

“Man punishes the action, but God the intention.”

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Watchman, What of the Night?*

by Rev. S. J. Neill



IN Oriental lands it was the custom to fortify the tops of hills, and to erect watch towers on commanding positions. These gave the watchmen a wide range of vision, so that they could the better descry any foe a long distance off, and give warning to the city and surrounding district. “To be warned is to be half armed,” is an old proverb. To see dangers while they are still a great way off, and thus to be enabled to meet them, is always of the greatest importance for safety or for victory.

We can in thought see a watch-tower through the dim light of the Eastern night. While we look some one approaches and calls up to the watchman, “Watchman, What of the Night?” Not only what watch of the night is it? but, have you observed anything? What is the report for the night? Are there any signs of danger? “Watchman, what of the night?” And the watchman replies, “The morning cometh.” The whole passage in which these words occur is an ancient oracle, called the “Oracle of Durmah,” and is very obscure, for the full reply is, “The watchman said, the morning cometh, and also the night; if ye will inquire, inquire ye; turn ye, come.”

In all ages the Seers have been the spiritual watchmen. From their lofty

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

points of observation, from their spiritual watch-towers, they have seen the dangers that threaten long before they come near. In every land and in every language, these Seers have warned those below of dangers ahead, of foes that threaten the welfare of men. In some cases men have paid attention to the voice of the Seer, and threatening dangers have been averted. But, in too many instances, the warnings of the Seers have been like the warnings of Cassandra.

Men like Carlyle and Ruskin have been truly watchmen, Seers of the Nineteenth Century. They have lifted up their voices, and with no uncertain sound have warned men of the "Rocks ahead." It remains to be seen whether or not men have laid to heart these warnings.

We are still in the Night, we have not emerged from it. We are still in the Black, or Iron Age, and men may well cry, "Watchman, what of the night?"

It has often been remarked that the darkest hour of all the night is the hour before the dawn. And we may well believe that the deep darkness of the Nineteenth Century—the thick, black darkness of materialism, that might be felt, was the hour before the dawn. As in the ancient oracle, the watchman answers that the "Morning cometh," so have the voices of our Spiritual Watchmen, the Leaders of The Theosophical Society and Universal Brotherhood, assured us that the day is dawning. From their lofty watchtower they have caught sight of the first beams of the Sun shooting up beyond the horizon; and they answer to those who ask, "What of the night?" that the darkness will pass ere long, and it will be glorious day. They proclaim "Truth, Light and Liberation," to those who sit in darkness. With a deeper significance than most people have yet discovered, Madame Blavatsky named her Magazine *Lucifer*, the Light-bringer, the Morning Star that heralds the day. That was one of her answers to those who cried, "Watchman, what of the night?" And we all know that one action of the Light-bringer is to reveal the hidden things of darkness.

We read in the Scripture that some people love darkness rather than light, because their deeds are evil. It is so still. We read in the Scripture that in all ages those claiming to be the religious guides of the people have been the persecutors of the prophets, the Seers, the true Teachers who come to lead the world from darkness into Light. Jesus says,

Which of the prophets did not your fathers persecute? If they persecuted me they will also persecute you.

What a strange contrast do we see between the world's treatment of the pioneers of material progress and its treatment of the Great Helpers of the Race—those who try to lead men upward to the light, out of selfishness, bigotry and materialism? The world heaps riches and honor upon those who invent some instrument of destruction, or who, by taking to themselves the labors of many of their fellow men, suddenly increase their own material gains to a vast extent.

But those who bring divine gifts to men are rewarded with a crown of thorns, and with death!

It is part of the policy of those who oppose spiritual progress, and who hate the light, to malign the characters and misrepresent the teachings of the true Prophets and Seers. Socrates was maligned and called a corrupter of the young. Jesus was called a blasphemer, and false witnesses were bribed to testify against him. And, as for the Lion-hearted Light-bringer, H. P. Blavatsky, who does not know how she was assailed on every hand? We also know that now and then she rose in her majesty and shook off the mud which her detractors had cast at her, and it fell back upon those who had thrown it. Also, she rewarded them by giving them more light—more light to show the Path to those seeking the light; and to reveal the hidden things of darkness to those loving the darkness.

What think you were some of the causes of the night? What produced the darkness in which H. P. Blavatsky found the world? Was not thick spiritual darkness caused by the falsification of all that pertained to the real nature of man; and of man's relation to his fellow and to God? Crafty enemies of progress fixed man's attention on his lower nature, and made him believe that this was his real nature—"born in sin and shapen in iniquity," innately prone to evil. Is not this the doctrine of all the churches? Have not the Scriptures been twisted and perverted to uphold the doctrine of man's total depravity? The next step in the degradation of man—the next step towards darkness was that, man being utterly helpless and dead in sin, can be made to live only by some force from without. Thus the moral sense in man was weakened. The natural connection between wrongdoing and its result was obscured, and instead of men reaping what they had sowed they might, by a theological legerdemain, be "counted righteous" apart from any merit of their own. Another step into the deeper darkness was the narrowing of human life to one short period of, at most, four score years, and after that an endless heaven or an endless hell.

This was the night of thick darkness in which H. P. Blavatsky found the world, and we know that in addition to, and partly because of this theological darkness, there was a heavy cloud of materialism spreading over the world. It is deeply instructive to see clearly how man became so sunk in darkness, for it enables us to see what the remedy must be. H. P. Blavatsky taught men the innate divinity of man, and thus gave a boundless hope, and made a new life and force thrill in the hearts of men. She declared that the real man, being an immortal soul, is clothed again and again in the garments of humanity to grow in wisdom, and to lift the whole world nearer to the Divine Center. This part of her teaching was even more bitterly resisted, and more grossly misrepresented by the churches than the teaching about Karma. For Karma, besides being very plainly taught in the Bible, is moreover such an evident fact of nature that the

most orthodox cannot deny it. With Reincarnation the case was somewhat different. It was not so evident to many that we must be born again on this earth: besides, if rebirth were a fact, what became of the churches' hell and heaven, and the power of the priest, gained by his pretending to have the keys of heaven?

We can imagine the Powers of Darkness sitting in conclave and saying, "If this teaching of Theosophy about the divinity of man, the law of Karma, Reincarnation and Universal Brotherhood goes on, we shall be in great danger; the kingdom of darkness will totter and fall. What should be done?" Whereupon a voice says, "Malign the Teacher, tear her to pieces!" Another says, "Misrepresent her teachings." Do you think this is only imaginary? What if it were quite real and not a mere word-picture? And do we not find the maligners and misrepresenters at work today? Where does their impulse and inspiration come from—above or below?

No teaching of Theosophy is more important than that which reveals the soul, the divine Ego passing through many incarnations. Therefore the servants of darkness instinctively oppose this teaching, not by argument, but by misrepresentation. Have we not heard it said that Reincarnation means rebirth as cows or horses? The lie is circulated everywhere. The essence of a lie is that it is a falsehood, told to deceive. And as those who misrepresent Theosophy have had ample means of knowing that what they say about Reincarnation is untrue, they must be circulating what they know to be untrue in order to deceive. What shall we say of such people? Can we be just, can we be merciful to society and not withstand them? We oppose the robber and the murderer; we try to stamp out cholera, but much more should we oppose those who try to murder character, to murder Truth, and to spread the moral contagion of misrepresentation, known to be false and told in order to mislead.

It is bad enough when men and women are taught what these false teachers know to be false, but what shall we say when they try to engraft their falsities into the minds of the young? Are we to stand and look on, and listen, and be silent? For the sake of the children, for the sake of the coming generation, for the sake of Truth, shall we not cry out *shame* upon those who poison the minds of the young? Are they not the greatest criminals? Are they not moral lepers? Are they not part of that Night which Theosophy has come to deliver men from? Are they not the Children of Darkness, living in it, loving it and adding to it?

Nor are these the only children of darkness. What shall we say of those who tell cold-blooded lies about political candidates in order to gain a vote? What shall we say of newspapers that print a false, sensational report which they cannot recall, and then tomorrow say it was a mistake? Or what shall we say of those who, having issued what was false had not even the grace to say it was an error? If there were many such, verily we should be in the very midst of the

darkness and of the night. We live in a mighty country. The great mass of the people are well-meaning, right-thinking people. They love honesty, they love truth, but there are needed a deeper earnestness, and a unity of action to make their influence felt for truth and righteousness. We are strong in our individuality, and it is well; let us also be powerful in unity of action.

Watchman, what of the night? H. P. Blavatsky said very plainly what sort of a night it was, and what time of night it was. And she came to give Truth, Light and Liberation to those in darkness, and in the shadow of death. The present Leader, Katherine Tingley, has in clear tones warned the world of the dangers that threaten it, of the foes that seek to destroy humanity, and pointed out the Path of deliverance and safety. Being warned we are more than half armed. Though the dawn of light is on our faces we have dangers to meet and foes to vanquish. It becomes us to be watchful, and to put on the whole armor of Light. The night is far spent: the morning cometh. Let us as the Children of Light arise and greet the first rays of the sun.

Fewer Books *and* Better Ones

by R. W. MACHELL



IS it not strange that, when the greater part of the world is in actual want of the most ordinary necessities of civilized life, or at least of the most ordinary necessities of life, at the very same time we hear everywhere the cry of overproduction. Does overproduction imply poverty, then? Is a nation poorer when it is too productive, or is it not rather that its fertility is uncontrolled and that it produces useless things in great quantities? Is not that one of the signs of a degenerate state of a community?

And I think there is no department of our life today in which this kind of overproduction is more marked than in the literary world. Think of the books that are poured out upon the market, the magazines and the huge Sunday editions of the daily papers, and yet how little there is that any intelligent reader will recommend as being worth reading! Look back over a century of literature or even a decade, think of the countless books produced, and then think how many are worth opening at all today. And I am not taking up the position, that some over-serious people take, that a book that does not outlive its generation must be worthless. On the contrary, I think that a book may be like a flower or it may

be like a mountain, each has its purpose. But the mass of books of today have nothing in common with the flower, whether it be the flower of the field, or the cultivated flower of the garden. They do not spring forth joyous and beautiful, exhaling the sweet scent of Nature or glowing in the radiant colors of the Joy of Life.

The book of the day is ephemeral, yes, but it is so in the same way that the "jerry-built" house is, because it is not genuine. These books, like those houses, are made to be sold and for no other purpose. If the house of this class can be sold before it falls into ruin it has answered its builder's purpose. So too with the book, if it can attract sufficient interest to get itself circulated among a certain number of buyers it is a success and has earned its author's purpose.

This spirit of manufacture has got such a hold of the literary world, that a *true book* can hardly get an entrance into this glutted market. The authors who know this too well are but mortal and who shall blame them if they let the evil influence of this commercial spirit affect their work, and drag them down from the higher aims that each one has recognized at some time in his career. What a record of abandoned ideals we should have if we had before us the true picture of the inner lives of our authors.

And the public, who buy and read all this quantity of manufactured literature, are they not affected by it? Surely they are the victims of their own gratified desires. They read to banish thought, they read to get an emotion, and at last they read for the mere sake of reading. They have acquired the habit of taking these mental stimulants, and now the habit has control of them and they need to indulge it even if the stimulants produce no sensation or emotion. That is the nature of a habit, and the book-reading habit is as pitiless to its victim as the alcohol habit to the drunkard.

Now all this is well-known to every thinking person, but it is usually taken to apply simply to the lighter kind of books, such as novels and short stories, but alas, it applies with even greater force to a far more pretentious class of literature.

School books, text-books, hand-books of science and art, are now manufactured in the most shameless fashion.

Not long ago I had occasion to hunt up references in regard to certain musical instruments, and being in London and having access to the greatest library in the world I hoped to find what I needed. The list of works on the subject was simply appalling, but I found after examining some fifty or sixty volumes by as many *authorities*, that the illustration and the description of the instrument in question, was simply copied from one to another in every case. In fact, these books were mere repetitions of other people's statements unverified, untried, and untested. The authors had to fill a certain number of pages and could not afford to give the years of study and research necessary to the verification of the

statements which they thus borrowed wholesale and fathered unhesitatingly. This means that a new text-book of history, science or art offers no guarantee whatever that the facts contained in it have been so much as even examined by the author of the book. They are mostly traditions which might perfectly well be tested and either proved or disproved if the author had the courage and the means to face the task. But the publisher knows that the public only wants its school books up to date and that can be done by a mere shuffle of the cards and by the use of old pictures redrawn and given as new illustrations and the old traditions rearranged and reworded, the whole endorsed and signed by some man who is willing to make a living by perpetuating misconceptions rather than to risk starvation in the pursuit of truth.

That is how our histories are made, and that is why it has been so easy for a few clever and unprincipled men to foist upon the world the falsehoods that have blackened the characters of some of the world's heroes and set the crown of glory upon the heads of some of the basest imposters that have ever disgraced humanity by their deeds of tyranny and treachery. And these falsehoods once started have been complacently handed on from author to author without a question, and the hero who gave his life to serve his race still remains an object of scorn and contempt to the student, while the monster of iniquity still shines from the gaze of such history as a glorified saint.

Well has it been said, "to lie like an epitaph," but it might as truly be said, "to lie like history."

It is time that our history was rewritten, and by the hand of students who fear no labor of research, who have the courage to reject the traditional falsehoods and to show the evil influence that for centuries has thus falsified all the sources of information accessible to the general public. "But," you will ask, "if history is rewritten what reason have we to hope that the new authors will be better than those that have gone before?"

The reason why the old evils continue and the old falsehoods are handed on from generation to generation is because the men who undertook the work have been themselves educated in the old traditions, and are working under the same conditions and surrounded by the same influences as their predecessors. They have been men who, whatever high ideals they may have had, were not strong enough to stand alone against the enormous flood of popular prejudice and popular thought. The power of this influence is hardly dreamed of by those who are themselves borne along by that flood and, moving with its tide, feel no resistance or disturbance.

It is necessary to have not only new and true ideals but new and true conditions in which to work, and a mind freed from childhood by a new and a true education from the tyranny of the old and false traditions.

This is what the world has been unable to give to its students for thousands of years, though many have longed for it, and many have striven for it, and have sought it in solitary confinement, in the life of the hermit or of the religious ascetic. But though a man may separate himself from all his fellows, he can not separate himself from his early education and from his own character, and from his own weaknesses, until he has himself changed the one and conquered the other; wherever he goes he takes his tyrant with him and is a slave to his unseen despotic self even when he thinks himself free and alone.

But today we are at the point where "the old order changeth, giving place to new."

Already we have proved for ourselves the possibility of establishing such conditions of work, already such a system of education is at work, we are already seeing the results, and we know that, if so much can be done in one year of right training, the complete regeneration of all that comes under this new system is a certainty. We know now that there are those who are able to establish this new order, and direct this new education, and re-establish Life on such a true basis, that the students reared under this system will look at *Truth* with open eyes fearless and unashamed, and judge of men and their deeds as those judge who know themselves immortal.

They will write history that shall be a revelation, for with the awakening of the new age already the earth is giving up a few of her buried secrets, and the past is becoming an open book under the steady advance of archæological research.

But such discoveries would avail little if we could not find students with the broader wisdom, and the deeper knowledge of human nature that comes alone from a true education and a true life.

This is what the Raja Yoga School is doing at Point Loma and will soon be doing in many other countries.

The books that will be produced under the direction of the Founder of these Schools will be the educators of the world. They will put before the mass of the people true pictures of the great men and women of the past, they will show the traitors and evil doers in their true light, and the readers of these books will see the true causes of the disasters that have befallen nations and the sorrows that have crushed the lives of the men and women who have gone before. Then too they will see for themselves the true causes of their own troubles, and the path of escape from their miseries will be clear to their own understanding; and then they will listen to the voice of the Teacher and know that the teaching is wise and the changing of the life of Humanity will not be a dream of the future. The old lies will be forgotten and the old books burned, and the heroes of the past shall be known and acknowledged, and their example shall be a power to lead on the new generations.

Think how much it means to the world, to the world we live in, you and I, to have *true history, true science, true knowledge of human nature.*

All this is almost within our reach. Shall we not make some efforts to hasten the coming of the new age? Shall we not give all our support, all our sympathy, to help on the establishment of the schools and colleges that shall bring about this glorious future which is so near if we will but work for it?

And shall we not rejoice that we are here to see the great work going on and help it as we may. And shall we not seize the opportunities that are given to us to push ahead in the new path and open the track for those who press behind?

Shall we not support and defend the Leader and Teacher who has brought this Raja Yoga School into the world and made the Regeneration of Humanity possible?

The Glory of Conscientious Work*

by Isabel M. Butler



THERE are many, aye far too many, fashions of belief in the world; some of us profess a definite religion and some of us worship the religion of modern science; some follow one ism and some another; some are this, and others are that; and many, perhaps nearer the light, do not hold to any forced belief at all.

Nevertheless, there are some things we all know, and about which there can be no possible doubt. Here we are in life, willing or unwilling, philosophy or no philosophy, God or no God; and we must perforce accept the situation and, what is more, we must obey the laws of our being and use the energy and facilities we find in us, and this because we cannot help it.

One of the things we cannot help doing is to seek after truth, to strive after certainty and clearness of *motive*; to endeavor to free ourselves from perplexities and doubts and delusions. This constant effort is a *necessity* of our nature, and our higher nature continually urges us to make it, whatever *belief* we may hold.

One part of our nature is real and the rest artificial. The real part is always trying to come to the fore and *shine out* through the masks and clothes we put upon it. We spend our lives posturing vanities and delusions and then, growing

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

sickened by them, we throw them off—we die. Yet always the hope is present that one day we may get rid of all doubt and vanity and stand out honest, sincere, genuine, true and unaffected!

I have said that *desire* to be free and true is common to all men, and so on this topic I can address you all, no matter what your creed may be. And I wish to suggest a way in which we can help on this evolution of *purification* of our characters. It is through *conscientious work*, the dignity of labor, it is of these that I speak. How, do you ask, can this help us to escape delusion and become sincere? The answer is clear. True work is something real—it is the expression of the Soul (that is, of the real man). The false man expresses himself in theories and vast complicated philosophies, which have no bearing on *life* and leave the character as impure and helpless as ever. The Soul—the real man—is an architect, and his purpose is to build out of the *clay of earth* a mighty temple wherein he may dwell. Humanity has to make *earth* into heaven.

But, there is plenty of work done on earth now, you will say; why does not this bring the desired result? Aye, work there is, in truth, but not of the right sort. For the lower man—the spurious and base part of our nature—directs that work and turns it into a *curse*.

There is all the difference in the world between work done from a pure, high motive, and work done from the wrong motive, and most of the work done in the world is from the wrong motive. It is done to fulfill the demands of petty personal ambitions, of vanity and love of display, of lust and love of ease.

Ah, many a world-wearied and heart-sick pilgrim has found relief and peace in the doing of conscientious work—work done not from any hope of remuneration or reward, not to be seen of men, not to promote luxury and selfish ease; but work done simply to fulfill the desire of the Soul to use the powers and faculties of the mind and body aright.

From true, honest work there comes a joy and a peace that needs no recommendation and that is *sufficient* in itself.

But how few in the world have the opportunity to do such work, and experience such a boon!

Instead they must drudge for daily bread, doing things that they know are useless.

They dare not stop to take a pride and an interest in their craft, and in their productions, for they must needs do the thing and follow the method which will yield them the greatest number of cents per hour. It is necessity that stands behind them with a whip and flogs them on. Let me make my meaning still clearer by a particular illustration.

Suppose I am a teacher. I am required to get a certain percentage of boys and girls through a certain examination. I dare not stop to take a personal in-

terest in any of those Souls, though my true nature importunately urges me to do so. I dare not stay to impart to them the real, genuine knowledge that I yearn to give, and they yearn to receive. These joys must be sternly relinquished. I must cram dry details into those young minds, and turn them off, and get ready to take in a new load. I am just a piece of machinery, that is all, and the boys and girls are the raw material I have to manufacture.

Or suppose I dig a garden. I have to pull and coax out of that soil more vegetables and more fruit than Jones gets out of his patch, or else I must quit the business, or starve.

So whether I teach, or dig, or stitch or play music or make furniture or build houses, or clean them—I do it because I am caught and held fast in the wheels of a great grinding machine that turns out *toys* for lazy people, who happen to be rich, to play with, or make *so-called* necessities of life that only make people ill or discontented.

This is not work, for it has no dignity—no glory.

Friends, I want to tell you that I am finding out what true work *is*. For at Loma-land our Leader has provided the *conditions* under which that is possible. If you wonder why so many people are willing to work there, without making a lot of money and fame, you now see *one* reason at any rate.

True work is a joy in itself and a mighty relief from the everlasting anxiety and calculating care of worldly drudgery. The teachers in Loma-land are not working for salaries. They would not take them, as they *have* all they need in material comforts and more than any salary would bring them. They are not slavishly bound to a curriculum and a pass-examination. They can express to the full the innate love of teaching and experience, the joy that comes from the true relation between teacher and pupil. Their work is done conscientiously and sincerely. The true artistic love of creating beautiful and perfect works is theirs.

In our older lands, there stand memorials of glorious works that men did in days when they worked from the joy of *work*, and not for *lucre* or *vanity*.

Great cathedrals and halls, that took the reigns of several monarchs in the building, refresh and console us as we turn in disgust from the cramped and stuccoed modern villa built in a few weeks under the pressure of modern civilization.

There were once in Europe bodies of masons who went about building churches and cathedrals—true craftsmen who worked for the joy of it, and strove to realize in every detail of their careful toil the highest inspirations of their Souls.

In the world today we have *dreamers* and *toilers*, for the one has become twain. We have ideals without practice and practice without ideals. In the nobler days to which we look forward the twain shall become one again. These

dreamers shall be taught to use their hands and these *toilers* shall be allowed to work with ideals before them.

Thus shall the glory of the work be known again on earth. Thus shall man create, on his grander scale, beauties such as are wrought on the seashore by the humble beings in their little world, or in the meadow by the plant soul that fulfills its glad duty without toil or thought for the morrow.

Man was never made for the purpose of building mere manufacturing cities and slaughter-houses, and sweating dens, and palatial hotels. His mission is to fulfill the purposes of the soul, by the glory of conscientious work.

The Mercy of the Higher Law*

by C. Woodhead



IN these days of change, when the minds of men are slowly laying on one side the worn-out illusions of the past, and turning their faces toward the light of a great future, one of the signs of the times, is the more and more open recognition of the subtle yet mighty currents of force and power which govern the world in which we live. Yet there are still many, otherwise good and well-disposed people, who on hearing a person speak of the higher law, will assume a puzzled expression, and will think, if they do not say openly, "The laws of men we know, the laws of the nation and of the state we know, but what is the Higher Law?"

May it not be, that this attitude of mind is due to a want of thought about the subject, more than to a real ignorance or disbelief in the existence of a Higher Law.

Written openly upon the face of the Universe, and woven into the daily actions of every creature, the Higher Law governs the thoughts and doings of every man, woman, and child. It cannot be ignored or laid aside for one instant, whether we know it or not.

Its action is that which produces, what men, perhaps unthinkingly enough, generally speak of as, "The Consequences." Is there any one bold enough to say that anything whatever can happen in the world, without consequences of some sort? We all know this more or less consciously and act accordingly.

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

If this be so, what produces these so-called *consequences* and how are they brought about? The smallest thought will show that there must be some law which governs their action and brings them forth. There is no cause without an effect, nor effect without a cause.

But the trouble is, that men do not carry their confidence in the existence of this law sufficiently deeply into their daily thought and life. They are apt to believe that its action has some definite limit and that it stops somewhere. It will not do, however, to admit its existence in our business and social happenings, in the outward relations of our life and conduct, without going further. It must also govern the world of our thought life, of our daily inward struggle with the forces of good and evil by which we are surrounded. In short, it permeates the world from the tiniest atom, to the throne of the great Architect of the Universe, through whom it came into existence, in order that all created things might evolve to their appointed end.

From the earliest times down to the present day, all the great Teachers, the Masters of Wisdom, have spoken of the study of this Law, as essential to the well-being of the perfect man. It is therefore well that we should ponder over it in our minds, with the surety that the discovery of its action and power will serve for our enlightenment and progress.

In the Hebrew scriptures, the law is spoken of as the constant study of the wise. The Psalmist speaks of it in the very first verse of his songs:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night!

In another place he says:

The law of the Lord is perfect converting the soul!

And in the beginning of the sermon on the Mount, the Teacher of Nazareth refers to its existence in what are generally known as the twelve beatitudes. As for instance:

Blessed are the merciful, for they shall obtain mercy.

A little reflection will readily show us how deeply the action of this law affects us every moment. We all know that, by nature, we are disposed to tolerate the tolerant, to love the amiable, to criticise the critical, to despise the proud, to exalt the man of humble worth, to checkmate the self-seeker, and so in any well-disposed community, the good is slowly yet surely forging to the front. If these illustrations do not hold good of any man or body of men, it is because the Law is working underneath by deeper and more drastic methods, to carry out its mission.

The two aspects under which the Higher Law presents itself to our comprehension, are those of Justice and Mercy. That these two are in reality the same, may readily be seen, when the end and aim of the existence of the universe is realized.

It must ever be remembered that man is an immortal soul, who has descended into earth-life to obtain experience. The long journey through the paths of material life—the overcoming of its illusions—the attainment of the at-onement between man and divinity, is the end to be accomplished. In the earlier stages of this journey, the teaching by means of the action of the higher law, is the principal one by which the soul enmeshed in matter can slowly be brought to recognize the truth. He learns through much tribulation, that eternal harmony is at the basis of existence, is the everlasting principle upon which the Universe is builded. Life after life serve, each to teach him part of this lesson, until at last, he sees more or less dimly the object of it all, and then the end of trouble is nigh if he will but turn his face to the Light. Then arrives the time, when, looking within, he finds the power of the inward monitor, which sets him free. In the words of Paul, the law as his schoolmaster has brought him to Christ.

This being the object of the existence of the law for all mankind, its foundation is Mercy. Love and compassion are the basis and aim of its action, however much we may at times be tempted to doubt it. In the words of the Psalmist:

Weeping may endure for a night, but Joy cometh in the morning.

Thus there comes a time when the soul-life of man is consciously above the law, when understanding it, and accepting it, he learns from it more intimately than before. This is well expressed by Paul who says:

But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law.

That the action of the Higher Law is just is self-evident. Were it not so, it would not command the respect of men. Its action must be as exact upon the planes of mind, and soul, as it is upon the more easily seen plane of matter. That part of it cognized by material science moves undeviatingly, and in the same way, the creations of thought and the aspirations of the soul fulfill their destiny to the uttermost. Thus it will be seen that the charity which is offered in order that the donor may be thought well of, is really an advertisement; and the gift which is given in order that we may receive is but a bargain in disguise.

How futile, then, it is to imagine that this noble law of our being can be tampered with for selfish ends. Those who conceive that there is some irascible but plastic potentate, who can be influenced by prayer to tinker with this majestic universe, in order to please their selfish ends, imagine a vain thing. If it

were not sad, it would be ludicrous, to hear a crowd of presumably intelligent people join in unison in the well-known hymn, which is still sung in many churches—

Not more than others I deserve, but God hath given me more.

It is a direct denial of the justice of God.

It is in the mercy of the Higher Law that he who knows its action, and, accepting it, bows to its behests, shall conquer his lower nature. In the words of the Scripture, his sins shall be forgiven him. The beautiful aspiration to the divinity in the heart, which the Nazarene taught to his disciples, says—“Forgive us our trespasses as we forgive those who have trespassed against us.” He who is at peace with all the world has a conscious knowledge that for him the law has no rod of suffering. He is forgiven.

It is in the mercy of the Higher Law that the pursuit of selfish ends brings unhappiness. Were this not the case, there would be no remedy for evil in the world, nor would men ever be brought to know the truth.

It is in the mercy of the Higher Law that in these later days the souls of men are being stirred by the sorrows of the world. This is because the Soul is Harmony itself, and it feels compassion for all that is not free and joyous, but bound down by fear and error. Nor will this effort cease till all have come to know themselves for what they are. It is in the mercy of the Higher Law that in this Twentieth century the teachers of mankind have, once more, revealed the hidden key of knowledge which shall make men free. The efforts of Blavatsky and Judge who have passed away, and of Katherine Tingley who is with us, who are guiding the ark of Universal Brotherhood to a safe and eternal anchorage, for the world's uplifting, are all brought about when most wanted. They are the outcome of that which ever works for man's salvation.

TRUE honor leaves no room for hesitation and doubt.—PLUTARCH

I WAS all ear, and took in strains that might create a soul under the ribs of death.—MILTON

LORD, what music hast thou provided for thy saints in heaven, when thou affordest bad men such music on earth?—ISAAC WALTON

I REGARD music not only as an art whose object is to please the ear, but as one of the most powerful means of opening our hearts and moving our affections.—GLUCK

Altruistic Logic

by L. R.



THE Twentieth century has a busy, hopeful air about it and optimism seems to be in the ascendant. Evidently the race is beginning to realize that since it has learned how to utilize nature's forces, the modern machinery of life can be operated by the willing, tireless electricity while the workers will have a well-earned holiday from slavish toil. However, recreation, which is rest, is not found in mere idleness. A change from monotonous work to congenial activity often proves the most beneficial stimulant.

Having replaced hand production by head production, the superiority of the latter is seen by comparing the methods of primitive man with present systems. The savage argued the questions of his day with a club, and his idea of evolution was the survival of the physically fit. It is significant of the mental progress made since the time of simple barbarism, to reflect that this same old earth has always held potentially the resources which enrich modern life. That mind is a more potent force than muscle is demonstrated by comparing the wonderful products of modern science with the meagre results obtained by the old-time club in operation. Heat, light, sound and electricity have always been controlled by the same laws; but no club could materialize the telegraph, telephone, phonograph, x-ray or electric motor power.

Meanwhile, by consulting the program of this continuous performance of historical drama, we find that following head production the next number is heart production. It becomes necessary for the actors to regulate their head production with the diffusible stimulant of altruism to keep the circulation balanced. For, while the mental gains are making life larger for a controlling few in the economic world, too many are dulled with overwork or are suffering with the anxieties of enforced idleness. Increased knowledge of mental power is also being used by unscrupulous hypnotists for selfish and vicious purposes. Like the individual the social organism is apt to suffer from the imprudence of the head, and the regulating influence of the heart is required to preserve the equilibrium in the general circulation.

The materialist will protest that this sounds like mere sentiment. To be frank about it, that is just what it is; but sentiment is the power behind the throne which has advised all changes since the world began to think. However, it is also science; for the three-fold human make-up of body, mind and spirit, must in turn undergo evolution, and the race has reached the point where the unfolding of its finer forces is actively progressing.

Now the world will no longer take things on faith, because during ages of blind belief its political, religious and economic teachers deceived it with distorted theories of the divine rights of kings and creeds and capital. The thoughtful now want logical reasons for their faith, and demand sound evidence to prove that humanity has enough latent good to justify its spiritual evolution. Individuals are not lacking who consider themselves quite ready for improved conditions, but they doubt if the rest of the world is prepared for anything so radical.

Upon reflection, the scientist will find himself able to contribute much valuable testimony in favor of establishing harmonious systems of living. It is demonstrable that the selfish emotions of anger, fear, envy, jealousy and hatred have a tangibly depressing and constricting effect upon physical tissues; while joy, hope, generosity, love and sympathy have an expansive vitalizing influence. Common sense had long since recognized that the feelings reacted somehow upon the body; and now science has proven that the vibrations of the emotional world are reflected by the physical molecules. Happiness and health are the physiological analogues of the mental and physical planes.

The alienist can testify that a loss of altruistic sentiment is often an early symptom of mental derangement. The combined ties which unite individuals in the social whole of civilization are so closely interwoven that, to ignore them, indicates an abnormal mind. The patient who gives no weight or influence to the interests of others is limited to egotistic thoughts out of which to construct false ideas. Selfishness and insanity are first cousins in relationship.

A description of the good points of that noble animal, the horse, is often finished by the phrase that he is "sound and kind." Evidently kindness is a correlative of man's soundness, mentally and physically. Since optimism is necessary to material well-being, men must ultimately become altruistic in self-defense, and it is entirely practical to spend time in open-eyed dreaming of the coming Brotherhood. There is small ground for pessimism in even the selfish activities of today, for all real progress upon any plane is working out salvation along the line of operation. The existing condition of things, however discouraging, is never permanent, and the truth of evolution shows how all nature works unceasingly for advance. Belief in better things is the most potent force in bringing them about, and high faith in the beneficent law will bear the analytical tests of deliberate science. So the accepted ideal should ever transcend the existing real that it may stimulate and inspire to continued effort. 'Tis the vision of the perfected statue which makes music of the sculptor's hammer and chisel. It is a foretaste of that which is to be, which unfolds the possibilities of that which is.

Jealousy

by Echo



THERE is one ideal so sacred that, although we carry it always in the heart, we seldom attempt to speak of it, because words are so profane and so inadequate. It is the ideal upon which, as upon a broad and crystal foundation, all others are builded. It is that of the Elder Brothers, those Helpers of Humanity who have climbed the heights and have earned the boon of dwelling in that world which is bounded by wisdom and by peace, yet who choose to go down into the dark and sin-drenched places of human life to help those who dwell in them. Why do they do it? *Because they want to do it, because they would not be contented in doing anything else*, because the doing of this is an absolute joy. That is why this ideal is so sacred that one does not dare touch upon it in words very often. That is why it includes all other ideals. It is the purest and most intimate expression of the Law of Laws, which is Compassion Absolute.

As there is a Soul that is Universal, so there is a Heart that is One. And there is something within that Heart which pleads with humanity to build up in the world an expression on outer lines of this great ideal. For those are few who can of themselves reach into the real spaces of human life. The majority needs something tangible.

And so it has come to pass that, age after age, the Messenger of this ideal has sought to gather about him a band of students who should stand on outer lines as the expression, as the Voice really, of the Real Brotherhood. Always a few have responded to this call, the few who have the trust to follow the guidance of their own hearts. Those who formed these nuclei of students have known that in this lay humanity's only hope, for it is of the Law that evolution cannot go forward unless a helping hand is extended *from above*. And these students, whose motives were compassionate, not selfish, and whose lives surely should have been impersonal and pure, were as a rift in the clouds through which alone the rays of the True Sun could shine upon the world.

Did those who gathered about the World Teachers in the past fully realize this? If so, then why did these saving movements always go down? Why did they invariably, from the Golden Days until the actual present time, become disintegrate and then Leaderless? History furnishes but meager records, but even these clearly indicate that failure resulted because jealousy crept into the ranks of students, age after age, and they had not the wisdom nor the courage to force it out. Indeed, it sometimes looks very much as if they did not care to do so.

Jealousy is perhaps the most fatal and most insidious of all the diseases begotten by the personality, and it is rampant in the world still.

Now, as students of life, we have been told, over and over again, that those who make concessions to the lower nature deliberately place themselves outside the Path. We have been told, over and over again, that to harbor jealousy in our hearts is to make the most despicable of concessions. We have been told, and daily we see it proven if we are at all observant of human nature, that jealousy is a destructive and disintegrating force, which in time utterly shatters the personality, destroys that which should be the citadel of the heart, and leaves the soul shelterless.

The chronic discontent of a jealous person is but the label which his mind wears, the petty, nagging, persecuting acts which the jealous person is such an expert in performing, are the unfailing sign of an actual breaking down of the moral fiber. And how much "nervousness," and "stomach trouble" "liver complaint" and chronic *malaise* generally merely mark the inroads made upon the physical health by jealousy.

Jealousy is such a degrading vice. It must be, to picture it concretely, like some slimy, crawling, pulpy, shapeless thing which deceives because it slimes its victim before devouring it. It is called "green-eyed," fitly, for it is a characteristic expression of the lower mind, with no reach, toward anything that is impersonal and pure. The proof of this lies in the fact that those who are impersonal in act and motive are always secure against jealousy. They could not be jealous if they tried. The danger point is passed only by those who no longer center their consciousness in the personality.

In jealousy, as in all diseases mental or physical, there are many stages, many degrees. The first stage is suicidal merely. It expresses itself in a chronic discontent, a dead-set determination to make the world feel that there still remains one martyr, one poor soul whom no one understands, one person, at least, who is desolate and abused and not appreciated. This stage is long or short of duration, depending entirely upon how uncomfortable the jealous person's victim or victims can be made. If very uncomfortable, then more strenuous measures are not necessary. But if the reverse is the case, then the one who is suffering from this disease passes into the second stage and more active measures are tried. For what is the use of being jealous if one can't make life a deadly, unpleasant undertaking for the one who is the "cause" (!) of that jealousy?

This stage is characterized by all those little nagging unkindnesses which may be described by the term, petty persecution. Jealousy clasps hands with tyranny at this stage, and unless the one who is the target for these persecutions is strong enough to take control of the situation at the start, life is indeed made miserable. Those who cannot or do not do this are more numerous in the world than we re-

alize and are hunted, fugitive creatures. Every act of their lives is found fault with, every deed which they do from a high motive is credited to one that is mean and low, every purpose is thwarted as far as possible, every detail of their lives is under ceaseless surveillance, because otherwise some details might escape the fate of being objected to. For the jealous person is a chronic objector, a chronic fault-finder, a chronic tyrant, for whom nagging and picking and fussing are meat and drink. The one who has not the strength and wisdom to control the disease in another has usually not the wisdom to diagnose it. Therefore, from sheer ignorance, such an one, who probably is fifty times superior to his persecutor, lives a hunted existence, the acts of his life kept for the sake of "peace," perpetually under cover, until he feels like a very outcast and outlaw. What a crucifixion to be inflicted upon the soul!

Jealousy is one sign of the little mind. It arises usually in those people—shall I say students?—who would like to possess the abilities or capacities or accomplishments of another without the inconvenience of laboring to acquire them. It is a disease peculiar to the egotist. And while the egotist is too indolent or too selfish to work for and earn the advantages he would possess, he is never too indolent to use every means possible to prevent another from working. Strange anomaly! For it rarely takes as much energy or time to climb the heights oneself as it takes to pull another down. If the one who allows himself to be eaten up with jealousy because some other appears to be more capable or more useful, would only conserve his energy instead of scattering it, all that he most desires would belong to him, honestly and by right, in no long time. If the petty persecutor would only spend as much time and energy on his own affairs as he does on the affairs of his victims, what a lift he would give the world's Karma, and what a noble example he himself would become! Strange, indeed, that this does not occur to him.

As this disease progresses, even the most casual observer can mark stage after stage. From nagging the jealous one descends to slander and to lies. Iago stands before us as a perfect type of the jealous person at this stage of the disease, the type which persecutes not by open act but by the innuendo, insinuation, and vile crawling around in the dark. Then there are still more advanced stages which occur if this disease is not checked, and at last we have a virtual maniac on our hands, one who hugs his egotism and his stilleto and, when lies fail, does not hesitate to stab even his benefactor.

This is not a pleasant picture, but it is nevertheless a fairly accurate one of that path *which you and I actually tread, the moment we allow the tiniest feeling of jealousy to enter our minds*. It is time that we gave the matter some thought, not merely because jealousy is an execrable vice, but *because it is the open doorway to every other vice* in the Universe. Those who deliberately open the doorway and

keep it open, are destined to learn that the soul will not endure insult forever. The day will finally come when the soul will simply withdraw, and there will remain but a monster in human form.

Is no one, then, immune from this disease? Is there, then, no remedy, no preventive? Yes, there is, and it is work, *work*—but not in the sweeping sense of the word, because in dealing with intangible forces, the Law takes account of motives rather than deeds. It is not enough to merely work, to merely be occupied. One must work because one absolutely loves to work—the mere doing is no sign of virtue. One must be busy because the doing of one's duty is the most enjoyable thing in the world. The most jealous person I ever knew was reasonably well occupied from day to day. But oh, dear! Everything was such a task! This was done, "because I need the discipline, I suppose!" That was labored over because it was "according to orders;" something else was done or complied with "because of rules!" Getting up in the morning was such a task that the early hours were smirched with ill temper, and so on. That person might have been occupied twenty hours out of the twenty-four and still not be immune to this disease, even in its worst stages. Ah, it is the motive behind the work which is the guardian of that fortress of the soul. None of us are perfect, but all of us can purify our motives, and then with the mind perpetually "on guard," what siege can trouble us, what enemy can enter? None.

What an insult is such a mental attitude to the soul! What a commentary upon those who take it! This talk about "discipline" and "rules" and "crosses" and "bearing burdens" and "living the life" (with a sigh), is entirely out of date. It used to be the fashion, but somehow it never appealed to humanity in general, and the disciples who flourished these terms, somehow, never succeeded in getting much of a hold upon the world. The fact is, humanity is unconsciously, rather sensible, and ages and ages ago it decided that the man who deliberately lived a life that was not pleasant, or who deliberately did things he didn't like to do, was a fool—or a hypocrite. The world's conclusion has been quite correct. It is according to the Law that we should work and live, too, along lines of least resistance. No student can live the right life in the true sense *unless he absolutely loves to do so*. For that matter why one would care to do otherwise is a mystery. It is plain enough that one who frets and sighs over the details of his "life," yet who will not step aside and make room for some student to whom the same details would be the reverse of wearisome, is either traveling toward idiocy or he is using that life as a cloak for some vice—it may be, unconsciously. In such a case, how easy for jealousy to creep in and disintegrate? And, in such case, how invariably does this occur!

Comrades, does this ideal of the Elder Brothers mean anything to us, or does it not? Are we sincere in our desire to give to humanity some of that insight

and that joy which they have bestowed upon us, or are we just pretending to be students? Do we really hold in our hearts the ideal of a great comradeship of souls on this plane, whose lives are pure, whose natures are true? No atom of jealousy can creep into the mind that is anchored to this ideal. If the comrade at our side is purer or wiser or apparently more useful than we, then do we rejoice that the world holds more purity, more of wisdom, than otherwise. And how grateful must we be for the rare joy of clasping hands with those who are above us, the greatest privilege this old world holds! Such should be our comradeship, such it even now is, in an ever increasing degree. It is the only condition by which the Light can come back to men.

“Missing Links”

by H. T. E.



IN an article in the UNIVERSAL BROTHERHOOD PATH for October, we made some introductory remarks on the modern doctrine of evolution; and concluded them by saying that H. P. Blavatsky shows how the question of organic evolution is closely bound up with the general scheme of evolution, including the birth of worlds, the life-history of man, and other questions treated in her works. One of the chief points in the modern doctrine of evolution is that of the “Missing Links,” and this affords a capital illustration of the way in which a scientific theory, which to scientists themselves presents obvious deficiencies and incompatibilities, is easily completed and explained by the teachings given by H. P. Blavatsky and W. Q. Judge.

This particular point was briefly referred to in *The New Century*, September 28, in a note on the new “Mutation Theory.”

There it was stated that W. Q. Judge, in explaining the absence of links, uses the illustration of a spiral staircase.

If we imagine a number of people ascending a tower by a staircase which winds spirally around the outside, then the people on the different levels on the side facing us will represent different species. But how do the people on one stage pass to the stage next above! Do we see any people half way between, climbing up the balustrades — “missing links?” Or do they get from one stage to another suddenly (“mutation” theory)? They pass from one stage to another *out of sight* round the back of the tower.—*New Century*

H. P. Blavatsky quotes from noted scientists, to show that Darwin's doctrine of gradual change from one species to another does not fit the facts. We simply do not find animals thus changing. Huxley says:

We greatly suspect that Nature does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms.

And St. George Mivart says:

We find a wonderful (and on Darwinian principles all but inexplicable) absence of minutely transitional forms. . . . Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by infinitesimal fortuitous variations. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal*—similar to the way in which crystals . . . build themselves up according to the internal laws of their component substance and in harmony and correspondence with all environing influences and conditions.—*Genesis of Species*

And H. P. Blavatsky points out that the expression “internal laws,” gives away the whole situation. What are these internal laws and how can they be studied without leaving the prescribed bounds of physical science and entering the wider domain of Science itself?

This phenomenal world is a world of effects, of which the causes are elsewhere. We can see and study the forms and organisms produced, and even classify them in an ordered sequence, but we cannot measure and weigh the life-impulses which produce growth and change.

H. P. Blavatsky says the difficulties of science, in filling the gaps and reconciling the incompatibilities of their theories, would vanish as night before the sun, if certain axioms of ancient wisdom were admitted. These axioms include that of the enormous antiquity of the globe and of the human race, and that of the *descent* of man from above as well as the *ascent* of organic forms from below.

The great Theosophical Teachers point out that the physical stage of cosmic and organic evolution is not the only stage; the earth and the creatures on it (including man) having previously existed in a more refined stage of materiality. Much of the process of evolution is carried on in that stage, and hence is not within the limits of observation of our science.

The investigations of the day have traced certain species down to a point where, as is confessed, it is not known to what root they go back. Taking oxen on one side and horses on the other, we see that both are hoofed, but one has a split hoof and the other but one toe. These bring us back, when we reach the oldest ancestor of each, to the midway point, and there science has to stop.—W. Q. JUDGE

Cuba of To-Day*

by Katherine Tingley



THE sunlight streams down upon the woods and the waters of Santiago de Cuba, calling forth such chaos of color that the panorama seems to take voice as we look upon it, and to exult in its recollection of the first judgment which was ever passed upon it. For did not Columbus say of Cuba that it was "the goodliest land that eye ever saw, the sweetest thing in the world?" The mind of the spectator dreams awhile under the soothing hand of nature. The sea breeze in the trees sings still with the melody of the south, but it is laden now with the prophecies of the future, and it moans no more of the curse of four hundred years. In the search for freedom there is eternal alliance between man and nature, and the voice of sea and wind can shout the battle cry, as also they can sing the songs of peace, and whisper their dreams of the sunlit times to come.

But the dreams which issue from the soul of nature, are to great actions but the inspiration and the guide. We drink of the living waters of the imagination only that we may be strengthened for the daily task, it may be for the daily drudgery, which is none the less divine because it is of the earth. And so for the moment we are gently startled, as out from the shade of the forest trees which so gloriously engirdle Santiago, comes a mule train laden with produce for the town. The muleteer urges his animals forward, and we will go with him into the narrow streets of Santiago to mingle awhile with the people, and to learn something more definite of their hopes, and it may be of the doubts, which come perforce with the unaccustomed air of freedom. Even among their native hills, these good people are, as it were, in a strange land, a land which is filled with strange force. What wonder, if for a time the garb of liberty seems to sit somewhat awry, if the stern experience of centuries keeps its hold upon thought and memory? Eyes which have looked so long into the darkness open but shyly to the light, but herein there is no suspicion. The silence which is born of a peace bestowed is not ingratitude.

As we walk unseen by the side of our muleteer, we look into his face and, in fancy, we reconstruct some of the pictures which he must have witnessed. They were no fancy to him, but were all of them red reality. The memory of them is stamped a little sadly upon him with a look of pathetic patience, but there is now something else which was not there awhile ago. He, too, in his way, has become a statesman. He, too, is wrestling with the questions which his people

* From *The San Diego Union*, Sunday Morning, October 26th, 1902

are asking. If our words could reach him, we would say that his unvoiced hopes can render a rich service to his country, and that in the uncomplaining fortitude of his drudgery he is dowering his nation with what is more than money. He is giving all that he has, and in the storehouses of nature there are other scales, with other weights, than those of Shylock and Civilization.

And now here we will leave him to pursue his work in the narrow streets and among the little anxious looking children who also have their claim upon the freedom which has come to them, and upon the freedom givers. Only one in forty knows what it is to go to school; only one in forty has the supreme opportunity of education. In young Cuba, even though it be untaught, there is the power to bless and the power to curse, and in the judgment hall which awaits all nations as it does all individuals, let us pray that the children be not witnesses against us. For such testimony as this only ages of sorrow can atone.

Never yet was a people loving education more than do the Cubans. It ranks within their estimation second only to the most pressing physical needs. We have in our possession many and many a letter from unlearned Cuban mothers, letters made beautiful by the Spartan devotion with which they plead for the teaching of their children. Let us remember the number of men who have forever been taken from their families through the long years of war; the numbers of children who have been wantonly killed, and then imagine how many women there must be today in Cuba who are standing absolutely alone, and whose lot must indeed be hard unless help come quickly. And yet there is no class of the community which has wavered at all from its ideal of liberty, nor will these people ever waver so long as they remember the price which they paid for it.

May we not pause to wonder that there are some poor creed-ridden creatures who in face of such facts as these, can yet seek to destroy the redemptive work of the International Brotherhood League, which has been so pure in its aim and in its working that the Cubans themselves, inured to cruelty, can hardly believe in its existence.

Santiago is not a great city. There are but fifty-six thousand inhabitants, and it need not take us long to sense for ourselves the prevailing thought and the prevailing perplexity.

In one thing Santiago is already rich, and that is in its mayor. Senor Emilio Bacardi has so fully shared in the sufferings of his country that he must participate to a peculiar extent in its joy. Our readers will judge from his photograph how cosmopolitan is the appearance of this man, and we can ourselves testify to his geniality, to his public spirit and to his high education. Cuba possesses no more happy augury than in its possession of such men as this.

Now if we come among these people with the case-hardened self-satisfaction of civilization, we shall do but little. If we are among those unfortunate ones

who suppose that the whole world is modeled, or ought to be modeled, upon themselves, that their ideals ought necessarily to be those of the Cubans, that all they do ought to be done by Cubans, we shall then no doubt look upon them with something of the perplexity with which they look upon us. If on the other hand we apply the master touch of sympathy and good fellowship, which is greater and better than pity, we shall get a little of the illuminating wisdom which brings right thought and act. Sympathy is always imaginative, bringing to us true pictures and true knowledge of the work of aid which lies before us. Sympathy makes human minds so plastic that words are hardly needed to find out the cause of another's trouble. Sympathy translates itself into action almost without the aid of human speech. If, as I say, we go among these people with the sympathy which longs to participate and to aid, we shall form no wrong judgment about them, we shall understand the mind of a warrior people, who are all unversed in the chicanery of political commercialism. Cuba is face to face with inimical forces other than those of the battlefields of her past centuries, and that she preserves her assurance and her dignity is a guarantee of her future to those who know that patriotism is greater and more enduring than money.

Can we then greatly marvel if intelligent Cubans are asking themselves in what way they can reconcile the heroic and warlike aid of America, with those other and less admirable American methods which in so many cases are now intruding themselves into the island? Can we wonder if they ascribe the same representative character to some aspects of American commercialism, as they were so willing to ascribe to American sympathy and to American valor? Are they to be blamed if they fail to discriminate between the magnanimity of thousands of American hearts, and that other and irresponsible flood of pseudo Americanism which chooses to look upon Cuba as a mine to be exploited rather than as a sacred trust to be safeguarded? Can we suppose that they will look with complacency upon American capital, which is so rapidly acquiring the natural wealth of the island, while their own pockets are still depleted by warfare, and while their best energies are directed rather to organization than to money making? Can we expect them to understand that the voice of the company promoter and of the tariff mongerer are not the voices of free America, and are so audible only because they are so aggressive and so self-interested? When Cuba learns the wisdom of the world she will know many things which she does not know now. She will learn that the stern and magnanimous justice of our nation necessarily shelters those other forces which do not represent her, which are but the flotsam and jetsam of civilization, to whom a flag is but a trade-mark, and who suppose that armies exist only to batter down the barriers to commerce. True Americans know that these things exist, and to a discreditable extent, and that Cuba has been made a focus for the exploiter and the promoter.

Another lesson also she will learn and may she learn it to her wisdom. She will learn that there are some sections of our press which make of themselves the willing and the unclean tools of those who would coin the American Eagle into dollars, and who hesitate at no slander and at no falsehood in order to suggest the thing which they would see accomplished. Of such an order is the widespread rumor that the condition of Cuba is so wretched that her people desire to be annexed. Cannot these writers imagine that there are those to whom fate can bring no such wretchedness as loss of independence, and that there are nations which will laugh at starvation so long as they starve in freedom? These things do not come from the true American nation which remembers its own history, its own aspirations and its own sufferings, and which would itself do again even as Cuba has done, and even though a thousand stock jobbers should cry out warnings from their counting houses.

Well and truly it has been said that the American nation has not yet done its work in Cuba, nor half done it. The national sentiment which sent the American armies into the field has not spent itself, but its force which was then translated into the sound of great guns must now be expressed by brotherly generosity and sympathy. Let every American ask himself for what purpose his country gave of her blood and her treasure. Was it merely to transfer Cuba from the oppression of the foreigner to the far more dangerous oppression of the company promoter? Was it not rather that Cuba should be free, and that the liberty which was inaugurated beneath the Tree of Surrender should be a liberty in truth and in deed, a liberty which should grow and not decrease? Such a work of liberation as this cannot be finished by a signature upon parchment, by an act of congress. This is the liberty which is born of fraternal sentiment, which grows by the continuance of that sentiment, and which is fostered and brought to queenly fruition by a national brotherhood which is above and beyond all legal phrases and treaties and documents. Unless this be indeed the spirit which animated the American nation, which still animates her, her effort for human freedom was still-born. She has lifted her head above the clouds and has been afraid of the sunlight.

But it is not so, and because we know that it is not so, we make this appeal to the loyal heart of America, an appeal to become articulate, and to make itself heard ere it be too late. Let us disown whatever is unworthy of our name and of our history, whatever will hide from us the ideals of our own national birth, whatever will drag us from the heights of our attainment. Let us be assured, too, that there is no nation too mighty to stand in silence before the Judgment Bar of history, and that from the verdict of time there can be no appeal.

The Egyptian Obelisk in New York

by a Student



THE ancient Egyptian monolith of red granite, now in Central Park, New York, was cut from the quarries of Syene, the Red mountain of the ancient Egyptians, located towards the east of the town of Assuan, at the boundary of Egypt and Nubia, and where can be seen even now a stone of still greater dimensions partly quarried. This obelisk is seventy-one feet high, and seven feet and seven inches at the base. It was prepared and erected by the command of Thutmes III, the great conquering of the XVIIIth dynasty, who reigned in Egypt about 1600 B. C. This monarch, the most glorious of Egyptian history, after extending the boundaries of Egypt as far south as the center of Africa and as far north as the Euphrates, and bringing under his scepter Arabia in the east and Lybia in the west, wishing to honor the solar divinity in the Temple of On, caused to be erected there two obelisks bearing his name and titles as an offering of thanks for the divine protection the God afforded him during his campaigns.

The inscription of the Pharaoh Thutmes III forms the middle perpendicular line of each of the four faces of the obelisk. Three centuries after the death of Thutmes III, one of his descendants, Ramessu or Ramses II, better known by his surname Sesostris, was crowned king of Egypt by his father, Seti I. During his reign of sixty years he did his utmost to re-establish and maintain the rule of the Pharaohs in foreign lands, which had rebelled against Egyptian domination. When his wars were over he caused his name and titles to be inscribed on the two obelisks erected at the Temple of the Sun God On, by his ancestor Thutmes III.

These new inscriptions were placed on each face of the stone at the right and at the left of the center column, engraved at the time of Thutmes. Besides on three of the faces those marked A, B, D, toward the edge, is found engraved in much smaller characters the official title of King Userkon I. (About 933 B. C.)

Userkon I was the son of King Sheshonk I, one of the conquerors of Palestine, the Shiska of the Bible. No doubt Userkon had his name engraved on the obelisk to connect himself with the greatest Pharaohs of history. The mate of the obelisk at New York, erected also by Thutmes III at the Temple of the Setting Sun at Pit-Um, now the village of Mattareeyeh, some eight miles south of Cairo, was with it transported to Alexandria and placed in front of the Temple of the Cæsars, in the reign of Tiberius, by the Romans.

Some forty years ago the Khedive of Egypt gave one of the obelisks to England, where it was set up on the banks of the Thames in 1878, and the other to the United States, where it was brought in the fall of 1880, and set up in Central Park, New York, in February, 1881. And thus the famous Cleopatra's needles—erected side by side at Pit-Um, the City of the Setting Sun—are now separated by the Atlantic Ocean.

Here follows the translation of the hieroglyphs on the four sides of the obelisk, made by Dr. Brugsch Bey, the eminent Egyptologist.

The three lines of hieroglyphs on each face are read perpendicularly from the top downward. The center line commemorates Thutmes III, the right-hand and left-hand lines, Ramses II:

FACE A—TEXTS AND INSCRIPTIONS OF THE PYRAMIDION

A

King Thutmes III, is represented as a sphinx, with the head and arms of a man. He is offering two vases of wine to the Sun God On. His body rests upon a sort of pylon, decorated with the titles:

The Strong Bull,
Who manifests himself
King
In the Thebaid,
The Son of the Sun:
Thutmes.

Over the body may be read:

The Gracious God,
Lord of the Two Worlds,
King of Upper and Lower Egypt,
Ra-men-kheper. - - - - -
- - - - -

TEXT OF THE CENTER LINE

[*Name of the Royal Standard.*]

Horus: Magnified and Enlightened by the
Crown of Upper Egypt.

[*The Official Standard.*]

The King of Upper and Lower Egypt:
Ra-men-kheper.

[*The Title of the Victorious.*]

The Golden Horus.
The Strong of Arm,
Who beat the Kings of Foreign Nations
Who were numbered by hundreds of thousands,
For his Father the Sun God Ra, ordained for him
Victories over all lands.



Mighty Power

Was concentrated at the point of his hands

To widen the Boundaries of Egypt.

[*The Family Name.*]

The Son of the Sun

Thutmes - - - - -

Who gives Life of all Stability and Purity

Today as ever after.

TEXT OF THE RIGHT-HAND LINE

Horus: the Strong Bull.

The Son of Tum.

The King of Upper and Lower Egypt.

Ra-user-ma.

The Chosen One of the Sun.

Lord of the Diadems of the Vulture and of the Serpent,

Protector of Egypt.

Chastiser of Foreign Nations.

The Son of the Sun, Ramessu Meri-amun.

The Conqueror,

Who with his Own Arms

Performed Great Deeds

In the face of

The Entire World Assembled.

The Lord of the Two Worlds; Ra-user-ma,

The Chosen One of the Sun.

The Son of the Sun: Ramessu Meri-amun,

Who gives life of all Stability and Purity

Today as ever after.

TEXT OF THE LEFT-HAND LINE

Horus: the Strong Bull.

Friend of Justice.

King of Upper and Lower Egypt.

Lord of the Periods of Thirty Years.

Like his Father Ptah-Tanen [*The God of Memphis*].

The Son of the Sun: Ramessu Meri-amun, * [*that is to say, the Friend of the god of Amon of Thebes*].

The Sun created him.

To cause Great Rejoicing in the City of On, and

To fill with Riches the Sanctuaries of his Creator.

The Lord of the Two Worlds: Ra-user-ma,

* In the Greek lists of Manetho containing the names of the Pharaohs this name, *Meri-amun*, is written *Miamun*.

The Chosen One of the Sun.
 The Son of the Sun: Ramessu Meri-amun,
 Who gives Life of all Stability and Purity
 Today as ever after.

FACE D—TEXTS AND INSCRIPTIONS ON THE PYRAMIDION

D

The representation and the text inscribed upon the pylon are the same as those on Face A.

The inscriptions engraved over the Sphinx and the figure of the god are not sufficiently distinct to here read them.

TEXT OF THE CENTER LINE

[*Name of the Royal Standard*]

Horus: the Strong Bull,
 Who manifested himself as King in the Thebald.

[*Official Title*]

The King of Upper and Lower Egypt:
 Ra-men-kheper,
 Who caused
 Great Rejoicing
 In the House of the Sun God Ra—[*That is Heliopolis*]
 Who created
 The Beauty of the Sun Disk;
 The Day when for the first time was made — — — — —



TEXT OF THE RIGHT-HAND LINE

Horus: The Strong Bull,
 The Son of the Sun God Ra.
 The King of Upper and Lower Egypt
 Ra-user-ma
 The Chosen One of the Sun.
 The Golden Horus;
 Rich in Years; Grand in Victories.
 The Son of the Sun: Ramessu Meri-amun. — — — — —
 — — — — — The Lord of the Two Worlds
 Ra-user-ma
 The Chosen One of the Sun.
 The Son of the Sun [*Ramessu Meri-amun*]
 — — — — Like the Sun.

TEXT OF THE LEFT-HAND LINE

Horus: the Strong Bull,
 Friend of Justice.
 The King of Upper and Lower Egypt;

The Son of the Sun;
 The Creature of the Gods,
 Who [has taken possession of] the Two Worlds.
 The Son of the Sun: Ra-user-ma Meri-amun;
 The Friend of the City of the Sun;
 Never before was done what he did for the City of On.
 His Memory is forever fixed in the City of Tum [*Pitum*].
 The Lord of the Two Worlds; Ra-user-ma.
 The Chosen One of the Sun.
 The Son of the Sun [*Ramessu Meri-amun*]
 Who gives Life.

FACE C — TEXT AND INSCRIPTIONS OF THE PYRAMIDION



Illegible.

TEXT OF THE CENTER LINE

[*Name of the Royal Standard*]

Horus: the Strong Bull,
 Friend of the Sun God Ra.

[*The Official Title*]

The King of Upper and Lower Egypt,
 Ra-men-kheper - - - - - - - - - -
 - - - - - - - - - - -
 - - -

TEXT OF THE RIGHT-HAND LINE

Horus: the Strong Bull,
 The Companion and Friend of Justice.
 The King of Upper and Lower Egypt:
 Ra-user-ma;
 Lord of the Periods of Thirty Years,
 Like his Father, the God Ptah;
 Lord of the White Wall [*name of the Citadel of Memphis*].

The Son of the Sun: Ramessu Meri-amun.
 The God: the Divine Being.
 The Terrestrial Star of the City of the Sun God Ra,
 Which is sustained by the deeds of
 The Lord of the Two Worlds: Ra-user-ma.
 The Son of the Sun: Ramessu Meri-amun,
 Who gives Life.

TEXT OF THE LEFT-HAND LINE

So effaced as to be illegible.

FACE B—TEXTS AND INSCRIPTIONS OF THE PYRAMIDION

B

The representation and the text inscribed upon the pylon are the same as those on Face A. The Sun God is this time called *Hormakbu*—that is, the Harmais, or Harmachis of the Greeks.

The King's titles are:

The Gracious God,

The Lord of the Two Worlds:

Ra-men-kheper.

The offering to the god is indicated by the inscription.

Gift of Wine.

TEXT OF THE CENTER LINE

[*Name of the Royal Standard*]

Horus: the Strong Bull,

Who manifested himself as King in Thebaid.

[*The Crown Title*]

The Lord of the Diadems of the Vulture and of the Serpent.

His Kingdom is as lasting as is the

Sun in the Heavens.

[*The Family Name enclosed in an elliptical circle and containing a curious allusion to the meaning of the name Thutmes.*]

The Creature of the God Tum, Lord of the City of On,

The Son who came out from his Belly, and whom

The God THUT formed. [MES.]

They created him the Grand Hall [*of the Temple of On*]

After the model of their own body,

Being conscious of the Great Deeds he was to accomplish:

He, whose Kingdom should be of long duration.

[*The Official Title*]

The King of Upper and Lower Egypt,

Ra-men-Kheper,

Friend of the Great God Tum, and of

The Circle of his Divinities.

He who gives

Life of all Stability and Purity

Today as ever after.

TEXT OF THE RIGHT-HAND LINE

Horus: the Strong Bull,

Friend of the Sun God Ra,

The King of Upper and Lower Egypt.

Ra-user-ma,

The Chosen One of the Sun.



He has taken possession of the Two Worlds,
 The Son of the Sun; Ramessu Meri-amun,
 A handsome and Kind-Hearted Youth;
 He is as resplendent as is
 The Solar Orb in the Horizon.
 The Lord of the Two Worlds; Ra-user-ma,
 The Chosen One of the Sun.
 The Son of the Sun: Ramessu Meri-mun.
 The Reflected Splendor of
 The God Tum
 Who gives Life.

TEXT OF THE LEFT-HAND LINE

Horus: the Strong Bull,
 Son of the God Kheper [*that is, of him who exists*],
 The King of Upper and Lower Egypt,
 Ra-user-ma,
 The Chosen One of the Sun.
 The Golden Horus:
 Rich in Years; Grand in Victories.
 The Son of the Sun; Ramessu Meri-amun.
 He came out from the Belly,
 To receive the Crowns from the Sun God Ra,
 Who created him to be the Sole Monarch.
 The Lord of the Two Worlds: Ra-user-ma,
 The Chosen One of the Sun.
 The Son of the Sun: Ramessu Meri-amun.
 The Reflected Splendor of
 The God Tum
 Like the Sun.

The Horizontal Line. At the foot of the four faces of the obelisk there is a horizontal line of text, which reads: "May He Live!—The Gracious God: Ra-user-ma—The Chosen One of the Sun—The Gracious God: Ramessu Meri-amun."

The Marginal Texts. The faces A, B, D, bear toward the edges the official title of King Userkon I. These inscriptions are in small characters upon the face, but are presented enlarged on the cuts outside the respective faces.

Putting on the New Man*

by a Student



And have put on the new man, which is renewed in knowledge after the image of him that created him.—*Colossians* 3: 10

IT will be plain to anyone, who will read the epistle in which this verse occurs, that Paul speaks of the Christ as being a manifestation of the Divine Spirit in every man. It is true that Paul also speaks of one Jesus the Christ, of whom he declares himself to be a follower. But it is none the less clear that he regards Christhood as being a condition open to all men, and not confined only to the man Jesus. Jesus was the great Master or Teacher under whose influence Paul had come. The main teaching of this Master was that every man has within him a germ of the Divine Spirit waiting to be unfolded and manifested. And Paul was, as he here declares, a preacher of this teaching.

To illustrate this let me quote one or two passages from the preceding part of the epistle :

In chapter 1, verse 15, he speaks of the Son as—

The image of the invisible God, the firstborn of every creature.

In verses 27, 28, we read—

Christ in you, the hope of glory: whom we preach warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.

In chapter 3, verse 4, are these words—

When the Christ, our life, has been manifested, then you also shall be manifested with him in glory.

The important thing for us to notice is this: Jesus Christ taught the divinity of man as can plainly be seen in his recorded teachings. And Paul his apostle, also taught and more fully expounded this same teaching of the Christ in man. But later professors of Christianity have so disfigured and emasculated this noble truth that now it has become entirely disguised.

To the mediæval and modern Church, the Christ has ceased to be the divine spirit in man. The name Christ has come to be used simply as a surname for Jesus, who is regarded as quite a special creation, in spite of his own recorded declarations that all men could attain to his state and follow in his path. Man has been deprived of his life-essence and reduced to the level of a helpless and irresponsible sinner.

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, California

This is simply an illustration of the way in which the exalted teachings of the world's great teachers get corrupted in after years, until they are mere lifeless dogmas.

Christianity has suffered in this way, and that is why it is now so helpless against the evils of civilization. It has been deprived of its very life, and it must be ours to restore to it that spirit of truth which it has lost.

I think that many, very many people, both in pulpit and pew, would gladly welcome such a renewal of Christianity, such a vindication of Christ, if they were not weighed down by such a vast mass of moldering tradition and superstition.

But the divine spirit in man will surely prove its own existence by rebelling against all attempts to keep it forever in chains. There is that in you and me and everyone which asserts its own power and immortality. Man is conscious, even though dimly, of his own divinity. He cannot be made to believe for long that he is a helpless worm.

Despair, doubt, and debasement are fatal and destructive to life; and no man can exist in such states for long without the welcome gleam of hope burning up anew in his breast and bidding him assert his own dignity and strength.

Surely the world of men is at this time in a state wherein a long period of doubt and want of faith is beginning to give way before the dawn of new hope and courage!

At all events we can affirm that the world needs it. And it is this eternal truth of man's limitless possibilities that alone can and will restore the lost confidence.

In all glorious and heroic ages men have known this truth. They have carried it out in their lives, and wisdom and happiness have flourished among them.

And whenever the light of this truth has faded from men's hearts, they have fallen into materialism, their morals have become corrupt, and the decline of the race has set in.

Neither our modern religion nor our modern science gives us any hope of better things on this earth and in this life. Religion postpones the prospect of man's perfection to a vague and misty time beyond the grave, and thus exchanges Jesus' promise of perfection in this life for a dim and unreal prospect of future and not very desirable bliss.

And science has nothing to offer us at all; for the boons which it bestows on humanity have proved themselves to be curses, ministering more to evil hands than to good.

But then religion and science both have been made lifeless by the lack of this true understanding of man's nature. It is this earth that is man's future paradise. It is here that he must work. It is his mission to make a heaven out of

the material he finds in this life on earth. He could not rest content in any heaven with such a task unfulfilled. Such an idea as this will perhaps repel people at first hearing. But that is only because our minds have been so long accustomed to the false and pessimistic ideas of dogmatic religion and science that they do not readily get out of the rut.

It will take some time to sweep away the effects of the doctrines of doubt and despair and get men accustomed to a hopeful view of human nature and human life.

Paul says we must put off the *old* man and put on the new. Most of us do not know there is any new man to put on; but imagine it refers to some vague religious attitude or conversion. But Paul clearly means us to understand that our whole nature can become renewed here on earth—body, mind, and soul. And we are to achieve this change by recognizing that we are the “sons of God”—that we can become Christs.

This does not mean that anybody is to work himself up into a hysterical state, and have visions and special revelations, and go about proclaiming that he is the Messiah, and found a new sect. The world has had experience of that sort of crank and it does not require any more. Fanaticism and want of balance have been bred deep in us by centuries of perverted teaching, and everyone is apt to misapply the most sacred truths and turn them into mere superstitions and frenzy. We must above all things be practical and use common sense. We must learn to see in the teachings of Jesus and Paul and other great teachers, rules of life and conduct that can be applied to ordinary human needs and made effective for the betterment of the world. These teachings are not mere pious aspirations and beautiful ideals to be kept as a solace for our Sunday meditations; that is the false notion we have gotten from our religious training.

Therefore you will find that The Universal Brotherhood, though it proclaims the high ideals of Christ's teachings, is always intensely practical and matter-of-fact in its doings. For, however lofty a teaching may be, when we come to apply it we have to deal with the daily life of human beings. It becomes necessary to consider life in its most commonplace aspects. And as a matter of fact it is only our wrong notions of religion and science that have taught us to regard anything as commonplace. From the true point of view nothing is commonplace, everything is sacred.

If then humanity is to be helped to realize the ideal of its own divinity, such questions as health and habit of life must be considered. And it is a fact that the material life of humanity is where it most needs help. Humanity has sermons and beautiful thoughts enough and to spare. It needs guidance as to its way of living. In the home—in the school—in the office, in the parlor, in the kitchen—it is here that false notions of human nature have ruled so long. It is here that the

saving knowledge of man's divinity and essential nobleness can step in and reform. These institutions form the real actual life of man; and in our civilization they are all grounded on low and narrow estimates of human character and possibilities.

If man had ever in his heart a sense of his own dignity, nobleness, and mighty destiny, the institutions and customs he would found would be very different.

With the conditions of life as they are, such teachings as this of Paul's seem far-away and impracticable. But with conditions of life such as I have hinted at, those teachings would become easy and practicable. For does not the text say we shall be renewed in knowledge? That means that with harmony and purity of life will come the knowledge that we seek for so vainly under present human conditions.

A Drop of Dew

by ANDREW MARVELL

SEE how the orient dew,
 Shed from the bosom of the morn
 Into the blowing roses,
 Yet careless of its mansion new
 For the clear region where t'was born,
 Round in itself encloses,
 And in its little globe's extent
 Frames, as it can, its native element.
 How it the splendid flower does slight,
 Scarcely touching where it lies
 But gazing back upon the skies,
 Shines with a mournful light,
 Like its own tear,
 Because so long divided from its sphere.
 Restless it rolls and insecure,
 Trembling lest it grow impure,
 Till the warm sun pities its pain
 And to the sky exhales it back again.
 So the soul, that drop, that ray
 Of the clear fountain of eternal day,
 Could it within the human flower be seen,
 Lamenting still its former height,
 Shuns the sweet flowers and the radiant green,
 And, recollecting its own light,
 Does in its pure and circling thoughts express
 The greater heaven in the heaven less.—*Selected*

The White Stone *and* the New Name*

by a Student



IN the book of *Revelation ii:17*, we find the words,

To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

What do these mystic words mean? They speak of conflict and victory. With whom, or with what is the war waged; and over what is the victory gained? What is this white stone with the incommunicable name? And what is the connection between the victory and this reward which marks it?

The Apocalypse is evidently a mystic book; and it is expressly said in the first verse of the book that the revelation it contains is given to John in the Isle of Patmos by an angel. And in the last chapter this angel says, "I am thy fellow servant, and of thy brethren the prophets."

Every revelation is conditioned by the thoughts and ideas of the person through whom it is given. Hence we find in this book very little but Hebrew imagery, which often strongly reminds us of the book of *Ezekiel*. The glorious being whom St. John saw appeared in the midst of the Jewish Sacred Candlestick, which had seven branches. These branches are explained as being the Seven Churches; and the seven stars, which the glorious being held in his right hand, are explained as being the angels of the seven churches. The names of those churches are given, and some of them exist to this day. Throughout the book we meet this Hebrew symbolism continually. We read of the "Key of David," not of Peter. We read of the "Synagogue of Satan," of the "Hidden Manna," of the "New Jerusalem," and many other references to Hebrew history. The whole book is steeped in Hebrew imagery, and the latter part of the fourth chapter reads very like the first chapter of *Ezekiel*.

There are, however, some things which remind us of the book of *Enoch*, and some things which appear to have a Gnostic or Greek impress, such as the use of the term Alpha and Omega; or the use of the Greek name of the angel of the bottomless pit; or the use of the term "White Stone" in the promise to him that overcometh.

Why did not the writer use the word *lithos* or *petros*, which mean stone? He used another word, the word *psephos*, which has a special meaning and a special history. *Lithos* means a stone, or a precious stone, and therefore we might expect this to be the "white stone" spoken of, but it is not. *Petros*, which means

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, Cal.

a piece of rock, was the term applied to Peter, and we might think it would be used here, but it is not. The word *psephos*, which is used, means a stone made round and smooth by friction, as by a river or the sea. We may find a very significant meaning in this. But the term "white stone" has a history. In the famous trial of Orestes, Athena casts the "white stone," or the vote of acquittal: hence *psephos Athenas*, became a proverbial expression for acquittal.

In *Acts, 26:10*, we have a similar use of the word where Paul says, "I gave my vote against them." Here the word rendered vote is the same as that used in the expression "white stone;" but it was not a *white* stone which Paul cast in this instance, it was a black stone.

Some have supposed that the words,

I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it,

refer to the custom of the Roman emperors who, at certain games, threw tokens among the populace on which certain words were inscribed, and those who received them were entitled to the article named on the token when they presented it to the emperor. But the Greek usage of the term seems more likely to be that which the author of the Apocalypse had in mind.

The "white stone" declared the person to be acquitted, to be free, to be *dikaios*, or just. This very expression is found on a Gnostic talisman. King, in his work on the *Gnostics and Their Remains*, speaks of certain mystic monograms on a talisman, which the initiate recipient found to be "a new name written that no man knoweth save he that receiveth the same."

It has often been remarked that in the messages to the Seven Churches of Asia Minor, the reward in each case has a fitting relation to the terms of the previous judgment of the state of that church. The patience of Ephesus is commended, and of it we read:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

To the suffering church of Smyrna the message is:

He that overcometh shall not be hurt of the second death.

To the church of Pergamos, whose weak points are serious, but which had "kept the name," the reward is:

To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name.

The new name is given to those who "held fast the name." Again, of the church of Philadelphia, which had "kept the word and not denied the name," we read:

Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more, and I will write upon him the name of my God.

We might, at the first glance, be tempted to think that progressive stages of perfection are indicated by the messages to the Seven Churches, similar to the "Seven Portals" given by H. P. Blavatsky; but the last church mentioned, that of Laodicea, is the worst of all, the most worldly, the most lukewarm; yet even here the promise to the victor is:

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.

In each instance nothing is promised except "to him that overcometh." It is the just law of Karma that rules. The messages to the Seven Churches teach plainly that all have some good points, and all have weak points also. Therefore all have to struggle, all have to wage this holy war against evil. Victory is possible in every case, and he who is faithful unto death—to the death of all evil in himself—shall receive the crown of life.

The message to the Seven Churches is as unlike the orthodoxy of the churches of today as anything could be.

The promise of the white stone and the new name, is made to a class of people living amidst conditions strongly resembling those ruling in the world today. They live where Satan's seat is, and where some are martyrs for truth, for principle, for righteousness. There is need for repentance, "else I will come quickly," and use the "sharp sword with two edges."

Those who battle with the evils within them and around them, and who "hold fast the name and do not deny the faith," will in the end be victors, and to them will be given a white stone, yea they will each become a white stone. As the stone was made smooth by much friction so, in the Great Journey of the soul through many incarnations, the angles and roughness are rubbed off—we become the *psephos*—even as in the Egyptian teaching the soul was declared to be "just"—was said to be "Osiris"—and a new name is written in the stone.

A name in ancient times had a deep significance; it stood for certain qualities. Name meant nature. To know the name was to understand the nature. Many promises are made in Scripture to those who know the name of God, or who keep the name. To know the divine name is to know, and to be conformed into the Divine Nature. This can be reached only by experience through many lives, and by overcoming all that wars against the higher nature.

In symbolism the term "stone" represents Truth. The White Stone is pure Truth, Truth which is radiant, shining. Just as it is said we must "become the Path itself," so we must become one with Truth itself, one with perfect Truth, perfect Being. The new name is the symbol of new nature; and it is at the

same time the stamp of all the Soul has gained on the long evolutionary journey. It is this which is the keynote, the distinguishing note or characteristic, of that soul—the name that no one else knows. No one knows it, for no other has passed through *quite* the same course. And while, in one sense, the drop merges in the ocean, yet it is evident that what *is* cannot cease to be. This may be regarded as also taught in the idea of permanence as well as truth, which the term stone represents. The white stone and the new name belong to eternity; the victory and the result are not temporal, but enduring things. The name which no man knoweth saving he that receiveth it, cannot, therefore, be passed on to another, and it cannot be lost, even as the white stone cannot be lost.

Men *and* their Faces

by A. D. Robinson



“**A** PPEARANCES are deceptive,” is a saying that is generally approved if one may judge by the frequency of its use, and yet when applied to the relation between character and facial expression it is as likely to be wrong as right. Does not the tendency to expect certain types of face to be associated with special occupations point to the fact that the latter molded the former, or at least modified it? Is it not common for acquaintances to greet one another with “Have you been sick?” “What’s wrong now?” Questions based on the look in the face? Do we not judge whether it be a favorable moment to approach another on a delicate matter by his look? Are we not repelled or attracted by a glance?

Why continue to multiply instances? It should be plain that it is *natural* for a person to express in his face what his heart and mind imagine, and no one should be blamed for judging of another by his expression. Supposing that an inhabitant of another planet suddenly arrived among us, ignorant of our language and forms of recreation, merely skilled in reading faces, and attended a funeral, a play, a political meeting and a football game, to study merely the people gathered to look on. Would this stranger be able to pick out the funeral, or would he think they were all funerals? It is to be feared that the latter would more likely be the case; and if so it must be that we take most of our doings very sadly, or our faces do not express our emotions. Perhaps each of these is in part correct, and in departing from a simple life we have forfeited many of the joys

that belong to such, we have literally followed the statement "that now I have become a man I have put away childish things," and banished the faculty of living in the joy of the moment. Even those who still have a remnant of this faculty so often hide it behind a mask of indifference for fear of being laughed at.

Yet this mask is only half a mask, for it expresses the reason for its assumption, which is a giant and all absorbing egotism plainly showing forth a huge self-importance. The average face is a self-important one, and the average man looks as if he thought the universe revolved around himself as axis. It is not meant to infer that the average man really thinks thus, but the forcing of his expression to hide any feeling has left the egotism to stand out in startling clearness. No one is deceived by the assumed face, because nearly every one has one of his own, and the general result is simply one of awful dullness and sadness whenever we gather together in crowds, even when we are supposed to be enjoying ourselves.

Why not get rid of this burden by cultivating a cheerful countenance? It is to be assumed that the majority of people would rather add to the world's happiness than be a wet blanket. Surely the reputation of being a sunny, cheerful individual is more to be valued than one of severe austerity, even if the latter, to the unthinking man, stands for depth and scope of knowledge.

Does this general gloomy cast of face stand for dignity? True dignity is of the soul, not of the face only. Does it give its wearer weight in the councils of his fellows? They know its worth on another's, if they miscalculate its value on their own faces. Does it inspire love and respect in one's family? It frightens the children and hushes their happy laughter and makes the wife take up her sewing to lose sight of it. What is it good for? Nothing. Then discard it. To be natural in the true sense is to live in our higher natures which are our *true* natures, and we cannot *safely* be anything else. We hear continually of "having the courage of our convictions," let us have the face thereof also. If we are striving to a better, cleaner life, a place where life is joy and the honest striving assures the real success of life, let us look as if life *were* joy—and then our example will have double weight. Moreover we shall get aid by seeing a reflection in the faces of others.

What child dare laugh before the average teacher in any line? and even if such a thing were to happen, how the self-importance of the average teacher would deepen in the august countenance. And yet the gods must laugh at those faces when they do not feel the inexpressible sadness of it all which man makes for himself.

There are only two people who have any right to the face of austerity—the infinitely great because upon their shoulders rest humanity's burdens and sorrows, and they know how great and how self-imposed they are—and the infinitely

small because being nothing they must assume to attract notice. But the rank and file, the great majority, cannot assume to prop the universe, and their own individual burdens are insignificant and out of all proportion to the general gloom of countenance, they are not yet "men of sorrow and acquainted with grief," in the larger sense. So let us proclaim, "Life is Joy," and look as if we meant it. If "a merry heart maketh a cheerful countenance," may not a cheerful countenance be a help to the happy heart.

The Healing Art

by H. T. E.



NO saying is more trite than that our civilization takes too much medicine; and this fact has, as usual, produced a reactionary sentiment of undue extremeness. We hear of people who condemn medicine wholesale, and regard all resort to the curative arts as a reliance upon palliatives and frail crutches. There are sects who will, on principle, shun the doctor and his remedies even in the last extremity.

But the abuse of a thing does not refute or invalidate its use, and there is certainly a true and proper use of the art of medicine. Under Universal Brotherhood auspices at Loma-land, all arts will be re-established in their original and right usage, and medicine among the number. Let us, therefore, try to suggest the true use of the healing art.

Medicine is for the healing of the sick who desire to be made whole. If it is used for any other purpose it is thereby degraded and disparaged. And in the civilized world it is thus used for extraneous and unbecoming purposes.

In the world medicine is used:

1. To heal the sick who do *not* desire to be made whole. People who are ill from wrong habits of life and inharmonious thoughts, propose to continue in those wrong courses. Yet they adopt means to heal and purify the very bodies which they purpose to defile.

2. To enable people to go on living wrongly. Drugs are administered to buttress up the abused frame, or to pervert its functions to a correspondence with perverted habits, or to pickle and harden it against corrupting influences.

3. As a substitute for the natural vigor and healing balm of the life-principle. People live on tonics and restoratives, until the supplanted life-force goes out on strike.

It is abuses like these that bring discredit upon the healing art. In a world of people living lives healthful in soul, mind and body, there would be no need for the healing art; but, as there is a world full of suffering patients that need help, there is need also for the art of the true physician. And, since warriors, even if clean and strong, must fight if they are to succor, there is need for the healing balm of the true doctor.

In its regenerated condition medicine will be applied to the deserving and to those whose high ideals and purposes justify the physician in aiding them. We all know that it is of no use to offer remedies for dyspepsia to a man who proposes to go on living a life of selfish ease. Of what use is it to try to heal such a man? If he will not work, he may as well learn by suffering; it is no kindness to him or to anyone else to waste precious medicines on his misused body. But suppose we find an aspiring and devoted worker suffering from the friction of the world in which he is struggling. To help him is to follow the law of mercy and justice. He will turn our aid to good account, and in helping him we shall also help those whom he helps.

One may forecast for Loma-land a future cult of medicine that will put the art to its right uses. Thus medicine, rescued from the disparagement and degradation of misuse, will gain a power and credit quite unknown at present. There must be many remedies which would cure a person aspiring after right living, but be poison to one desiring to continue in wrong courses. Such medicines would not be recognized as medicines at all by the world at large; but under the new order of things they would suddenly come to the front. Again, there is a wealth of simples that may be culled from the soil around us, whose efficacy would be entirely masked if administered to a body perverted by all kinds of excess and error in regimen; but which, if properly given, in conjunction with a fitting and salubrious regimen, would manifest their due potency.

Again, physicians in Loma-land will gain enormous superiority by their knowledge of the intimate union of mind and body, and of other laws of nature unrecognized by orthodox science. The present uncertainty of effect in the administration of remedies would disappear before a clear knowledge of *when* and *how* to apply them.

Finally there is the prospect of recovering a lost art in medicine which makes all the difference between the wonderful success of those who knowingly or unwittingly use it, and those who do not—the art of giving something *with* the remedy, something that converts a mere inert drug into a living power. For in medicine as in all things else, the materialistic spirit of the age has intruded; and, in our bottled extracts, we administer the dead corpse of balms whose life-spirit flitted up the factory chimney. Future healing must know how to give a remedy fresh from nature, with the life still in it. And, more than this, a natural medi-

cine may be a vehicle which can absorb and convey some quality from the hand of the pure and benign physician who administers it. May not the doctor who understands the connection of body, mind and spirit be able, when succoring the body, to minister also "to a mind diseased"? "A cup of cold water offered in my name," is a familiar quotation, but it may have a more real and practical meaning than is usually assigned to it.

Higher Patriotism

by S. H. S.



WEBSTER gives as a definition of Patriotism—"the love of one's country; the passion which aims to serve one's country either in defending it from invasion, or protecting its rights and maintaining its laws and institutions in vigor and purity."

"Patriotism is the characteristic of a good citizen, the noblest passion that animates a man in the character of a citizen."

This gives us a very fair conception of what the word really means, and I think that the essence of it is contained in these words—"protecting its rights, and maintaining its laws and institutions in vigor and purity."

Our forefathers were actuated by that principle in man that knows no higher power than itself—the master—who with his trident of Faith, Hope and Love can regenerate the world.

These brave souls, surrounded as they were with all the belittling influences of the Nobility, State and Church, awoke to their possibilities, and decided to find for themselves a place where they could develop, and assure to their children environments more conducive to their welfare.

They landed in this country and experienced hardships that would have wrecked the lives of less determined souls; they established themselves, and in so doing started the nucleus of a nation that was to be an example to the world.

We all know how its infancy and childhood were subject to the troubles incident to each age, and how, when the nation arrived at the age where it was necessary to make a choice as to its future, how nobly it assumed the new responsibility and proclaimed to the world the position it had decided to take in its future career. It unfurled to the world the banner of freedom, and declared that its people had the right to believe or disbelieve in anything they saw fit, and that the government was to be by the people, for the people.

To establish this new order of ideas it was necessary to sever the tie that bound them to the mother country, and strike out in the world and show by example that their protestations were genuine. These, as a nation, we have acted upon and hope to continue in this path.

It is with the young men and women and children of the present day that rests the future of this great nation. It is their conception of patriotism that will make or mar it.

Patriotism means something far higher than the desire to defend the laws and interests of a country when assailed by foreign powers with force of arms.

Assume, for instance, that the great improvements in the weapons of war, the use of submarine boats in naval warfare, and the like, will place the nations in such a position that resort to arms would mean almost extermination, and a total disarmament is agreed to, would there then be no need for patriotism? I think there would.

In this connection I would call your attention to some true sayings:

A man's foes shall be they of his own household.

Eternal vigilance is the price of peace.

In view of these sayings, cast your mind's eye over the conditions that prevail in this country at the present time, and say whether there is not more need of patriotism than in the face of a foreign enemy.

The mad rush for wealth is absorbing the very life-blood of the nation and affecting men in every walk of life, putting a veneer of respectability over dishonest acts, and even distorting the laws of our country so that they are made to shield the man who, through his dishonesty, is able to manipulate them.

Wealth is striven for, for the sake of the position it buys, with never a thought of those who may be made to suffer.

Look at the expression of this influence in the lower walks of life. People who make only enough to keep body and soul together, sacrifice their bodily health and do without the real necessities of life simply to make an appearance in public.

The evil is even greater than that—they place upon the sacrificial altar honesty and virtue, leaving the evil forces to run riot in their lives. No wonder that our jails, penitentiaries, and mad-houses are full to overflowing.

This is not an exaggerated statement, but how awful to think of. If this is allowed to continue, how long will it be, do you think, before our country will present to the world the picture of a nation divided against itself?

The remedy—where shall we find it?

We must call some more powerful agent into play, by cultivating within ourselves a higher patriotism. We must first recognize in our Constitution and Dec-

laration of Independence a birth-pledge by our own country to ideals most high, giving the opportunity for noble and grand work among the older nations as the protectors of the weak, the fosterers of all that is good, the destroyers of evil, tyranny and aggression; and that the honor or dishonor in fulfilling this pledge is upon every man and woman born to citizenship.

It is necessary that each individual should acquaint himself with the close relationship that exists between himself and his fellow man. He should examine first himself and see if his thoughts, words and acts tend to promote the welfare of his community and country, and that they are prompted by no selfish motive.

His watchword, then, should be, "Eternal Vigilance," guarding with as much care as he would his home, all the ideals of his country, and expressing in thought, word and act, his condemnation of anything that tends to lower them.

This is one of the ideals that The Universal Brotherhood Organization is endeavoring to inculcate in the lives of humanity, both by precept and example.

The lives of the students at Point Loma, California, under the direct guidance of Katherine Tingley, is a living verification of the principles advocated by the Organization. That which heretofore was only a theory, is now, at Point Loma, a verity; for there brotherhood is lived, demonstrating the practicability of brotherhood in daily life.

*The Theosophical Girl**

by A Young Student of Loma-Land



THE Theosophical girl is a girl of action. To her activity is Life itself. Idle moments never find room to work their treacherous charms of sentiment and folly. She is in the Spring-time of life. Her healthy, sunny nature is always seeking to brighten some little corner where the sunshine of life has perhaps never found its way to gladden some sad heart. Perhaps one of the reasons that the Theosophical girl always feels the Joy of Life is because she seeks to obey the voice of conscience. She has no creed which would restrict the dictates of conscience.

Is the Theosophical girl satisfied with an ordinary college education, with society and its fads? No, indeed! She requires, and her nature demands a broader,

* Read at a meeting of the Aryan Theosophical Society, at Isis Theatre, San Diego, Cal.

more useful view of life. She knows that she is a soul. No obstacle is too great for her to overcome. She first seeks to make her body a fit temple for the living God. Physical exercise is necessary. She obeys the well-known but oft neglected saying, "Cleanliness is next to godliness."

In the first place a Theosophical girl is fearless. She has a little knowledge of the strength of her own character. She is not a plastic, negative piece of humanity, but she is a very positive quality in human life. She has learned by experience, observation, and discrimination that strength of character and purity of life depends upon a well balanced will. This will is not a servant of caprice or moods, but is obedient to the Universal Law. That law is harmony.

Now all this is very easy, I assure you, but the secret is in knowing something about Theosophy, and being willing to know a little more tomorrow than we know today.

Life is her school. The departments of life are the class rooms, where practical work is done with others who are in the same school of experience. The lessons in human nature that she learns are most valuable.

It would be difficult for anyone to impose upon a Theosophical girl, and she would be the very last to impose upon others. If nothing else, self-preservation would be her motive. She is familiar with the law which reminds all that, "As ye sow, so shall ye reap."

The foundation stone, the key-note of our Theosophical girl's life is that she is living for others. In doing that she is unconsciously, slowly, but surely, molding her character into a superb type of womanhood. The Theosophical girl feels a great urge to open all the closed doors that are shut to the ignorant. She must be wise.

Knowing that whatever she has missed in childhood has marred the progress of her life, she reaches out to help the little ones. She has traveled that road and knows what pitfalls lie waiting to catch the unwary and ignorant.

Recognizing, as she does, that the human mind is but an instrument in the hand of the Master Soul, she utilizes the resourceful part of her nature, which ever gives her the impetus to right action. Having carefully studied her own nature, she has discovered the line between brain-mind license and soul liberty.

O, the joy of it all! If every girl in the world were a Theosophical girl, there would be many Theosophical mothers. Every home would be a Raja Yoga School. It would not be so many years, before the whole world would have Raja Yoga, which is Divine Wisdom, for it is heart life.

Mirror of Movement



A full account and history of the detention of the eleven Cuban children at Ellis Island, New York, will be given in a special number of *The Search-Light*, now on the press, to be issued to the members of The Universal Brotherhood. By the advice of her lawyers, Katherine Tingley has refrained from making any statement in regard to the unwarrantable, false and slanderous statements and insinuations made against her until the trial of her libel suit against *The Los Angeles Times*.

In the meantime however, she has not been idle in working for the glorious victory which is so near at hand.

OBSERVER

* * *

Detailed Report of Investigation of Raja Yoga School, Point Loma by San Diego Society for the Prevention of Cruelty to Children

On the urgent solicitation of Katherine Tingley that a complete investigation be made of the Raja Yoga School at Point Loma, California, by the San Diego Society for the Prevention of Cruelty to Children, the following Trustees, Hugh J. Baldwin, President, D. C. Reed, Secretary, M. Klauber, John H. Carter, A. N. Loring, and James E. Wadham, Attorney, said Trustees constituting a Committee of Investigation of said Society, visited said School on Wednesday, November 19th, 1902.

The said Committee of Investigation on arrival at Point Loma, were met by Katherine Tingley, Foundress and President of the School for the Revival of the Lost Mysteries of Antiquity and of the Raja Yoga School, and several of its officers. It was learned that the Raja Yoga School is a part of the School for the Revival of the Lost Mysteries of Antiquity, incorporated under the laws of the State of West Virginia, and located at Point Loma, Cal.

The President of said Committee of Investigation made a formal announcement that said committee had come in answer to the urgent request of Katherine Tingley to visit and examine and thoroughly investigate the Raja Yoga School and Point Loma Homestead (incorporated) and other Point Loma Institutions, with reference to the welfare of the children of said school. In answer Katherine Tingley insisted that the committee take every opportunity to thoroughly investigate, that every part of the Homestead, Raja Yoga School and other buildings, and every part of the grounds were open to them and that they might go where they pleased and assistance would be given to the Committee of the San Diego Society for the Prevention of Cruelty to Children to make a thorough and complete investigation of all the Point Loma Institutions.

Entree was given to the committee without reserve to all apartments, sleeping rooms, closets, cellars, store-rooms, offices and all and every building and every part of the grounds. The committee visited first the building known as the Loma Homestead and inspected the offices, living and sleeping rooms of the students who reside in this building; also the toilet and bath rooms, closets, kitchen and dining room, cellar and store rooms. Everywhere we

found the most perfect sanitary arrangements, cleanliness and orderliness; the rooms were well lighted and ventilated, and furnished artistically and in a home like manner.

During the tour of inspection we met and closely questioned the parents living at Point Loma whose children are in the Raja Yoga School. Without exception, they expressed the greatest appreciation of the school, that they esteemed it a privilege to have their children in the school, that they had positive knowledge and evidence that the children were well cared for physically, mentally and morally, that they were comfortably clothed, that they were well fed, that the moral training was of the highest, and that they had unusual advantages, and for this reason they had selected this school for their children, and that through the Raja Yoga system there had come to exist between themselves and their children a closer tie and a stronger affection, that they paid for the tuition and board of their children, and that all the children were treated alike, those who had no parents and those receiving free education and support receiving the same loving care and attention, being clothed the same, having the same food, eating at the same tables and in all respects faring the same as the children of wealthy parents, the children living together as one happy family.

The special attention of the committee was paid to the Raja Yoga School, and a most thorough inspection was made of all the group houses or bungalows where the children live; living rooms, dormitories, store-rooms, lavatories, water-closets and bath-rooms; the beds, bedding, children's clothing, all being thoroughly inspected and found to be not only excellent, but in many ways superior to that found in many institutions. Every room, closet, appliance and appurtenance was found to be in the most cleanly and sanitary condition, and the plan and construction of each and every building and apartment showing evidence that unusual attention had been paid to all details which were of most intelligent design and adapted to the highest sanitary and hygienic purposes. Each child has a separate bed with clean and ample covering. The children's clothing was found to be of the best quality with ample change. The children are taught the strictest habits of cleanliness and order, and all presented the strong, healthy appearance of being physically well cared for.

The children are graded according to disposition into groups of from eight to twelve. Each group lives in its own group house, like a family, under the care of one of the teachers. In the center, largest group house, the children assemble every evening for their songs before retiring, and here also the children have a weekly family gathering at which all the children are present. The home side of life forms a very important feature of the Raja Yoga system, the home life and school life being so interblended that there is no break between them.

Thorough inspection was made of the kitchen where the food is prepared and cooked for the Raja Yoga School children. The kitchen was orderly and clean, and the sanitary arrangement excellent. On talking with the helpers in the kitchen, the committee learned that all the workers were volunteer workers, refined, educated women, one of whom had been a school teacher for many years, and their cheerfulness and happiness showed that in that respect the children's food would be prepared under the best conditions. The dining room, built not only for general utility but as a beautiful structure, was a large, bright room, the interior flooded with sunshine and filled with flowers. Here the children take their breakfast and dinner, lunch being taken out of doors under the trees. Much attention is paid to the

diet. It consists mainly of fruit, cereals, vegetables, eggs, milk, chocolate. Meat is served once a week, but the children, with only a few exceptions, as a rule prefer not to have it. During the inspection the children were closely questioned as to their food, and one and all declared they were well fed, that they liked the food and had plenty. In reality there was no need of asking these questions, as the children showed in their faces and general physical condition that they were unusually well cared for and healthy and happy.

In the morning the children have one hour's physical exercise, marching and calisthenics; the boys have also the usual sports of base ball, foot ball, marbles, tops and other games, the little ones being generously provided with toys and the girls with dolls and appropriate games. In every detail the school is of a high standard and in many respects higher than that of the best public schools. The school curriculum consists of the usual studies, including special instruction in music and art. An important feature is the industrial work, there being classes of carpentry, wood-carving, typewriting and telegraphy for the older boys, and for the older girls instruction in silk culture, dress-making, millinery, art embroidery and decorative art. Music plays a large part in the Raja Yoga training, all the children receiving vocal instruction and nearly all being taught piano, violin, guitar or mandolin. The proficiency displayed in chorus singing is surprising to even experienced musicians, a little child of three and a half years old being able to read music of difficult part songs.

In answer to questions the children spoke spontaneously and freely. Asked if they wanted to go back to Cuba, the Cubans declared they wished first to finish their education and then go back to help their country. Asked if they were unhappy, or did not have enough to eat or to wear, or if they had to do hard work, or if they had any complaints to make, their answer was a laugh. The children have their little flower gardens around their group houses, and take great pride in looking after them; the boys also have a vegetable garden which was given to them at their own request. Here each boy has his own little plot of ground, and is taught the raising and care of plants. The children assist their teachers in keeping order in their own houses, keeping everything clean and orderly and taking delight and pride in it. No servants are allowed in the children's houses.

At no time are the children without immediate care and supervision of their adult teachers who, for love of the children and the work, are unsalaried, and we learned that each gladly pays board and also contributes to the maintenance of the school. It was evident that the teachers had been most carefully selected and that they were admirably fitted for the work, the relation between teacher and child combining that of teacher, older companion and parent. While at all times the children are required to conform to the sensible rules of right conduct and health, we learned from the children's own statements that such a thing as physical punishment is unknown in the school, but that the evil effect of wrong conduct is clearly explained to the children, and whenever such should occur the child is kindly and firmly reminded and is helped to do right. Such love and respect do the children have for their teachers, knowing that their teachers' lives are absolutely sincere, that in no case does this course fail of its effect in helping the children to right action.

Attached to the school is a well selected library of the best children's literature; we learned that the books in nearly all cases, were donations from friends of the school. The lesson and study books used in the school we found to be of the highest character, some of

them being the same as those used in our public schools and approved by the best educators. The committee were particularly struck with the neatness and orderliness of everything in the school-room. The lesson books were all neatly covered and kept scrupulously clean, the children being taught, we were informed, to preserve their books for the use of other children coming after them. The original compositions of the children were of superior quality, showing a remarkably high standard of thought and intelligence, the hand-writing of the children was excellent and show that great attention was paid to it. The children have books of quotations which they had begun some months previously. These contained aphorisms and quotations from the best authors, inculcating the highest morality, purity, nobility of character and patriotism. Dramatic work forms an important part of the Raja Yoga system and the children themselves work up little historical plays. Historical tableaux and costumes of many nations give the children a knowledge of history and awaken in them an interest which books can never give.

On asking the children what religious teaching they received, the committee learned from their own statements that they were taught that they were immortal, that they had a good side and a bad side to their natures, and that the good side was their real self and they must conquer the bad side which tried to make them naughty; that they were taught what Christ said, that the kingdom of heaven was within them, and they were taught to love all that was good and noble and pure. One bright Cuban child was asked, did she not worship Mrs. Tingley. She answered, "No, we do not worship Mrs. Tingley, but we love and revere her. Why shouldn't we, when she is doing so much good for our country and for our education?" We noticed that when the children came in contact with Mrs. Tingley they showed not only love but great confidence in her. There was no trace of fear in any of their actions, but outspoken frankness, and when spoken to their eyes looked fearless and straight in ours. On being questioned some of the children admitted they had given Mrs. Tingley a great deal of trouble when they first came, and that they brought many bad habits with them. They frankly said they were better now, and the teachers' reports showed the great improvement they had made on all lines. It is important to mention that the children at the Raja Yoga School are not selected children, especially in the case of the Cubans, but that they were taken from all classes, some of the Cubans belonging to the highest patriot families and others to the very poorest. Several boys were pointed out to the committee as having been considered incorrigible when they first came to the Raja Yoga School at Point Loma, this being due to the fact of not having had early training and discipline, owing to the horrors of the late war, but under the Raja Yoga system they had improved to such an extent that they now stood with excellent marks for lessons and conduct.

It was noticed that some of the children wore sandals and others wore shoes. On being asked if they had shoes on specially for today, they replied, "Oh, no, we have more than one pair, and we often go barefoot. We like to go barefoot, but our teachers will not always let us."

On our tour of inspection we were accompanied by two of the medical staff of the Raja Yoga School at Point Loma. On inquiry, those doctors informed us that over two-thirds of the Cuban children were sick on their arrival here, and that for a long time afterwards they needed special medical attention. All the children are now rosy and healthy and happy, a

finer set of children, the members of this committee declare they never saw. We were informed that there had been only one death in the school since its foundation some two years ago. This was the case of a little girl who was seriously ill with tuberculosis on her arrival, and who came simply because her three sisters were coming, having been sent by their old grandmother who was unable to support them in Cuba, and who has since died happy in the knowledge that her little grandchildren were being well taken care of by Katherine Tingley at Loma-land.

Upon investigation in the city of San Diego at the stores—all being first-class stores—from which the Point Loma Institutions purchased their supplies, and with especial reference to the purchases made for the Raja Yoga School, we learned that only first-class goods were bought, the best quality of food and clothing, and one of the oldest and most reliable merchants stated that the Raja Yoga School bought better apparel and clothed the children better than most of the people of San Diego.

In conclusion, this Committee feels it cannot speak too highly of the Raja Yoga School at Point Loma. We separately and collectively endorse the Raja Yoga School and believe the Institution an honor to the State.

The San Diego Society for the Prevention of Cruelty to Children is incorporated under the laws of the State of California and has as its object, among other things, to subserve and promote the moral, physical and intellectual welfare of children, particularly within the confines of the County of San Diego, State of California.

Signed :

HUGH J. BALDWIN, *President*

D. C. REED, *Secretary*

JOHN H. CARTER

ARTHUR N. LORING

JAMES E. WADHAM

MELVILLE KLAUBER.

From *The San Diego Union* of Sunday Morning, November the 23d, 1902

TWO DISTINGUISHED CUBANS ARRIVE

Emilio Bacardi, Mayor of Santiago, and Senor Ortiz, of the El Cubano Libre, Now in San Diego

Their Visit Upon Invitation of Katherine Tingley—They Will Go Direct to Washington and Protest Against Detention of Cuban Children

One of the most famous and distinguished of the Cuban patriots, Senor Emilio Bacardi, mayor of Santiago de Cuba, accompanied by Senor Ortiz, proprietor of *El Cubano Libre*, arrived in San Diego last evening on the train from Los Angeles.

Senores Bacardi and Ortiz are en route to Washington for the purpose of representing to the authorities there the feeling of the Cuban people in this matter of the detention of the Cuban children destined for Point Loma, by the unwarrantable interference of the Gerry society

in New York. Both the Cuban gentlemen came direct from New Orleans and timed their arrival so as to meet and confer with Commissioner General of Immigration Sargent. They were expected to arrive on the noon train from Los Angeles, but as they were unable to connect with that train, Commissioner General Sargent, who was apprised of their coming and felt anxious to meet them before his return to Washington, made arrangements to stay over yesterday afternoon and go north on the 8:30 boat, in the evening.

This gave ample time for the meeting and conference between the Commissioner General and the two distinguished Cuban representatives, which took place at the Hotel Brewster last evening immediately after the arrival of the train.

At New Orleans, Senores Bacardi and Ortiz were met by a representative of Katherine Tingley, Dr. Charles J. Lopez, a noted physician of that city, who accompanied them to this city, and is acting in the capacity of interpreter for them.

The Cuban children of the Raja Yoga School at Point Loma were overjoyed at the news of the arrival of their honored friends and fellow countrymen, for whom they have the highest respect and greatest affection, and have prepared a great reception for them. The latter would have gone at once to Point Loma had it not been for the desirability of their meeting and conferring with Commissioner General Sargent.

Both the Cuban gentlemen came to America for the express purpose of presenting to the Washington government the sentiment and feeling of their countrymen in the matter of the detention of the Cuban children at New York.

By special request of Katherine Tingley, they came to San Diego before going to Washington, and last evening, in conference with Mrs. Tingley at the Hotel Brewster, the Leader of The Universal Brotherhood and founder of the Raja Yoga School, made it clear to the Cuban representatives that the United States officials were in no way to blame for the detention of the Cuban children, but that the entire blame must rest upon the New York Gerry Society for the Prevention of Cruelty to Children.

The name of Senor Emilio Bacardi is already familiar to San Diegans for the great interest he has taken in the Raja Yoga School at Point Loma. In Cuba, his name is honored among those of the greatest patriots, and he is loved and respected as one of her greatest statesmen.

During the long bitter struggle of Cuba for freedom from Spanish rule, Senor Bacardi was one of the most steadfast heroes. Three times he was imprisoned and persecuted by the Spanish, but the hardships he suffered only made him love his native land the more and the more strenuously work for her freedom.

When Katherine Tingley took a relief expedition to Cuba at the close of the Spanish-American war, in response to the appeal that went forth from the stricken land to all lovers of freedom and justice, Emilio Bacardi, who was then mayor of Santiago, was the first to recognize the value of her mission, and in his gratitude for her humanitarian work, he gave her every encouragement and assistance possible. Later on, when Katherine Tingley sought to more permanently benefit Cuba by educating the children along the highest lines, it was Senor Bacardi who selected those that were sent to Point Loma. So great is the respect in which Emilio Bacardi is held by his fellow citizens, that he has again, for the third time, been elected Mayor of Santiago.

Senor Ortiz, who accompanies Senor Bacardi, is the owner of one of the largest and most influential daily newspapers in all Cuba, *El Cubano Libre*. Both gentlemen will undoubtedly be present at the Isis Theatre this evening, to hear an address by Katherine Tingley.

From *The San Diego Union*, Saturday, November 29th, 1902

**Banquet to
Cuban Guests**

At Point Loma Homestead yesterday afternoon, a number of important San Diego citizens were the guests of the Cabinet of The Universal Brotherhood. The occasion was a banquet in honor of the presence at the Homestead of Hon. Emilio Bacardi, mayor of Santiago de Cuba, and Senor D. F. Ortiz, proprietor of the Santiago newspaper, *Cubano Libre*. With them was Dr. C. L. Lopez, member of The Universal Brotherhood, a prominent physician of New Orleans. Among the guests were Mayor Frank P. Frary, ex-Mayor D. C. Reed, Superintendent of Schools H. J. Baldwin, Collector W. W. Bowers, "Father" Horton, Judge M. A. Luce, Dr. J. C. Hearne, W. L. Frevert, George H. Ballou, J. H. Marshall, J. Gilmore, E. W. Loring, O. L. Smith of Pasadena, J. H. Carter, and E. M. Burbeck.

The dining hall of the Homestead had been very beautifully decorated for the occasion. Festoons of branches and vines were hung from the column supporting the ceiling, and about the windows. Palms and flowers were in profusion and both the hall and the rotunda, into which it opened, were brilliant with the flags of all nations, gathered during Katherine Tingley's crusade around the world. All the decorations were the work of the lady students.

E. A. Neresheimer, chairman of the Cabinet, presided, and at the conclusion of the lunch called upon the various speakers. A few introductory remarks were made by F. M. Pierce, Secretary-General of The Universal Brotherhood, and the chairman called upon Mayor Frary, who spoke of his pleasure at meeting the Cuban guests of honor, and offered his compliments with the keys of the city. After this came ex-Congressman Bowers, who, in a speech of great vigor, touched upon the conditions and rights of American citizens. Ex-Mayor Reed followed, speaking in his customary happy energetic way along the same lines.

"Father" Horton was called upon by general acclamation, and responded in few words. Then came Hon. Emilio Bacardi, who, though he spoke in Spanish, almost rendered the translation by Dr. Lopez unnecessary, so vivid and expressive were his tone and gesture. He is not only a patriot upon paper and upon the platform, but has proved his love for his country in the most practical of all ways, viz.: by fighting for it, by banishment and by going to prison for it. In eloquent words of deep feeling, he spoke of the sacrifice that America had made for Cuba, of the recognition of this on the part of Cuba, and her gratitude, and of the strong tie that must henceforth exist between the two countries, strengthened by her debt to Point Loma.

Senor Ortiz, who also fought for the liberation of his country under General Maceo, made a short but effective speech, referring to the added certainty he now felt that all would go well with his native land. Both speeches were ably interpreted by Dr. Lopez, who, himself a Cuban, also spoke with much ability and feeling on his own account. Throughout the lunch beautiful music was discoursed from the rotunda by the Point Loma orchestra. At

its conclusion the guests adjourned to the Homestead drawing-room, and after the presentation to Hon. Emilio Bacardi and Senor Ortiz, of an exquisitely illuminated copy of a Cuban national song, the same was sung by a choir of children.

At the farewell on the eastern porch, about fifty of the children filed past, singing a good-bye to the departing guests.

A telegram was sent by Mayor Frary on behalf of San Diego, to its sister city of Santiago de Cuba, expressive of the good will obtaining between these two points.

Throughout the affair was most enjoyable and interesting.

Reports from the Lodges



U. B. Lodge No. 4, Liverpool, England--Report for October

Monthly public meeting, subject "Theosophy in Daily Life." Subjects for members' meetings have been, "Thomas Paine," "Religion," "Life, Hope and Service." In our study class we have taken up *The Key to Theosophy*, and also rehearsed the Greek Symposia. On Saturday, October 18th, in the Lodge rooms we held a social evening with songs and recitals.

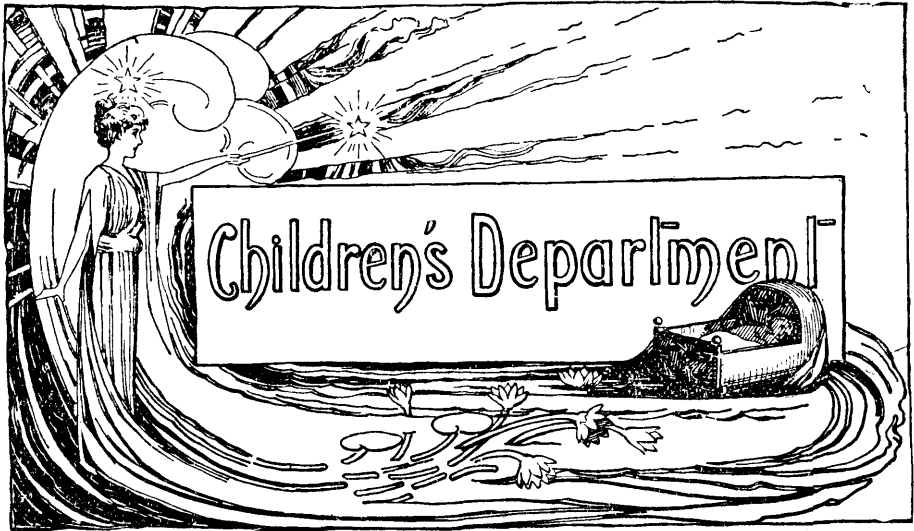


U. B. Lodge No. 6, Liverpool, England--Report for September and October

We follow the usual plan of reading at first Sunday meeting in the month the "Circular" suggestions for Lodge work.

At members' meetings *Echoes from the Orient* is read by each in turn, and interesting points discussed; historical matters receive attention and broaden our conceptions. On September 18th a public entertainment was given. Lotus Buds from Old Swan and Ceacombe gave first part of the program, the beautiful play, "Harmony and Joy;" the second part being devoted to reading "Hypatia." Altogether a beautiful entertainment, dignified and impressive. The subject for the public meeting for September was, "What is Duty?" The chapter from *The Key to Theosophy* being the basis around which thoughts were woven with force and vigor. One speaker dwelt with the noble devotion to duty of W. Q. Judge, and our beloved Chief's steadfastness; it being pointed out that the work today was the result of "A Life Devoted to Duty," concluding with the assertion "By their fruits ye shall know them." Readings from *Gita*, and songs and readings filled up a most profitable and delightful meeting. October meetings have been bright; on the 16th of the month "A Social Evening" was held. Songs, light refreshments, with social chats with friends made up an enjoyable gathering. We continue to study *Echoes from the Orient*. The subject for the public meeting held on the 26th of October was, "First Steps in Education."

JOHN CROPPER, Secretary



Harold and Enid at Raja Yoga School

by A. P. D.

“OH, ENID! Come and look out of the window!” said Harold excitedly. “You can hear the waves! and look at those round houses! that must be the Lotus Home, where the Raja Yoga children stay.”

“Oh,” said Enid with interest, “I wonder will we ever go to school here!”

“I hope we will. Don’t you? This would be a lovely place to stay. Listen! There is singing. It must be the Raja Yoga children!”

“I can’t think why you are so excited about it,” remarked Enid. . . .

Harold’s heart was beating fast. He was in the Aryan Temple—to see the play. He looked up into the purple dome; at the pillars. “And the Raja Yoga children come to school here,” he thought. “This must be the most beautiful school in the whole world!”

And now the curtain was drawn, and he was looking at the dearest little children, all in white, so happy and quite at home. And the rainbow fairies—just like real fairies! And then what he loved most, the warriors! marching with their shields and spears. Oh, how his heart bounded. Would he ever be one of these little warriors? Could he ever look like them?—so free! so noble! His eyes grew brighter and brighter as he watched them.

Now it was over. No; not yet! One of the little warriors was called to make a speech. How fearlessly he came, and how well he spoke! One after another came forward—boys no bigger than himself—and they knew so much, and looked

so bright, and so—so—different to other boys. Yes, he was quite sure this was the most wonderful school in all the world. And in the evening Enid and he went with their mother and other grown up people to a reception in the Lotus Home, given by the Raja Yoga children. And there he saw even tiny children rise and go to the piano and play, and not one had to be asked twice. And some played the violin, and the mandolin, and the guitar; and some recited and made speeches. And they looked so bright and joyous! They just made everyone happy! Harold was so full of wonder that a kind of quietness stole over him. He just knew that the Raja Yoga children did not think of themselves at all—only of their guests, how to make them happy while they were with them. "Why," he thought, and a bright light flashed in his eyes, "it is just like one great loving thought shining through all their hearts! That must be how they are so happy. They just all want to do the same thing."

When they came away the stars were shining bright, and Harold looked up at them, and somehow, he did not know why, but something in their light made him think of the loving thoughts in the Raja Yoga children's hearts, and something in his own heart stirred, and he felt that he, too, would become a warrior, and bring peace and happiness to others.

And a little later when his mother came to say good-night, she told him that Enid and he were going to the Raja Yoga school next day, and he went to sleep as happy as a king.

A year after Enid and Harold were taking part in the play, and at the end Harold was called to make a speech. He came forward just as fearless as the other little warriors had done, and this is what he said:

"When I first heard the boys here speak, I wondered how they could think of things to say, but now I don't, because it is so beautiful staying here, and we learn so much, that I would like everyone to know about the Raja Yoga school, and I should like all the children in the world to come to it. When we learn anything, we are taught to use it to help others, and so we get to know that this is the noblest way to live. We are taught to know this within ourselves, and not only to remember it because we have been told by someone. That wouldn't be of much use, because when you went away from the people who told you, you might forget to remember it. But we have to act, and think of others. After I had been here awhile, one day I wanted to keep something for myself, and the wish made me feel so mean that I could not feel myself a Raja Yoga boy. But I wasn't told that I was a bad boy. I was told I could conquer all selfish thoughts, and that was the only way to become noble, and so we get to know within ourselves what is right and what is wrong. And I think lots of children who are thought stupid, won't be stupid at all when they come here, because we are never given more lessons than we can understand, and their heads

won't be so tired remembering, then they will know what they do learn, and have time to love and take an interest in their lessons. And by using and giving what we do learn, it makes more room for other things, and that is how we Roja Yoga children feel so bright, and I hope all the children in the world will come here some day."

Harold's mother was at the play that day, and after he had spoken, she felt a great lump in her throat, and she quite forgot to feel proud of her boy. Her heart was so full; oh, so full of gratitude. She just knew right down in her heart that her boy was noble! Noble! How she loved the word; and a great feeling of love and pity arose within her for all the mothers she knew whose hearts were full of anxious fears and pain and sorrow, because of the thoughtless and selfish lives of their children. And she looked across to the children and thought of the loving heart that guarded and cared for them. "O!" she thought, "if only all the mothers in the world could know about the Ruja Yoga school and could know the mother-heart that guides it, what hope and joy it would bring to them and the whole world."

Boys' & Girls' Clubs & Lotus Group Reports



Lotus Report of Lodge No. 6, Liverpool, England

SEPTEMBER 3—A holiday. Wednesday class. Program of work.

SEPTEMBER 10—Story from *The New Century*, "What the Seventh Fairy Brought the Rich Baby." Rehearsal of "Harmony and Joy."

SEPTEMBER 17—Stories from *The New Century*. "Brotherhood Kings and Warriors." "A Dog That Remembered." "How to Become Warrior Knights," Rehearsal of "Harmony and Joy," followed by singing.

SEPTEMBER 24—Songs. Stories from *The New Century*. "The Patient Spider," and "In the Raja Yoga School of Loma-land." Drill; 23 present.

SUNDAY CLASS—This Group is held regularly, lessons from Lotus Leaflets, portion being read by each in turn; also reading from the "Water Babies," songs, "We Are Wise," "Warriors of the Golden Cord," "Life Is Joy," and "Happy Little Sunbeams."

LOUISA SANDHAM, *Superintendent*

November 2, 1902

ALICE CROPPER, *Secretary*



Girls' Club, Lodge No. 4, Liverpool, England

A great need for such a club was being felt at our Lodge. Girls, too old to continue at the Lotus Circle, seemed to be drifting away and a link between the Lotus Circle and the Lodge was wanted. After careful thought it was suggested to commence such a club, two

members were appointed as president and assistant to see to the carrying out of the suggestion.

On April 1st the first meeting was held, at which seven girls were present. After a short talk and a few encouraging words from the president the following subjects were chosen, viz.: reading, drill, crochet work, papers on certain subjects of interest or benefit to the girls, debates and singing.

Each evening a prepared agenda is gone through.

Singing is always on the program, and either Lotus Songs, or the Brotherhood, Sun Temple, or Loma-land Songs are sung.

Suitable readings from the Literature are often read. Individual reading is taken from Tanglewood Tales for self-improvement, and difficulties in the meanings of words are explained. Drill, for the development of the various muscles, is taken regularly at each meeting. Crochet work has been taken, and with success, for girls who were not able to hold their needles are now quite expert at producing lengths of neatly-worked edgings.

Lately singing practice has been introduced to improve our singing and increase our store of good songs in view of adding, perhaps, a few items at the Public Entertainments. A special meeting is held every month to which the girls are allowed to invite their friends. At these meetings papers have been read on: "The Value of Cleanliness" and "Selflessness."

A debate on "Should we follow fashion?" which ended by the unanimous agreement to the resolution that, "The blind following of fashion is unwise."

Poems relating to "Flowers" were learned and recited.

Stories were prepared and told in our own words; in each case all have contributed to the subjects.

Two informal meetings have been held where games were played, recitations and songs given.

Small weekly subscriptions have been paid by the members and this money will be used for summer outings and winter socials.

Minutes of all meetings are kept by one of the girls who acts as secretary for three months, at the end of which time the office is taken by another girl.

BESSIE K. MINSHULL, *Superintendent*

ELEANOR A. SIMPSON, *Secretary*



Boys' Brotherhood Club, Providence, R. I.

During the summer months the Club meetings were discontinued, beginning again on September 4th. On September 25th new officers were elected, viz: President, Vice-President, Secretary and Sergeant-at-Arms. Debates have been held as follows:

Resolved: That conscience is a matter of education.

Resolved: That boys should have complete liberty in their bringing up.

The Club is looking forward to a very successful year. G. H. BROWN, *Supt.*



Boys' Brotherhood Club of Boston

The Boys' Brotherhood Club No. 18 and New Century Guard Company G, of Boston, began its season's meetings, as usual, the first Friday in September. The boys showed up bright and early, ready and eager for the winter's work.

The outing which we usually have soon after the meetings begin was put off on account of bad weather, and other reasons, until it was late, so the boys voted to have a social instead. They organized a committee which met and reported that they had decided to invite to the social the honorary members, and that every boy of the Club was to do something to entertain the others, speak, sing, play some instrument, or tell a story.

So, on the 13th of October the social was held in U. B. Hall, 24 Mount Vernon street. Brother Darling was Master of Ceremonies and Toastmaster. He said that every boy must do something to entertain before he could have anything in the way of refreshments. One would think the boys wanted a double portion, they responded so freely. Mrs. Thompson, an honorary member, played a march on the piano to which the boys marched into the hall, after which they sang "Here's to Brotherhood."

The meeting was then opened in the regular way by Brother Gilman, the President, roll call, reading of the last minutes, etc.

Then Brother Darling took the chair and the fun began, and fun it was from start to finish. The honorary members said it was as good as going to the theatre. The boys sang all the club songs, cracked jokes, and told stories. Brother Millett played several solos on the violincello and Superintendent Fuller sang several songs.

When the program was half finished, intermission was announced and the table was set in the middle of the hall and the boys sat around the table in a circle. Ice cream and cake were served and the boys had all they wanted, which was two or more servings.

To close, the boys sang a club song and dispersed after having a very pleasant meeting. May the good work continue.

RECORDER

False Realism

THE *Youth's Companion* makes the following criticism of Zola's work:

His literary method has been classified as that of "realism," by which is meant the description of things as they are, not as they ought to be, nor as we hope they may be.

Zola undoubtedly did describe with accuracy the things which he saw; but he did not see anything higher than his head. There is more upon the landscape than one can observe from a cellar window, and when one has described life on its materialistic side only he has left out the vital element. The realism that does not take in the ideal is not realism, because it omits more than half of the picture.

An impression of the state of society gathered from the Frenchman's novels is as untrue as the notion concerning the health of a community obtained by visiting a hospital.

And even the panorama of emotions and motives depicted by an ordinary novelist is still an incomplete picture and therefore not realism. The mainspring of human character and life lies deeper still, and it will be impossible to give a truthful picture of life, and one with meaning and purpose revealed in it, until the essential divinity of man is recognized.