

was for Death to try to alarm him. Almost did it seem that to him, as to the mighty sage of Kapilavastu, the King of Terrors had given up his secret, and in his ear had whispered hints of cheer and joy. Death had come to him to mean the truth "without name," the "word unsaid," not to be found "in any dictionary, utterance, symbol," the creative sign, "the friend whose embracing" should awake him.

Therefore he harbored no suspicion of death; but he forgot not that his concern, and that of all men, is not with death, but with life; not with that which cannot be said, but with that the saying and doing of which will help the weak and gladden the strong, lift the falling and enlighten the thoughtful, spread robust love between men and tender sympathy among women. This was his practical mission.

On the portal of the holiest shrine in ancient Greece were inscribed the words, "Know thyself;" the message of "the Pilot of the Galilean Lake" was, "Deny thyself;" the iteration of this child of the doctrine of the inner light, whose mortal remains we now consign to the tomb, was, "Be thyself."

There is no conflict in these teachings. They are the evolution of the self-same sentiment. They are all embraced in one line of him whom Walt Whitman in his strong and homely phrase called "the boss of all of us"—

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

Be thyself; suffer neither the tyranny which comes from the assumptions of others, nor that which proceeds from thine own lower nature; true to thyself, never canst thou be false to any one—to man, to woman, or to God. This was *his* teaching to whom we now bid farewell—the long, the timeless farewell.

FRANCIS HOWARD WILLIAMS:

These are the words of the Koran:

He it is who made the sun for a brightness and the moon for a light.