the Master, “it is time for another Messenger to go from us into the world. I trust you very much Helena. Will you go?” And Helena answered, “I will go.”

At last the day came when Helena again crossed the purple sea on the pinions of the great white bird, journeying back to her people, to the ragged children and to little Ivan and his tired mother. She was much older, and a great light shone from her face, that never shone before. The people and the children and little Ivan were glad to see her for they had loved the Princess Helena very much. But when she told them of the Land of the Purple Heart, and of the great Teacher who taught her there, most of them laughed and went away. Only a few listened and only a very few believed. And, though her heart ached, still she remained and taught them.

She told them of the Golden Age that had been, and of the Golden Age that was again to be. She told them what had brought pain into the world and sent joy out. She planted the seed of the Lotus and guarded it herself and it grew and bloomed and she knew that after many years there would again be rare blossoms in the valley. And she told her people of the Helpers of Humanity who lived in that sacred land, the Elder Brothers, Teachers of Compassion.

She told them of the hard, steep Path up the mountain side that led to the sacred land and it came to pass that those who listened to Helena, began themselves to climb the mountain.

But the Path was hard. Many of those who entered it turned back at the first rocky slopes; still others lost courage and dared go no farther when they came to the treacherous mountain streams. Nearly all of those who remained turned and fled when night came or, perchance, perished of cold and hunger. Many sat down to rest, thinking to continue the journey when daylight came and it grew warmer. But all of these perished.

Only one was brave enough to keep on and on and on, until he reached the mountain top. And there he found the Teacher in the Land of the Purple Heart and he knew that all Helena had told her people was true. And after many days he came back to his people and took up the work of the Messenger when Helena laid it down.

He was hated and reviled unto death even as Helena was, but it came to pass that many listened instead of the few. The valley was filled with blossoms. The air became sweet and pure. The people forgot to be selfish and learned to be glad. Pain began to go out of the hearts of men and joy to come back.

And it came to pass that at last there came to the people another Messenger from the Land of the Purple Heart, even the priestess of the Temple of the sacred land. And she gathered about her those who believed and they were many. And she called them *Comrades*. And it came to pass that there arose a vast Army of Light which swept over the world from pole to pole, clothing the naked, feeding the hungry, cleansing all foulness, lighting up the dark places, and changing sadness into joy.

And it came to pass that the whole world came to be even as the Land of the Purple Heart and men knew that the Golden Age had come.