

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

# THE PITH and MARROW *of some* SACRED WRITINGS

THE RELATION OF  
UNIVERSAL BROTHERHOOD  
TO CHRISTIANITY

The Lesson of Israel's History  
Man's Divinity and Perfectibility  
The Man Born Blind  
The Everlasting Covenant  
The Burden of the Lord

  
NEW  
  
CENTURY  
  
SERIES  


Published by The T. P. Co.  
Headquarters of the Universal Brotherhood Organization  
Point Loma, San Diego, Calif., U. S. A.

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*True freedom exists only where the Higher Law holds in subjection the lower nature.*

*Let once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him.*

*In every act which partakes of a divine and infinite compassion lies concealed the potency of all spheres. All nature obeys the command of one whose heart beats constantly for others.*

*There is a Living Power within your heart that will reward beyond all conception your strong and unflinching service.—KATHERINE TINGLEY*



"Oh, ye men and women, sons of the same universal mother as ourselves; ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race. ✱

"This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore.

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"While the bells are ringing on the outer plane, calling men to a recognition of the birth of the New Year, the soft silvery tones of Compassion and Love are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness and despair to the ever abiding glory of a truer and better life, and the hope and peace of a new day."

KATHERINE TINGLEY.

## INTRODUCTION.

### THE RELATION OF UNIVERSAL BROTHERHOOD TO CHRISTIANITY.

(From Script, No. 1.)

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Hence, looking upon this divided world and recognizing that at heart all men are divine, but seeing that even religions were at war with each other, it was determined by the Wise Ones of this race to endeavor to unite all mankind under a common bond. But what common bond could unite the entire world? All mankind cannot be brought to worship in exactly the same way, even if this were desirable, nor is there any ethical fact so widely recognized as to constitute the uniting bond.

Human Brotherhood, and human Brotherhood alone, furnishes the only ground upon which all mankind can unitedly stand. Coming out of the darkness of birth, as all men do; returning to the darkness of the grave, as all men must; having common appetites, desires and passions, as well as common ideals, joys and hopes; it is comparatively easy to show that all men are truly brothers. So this beneficent organization was founded to teach this one central thought;

that men are indeed and in truth Brothers, are all sons of God, and through virtue or vice must alike perish, or alike be saved ; that all must pass through the same temptations, the same trials ; that down to the smallest things, as well as up to the very greatest, men share all things in common. ¶

The Organization teaches, primarily, Brotherhood, and secondarily, tolerance. Its sole demands for membership are, first, the belief in human Brotherhood, and second, toleration for all religious beliefs. It seeks to change no man's mode of worship, to alter no man's religious beliefs ; it only seeks to make men recognize that other forms of worship than their own, are also truly the worship of God. This constitutes its sole purpose.

\* \* \* \* \*

*Few Christians realize how greatly the soul of Christianity has been overlooked, and how much they depend for their religious worship upon the mere body of form and ceremony which has descended to them in the manner I have indicated. The teachings of Christ were almost entirely lost sight of before the Church was three centuries old.*

\* \* \* \* \*

¶ At the time of Constantine, and of Theodosius especially, the Church was the mistress of the world.

Thrones, principalities, and kingdoms were again, as of old, placed at the feet of Christ, but not with the same result. The Church failed to command, "*Get thee behind me, Satan!*" Is it not significant that at the time Christianity was at its height the Dark Ages began? ✠

If we will apply the law of Cause and Effect, we will see that the effect—the Dark Ages—had for its cause the betrayal of the pure religion of Christ.

Within the Church grew up the love of power, wealth and ease to such an extent that the true spirit of Christ disappeared. The formal body of Jewish ritual, with much of Pagan ceremonies added to it, alone remained. This dead body descended down through all the dark ages, and showed little or no indication of the indwelling spirit of Christ until the time of the reformation of Martin Luther. Then the world emerged from its long period of spiritual darkness, and men began to question whether or not that which the Church asserted was true, with the result that the old body was very largely thrown aside, while the inner faith was reestablished. From that hour men's minds have continued to broaden, and their conceptions to become more humane ; but from a failure to appreciate the difference between the inner soul and the outer form, Christianity was again divided into many different bodies. ✠

It was at this time, when it needed something to



synthesize and unite all who truly loved their fellow men, that the Society of Universal Brotherhood was organized. As I have said, it comes with the command of Christ upon its lips—the new commandment to "*Love one another!*" to "Do unto others as you would have them do unto you." It casts aside all dogmas. It re-teaches the true spirit of the religion of Christ, but at the same time, it permits and encourages its members each to worship God in his own way. It recognizes also that others are worshipping God, although they call Him by different names. It believes that when the Bible records, "*That it is not the will of your Father in heaven that any perish,*" this is not an impotent desire but an omnipotent intention, and that it will be carried out.

The Universal Brotherhood will yet win back the world to the true teachings of Christ. There must, and there shall, come a time when we shall all take each other by the hand, and all enter upon our common heritage—that "*new heaven*" and "*new earth*," which will have been created when the Sun of Righteousness shall enlighten every heart. Let us, then, tolerate each other's faiths. Let us examine them all in the spirit of brotherly love, and thus attain to higher and more divine conceptions of God. Let us welcome the Messenger that shall enable us to conceive of God as more merciful, more compassionate, than we have in our pharisaical exclusiveness, thought Him. Let us en-

"The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it. Those Greeks and others who recorded some of the wisdom of the elder Egyptians well illustrated this. They said, that in the symbols it was shown, as where Hermes is represented as an old and a young man, intending by this to signify that he who rightly inspects sacred matters ought to be both intelligent and strong, one of these without the other being imperfect. And for the same reason the symbol of the great Sphinx was established ; the beast signifying strength, and the man wisdom. For strength when destitute of the ruling aid of wisdom, is overcome by stupid astonishment confusing all things together ; and for the purpose of action the intellect is useless when it is deprived of strength. So, whatever our strength, we will be confounded if philosophical knowledge be absent."

WILLIAM QUAN JUDGE.

## THE LESSON OF ISRAEL'S HISTORY.



*IN the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands." Ezekiel XX, 6.*

The history of the race is a great lesson-book written by man himself. Its pages are pictures, some dark-red with evil passions, others bright with heroism, and beautified by truth, love and self-sacrifice. The faithful historian represents the drama of the soul's evolution. The same forces which are seen working in the individual human life work also in the lives of nations, only on a vaster scale.

In ancient times the great river basins of the world, the Tigris, the Euphrates, the Nile were the natural homes of mighty empires, the Assyrian, the Babylonian, the Egyptian. About 2,500 years ago a crisis was reached by these old civilizations; Egypt and Babylon met, and their hostile encounter marks the beginning of the end of both nations.

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A noteworthy feature of the time of Elijah was the committing to writing of the words of prophecy either by a scribe or by the prophet himself. Josephus speaks of Ezekiel as "the first person who wrote and left behind him two books concerning these events." This doubtful passage may mean that prophets before Ezekiel taught orally, or that if they committed their words to writing they employed a scribe. The practice thus begun was continued by Ezra and his Scribes, to whom we owe the recovery of the Law, and the editing, if not also the composition, of much of the Old Testament. Indeed, the Talmud states that the men of the Great Synagogue "wrote" Ezekiel. The importance of this ancient School of writers in preserving for us the invaluable lessons of the past cannot be overestimated. It is by the preservation, and wise use of the experience of the past, that the race is kept from sinking into barbarism, and its progress assured.

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What Switzerland is to modern Europe, Palestine was in ancient times to the nations of the East. Had Palestine always remained neutral and undivided, the clash of these mighty empires might have been postponed, or entirely avoided, for the road to Egypt from the East lay through Palestine. But the Jewish tribes became divided owing to the heavy taxation imposed by Solomon, and its unwise continuance by his son. This division, increased by inter-tribal wars, weakened the kingdom of Israel in the North, and that of Judah in the South, and exposed them both to neighboring nations. In the first and second Captivities the ten tribes were carried into Assyria ; and later the tribes of Judah and Benjamin were carried captive to Babylon. It was about this time that Ezekiel wrote. He was one of the captives to Babylon along with Jehoiachin, the last real king of Judah, for his uncle Zedekiah, who was left to rule the remnant of the Jews, was a servant of Babylon.

In times of national calamity the voice of the seer, or prophet, is heard, warning, reproving, comforting those who suffer with the hope of deliverance. As the Astronomer surveys the heavens and predicts the changes of the celestial bodies, so the prophets from their spiritual watch-towers, scanned the social, political, national heavens, and predicted the rise and fall of kings and nations.

The mystic messages of Ezekiel in Babylon were

addressed not only to his fellow-exiles, but also to the remnant of the Jews in Palestine. In like manner, and about the same time, Jeremiah, at Jerusalem, warned and counselled the Jews there. His messages were also carried to the Captives in Babylon, warning them not to expect a sudden return from exile. These warnings were received with impatience and incredulity, and we find, in Ezekiel XX, the Elders of the Jews at Babylon coming to Ezekiel that he should enquire of the Lord for them. He refuses to enquire on their behalf, and proceeds to recount the many transgressions of Israel, especially the tendency to idolatry which seemed incurable; but, over all, the divine Compassion which had again and again spared the nation and given promise of an age of peace and prosperity, as the result of uprightness, justice and truth. The Golden Age is not in the past only; it is also in the future. The deliverance from bondage, the entrance into "*a land flowing with milk and honey which is the glory of all lands,*" what are these but bright visions of the past that point to a fairer and fuller realization in the future?

• The Captivity in Babylon, and deliverance from that, and the establishment of a restored Jerusalem and nation were pictures vividly presented to the mind at mention of deliverance from the old Egyptian bondage. In the midst of the deepest Egyptian darkness of human misery and woe, the day-star shines within the heart and illuminates the future with its beams. The more

hopeless the earthly help, the more spiritual do the hopes become : the less possible the restoration of the earthly monarchy the grander is the Seer's vision of a "*King who shall rule in righteousness*" over "*an everlasting kingdom,*" whose pillars are justice and judgment. As the earthly hope wanes, the prospect of a new heaven and a new earth opens up.

Throughout the greater part of Hebrew history little reference to a future life is found, the promises are temporal blessings of "*long life in the land,*" and temporal prosperity ; but in the exalted visions of the later prophets we reach a higher altitude, and breathe a spiritual air. It is ever thus both in the course of individual life, and in the larger life of a nation ; the lower things, so highly prized for a time are taken from us that we may be able to lay hold of that which is True, Real, Everlasting : as it is written ;

*"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."*

It is instructive to place ourselves in thought beside the Hebrew Seer on the river Chebar, twenty-five centuries ago, and in the light of our larger vision view the course of empires and races. We behold the unresting sea of human life, the waves and ripples of which are the rise and fall of states and dynasties. We contemplate the instability of earthly greatness, and we ask our-



selves :—" What is the cause of this instability ? Why is it that the history of the past is but the record of the wreck of Civilizations ?" Around us we behold Egypt, long past her prime ; the mountain-like walls and temples of Babylon, soon destined to become forgotten heaps of sand and clay ; the ancient kingdom of Damascus, old even in the days of Abraham ; the powerful commercial City of Tyre ; they rise and bloom and pass away.

Many of the prophecies of Ezekiel and Jeremiah relate to these neighboring nations whose cup of iniquity had become full. These nations perished because of their continuance in evil. The Assyrian and Babylonian empires were founded chiefly on plunder. Greed became the dominant impulse of the monarchs, and little or no attempt was made to unite by any ties of common interest or justice the nations thus decimated and plundered. The Voice of History unmistakably proclaims that what is built on greed or violence cannot long endure. The same causes which have built up will destroy. Wherever a monarch, or an aristocracy, or a priesthood, or a people seeks its own selfish aggrandizement at the cost of others, its destruction is certain. No law is more plainly written, or more continually seen, yet none is so generally ignored, as the great law of Karma :—whatsoever a man or a nation sows that must it reap. There can be no avoiding the Eternal Law—"to it times are as naught ; tomorrow thou shalt reap, or after many days."

Looking to Egypt we see that the Golden Age of the King-Initiates had been followed by the rule of selfish priests and kings. The welfare of the nation was no longer made the chief object of government, but only self-aggrandizement, and this steadily and surely resulted in national decline and death. No lesson of history is more clear than this, that vast possessions, abundant riches, extended commerce, material or intellectual greatness cannot ensure stability, unless truth, justice, uprightness, and spiritual wisdom animate both rulers and subjects. Are the lessons of the past written in vain for the nations of today—upon whom the "end of the age has come"? Greece, Rome, Venice, Spain, England, America—in so far as they follow in the footsteps of Tyre, Jerusalem, Babylon, or Egypt, their history must be similar. As Ruskin truly says, no system of political economy is just which leaves out of account the fact that men are brothers; so no system of rule possesses the quality of permanence which ignores this central fact of human nature—the "solidarity of humanity," as science names it, or as the Apostle has it:—"many members, but one body."

Another lesson given us by the times of Ezekiel is this, that the degradation of sacred things leads to the deepest and most far-reaching disaster. It is a fact, though little noticed by many historians, that in ancient days, before the darkness of Kali-Yuga [the Black or Iron Age] began to descend on the nations, the seer,

the priest, the King-Initiate commanded the homage, and ensured the welfare of willing peoples. And we see that not only in Egypt and Palestine, but also in other countries, the decline of this sacred office marks the growth of a cancer which eats the vitals of the people. The saying of Jeremiah,

*"The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so,"* is a universal truth of history.

The corrupting of things sacred, both in Chaldea and Egypt, prepared the way for the moral and material decline of those nations. And it was, probably, one reason for the attempt to isolate the Hebrew people from the nations around, to preserve among them a trace of the ancient religion and life. It is worthy of note that notwithstanding the general decline of religion, there still existed a line of true prophets, men like Samuel, Elijah, Isaiah, Ezekiel, who were alternately revered and persecuted. We catch a glimpse now and then of "Schools" of the Prophets, groups of men who cultivated the hidden wisdom, and handed it on to the next generation, often at the risk of their lives. That a friendly intercourse was kept up between the students of wisdom in various countries is only what reason leads us to expect, and what certain cuneiform remains confirm. And, in the case of Elijah's being commanded to anoint Hazael king of Damascus, and

Jehu king of Israel, we have evidence of the fact that the true prophet was recognized as a Divine Messenger even by countries hostile to his own.

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use the words of ancient promise with reference to a Vaster Liberation than that of one small race of people from Egyptian bondage. Humanity itself is emerging from a deeper slavery, and a darker night than that of Egypt. The Day Star points to a Land of Promise, "*The glory of all lands*," the hope of all nations. Surely we have reached that "insurrection of vice and injustice," upon which the Great Deliverer comes "to terminate the evil and diadem the right." The Phoenix rises from her ashes. Already the new heavens and the new earth, wherein dwelleth righteousness, are emerging from the ruins of the Past. The foundations of the City of Everlasting Light and Perpetual Peace, a city that lieth four-square, are rising above the waves.

*"Behold, I send My Messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple. . . But who may abide the day of His coming? and who shall stand when he appeareth?"*

SCRIBE NO. 26.

## MAN'S DIVINITY AND PERFECTIBILITY.



*EYE therefore perfect, even as your Father which is in Heaven is perfect." (Matthew V, 48.)*

All ages of the world bear record of the coming among men of divine teachers. A search through existing records shows that, while these teachings were clothed in such form as best suited the comprehension and needs of the people to whom they were given, they were essentially the same, they taught the same great ethics, the same basic truths; all of which goes to show that all great teachers drew their wisdom and knowledge from *one great fount*. As to the seeming differences, they can be set aside as non-essentials, especially when we consider that these divine teachers left no writings of their own, and that what we have recorded are individual conceptions of the teachings, by their disciples and followers.

As we are dependent upon men for all our scriptures, and as all men and all times have their peculiar limitations, it may seem as though it were impossible to find the truth. It might well be deemed impossible to

find truth if the finding of it depended upon authority. We are not driven to that extremity however, as we know that the Truth exists, must always have existed; and we must concede that the Truth carries its own evidence with it, in that it explains all things. Truth being universal, the proof of it is to be found in its universal applicability and consistent explanatory nature, especially as regards man's spiritual, intellectual, and physical planes of action. We have to "test the word of truth by the sword of the spirit."

Turning now to the basic truths of all religions, we find that all recognize Supreme Spirit from which all things have sprung, and that each religion has made a finite conception of the Infinite Supreme, personifying it, and giving it attributes in accordance with the ideals of the time, and the racial peculiarities of mind and desire. Such conceptions are named and worshipped as the Supreme, yet we must realize that the Supreme transcends all conceptions; for universes, worlds, beings of every kind, and all things derive their existence from It.

If we consider Space, we can understand that it is the one thing which always is, and in which Universes, gods, men, and all things manifest: it is illimitable, for any boundary that the mind may set to space, must leave space outside of that boundary: it is in and through every form as well as between all forms: there is no conceivable place where it is not.

The Supreme cannot be less than Space, but must exist everywhere—in the hearts of men as well as in the tiniest conceivable atom. It cannot be defined or limited by attributes. It cannot be *a being*, but the basis of *all* beings. It is all things—the One Spirit, the One Consciousness, the One Life, and the One Law which guides them all.

Applying this to Man, the immortal, it means that the essential basis of his being is a ray from and one with the Supreme Spirit; in this basis is his immortality; from it come all his powers of individual spiritual, intellectual, and physical progress.

Every man has the same power to perceive, yet his perceptions differ, because he devotes his attention to different things. Each man has his own "bundle of perceptions," which constitute his personal or lower mind. It is this lower mind, becoming personal and selfish in its pursuits, which causes the sin and sorrow of the world.

To restore the happiness of the world, and to make true progress on all planes, the lower mind must act in accordance with the universal character of its prototype, the higher spiritual mind.

All great spiritual teachers, in all ages, have taught this. Jesus taught it continually, as also did St. Paul. "*The kingdom of heaven is within you,*" taught Jesus of Nazareth: and the Lord's Prayer, "*Our Father which is in heaven* (within you), . . . *thy*



*kingdom come, thy will be done on earth as it is in heaven"* (within)—is a prayer by the lower mind to the highest part of our being, "the father within," expressing a desire and will, that the time of spiritual enlightenment shall come, and that the highest spiritual will shall be exercised on earth, as it is in the highest realms of our being.

*"Be ye therefore perfect, even as your Father which is in heaven is perfect."*

In this teaching of all ages, is seen the common origin and essential divinity of all mankind, the true basis of brotherhood and the philosophy of brotherly love.

That Jesus of Nazareth taught the divinity and perfectibility of Man, is in evidence all through the Gospel—in fact such is the key-note of his teachings. All his commands and exhortations call for right thought, right speech, and right action in order that perfection may be attained by man's self-induced exertion to that end.

Such texts in the Gospel as : *"The kingdom of God is within you"* (Luke XVII, 21); *"Ye are gods"* (John X, 34); those from the writings of St. Paul where he speaks of the Spirit of God that dwelleth in men, thus making the Spirit of Man, identical with the Supreme (Romans VIII, 11, and I Corinthians XII, 12-24), show that this unity of Spirit is the real basis of

the Universal Brotherhood of Mankind, teaching that through the One Spirit all men form One body, and that whether Jews or Greeks, bond or free, all are of One Spirit. Paul insists upon the idea of non-separateness, saying that the body is not one member, but many ; that if the foot shall say "*Because I am not of the hand, I am not of the body,*" it is not therefore not of the body, and that all the members are indispensable, each having need of all the others.

In II Corinthians, III, 3, he sets forth the truth that the Light of the Spirit is to be sought for in the hearts of men, saying that the word of God is not to be found written in ink, or graven upon tablets of stone, but written with the Spirit of the living God on tables that are the hearts of men. In Ephesians IV, 4, he again teaches the unity of all men through the Unity of Spirit. Such texts point directly to the common origin and divinity of all mankind ; and, more than that, show that every man has the power in him to become "*even as the Father,*" if he so wills. This means if it means anything, progressive development for each soul ; that each soul has attained its present development through its own exertions, and that the present status, whether good, bad, or indifferent, is the result of the proper use, or misuse of its powers. It means that the Universe is guided by Law, and that rigid justice rules the world.

This Law which makes for righteousness is expressed in the ethical statement that "*as a man sows,*

*so shall he also reap;*" and the converse of the statement, which is necessarily true, that "as a man is reaping, so he must have sown," points out clearly that the lives and conditions of individuals and nations are what they themselves have made them by their individual and collective thought and action.

In all this there is nothing of original sin, nothing of vicarious atonement: these have no place in a world ruled by justice, or under the law that "*as a man sows, so must he also reap.*" Instead that which is most clearly brought out and insisted upon is man's responsibility for all that he thinks, says, or does; so that it is useless for us to look about helplessly for succor, but taking these teachings, which are the teachings of old, realize that salvation lies in our own hands, and seek to understand our own spiritual nature and the laws of our being, and make for that ideal progression of mankind which leads to spiritual enlightenment and happiness.

The first step in this understanding is to realize that man springs from the "Father," from divinity, and is therefore essentially divine. The command, "*be ye therefore perfect,*" could not have been addressed to anything which is inherently imperfect, for an inherently imperfect thing can never by any possibility become perfect, but was addressed to the divine soul within, which is "*the spirit of God which dwelleth in man.*" All the powers of man spring from this

divine principle, the god within, "*our Father which art in heaven,*" and the mind of man, through his desire and thought, is the director of all these powers. If the mind be attached to low things, the thought and action will follow the line of attachment, but if the ideals be high, the whole tenor of life will tend to accord with them.

It is an axiom, that one can have no attachment for that which one does not think about, neither can there be any dislike for that which one does not think about, and in this truth lies a cure for many of the ills of life, and an open door to a higher life, if we realize our divinity and endeavor to live in the light of the "god within."

Jesus realized his divine nature. If we would be like him we must also realize *our* divine nature, and in so doing we shall also realize that all other men are by nature divine, and that the attainment of the highest lies within their power, no matter what their present condition and expression may be. Dealing with them from that point of view—as fellow students in the school of life—and seeking to arouse in them the desire to express their true godlike nature in their daily lives, we shall see and understand that self-seeking can never bring happiness, but that true happiness lies only in the happiness of the race. "*Love thy neighbor as thyself,*" "*Love ye one another,*" was the refrain of the Nazarene, for he knew that love calls for self-sacrifice, and

self-sacrifice leads to that selflessness which alone will bring about the redemption of the world.

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SCRIBE NO. 14.

Sceptical modes of thinking have a direct and natural tendency to beget a captious, quibbling, sophistical habit ; to create and foster literary arrogance and conceit ; to destroy whatever is candid and ingenuous in controversial warfare ; to make the mind diminutive, rickety and distorted ; to induce men to set a higher value on crotchety sophisms, than on the inspirations of real wisdom and science ; to make them more eager to puzzle and bewilder, than to convince and instruct ; to lead them to view questions of great and acknowledged interest to their species, with coldness, apathy and distrust ; to throw a gloom and cloudiness over the whole mind ; to cause men to take delight in picking holes in the garment of knowledge, instead of endeavoring to multiply its sheltering folds over their race ; to mistake verbal wranglings, and snarlish disputations, as certain indications of real talent and genius ; to make men slaves of ambitious singularities and mental eccentricities ; and, in one word, the general and most valuable of our mental principles become paralyzed and enfeebled, by a constant habit of frivolous doubting and minute fastidiousness, as to the degree of evidence required to produce firm and rational conviction on subjects of vital importance.

BLAKEY.

## THE MAN BORN BLIND.



*AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." St. John IX, 1-3.*

This chapter is devoted to telling the story of a man born blind, to whom the Teacher restored sight. And with the daylight came also an inner Light to his soul so that he knew of what nature was the man who had healed him. The Teacher spoke of himself as *Light*, "*I am the Light of the world*" (John V. 5), just as other great Teachers of men have said of themselves. The chapter shows also, what the life of all real Teachers and Reformers exemplifies, that against all who teach of this Light, or even try to live according to it, is aimed the anger, contempt, and jealousy of those who shut their souls to it.

A question must arise in the mind of everyone who reads the first two verses of this chapter. ✠

The disciples asked whether it was the man's *own* sin that had caused him to be born blind, implying that they supposed him to have possibly sinned *before his birth!* At the time of this story many, perhaps most, Jews, especially among the more learned, believed in rebirth. What is this idea, once almost universal, and still held by much the larger number of mankind? That Christ also accepted it is shown by his reply. For he simply said that the man's blindness was not the result of previous sin.

✠ This earth is the real home of man, whether he makes a hell or heaven of his life here. Christ elsewhere says:—“*The Kingdom of Heaven is within you.*” He might also have added that so is the Kingdom of Hell, as long as we permit it to remain. We can inhabit either of these Kingdoms at any moment.

To this earth as our real home, whatever we make of it, we return again and again. A new brain and body grow for our service each time. With these we unrememberingly pursue again the same line of thought as of our last sojourn here, do the deeds the roots of which we planted in that last birth, save only those for which there is no opportunity, or which we may have learned by painful experience not to do. Our friends and enemies are those of before; the things that happen to us are the effect and answer of our byegone

thoughts and deeds ; and so in very truth our old-new home is, as we made and now make it, heaven or hell. Ill deeds and thoughts must bring about pain and misfortune, the absence of friends, the coldness or hate of men ; good deeds and thoughts bring pleasure, friendship, peace. Thus through the slow ages man has been slowly growing and learning.

So it was but natural that the disciples should ask of one whom they knew to have acquired the power and the right to look back at the past lives of those with whom he dealt, what had been the sin of thought or deed in the past life of this man that had now compelled him to come blind into the world. Was his blindness thus caused, or was it but an unhappy heritage from his parents ?

The answer of Christ is full of meaning in the light of this idea of rebirth. Apart from that idea it is altogether empty.

If we think of the text "*Whatsoever a man soweth, that shall he also reap,*" we begin to get a key to the troubles and misfortunes that befall men. But it is easy to get only half of the truth and then to think we have it all. If we think of the world as a place where the divine Law of Justice avenges upon man everyone of his sins, we shall not think wisely. Accepting the idea of rebirth and then looking around among men, noting how misfortunes follow them and pain accompanies them from birth to death, we are apt to come to an idea



of the world as a great theatre where vengeance, and vengeance only, is the motive of the endless tragedy. Seeing how continuously men sin we could even say that there was a sort of brutal justice about it all. But if we looked still more closely at our own lives and at the lives of others, three other ideas would gradually arise and soften this first one, or rather three ways of looking more wisely at the *seemingly* harsh facts. To understand nature and her laws we must look carefully. We shall then see the truth about *some* things and can apply what we have thus learned to the whole area of life. ❀

So in this matter we should see at once that many of the pains and misfortunes befalling ourselves and our fellows, bring out great and ennobling qualities: of endurance, self-control, perseverance, and sympathy for other men suffering in like fashion. That would help us to a little understanding of the reason of the pains of the world.

❀ Then again we should easily notice that many misfortunes were really opportunities, not otherwise to be had, for developing wisdom and other great gifts. For example a man may break his leg or become ill, and thus, taken out of the rush of his ordinary life and pleasures, get such a chance to think as he never had time for previously. And out of his thinking may grow many noble resolves, a permanent strengthening and deepening of his character.

So in these two cases we can see that misfortunes are anything but punishment. ✱

There are other misfortunes that do look more really like simple nature-punishments. But when we look at these too, we shall easily see that many of them cure men slowly of some of their weaknesses or sins. We see this especially clearly where the punishment quickly follows the errors, as where pain follows gluttony.

And so at last we come to suspect with perfect warrant, that even when we cannot see how, *all* pains and misfortunes are lessons, not punishment, not vengeance, but the Medicines of God.

✱ It is the teaching, all through the Bible, that the Light is in all of us, trying to make us recognise it and welcome it into our lives and thoughts. It is the "*Light that lighteth every man that cometh into the world.*" (John 1. 9.) But we are too interested in smaller matters to notice it or feel it in our hearts. "*The Light shineth in darkness, but the darkness comprehendeth it not.*" (John 1. 5.) Besides the duties of life, those owed to parents, family, city, or country, we cultivate a multitude of other interests which draw our whole spare attention outward, and the most of men never give a single thought to the real life in the heart till some accident or illness cuts them off suddenly from all the outer duties and throws them in upon themselves. That illness is often their only opportunity, and they come out of it having gained that

real joy, which, when found, can never again utterly depart, and which enables them thereafter to face death, misfortune, and pain, equal-minded.

✠ The man with whom this chapter of John is occupied was born blind. By that he was shut off from the multitude of absorbing interests and occupations which naturally beset all men. And when the disciples ask for what sin of his parents, or of his own in his last birth, he had thus been punished, Christ answers that neither the man nor his parents had sinned, and then adds "*but that the works of God might be made manifest in him.*" In this case the "work of God" was the event that at once followed. The restoration of his eyesight became the occasion for the awakening of his soul to the divine Light.

Now let us turn back to the first few verses of the same Gospel. ✠

The ninth verse of the first chapter speaks of that true "*Light that lighteth every man that cometh into the world.*" Note, "*every man!*" It "*shineth in darkness, but the darkness comprehendeth it not.*" It is the "Light of men," and they can come to know it if they will let it disperse their "darkness" so that they "comprehend" and become blessed. It is the "Life of God" streaming out into all men and things, and whoever wills may through it become a "Son of God." Throughout this chapter the Teacher speaks of himself, as he often does and as the other great Teachers

have done, not so much as an individual, but as the "Light of the world" in all men, radiating from the Father, and hence called the "Son." It is also called the "Word," which, "*in the beginning was with God.*" In Christ, it was said as was said of all great Teachers of men, this "*Word was made flesh*" in order that men's attention might be drawn forcibly to it, and that they might learn to take it into their lives. All who make this "Word" or Light manifest to themselves in their own souls are also called "Sons of God" in verse 12, for they have flooded their darkness with that Light which is the "*only begotten Son of God.*" ✠ They who do this constantly, striving their utmost for many lives, at last become, as Christ told his disciples to become, "*perfect,*" and, their whole being becoming glorified, compassionate, and wise to the utmost, they go forth as the Teachers of men. They are men as Christ was a man, (he is called the "*Son of Man*"), but they are also more than man as Christ was more than man, for the Light has made them "*Sons of God.*" It was this Light which the man in the story felt; he felt it shining in the Teacher who spoke to him, and the Light in his own soul responded. And he said, "*Lord, I believe,*" taking into his life henceforth that real joy and certainty which we call faith and which is the beginning of the Path toward that supreme bliss of being accepted as a "*Son of God,*" a veritable possibility for us all.

At some time this will be the lot of all men. To work to bring it nearer is to practise Brotherhood. Perhaps some foretaste of it is nearer at hand than any of us think. Men may suddenly awake to the lesson of ages, the meaning of their pains. In all languages, among all peoples, are to be found the prophecies of that new age at hand. ✽

The Spirit shall be "*poured upon us from on high, the wilderness be a fruitful field, and the fruitful field be counted for a forest. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise. Thy sun shall no more go down neither shall thy moon withdraw itself, for the Lord shall be thine everlasting Light and the days of thy mourning shall be ended. Thy people shall all be righteous, they shall inherit the land forever.*"

SCRIBE NO. 10.

## THE EVERLASTING COVENANT.



*MOREOVER I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them; and multiply them, and will set my sanctuary in the midst of them for evermore.*

*My tabernacle also shall be with them: yea, I will be their*

*God, and they shall be my people. Ezekiel XXXVII, 26, 27.*

On its face, in the dead letter, this prophecy refers only to the relations of God with the tribes of Israel,—His so-called chosen people.

If this be all of the truth in the matter, Gentiles should close the Bible on these verses. But this is not so, for God is Supreme, and His truth and His Law are Universal. That which is His truth anywhere, with any people, must be His truth everywhere, with all peoples. Truth is truth ever and there can be no portion of boundless Space in which its phases are not the governing law on all conditions to which they severally

apply. As it cannot be imagined that two and two fail to make four anywhere; in the same way, in the last analysis, we cannot imagine any phase of Universal truth concerning the relation of God to human souls which operates only on certain tribes of men. So, then, this prophecy is for all men, and is applicable today as it was when first uttered.

✿ God is testifying as to His relation with His people. In order to receive this message we must first know who "His people" are, in the inner meaning of the text. One answer to this query is, that God's people are those who diligently search for His truth and law; and, finding, follow them into His light. Such are His people. ✿

As His people, what really is our relation to God? The relation is certainly very different from that which concerns an earthly Sovereign and his people. In this latter case, it is a relationship of sufferance by the people from which they or any of them may withdraw. But between the Lord God and His people there can be no renunciation by God, or withdrawal by man; and His real people are they who ever diligently search for the truth and seek to conform to divine law. Finding the truth and living by the Universal law means being joined to God, and being joined to God means eternal existence in the truth, or, in other words, unconditioned immortality.

Once in that condition, there can be no change in

the eternal co-relationship of God and man. Such a Man has found the Truth ; Light has come to him, and by clearest choice he has renounced all earth-results as ends desirable to be sought or striven after for themselves. His people, as they become one with God's truth and law by knowing the one and acting in full consciousness under the other, become,—within the limits of human powers—God ; that is, they become filled with His truth, and in action bound by His law. As their total existence grows to be for Him they become exponents of Him and vehicles for His truth towards those still in doubt, in the outer darkness. When God says "I will set my sanctuary in the midst of them for *evermore*," the statement can only mean this to man, namely ; having become immortal, you will have my sanctuary in your midst *for evermore*. Concerning immortal men then, it matters not from what tribe or race they come of, only, they have found out and followed God's law. ✠

Having considered what "His people" really are, we may look at the text again and notice the particulars of the promises He makes to them through His prophet Ezekiel :

1. "*I will make a covenant of peace with them ;*
2. "*It shall be an everlasting covenant with them.*"
3. "*I will place them,*" and



4. "*Multiply them,*" and
5. "*Will set my sanctuary in the midst of them for evermore.*"
6. "*My tabernacle shall also be with them.*"
7. "*I will be their God and they shall be my people.*"

This may be interpreted as follows :—

1. When we become His people, all our opposition and struggle against God and His law shall cease utterly, and peace will then prevail between Him and us.
2. We, having achieved a place among His people, shall stand eternally therein.
3. We shall then for evermore be agents of God and ministers of His law under His directions ; and through our spreading of the truth,
4. We shall be the means of multiplying His people ;
5. In our midst God's sacred sanctuary shall forever stand.
6. We shall dwell in the house of God.
7. We shall be at one with God throughout the eternities of evolution.

Let us note at this pause, that these two verses—Ezekiel XXXVII, 26, 27—cover the verities concerning the only enduring existence of man ;—of its unmeasurable past, its present, and its interminable future, a "*multum in parvo*" indeed.

Ezekiel has not pointed out to us in detail how we are to become God's real people ; so it must be that we of ourselves are to find "the way," making use so far as we are able of all directions and hints which loving wise ones, the Helpers and Saviors of Humanity, have from earliest times to the present day given to us.

✱ Let us for a moment strive to discern some of the differences between us and God which we may in some measure overcome and so grow to be nearer to Him.

1. We may notice that He is Supreme Ruler or Master, and

2. That His love knows no bounds but surrounds all the worlds whether seen or unseen by us, permeating them and every atom in Space.

To fully understand only these two points of difference would be impossible save to one infinitely wise. We can, however, say something of them if in but few words :

So far as the acts of God towards man are concerned, we can perceive no favors shown ; but, instead, that all, being under His law, are treated the same. As His rain falls on both the just and the unjust without favor ; as His Sun—that generator and preserver of life—shines alike on the good and the evil, so stands every relation of God towards men. Differences in results under the action of God's law towards man arise from the position man himself assumes to-

wards the law. If man is at one with it, he is at peace ; but if he calls in his will and sets his personal desire up against the law, he absolutely creates suffering and misery which will be his ever present companions, until he voluntarily ranges himself once more under the law. By free will man chooses, and through his will and desire absolutely makes his lower, his personal self. But if will and desire are now ministers to the lower man, we must never lose sight of the fact that aspiration for the eternal elements of character is our sure means for transforming the lower man into the Higher. How does man stand in regard to these two points—Mastery and Love—two innate conditions of Godliness, expressions of the Divine Nature, of the Universal Harmony and Law ?

We must acknowledge that, until by self induced progression towards the Divine, man shall gain full mastery of his physical body and his brain bound mind and this objective world, he cannot fully know himself and realize his higher powers. He cannot know the love for All, until he is completely one of "God's people " until then, instead of his love including all men and all things it will be centered more or less completely, directly or indirectly on himself. His thoughts will be : *I* must know, *I* must have power, wealth, position, ease, comfort, pleasure :—"I," "I," always "I" the centre around which he wishes to aggregate all things.

Again ; we must admit that God's Consciousness is

of all things and states that are, or ever were, or ever shall be. In other words that, like Eternity and Space, God's Consciousness is boundless. And we, little we? Our consciousness in almost all cases lies within the limits of our perceptions in our waking state. These perceptions, physical and mental, are dependent upon our physical nervous system,—a narrow limit of consciousness when compared with that to which man through his right to immortality is entitled. Think of our limitations of Consciousness! We know almost nothing of the Consciousness of the mineral kingdom; we can hardly discern even glimmerings of the Consciousness of the vegetable kingdom, and how little after all do we know of the Consciousness in animal life to which we in part directly belong. Yet all of these are of God, and His delight, love and wisdom are in them.

But there is one vehicle of God's Consciousness peculiarly appropriate for our search after the manifestations of His Consciousness and love. This vehicle is ever before us, right at our hands, demanding our constant attention. ❧

This vehicle is Mankind. And it is thus an appropriate vehicle for the Divine Consciousness because mankind is a Brotherhood in fact, aside from conclusions of human sentimentality.

Each member of the human race is a differentiation from three basic principles common to all. In the Christian Church, as well as in all the great religions

of the world, man is said to be of Earth, Mind and Spirit. That is, that there is that of him which belongs :

1—to Earth

2—to Universal Mind

3—to Eternal Spirit.

From these three sources, or reservoirs, man derives his being. The entire nature of all men being drawn from the same reservoirs, collectively mankind is one in composition. \*

To come into touch with the consciousness of our fellow man and thus of all mankind is comparatively easy because, radically, each has just that same keyboard which responds to every note in the great gamut of human thought and feeling which thrills in harmony with the universal law. This Heavenly Harp is man's entire nature when it is attuned to God's law of Love and Understanding. But in most cases men are sadly out of tune, even producing discords, disturbing not only the harmony of their own lives, hindering their own progress, but, since all men are of one nature, disturbing and hindering all.

\* When men are right minded, they in the very act of living are necessarily helping others to bring themselves into harmony with the Eternal Law.

Every true note we sound awakens in greater or less degree the same note in others ; and, as every true note in the Divine Man is potentially in all men even if dormant in many, the privilege and power to help on

our weaker brothers by right thought, right speech and right act is ever afforded us. ❧

As our own development into devotion to God's law becomes paramount to all other ends, the less we shall strive for our own welfare and the more for that of others. And note: if we sincerely live and work for the benefit of others, just as surely will those who are closer to the Divine than ourselves, render aid to us. For we are just as certainly related by active ties to the Elder Brothers of the Race,—even though we may not realize the direct relationship,—as we are to those younger Brothers with whom we come in contact and who as yet have had fewer opportunities for learning the true philosophy of life than ourselves. Those who realize the truth of the Brotherhood of Man have found the common ground on which we all stand.

Listen once more to Ezekiel:—

*"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people."*

❧ Let us try to realize for a moment that the Supreme makes these promises to us; that, if we become of His People we shall be coexistent with Him, the Father, in immortal life; that all of the personal life which we

shall lead while in mortal bodies, will under the discipline of experience, be sublimated into its spiritual realities by our efforts to expand in the love and consciousness of His truth. On the other hand, what will result if we attach our love exclusively to, and by choice, keep it exclusively within the bounds of that consciousness which belongs to material life alone? What store of love and consciousness will be ours after this mortal, perishable framework on which they are based and sustained has faded away forever?

SCRIBE NO. 59.

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Gentle kindness to all beings, strict honesty, . . virtuous habits, strict truthfulness, and temperance in all things, these alone are the Keys that unlock the doors of earthly happiness and blissful peace of mind, and fit the man of flesh to evolve into the perfect Spirit-Ego.

H. P. BLAVATSKY.

## THE BURDEN OF THE LORD.



*ND as for the prophet, and the priest, and the people, that shall say the burden of the Lord, I will even punish that man and his house.*

*And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of Hosts our God. Jeremiah XXIII, 34, 35.*

The burden now carried by all, in misery, in fear, in despondency and in denial of the living God, this burden of ignorance and evil is not of the Lord, but because the words of the living God have been perverted and rendered lifeless. Because the desire of men's hearts, as a multitude, has been for the gratification and pursuit of a sensual life, and their education, occupations, and superstitions lead them to prey and live upon each other, which is the origin of savage cannibalism.

The weak minded talk exultingly of being saved



from sin, and go in public to pray God to be a thief for their sake ; their lives are a reproach, and a laughing stock to the Wisdom of God. Blind dreamers, they have fallen into the mire of their own sins, and are unable to extricate themselves, and a raging flood of desire sweeps them headlong to destruction.

✠ This burden is *not* of the Lord but because of men's own evil ways, and superstitious blind belief, which in its ignorance and foolishness, is a stumbling block to an honest heart and an intelligent mind ; turning them away from the living God, and making them see nothing but folly in His Holy Name. ✠

It is a fearful, and disgraceful thing for a fool to preach the Word of God. When the living God is denied and departed from, and the vile superstition is taught that he does not live in His Holy Temple, made without hands and without the sound of chisel or hammer, which Temple is the body of man built for this sacred purpose ; then the living God is denied and the body given over to folly, desire and disease, to flood, famine and the sword, as food only for the vultures of death. When the living God is honored in his holy seat in the heart, there is life, joy, health, happiness and wisdom in all the Courts of the Temple. He never forsakes His people until they deny their Father and say their origin is evil, and so spit in the face of their own soul. This is the unpardonable sin which, if persisted in, cannot be forgiven, for it separates the soul

from the body and from individual being, and so renders it impossible by the Law for the living God to quicken the soul, and make it alive to the Divine purposes of existence, and the priceless treasures of his living sacred Word. ❀

When men deny their own Divine origin and their God and Father, and seek outwardly for that which is within them, departing from His service and their home, to blind idolatry and worship of the letter, they go to death.

❀ It is vanity for a man to repeat the spoken word, and follow with pretense and self deception the idols he has made, and has been taught to make in his imagination. It is but the pictured delusion of his brain to which he professes his blind belief; thus becoming shrouded in his own folly and calling on a phantom to save him, and so separating himself from the world of truth and reality, living in a sepulchre, though he knows it not. ❀

This perversion of Holy Writ, the phantom Lord of weak dreamers, has not been able to stem the torrent of desire, and the wilderness of misery which surrounds mankind, nor stay the flood that is sweeping millions to destruction.

To go down on his trembling knees and call on a phantom to save him, in the presence of the Majesty of the Law of the living God avails man naught.

Let us arise and learn to be men, and do the will of

God in honorable obedience to His commands of noble service on the earth, holding our peace on sacred names, until we have earned the power of sincere and truthful speech.

✱ When the Temple of the living God is given over to weak minds, defiled by idle dreamers, debauched by all manner of sensual desire, it is as impossible for Him to dwell therein and be a quickening spirit, as for sweet water to be found in a cesspool.

The burden that is so heavy on this generation, breaking the back of the weak, making even the strong to groan, and blinding the eye of the simple and the dreamer in the heaviness of its dense stupefying weight, is but the lawful result, to each one, of a long breach of God's commands which are obeyed in the willing growth and loving life of every flower and blade of grass ; by the flying bird, the steadfast rock, the sweet flowing water, the generous rain, the purifying wind, the quickening sun, and in the joy of all young life.

No man, or nation, or race, can go on the road of destruction with impunity. No man, or nation, or race, can defile the Temple of God, or be independent of his spirit and selfish-willed, and not suffer the retribution of such folly. ✱

When there is an insurrection of evil that threatens the life of humanity, the Lord of Truth and Life comes to save the righteous ; to preserve the seed for the true purpose of existence ; and, with His force and power,

judging swiftly and unerringly, the flashing Light of Truth, sets men free. For every man's words are made his burden, and the load is placed on the back of each according to his deeds ; so that a man bears witness and testimony to his own life, and to the judgment of his own Father, the Lord God of Hosts. For the judgment of the living God is not like the judgment of ignorant men, one of another, but each man is made a judge unto himself and must bear the burden of his own words. Therefore he that has spoken falsely, and with pride above his strength, he that has spoken boastfully, he that has spoken with hypocrisy, he that has said there is no God, and he that has defiled the truth in debauchery ; each will be put to the test of the truth of his own words and deeds by the Power of Truth.

For the Lord of Truth enters the secret place of the heart of each one, and there sits upon His judgment seat, on His Throne, coming to all vessels alike, to all Temples, clean and defiled, showing them their own nakedness. But His glory cannot be seen by the impure, for the thick veil of their own evil turns a black face upon Him. Nevertheless when His true children in loving obedience make themselves known by the word of truth, the veil is rent, showing truth even to those who have spoken falsely, stripping their pride of its glamour, giving the boaster an opportunity of fulfilling his boast, and uncovering the life of the hypocrite for his own, and his neighbour's view. This is the

burden placed, on each his own, for no one can bear another's burden in the hour of reckoning, and on the Day of the Lord.

Then is that which is righteous saved, and all that which is wicked destroyed, that thus Truth may be set upon the Throne ; for the Perfection of all things has only begun. It is not the earth, and its living truths that are destroyed, but the self-made world of brain-pictured fancy and phantom horror, moulded out of the mud of base and weak desire. It is the world of fools that will surely be destroyed, by the sudden lightning shock of Truth : spoken by God in his living Word and responded to by Earth, in her strong desire to become freed from her parasite.

For God and the Earth and all that lives thereon are of one Great Life, the Earth herself being a Child of God and a mother of God's sons. The Earth furnishes the forms and nurses the bodies, and God the Lord of the Hosts gives them life, and understanding according to their degree. Verily man is the Son of God, and his indwelling Spirit is even of the Father Himself ; thus is he heir and inheritor of His Father's Divine Wisdom and Power, and His representative on earth, in so far as he does God's Will, as a Great Helper and Brother to all that lives. He then also inherits the Kingdom of Earth, becoming ruler of all the elements and a Saviour to his infant brothers, helping them by handing on the principles of truth, and by the power of his life to use

these gifts from God in the same service of all that lives. ❀

When the pestilence of poisoned truth has cast its scourge over the earth, so that man cries out in agony of despair, then again appears a Saviour that the whole race perish not; then again is the Word made flesh in purity, and around him gather all God's noble sons and their younger brothers who have obeyed His Will, acting according to His commands,—each with the power to aid in measure of his ability of faithfulness and service, some as infants, some as youths, and some as full grown men of God, and now and again, in times of necessity, comes one as a Divine Mother to the children of earth. Thus are quickened the wasting germs of righteousness; joy spreads over Earth once more; and the removal of evil is hastened by her mighty throes of regeneration. For all are of one family, both righteous and wicked of one Father and one Mother, and are even of one body.

❀ As the pulsation of pure life throws off the poison in the system, and those who are of it go with it quickly instead of dying a lingering and pestilential death; so the coming of the Lord of Life is a compassion, and a pure love, for it puts an end to long drawn agony and misery of lingering death: and at the same time bestows the blessings of Truth, Light and happiness to all that can receive Him. Thus are the righteous saved and the wicked destroyed by their own choice. For

souls even freed by death, are not cut off in their path of evolution, but are born again and again on earth until they learn the will of God. The *righteous* and *wicked* are of our own *household*, the progeny of our *thoughts* and *deeds*. The temple of the living God will become as fire, or as ice to those who will not give up their evil ways, but come to mock his name, and cringe on knee for benefits they would steal, and not deserve : but those who have sinned and suffered and are forlorn ; who are outcasts and in sore misery, alive to their evil, seeking aid and full of gratitude for help received, they shall receive the Lord's blessing and arise into new life ; but the mocker, the arrogant and selfish, whose heart is cold and dead with pride and ignorance and lust, will be destroyed. ❀

When the limit of the Universal Law is reached, when through selfishness, unbrotherliness, ambition, greed and lust, mankind has lost the Light and in the darkness wandered from the Way, when the spread of superstition, idolatry, and all manner of pestilence threaten to destroy the human race ; at this moment of moments, the Presence appears with the torch of Truth, the Bread of Wisdom and the Wine of Life, and no matter how heavy the burden, or how black the load of sin, the prodigal son may return and with awakening courage and strength may climb again the first steps in the new life of service to the Divine Life within, and his burden shall no more be a burden of evil and sor-

row, but a burden of Joy and Song, a burden of glad service for all that lives and breathes—the burden of the Lord and his own soul.

SCRIBE NO. 53.

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Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from matter and brain-substance, are *dead units*. The words of Paul become comprehensible: "Ye are dead, and your *life* is hid with Christ in God," which is to say: "Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God; now it has departed from you, ye soulless people." . . . Every irrevocably materialistic person is a *dead Man*, a living automaton, in spite of his being endowed with great brain-power.

H. P. BLAVATSKY.



RELIGION.—

"I venerate the man whose heart is warm,  
Whose hands are pure, whose doctrine and  
whose life

Coincident, exhibit lucid proof  
That he is honest in the sacred cause."

COWPER.

"Religion is the best armor that a man can have,  
but it is the worst cloak."

BUNYAN.

"It is an excellent thing when men's religion makes  
them generous, free-hearted, open-handed, scorning to  
do a thing that is paltry and sneaking."

MATTHEW HENRY.

"Religion grows and blooms among the highest  
and most palmy branches of the tree of liberty, and  
ripens in luxuriance amongst its topmost boughs. . . It  
is by a favorable arrangement of political circumstances  
that religion is most likely to be advanced; by the es-  
tablishment of that genuine and legitimate freedom  
which is equally removed from the extremes of anarchy  
on the one side, and tyranny on the other."

ROBERT HALL.

Amid the early joys of existence, when we are still full of the vital energies of youth, we are apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it ; to feel *life* a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance . . . . We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

H. P. BLAVATSKY.