

# The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

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### "MUCH IN LITTLE."

"Spiritual institutions can be remodelled only at high temperature. When the metal is cold they can be broken, but they cannot be altered."—*Froude.*

"Bitter indeed has been the disappointment which the clear perception of some men's minds—men in whose love of truth I trusted—has brought to my soul. All have made their peace, at least a long truce, with error. They are miserably afraid of following it up to its sources. What chance is there left for positive truth? None on the part of man's own exertions. The course of time will probably shake these monstrous structures of superstition by indirect means; but till that crisis arrives even the most clear-sighted men are agreed to let them be undisturbed."—*Blanco White.*

"No man ever grew to his spiritual height without sympathy, nor can he ever. We are intended to live in love with one another, and any contradiction of this fundamental law entails just so much halfness, and futility, and narrowness of insight."—*Caroline Fox.*

"A motive—even without being put into action—is an accumulation of energy which cannot be annihilated, but which can be changed into another form, and be used in a different manner from that originally intended."

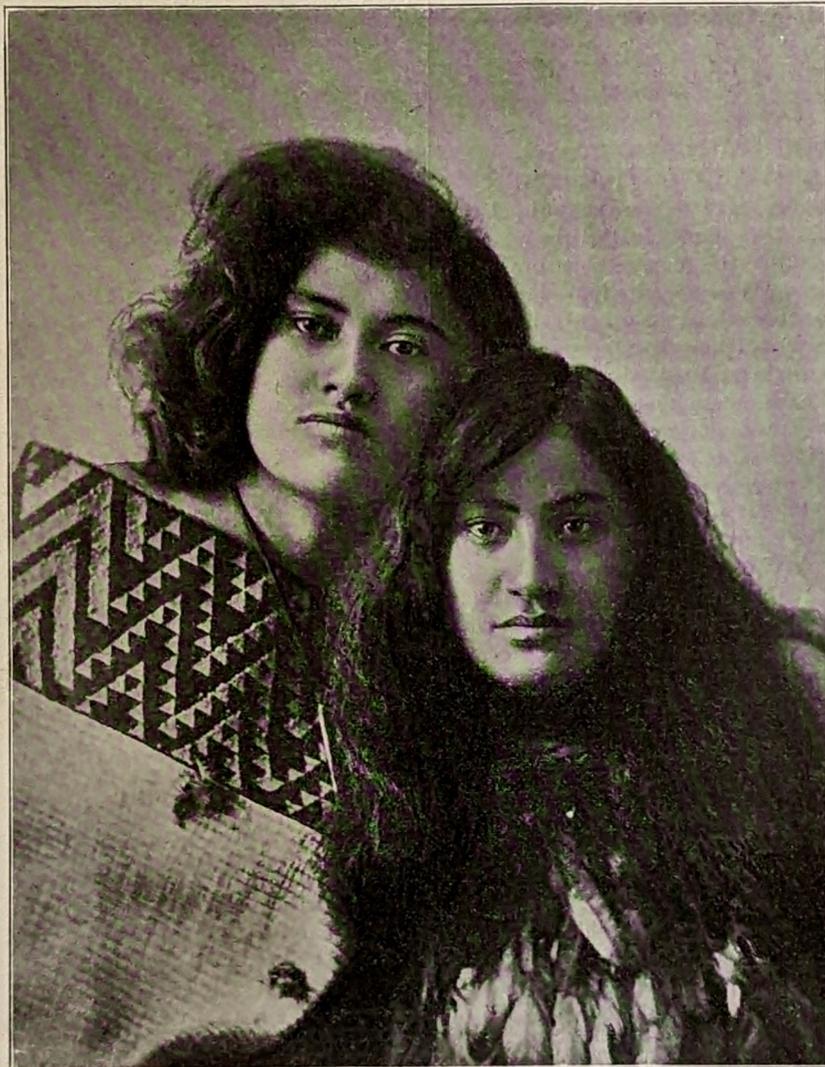
### THE MAORIS.

One of the objects of the International Brotherhood League being "to bring about a better understanding between so called savage and civilized races, by promoting a closer and more sympathetic relationship between

at the present day, is considerable, and the influence exercised by the 'Magi' is equally strong. The priests are undoubtedly the scholars of the tribe, and in their literature is to be found lyrical poetry of much beauty and merit. The Maoris believe in a

transfer, being possible without the consent of the majority.

The picture presented, shows a type with many lines of refinement and strength. There is nothing to prove that the Maoris did not originally come from Egypt, and much of their inner history will no doubt come to light in due time. Did the Crusaders stop there to get anything? We think not. A work was started which will, in time, bring about great results, and change the ideas of men regarding the origin and evolution of many races whose history is now shrouded in mystery.



ONE TYPE OF MAORI WOMEN.

them," no further justification is necessary for introducing the "savages" to our readers. The Maoris are a peculiar people in many respects, and the connection made with them during the Crusade around the world, was not without significance. It is well known that they were not originally natives of New Zealand, and much speculation has been indulged in as to the land of their birth. There are many indications to be found of their having been a fine race before the evils of civilization appeared among them. The power of their priesthood, even

future state, but not in a personal God. They are said to have peculiar ideas of their position in the "heaven-world."

They are a warlike race, and before they learnt the methods of civilization, they had a peculiar code of honor in warfare, which involved the giving of notice of an intended attack to their enemies. In this respect they acted like many other "pagan" and "savage" races.

Their constitution was originally very interesting. No extremes of wealth and poverty were to be found, and the land was held in common, no sale, or

"Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!"

"Men who are compelled to move in the great world, men who are also cultivated, only value the personal acquirements—self-possession, adaptability, how to dress well, how even to play tennis decently, or how to paint or write effectively. They know that it is better to smoke one's cigarette with a certain charm of gesture than to have by heart all the encyclopedias. A man when he rises from the grave will take with him only the things that he is in himself. He will leave behind the things that he merely possesses, learning and information not less than money and high estate. They will stay behind with his house and his clothes and his body. A collection of facts will no more help him than a collection of stamps."

"One pound of learning requires ten pounds of common sense to apply it."—*Persian Proverbs.*

"He who is false to his present duty breaks a fluid in the loom and will find the flow when he may have forgotten its cause."—*H. W. Beecher.*

Opportunity has hair in front, behind she is bald. If you seize her by the forelock you may hold her, but if suffered to escape not Jupiter himself can catch her again.—*From the Latin.*

## UNIVERSAL LAW.

BY J. D. BUCK.

The human savage led by animal instinct, wild passions, and the customs and traditions of his tribe, recognizes power in man and power in nature, and this power is to him as capricious in the one case as in the other. Discerning here and there from observation the inevitable, he becomes a fatalist, and personifying all forces, he worships a fetish. From discernment of the inevitable he passes to that of the uniform and recurrent. This is the foundation of ethics, and of the recognition of Law in nature.

Long after law is recognized as a fact in nature, accident and caprice are admitted as still operative, and it is imagined that a compromise has somehow been arranged between these contradictory terms of the cosmic equation. The whole progress of modern science rests on the recognition of eternal, unvarying and universal law.

That every effect results from an antecedent and commensurate cause, and that such effect will on the same basis result in a subsequent result in its turn, and that there is an orderly sequence underlying all operations in nature whether in the realm of mind or matter, in man or nature, in atom or sun, is the conception of universal law. The relation of every atom of matter in the universe to every other atom, and of each atom to the whole of Cosmos is thus pre-determined. A cause once set in operation must work out inevitable results already determined by the underlying basis of law, the inherent relations of things and the modes of action incident or possible thereto. Herein lies the *permanency* of the Order of the Universe; the unmistakable sign of the immanence of Divinity of nature.

But causes and conditions are complex, and there hence arises in every natural operation the problem of the "parallelogram of forces." In relation to all human action the same principle obtains, and all modifying actions or influences bear a definite relation to each other, and to the universal whole.

It will be objected to this view of universal law that it is fatalism, and it will be seen to annul the idea of miracle and of a personal God as generally conceived. It is not fatalism, for the reason that it recognizes human will as one of the modifying forces in nature, and human responsibility as an element in evolution. Nature is indeed supreme as the outer manifestation of Divinity, but man is an integral of that supremacy, having the roots of his being in the same Divinity.

The recognition of universal law in nature is a logical necessity, as necessary to religion as to science, a fact which both the theologian and the scientist often practically ignore. The latter is quite as apt to cry—"coincidence," as the former—"miracle," in the presence of any unusual occurrence, and one is as much an abrogation of law as the other. The relation of mind to matter, and of both to consciousness, whether in the life of man or in the movements of nature—which is but the larger life—are being better under-

stood, and hence it has become possible to trace the operation of law through broader realms, and in the unseen universe, no less than in visible nature.

The highest operation of law, the recognition of which is of the greatest importance to man, lies in the basis of ethics, in all that governs conduct, determines character, and establishes true relations between man and man, and between the individual and the universal. Absolute law in all these relations and actions determines universal Justice, and this preserves the universal harmony and makes possible the evolution of the individual toward perfection.

Herein lies the reconciliation of Reason and Faith, viz.: on a *Knowledge* of the permanency of the Divine order, and Eternal Justice as secured by universal law. This is knowledge of the unseen, confidence in the Divine beneficence. It is the sublimity of faith in the immanence of God in all nature, and in the at-one-ment of man with Divinity.

Applying this universal law of harmony and Justice to all human thought and action and it is called in one word, KARMA.

## VARIOUS TOPICS.

Every idea in either the spiritual, the moral, the intellectual or the material world has its counterpart or, more properly speaking, its logical continuance in each of the other realms. To analyze all human interests into their central ideas, to classify these and deduct the great underlying principles of life—stupendous work! It would require the intellect of a demi god. No one man will probably ever achieve it, but all mankind is accomplishing it as rapidly as the mind can think its way forward.

All things in all. The explanation is not simply that new knowledge reacts upon all former knowledge. It lies deeper. Men developing together under the same conditions naturally reach, each over his own route, the same conclusions. It is as though they had reached the same point in a road, to discover the same view.

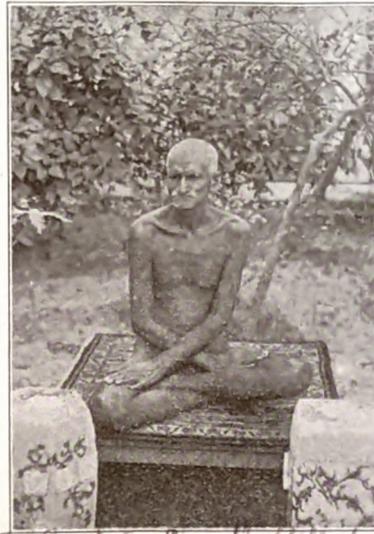
This growing unity must indicate that we are approaching the truth, the simple, universal truth, which ramifies the world. We are laying hold upon the omnipotent laws which underlie the universe and operate in everything. Slowly but certainly the barriers which separate the different departments of life are breaking down. In time they will be reorganized as a simple and harmonious whole, based on the great rudiments. All knowledge is coalescing into one science, the science of living.

It is not so much the being exempt from faults as the having overcome them that is an advantage to us."—*Pope*.

"Habitual associates are known to exercise a great influence over each other's minds and manners. Those whose actions are forever before our eyes, whose words are ever in our ears, will naturally lead us, albeit against our will, slowly, gradually, imperceptibly, perhaps to speak and act as they do."—*Acton Bell*.

## INDIAN DEPARTMENT.

A FEW WORDS ON LITERATURE.



SWAMI BHASKARA NANA SARASWATI.  
The famous Ascetic of Benares.

In India there is a great lack of readable matter. Nearly all of the books published are in pamphlet form of about 300 pages. Many reprints of old books in the classical languages, such as Sanskrit, Arabic and Persian are to be found. The greatest number of books read in India are of a religious character. Recently the study of the Vedas has been taken up, due to their translation into modern vernacular languages. The Ramayana and the Mahabharata are largely read and influence to an enormous degree the character-building of the people of India. Tulsidas, a great writer who lived 1600 A. D., taught a very high code of morals; he took his illustrations from nature and was popular among all classes—even the most ignorant. The following extracts are from one of his writings:

"Forgiveness is the root of religion; pride is the root of hell. O! Tuls, do not forsake forgiveness so long as thy soul lives in the body."

"O! Tuls, there are various descriptions of men in the world; be friendly to all, for it is merely a temporary meeting like that of a boat on the river."

The purity of his moral teachings, and the exquisite melody of his verses are appreciated by all scholars.

The Bhagavata Purana is the guide in every-day life to a very large number of Hindus. Its language is most fascinating to the Indian ear.

The blind poet Brij Surdas has translated it into a beautiful musical composition, which is sung almost everywhere throughout India.

In Sanskrit literature the most popular is the Bhagavad Gita now translated into English.

The Meghaduta of Kalidasa is a book of rare merit. In this, different parts of India are described in choicest language and most realistic style.

Persian literature, philosophy and poetry, are largely read among Mohammedans and Hindus. The works of poets like Sadi, Hafiz and others are most popular. Both these works are allegorical, based on high moral ethics

and keen insight into human nature; both show supreme intuitional development. Sadi is considered the poet of the people, and his verses have become proverbs.

Dr. Lyman Abbot writes in an interesting way in the August *Forum* on the "Growth of Religious Tolerance" in this country. After giving a few peculiar instances of the state of affairs existing forty or fifty years ago, he goes on to point out that ethical problems have taken the place of theological problems in public interest. "We have grown more Catholic," he says, "more large minded; have come, or are coming, to see the difference between truths and the truth, and to perceive that none of us possess the truth, and that our neighbor possesses some fragment of truth which we ourselves have failed to possess. In other words, we are coming to recognize the fact that each one of us knows but in part and prophesies in part, and that only by putting these various parts together can any one secure the whole."

Perhaps the most ordinary feature of American religious life is the practice of exchanging pulpits. This practice has an extraordinary influence on sermons in America. Thus if a Baptist minister accepts an invitation to preach in a Presbyterian chapel, or if a Congregationalist minister is preaching to Lutherans, it is not with the intention of being disagreeable and of wounding the convictions of his hearers; on the contrary, the preacher seeks, as the Parliament of Religions did at Chicago, for points of agreement and not of difference.

Bishop Leslie, "the fighting bishop," before a battle in Ireland prayed, "O God, for our unworthiness we are not fit to claim Thy help; but if we are bad our enemies are worse, and if Thou seest not meet to help us, we pray Thee help them not, but stand Thou neuter this day, and leave it to the arm of flesh."

Compare with this the supplication which an officer offered before one of the battles for Hungarian independence in 1849: "I will not ask Thee, Lord, to help us, and I know Thou wilt not help the Austrians; but if Thou wilt sit on yonder hill, Thou shalt not be ashamed of Thy children."

The study of literature in the true signification of the phrase, is that act by which the learner gets into the attitude of mind which enables him to enter into that creative thought which is the soul of every book. It is easily possible, as every reader knows, to read without getting below the surface; to take a certain amount of intellectual account of that which we skim; to occupy with it the attention, and yet not to be at all in the mood which is indispensable for proper comprehension. We all have moments when, from mental weariness, indifference, indolence, or abstraction, we slide over the pages as a skater goes over the ice, never for a moment having so much as a glimpse of what is hidden beneath the surface.

## POINT LOMA: SAN DIEGO.

Site of the School for the Revival Lost  
Mysteries of Antiquity.

Place yourself in thought on the crest of a hill running almost due north and south. At the spot where you are standing is a Eucalyptus grove, the trees being what we of the east would call saplings. At the edge of the grove is a white house in which I am now writing. Except immediately around the house, where the land has been cleared, the land is covered with brush, several varieties of the bushes being evergreens, such as dwarf cypress and other cedars the names of which I do not know. Two or three varieties of sage, a kind of oak and mammoth "old man" are interspersed with the evergreens, while many flowering plants grow in the dry soil. Just at present, in the heart of the dry season, only a few yellow and white flowers are visible. But each month the flowers change; golden yellow and purple were prominent in March, and pink in May. During the rainy season the ground is very profuse in its offerings of shrubs and flowers. With few exceptions the breath of the plants and flowers is laden with an aromatic fragrance which seems to awaken old memories in the labyrinth of time. It puts one in touch with nature and is a step toward a realization of the unity of all.

The crest of the hill I referred to is from 25' to 50' wide; to the east there is a gentle slope to the road which runs north and south in front of the property; to the west, the land falls more rapidly from a quarter to half a mile, toward the sea. At the foot of the hill is a level tract of about 1000 feet wide which ends abruptly, there being a drop of from 25 to 50 feet to the shore. From the beach this "drop" is of course, a rise forming bold bluffs, ragged and rocky. The great huge rocky ribs are covered with a light sub-soil interspersed with many shells and other calcareous deposits.

Along the entire ocean front of the school-grounds there is but one place where one can get down to the surf, and this way is through a narrow cañon, cut by the water during the rainy season, leading to a succession of steps cut in the semi-soapstone formation. On either side of this point is a strip of sandy beach, at low tide, succeeded by a rocky shore in either direction. The coast line is marked by many indentations forming all sorts of picturesque effects, with many caves cut by the water in the solid rock rivaling the far-famed caves of La Jolla.

This house is located within 50 feet of the northern boundary of the School property. To the west, as I said before, the ground descends rapidly to the sea, and is covered with brush. About 25 feet to the east of the house is a hedge of eucalyptus and small cypress enclosing an oat-stubble field, in fact, three fields, in all about seven acres, with similar hedges on all sides, fronting on the road. To the south, the ground rises slowly, ten to fifteen feet in the thousand, to the corner stone and flagstaff, where there is a little clear spot with brush on all sides. Beyond the brush to the east is a barley-stubble field of 10 acres. Between the barley and oat fields is a road, at the beginning of which is the entrance-gate. The gate is of wood, painted white, of a composite Grecian order.

From the site of the corner stone the view is grand. On a clear day one may see the black back of Santa Catalina island away to the north-west; to the south-west the Corpus Christi islands look like huge Egyptian mummies floating on the waves. Still further to the south the table-lands of old Mexico form a resting-place for the sky, and

from this point sweeping around in a semi-circle from south-west to north-east various mountain peaks pierce the blue dome of heaven. Closer in, the blue bay of San Diego lies peaceful and serene in the purple light, forming, with the aid of North and Coronado islands, the latter with its long white strip of crescent shaped beach, one of the most beautiful and safest harbors in the world. North island alone contains 1600 acres, giving you some idea of the magnitude of the scene, but in fact everything is on a large scale in California, the state itself, being as large as the whole of New England with New York and Ohio added.

The city of San Diego itself lies quietly nestled on the shore of the bay like a bird on its nest. Old San Diego, familiarly called "Old Town" lies between Point Loma and the modern city, slowly crumbling to dust as are also its Mexican residents. Yet Point



SAN DIEGO WITH POINT LOMA IN THE DISTANCE, TO THE RIGHT.

Loma is legally part and parcel of the municipality (as is Old Town) of San Diego. On the way to the city from Point Loma you pass down either one of two cañons leading to the sleepy little village of Roseville, so named apparently from its lack of flowers. Here the people seem to eat and sleep and dream. Within a quarter of a mile, to the south is La Playa, a Portuguese fishing village where the houses are huts or "shacks," but then, little shelter is needed in this country, where even the "civilized" people are half nomadic. But let us return to the corner-stone.

From this breezy summit you may reach the divine if you will. The ambient air itself sparkles like dew in the sunbeams; the waves of the ocean are bathed in color partly borrowed from the sky; the sweet-smelling earth gives forth incense, and under the magnetic rays of the sun the great beds of kelp several miles off the coast, breathe electric currents in the air.

W. T. P.

"The causes which start men upon their careers are often seemingly slight and casual."—*E. P. Roe.*

"The effects of weakness are inconceivable and I maintain that they are far vaster than those of the most violent passions."—*De Retz.*

## ON MUSIC.

In an article entitled "Leopardi and Music" in the *Nuova Antologia* (Rome, June 16) Signor Graf says:

"Of all the arts, music is perhaps the one which most readily assuages and tempers grief, reanimates the mind, and, in a certain manner, takes one outside of life and beyond self. The ancients symbolized its power of penetration and its power of fascination in the myth of Orpheus. Pythagoras considered it a powerful medicine, not less for the body than for the mind; and many will recall the case of Saul, whose fury David calmed with the music of the harp. Plato and Aristotle considered it a very important part of education; and it is used to a greater or less extent

at which he had assisted in his youth, wrote: 'It seemed to me that I was in a temple, and that something divine was about to be revealed to me.' Carlyle defined music as a species of inarticulate and inscrutable language, which guided one to the borders of infinity, and gave him, for an instant, a glance into the abyss; and Poe said that music created in the human mind a supernatural beauty.

"Leopardi agreed with all these, and still more with Schumann and Berlioz, in whose fantasies he imagined a beautiful lady clothed with musical imagery. But more than with all these was he in accord (and this should be particularly noted) with Schopenhauer, with whom, without knowing it, he agreed on so many points. Schopenhauer was pas-

sionately fond of music and wrote with the mind of a philosopher and the heart of an artist. The latter said that music was a wonderful art; the most powerful of all the arts; that it immediately expressed the will, that is to say, the essential and universal principle which belongs to single and individual existence; that it penetrated to the heart of things, occult philosophy. He even said that the world might be called incorporated music; and that music speaks to us of other and better worlds, reminding us of an inaccessible paradise, that it is the panacea for all ills. Poet and philosopher thus express the same idea, speak almost the same language.—*Literary Digest.*

"Leopardi felt music deeply, exquisitely. No other art seemed to cause him emotion so profound, rapture so full and intense. 'Music, if not my first, is certainly my grand passion,' he wrote in April, 1820.

"Leibnitz said that music was a secret arithmetical exercise of the mind, which reckoned without knowing how to reckon; and of all the fine arts Kant held music alone in favor on account of the mathematical relation between its sounds, and in the occult knowledge of these relations he believed pleasure was born. . . . Schiller said that music expressed the mind; Schelling that it contained the type of the eternal idea; George Hegel that its dominion was superior to that of real life; Lamennais considered music as the symbol of eternal things; Vischer held this same idea. Beethoven deemed the revelations of music superior to those of philosophy, and Gounod, recalling a representation of 'Othello,'

"Cheerfulness is the daughter of employment. I have known a man to come home in high spirits from a funeral merely because he had the management of it."—*Bishop Horne.*

"All one's life is a music if one touches the notes rightly and in time."—*Ruskin.*

"The progress of rivers to the oceans is not so rapid as that of man to error."—*Voltaire.*

# The New Century

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## NOTICES.

ALL communications connected with the editorial department and BOOKS and PERIODICALS for Review should be sent to Mrs. Katherine A. Tingley, at 144 Madison Avenue, New York, marked "Century." All business communications and subscriptions, should be addressed to THE NEW CENTURY, 1004 Havemeyer Building, 26 Cortlandt St., New York.

TO CORRESPONDENTS.—The editor will endeavor to answer briefly inquiries on any subject directly related to the objects of the paper. All inquiries may not be answered, nor may answers be made in next issue after their receipt.

LETTERS of general interest on any of the subjects appearing in our columns will be inserted in our Correspondence Columns, at the discretion of the editor.

ALL communications must bear the writer's name and address, but not necessarily for publication.

ARTICLES in harmony with the aim of the magazine are invited, but they should be accompanied by stamps in every case to defray return postage in case of rejection; otherwise they cannot be returned.

## ANNOUNCEMENTS.

Articles of much interest are being arranged for, and will appear in early issues. The editor has a large number of interesting pictures and photographs collected on the Theosophical Crusade around the world, which will be introduced from week to week.

ADVERTISERS will find our columns an excellent medium for world-wide publicity as the circulation of THE NEW CENTURY is international. Rates, which are moderate, will be furnished on application.

"A straight line is the shortest in words as in mathematics."—*Maria Edgeworth.*

## OUR OBJECTS.

Life, to-day, to the vast majority of mankind, is far from satisfactory even under the most favorable circumstances. Men instinctively feel that things are not as they should be. The system of competition which obtains to-day in civilized countries has developed enormous oppression on the rich and poor alike. Enterprises prosper at the expense of man himself. Man who is in reality greater than all systems is in danger of being swallowed up by his own creation. The higher qualities are almost obliterated and the finer sensibilities entirely dulled, in the hourly struggle for existence. Mediocrity is the order of the day; the commercial spirit eats its way into every department of life, robbing it of its sweetness, light and joy. Almost everyone admits the evil, but all seem to seek in vain for a remedy. Life being so complex the solution of the problem is difficult to find, and even the most sincere reformers have recoiled, baffled in the endeavor to bring about a better state of things. Every effort to realize the ideal, no matter how crude, has made the way easier for others to follow. Men are so slow to learn by their failures that the same mistakes are repeated again and again. Simply put, selfishness and ambition are the causes of our present condition, as all observers readily concede. Selfishness springs from within; the evil commences there, and in applying the cure we must go directly to the cause of the trouble. For ages men have been looking without, regardless of the power within themselves. We must each first understand ourselves before we can administer skillfully to the needs of others. This simple fact has been overlooked. Children are badly trained from the beginning, and hampered by the narrow minded traditions, and limited conceptions of life instilled into their minds from their earliest years so that the conditions we complain of are perpetuated and carried on from one generation to another. The centre of the problem is man. All religions teach that he is a soul, and the statement if quietly reflected upon brings its own confirmation. A realization of this truth changes a man's life. Even the most superficial observer acknowledges that all men are partakers of the same nature, and that "From God, to God, our journey lies, through paths of wonder and surprise." Forgetting this fundamental unity, men act against one another for self-interest and when they have gotten all they desire, what is accomplished? The realization of the fact that "possession lacketh."

It will thus be seen that when men act from the true basis of unity the most important step is taken towards the attainment of a perfect state. To construct practically a new "order of ages" upon such a foundation, out of the material afforded by our present civilization, requires nobility of purpose persistently maintained against adverse criticism and derision of every description. The age demands heroes. How many will respond? When men begin to realize the nobility of their calling and their true position in life, their

power for good will become effectual.

Our object will be to spread a wise philosophy of life; and aid every practical effort to embody it.

We believe in beginning with the children, and one of the most important departments in our pages will be that devoted to their interests. Their minds free from conventionalities adapt themselves naturally to a ready comprehension of the broadest teachings of brotherhood, applying not only to man, but to all the realms of nature, for true brotherhood is universal and all inclusive. A prominent feature, particularly in the education of children, is good music. The power of vibration is to-day little understood, although in the past it was known and utilized. We believe the time has now come to draw attention to its importance and in our columns we will, as opportunity offers, give the subject the attention it deserves.

The influence of woman in public and private life is every day becoming more noticeable, and we shall endeavor to stimulate it in the right direction. The position of that class of women called unfortunates is, perhaps, as bad to-day as it has ever been, and most of the attempts to ameliorate their condition have signally failed, because they were undertaken in a spirit of superior virtue. There are some women working now among this class with a proper understanding and a recognition of the divinity in all; seeking to bring home to their minds a consciousness of their future possibilities, and inspiring them with a new hope. This work will also receive notice in our pages from time to time and get every help we can render.

Another of our objects will be to bring about a better understanding between other nations. Our work will be international in its character. A special department will be devoted to Indian news, and many writers in that country will contribute articles to our columns from time to time. No nation needs more help to-day than India. Certain systems in vogue in that country have gradually brought about a hopelessness and despair in the people. Our efforts will be directed to promulgate the ideas of brotherhood, and infuse again the old spirit into that land which now lies decrepit, until once more it shall take its true place among the nations of the world.

Successful experiments have lately been made in treating drunkenness as a disease. We shall report how the work in this direction proceeds, as we think it one of the most important efforts to mitigate this great evil, which has been recently made. It deserves every encouragement and will have our hearty support.

The truth about so-called savage races has been much misrepresented and misunderstood. Travellers very seldom get any of the true inner facts regarding them, and as we believe a better understanding of their life, traditions and history is necessary, we shall devote some space to that object.

We shall likewise devote some space to a consideration of Masonry. This

Brotherhood which has been established so long, and which to-day covers the entire world, could not, we believe, have survived for such a period of time, unless behind its forms and ceremonies there had existed a living spirit. No doubt, like other organizations, much of the significance underlying its symbols has been lost sight of, but we think it can attain its former glory and become a great power in helping men to recognize that Brotherhood is a fact in nature; that all spring from the same source and journey towards the same goal.

We do not seek to be pretentious. We know that there are many difficulties to overcome in gaining popular approval in such a cosmopolitan country as this. We must feel our way gradually. It will be our endeavor to avoid extremes in every direction. We shall not assume an attitude of antagonism to any humanitarian movement, but shall give a ready helping hand to all, to the furthest possible extent, and invite the coöperation of all who sympathize with us. We agree with George Macdonald when he says: "Whatever it be that keeps the finer faculties of the mind awake, wonder alive, and the interest beyond mere eating and drinking, money-making and money-saving; whatever it be, that gives gladness or sorrow, or hope, this—be it music, pencil or pen—is a divine gift of holy influence, for the salvation of that being to whom it comes and keeps the way open, for the entrance of deeper, holier, grander influences."

We enter this work in no half-hearted way. We know a great hope is dawning for humanity. We seek to voice that hope and awaken men to the remembrance of their great past and the possibility of a still greater future. We do not appeal to one class only, but to the cultured as well as those less fortunately situated. The rich have let slip most of their opportunities to do good, and are practically in as much need of help to-day as the poor. Sympathy and tolerance are required in every direction, for both are necessary to progress. We shall try to unite all forces in the work and bring about a better understanding between the different classes of society so that all shall work together for the good of the whole. On human shoulders rests the responsibility for human progress. The truth exists always, but man must reach out to receive it before the world can profit by it.

"I do not think any step taken for duty's sake can be a wrong step. It may lead into a long path of unhelpful monotony—but somehow, somewhere, that path will open to the light and there will come the after-glow of peace and contentment."—*E. Tabor.*

"Anonymous letters are instruments of Satan, slimy as the trail of a serpent on them. Smutched as by pitchy hands. Of evil reputation because found in bad company."—*W. M. L. Jay-Shiloh.*

## BROTHERHOOD.

BY A. B. G.

Brotherhood began when the first man discovered another being like himself upon our planet, and when his sense of loneliness was so acute that no room for detailed criticism of personal peculiarities could be found in himself. If one were to try to compass all the workings of the human heart, he could by no process arrive at a position which would allow him to imagine a difference in that which is eternal in essence though dissimilar in expression. The fortuitous concurrence of atoms will not explain that sense of egoism, that defines one's own individuality to himself, for the inner thought always sees the real root of life in a fountain of energy that flows through all the veins of life, in all universes, and which will last as long as there is any expression of divine will.

It is not possible to see at one glance the reasons why we are so constituted that there is a constant conflict of qualities, of feeling, and of action; but we can, by analysis and investigation, discover the subtle similarities that inhere in all the manifestations of life and thought, and observe the many sidedness of the positive potential forces that seek such a multifarious mass of forms of expression.

The human soul discovers the illusion of separateness by an appeal to the heart; for the heart is the centre of that divine love which looks upon all things as itself, and will not be denied the final privilege of inspiring the out-going potency with a supreme desire to return to its original source. This assumes by a most beautiful alchemical transmutation the constantly enlarging concept of the universal unity underlying all manifestations.

The discipline of experience resolves the crude and animal desires in any given self-conscious body into a plenum of totalities that men call experience, but which is not entirely mental, for its quickening action on the heart is evidenced by that mysterious power called conscience, which stimulates an unconscious remembrance of the results of peculiar actions, and determines the form of the future act, in so far as the impulse has been the reflection of a complete series of acts.

When all the totalities of various phases of action are accomplished then the soul realizes that unity is the law of life, and that nothing exists but the desire for it, which has been born of suffering, and which because of its anguished birth, becomes the basis of Love and Brotherhood.

The tolerance for peculiarities of custom and opinion, born of large experience and much travel, is a guiding parallel to that sympathy and love which wells up in the hearts of those who have learned the lesson of bitter trials and disappointments, and who have found some time, somewhere, an answer to that heart-ache which longs for a response in the consciousness of another personality. Therefore it is that where we find the burdens of life pressing the hardest, among the poor

and lowly, among the toilers and gleaners of many lands, we find that constant well-spring of mutual helpfulness, which is the soil on which can grow the tree of personal, national, international, yea, of universal and divine brotherhood. It is the law of all existence, and the only real expression of the desire of the heart for that supreme beauty, which men call God, whom, it is said, angels worship as a radiance, but which to perfected souls, is the constantly approachable, yet ever retreating centre of their holiest will and desire, "the eternal thought in the eternal mind."

Behind all that is apparently real and permanent lies a changeless purpose that constantly alters the appearance of everything in nature, and in man; and in such wise that, after many cycles of experience, all egos discover that all things are ever becoming and that nothing is everlasting but the will that moves all centres of consciousness from one point of experience to another.

Finally the soul realizes itself as a part of that eternal will, and steps out into the light of unity, for it sees itself reflected everywhere and in all things, as well as all beings, and by so doing discovers that the heart of nature is love, and that love is the will to be united with the divine mind. It also discovers that the change of forms in nature is a progressive record of failures to accomplish that purpose; and that form itself is an illusion of permanency which must be destroyed for the purpose of repeating its own particular lesson, or else for the upbuilding of a larger concept in a more perfect environment.

Thus change or death is the law of manifestation, and life inheres only in that which is the soul or idea of the form, or rather, that which is unmanifested. The wise teachers of all religions have expressed this fact in an exaltation of the ideal of Brotherhood, making it the touchstone to discover the purpose of life. An observation of the affairs of men shows that indifference to this fact is the cause of diversity among individuals, and the root of all evils that separate men from holy purposes. Men forget the wise teachings that have flowed in upon them down through all the channels of time, and like children play with ephemeral bubbles and waste the precious moments that are hurrying them swiftly into eternity.

When men hate each other the heavens lower, and earth groans in agony. When men love each other the heavens and earth disappear, for there is found no place for them, because the Lord of Life and Love has entered into his sacred temple and the holy of holies is eternally in the hearts of men.

Honesty is the best policy for States as for citizens. The true way to "save the State" is to raise its reputation for good faith, justice, and peaceableness, to make it strong in defense but not dangerous in attack. To talk about the State as an almighty power is fetishism.

## MUSIC.

BY E. A. NERESHEIMER.

The art of combining sounds in rythmical succession is called Music, its principal aspects being Melody and Harmony. In all ages human beings have felt the inclination to express their feelings and sentiments by music and each race and nation has developed its peculiar arrangement of succession of sounds which conveys to it something that could not be conveyed in any other way. Still there is another feature to music which is far deeper than any of its superficial aspects and that feature is occult.

The mere utterance of sound establishes in the consciousness of the hearer a connection with the individual or thing which produces the sound and awakens,—consciously, or not—a perception according to the capacity of the individual to respond, and particularly so with rythmical sounds or melodies. These may be likened to entities with a living message. The understanding of music will be exactly what the hearer has within him that responds to it. It carries one who can hear beyond the superficial, into the invisible realms of sublime happiness; another it will affect but slightly, passing by him without producing more than temporary amusement. For this reason there is no music that will affect all people alike; it can be easily observed, that the solemn strains of a funeral march may evoke laughter in one or a desire to swing the ever ready limbs in dancing in another, while its purport is unmistakably serious, but it does not produce that effect on all. Sound is the bridge by which the invisible world opens up its wonders, and music furnishes the approach to that bridge.

"He that knows not and knows not that he knows not is a fool—shun him.

"He that knows not and knows that he knows not is simple—Teach him.

"He that knows and knows not that he knows is asleep—Wake him.

"He that knows and knows that he knows is wise—Follow him."—*Arabian Proverb.*

## NOTICES.

In next issue Mr. D. N. Dunlop, late editor *Irish Theosophist* will contribute a short article on "Practical and Theoretical Theosophy." A department will be started entitled "Friends in Council" dealing with students' questions. An article will also appear by Rev. Mr. Williams on "The Coming Century." Miss S. A. Coman, Special Teacher of Drawing for twenty-three years in the Public Schools of New York City, will begin a series of articles on the "Education of Children in Form and Color." In the Woman's Department short sketches with pictures of Mrs. Neresheimer and Mrs. E. C. Mayer, two well-known workers for brotherhood, will appear in an early number.

Dr. R. A. Gunn will contribute some practical hints in relation to Health. Miss Edith Latham will contribute an interesting article in next issue.

## SOME PRACTICAL SUGGESTIONS.

BY S. A. KNOFF, M. D.

Brotherhood in religious, in political, in commercial and in social intercourse is possible without loss of individuality, and without carrying out extreme measures.

In religion let us all strive to be good and do good. Let us not wrangle over "isms" but have the utmost charity for all, believers and non-believers.

In politics let us live up to the pure democratic principles laid down by our forefathers who framed the constitution. Let us do away with the professional politician and only support men who are really unselfishly interested in the common good.

In our commercial intercourse let integrity and mutual confidence reign supreme, and while competition may still exist, let us not expect to get our merchandise or labor for nothing, but adhere to the principle of "live and let live."

In our social intercourse let us be just, but above all things let us be more charitable. When in contact with those less favored with worldly goods or intellectual attainments, let us avoid any display of wealth or superior knowledge. Toward the fallen let us feel as Goethe did when he said that he had ceased to judge, for the wrong he had not committed in either deed or thought, he might perhaps have done had he been placed under less favorable or protecting influences.

To the brother or sister in need, before offering alms, let us offer work. Therein lies one of the great problems of brotherhood in regard to the social conditions of the present time. With so much wealth on hand, there should not be a hungry nor an idle being in the land. To provide for all able-bodied men and women a source of work, whereby they themselves and those dependent upon them can, at all times, be protected from want, should constitute the beginning of a new era in Human Brotherhood.

To attain this end, all workers aiming at the betterment of human kind should unite. Then a New Age will dawn, and its sublimest creation will be "Brotherhood."

## A WONDERFUL HEALTH RESORT

AT

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A Magnificent building with all modern improvements is now nearing completion at above address. The comforts of a first-class, perfectly appointed, and well managed hotel will be provided. Both sick and well and those seeking rest and change will find it a most attractive place. The location is exceptional, and the climate ideal all the year round.

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## CHILDREN'S DEPARTMENT

(LOTUS GROUPS)

## OF INTERNATIONAL BROTHERHOOD LEAGUE

(UNSECTARIAN)

GEN'L SUPERINTENDENT, MRS. E. C. MAYER

Children's Page conducted by Miss ELIZABETH WHITNEY and Miss MARGARET LLOYD

"Take your needle, my child, and work at your pattern—it will come out a rose by and by. Life is like that, one stitch at a time, taken patiently and the pattern will come out all right like the embroidery." — *Oliver Wendell Holmes.*

the children stood in line for "salute." Then to the beating of the drum by the leader, they first marched around the circle and then made the triangle around the flag-staff, where they stood in perfect silence, as the smallest child lowered the flag and hoisted the lantern. Then a moment's silence and



## LOTUS HOME.

Pleasant Valley, N. J.—Closing Exercises.

"On Saturday at three o'clock we will begin. The Fairy Play is to be at seven o'clock!"

What a tip-toeing about, for a whole week, that meant!

Fairies, Queens, Princes, Brownies and Witches filled the atmosphere.

A real play in the woods! Surely that was something worth being excited over. And such a play! Written specially for the occasion by Miss Lloyd, who had been at Lotus Home all summer long.

And so many songs to learn! It seemed impossible, but Mrs. Mayer was on hand to rehearse them, and everyone knew when Mrs. Mayer started to do anything, it was just sure to go through with glory. A busy week of preparation it certainly was. At last the eventful day arrived. Great was the excitement, for not only was there to be such fun, but after the play was over at eight o'clock, all the children were to leave Lotus Home, and they were not at all sure about liking that very well.

By three o'clock all was in readiness. Fathers and mothers began to arrive, and were eagerly shown a large space marked off for the stage and audience, which looked very mysterious and interesting. Then under the huge apple tree an inviting feast was spread for the hungry ones. The children grouped on the terrace to eat their supper, and a photograph was taken, during which they sat so still, we are assured each one can be recognized.

Then under the supervision of Miss Stabler and Mr. Peaslee, the Drill, with flag and lantern ceremony was given, and another photograph taken.

It surely ought to make a fine picture. All

all marched off. A most impressive and beautiful ceremony, and done regularly each night and morning; the idea having originated from the mystic ceremony of raising the lantern every night at Point Loma.

Mrs. Tingley sat in her corner on the piazza, overlooking the scene, and seeming to enjoy it as much as the children.

All the old friends were on hand, from Jersey, Brooklyn, New York, Providence, Boston and "all the way stations," and to crown all, the Lindsays had arrived from England.

Beautiful little Jasper with his winsome manner, quite won the hearts of everyone and was a delight to all the children, who made him the central figure in their ceremonies.

The company adjourned at six-thirty to the Amphitheatre, which kind nature seemed purposely to have been making in readiness these many years.

Meanwhile darkness was spreading over the landscape, and a hush fell upon the audience as soft music filled the air, announcing that the Fairy Play was beginning.

Imagine a bit of the hillside, heavily wooded in the background. Then an open grassy space over which Japanese lights swing low, like fireflies, making a veritable fairyland. In the foreground half a dozen fine old trees behind which Brownies are hiding. In front, a low wide spreading tree making a throne with a bower of shrubs at the base in which the fern covered couch of the Fairy Queen rests.

Japanese lights swing in the branches. A semi-circle of footlights shielded by oak leaves, illuminates this Nature-stage where the Fairy Queen with her court holds revel. The Queen is royal in spangled gown with long white cloak and wand. Her fairies gowned in white and gold sing "When all

the world is hushed in sleep, etc.," as they gracefully rise to give greeting.

They talk of flowers and sing about them until the Queen growing pensive, tells of danger threatening from Klesha the Witch and her band of Brownies.

Even as the Queen speaks, the Brownies steal in from the dim background, giving a weird effect with their brown pointed caps and cat-tail wands, and with the Witch in red mantle and long pointed red cap in their midst.

They succeed in putting the Queen to sleep to the distress of her court, who take council and rejoice in the thought of Prince Harmony whom they hear is seeking their Queen, with Intuition as guide.

In graceful pose they sing "Fast the spell is woven," while behind them come stealing the Brownies, putting them all to sleep. Then comes a weird little dance and song by the Brownies with the red Witch nodding her head over the spell-bound court.

The next scene shows the guide, Intuition, looking all about and closely followed by the Prince, who sings "Seek! My Queen may yet be found, in the forest, find her there. Thy sweet Queen sleepeth where shadows fall, who seeks shall find, who dares shall win, etc." Brownies and Witch now appear, to torment the Prince but in their midst he sees Intuition pointing to the background where the sleeping court may be dimly seen.

The Prince makes his way to the throne where he kneels to awaken the Queen. The fairies slowly stretch their arms and show by pantomime how long they have been sleeping.

The Queen rises and with Prince and fairies, forms a charming tableau, in the midst of Brownies and Witch, while Intuition speaks the prophecy and exiles the Witch from Fairyland.

This releases the Brownies who are then crowned by the Queen with the Star of Unselfishness. Taking their places with the fairies around the Maypole, the scene closes right merrily, amid hearty applause from the audience, who appreciate this simple, allegorical play as the story of a soul (Psyche) surrounded by others of her kind (the fairies). Innocent and happy they have not yet awakened to the purpose of life and have no strength of character. Hence, they easily succumb to the enchantment of the Witch Klesha (selfish enjoyment) and the Brownies who are under the Witch's spell of sensual pleasure. The charmed court can only be roused from its sleep by the Prince from the Kingdom of Knowledge, Prince Harmony (or Truth). He roams through the green forests amid mischievous elementals, etc., who typify the various forms of sensual enjoyment which tempt the soul. By using the magic power of Silence, Prince Harmony resists all allurements and is able to hear the voice of the fairy from the Kingdom of Light, Intuition, who becomes his guide. Intuition declares that by the union of Harmony and Psyche peace shall reign in Fairyland.

Upon finding Psyche the Prince awakes her with a kiss and releases her spell-bound court. Intuition banishes the Witch and rebukes the Brownies. The magic of unselfish love being the one thing that can destroy the magic of hate, the Brownies are crowned with the golden star, thus gaining their rightful place in Fairyland, where Harmony reigns.

Between the acts James Pryse spoke of the mysteries being taught to the people by allegorical plays such as the children were then giving.

At the close of the play more speeches were made, Mr. Griggs speaking to the teachers on behalf of the children and Miss

Lloyd responding on behalf of the teachers. Mrs. Tingley spoke on behalf of everybody as she always does, her great generous heart never failing to catch the most insignificant act of the most insignificant worker. Indeed one of the first lessons learned in this work is that each one is supremely important. As many vehicles as there are phases of the work are necessary. No duplicates are needed. Hence, no need for envy, malice or any uncharitableness.

It seemed a happy group of children wending their homeward way, singing "Happy Sunbeams" as they marched down the hill to the ferry, and merely saying "Adieu" to Lotus Home, for a sense of possession seemed dominant and a surety of some day "coming to their own" once more.

So ended this eventful season.

The little play seemed a symbol of this first season at Lotus Home.

The myriad forces gathered there between June and September made Prince Harmony's search an active one. But Intuition, as a faithful guide, ever kept the goal in view, and the closing of the cycle has made manifest one of the most successful enterprises yet undertaken in the great Cause of Sublime Perfection.

The cycle closes truly—but in the closing, opens up another cycle. Judging by the force garnered in with this one, tremendous impetus with far greater results, await the next wave. One of the workers announced that she felt as though she could move the universe. Various remarks were made by the children, "Wouldn't it be lovely to stay here all winter!"

"I don't want to go home." "Can we come next summer?"

One of the fathers at an East side meeting expressed great appreciation of the work. It seemed a revelation to him that the children could do so well and he thought that "the ladies deserved a great deal of credit."

"The ladies" for their part, felt it to be a most valuable experience and something to be very grateful for. As voiced by one of them "It certainly has been an arduous undertaking."

The group of workers at Lotus Home can well afford to keep in their hearts immense courage, utter fearlessness, and unwavering determination, for it has been proved to them that they are working with the world's tide and their success was surely awaiting them.

Comrades, cooperation creates harmony! Sacrifice, Devotion. These are our key-notes. Let us express them everywhere, and in the highest possible way.

The demand for patent medicines, widespread as it is, is insignificant in comparison to the demand for ready-made opinions. Most men accept the general belief, and do not trouble to make it really theirs by examining the grounds upon which it is based. We all agree that it is well to study literature, it is probable; but it is to be feared that those of us who can say exactly why it is well do not form a majority.

All things seem, indeed, "to work together for good," to those who love the truth. All reforms, all movements, all systems for the advancement of mankind have the same foundation, the same tendency, the same end.

One who evolves an idea for the betterment of the race sees it simultaneously duplicated on every side.

## INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN)

ORGANIZED BY MRS. KATHERINE A. TINGLEY.

"HELPING AND SHARING IS WHAT BROTHERHOOD MEANS"

SUP'T OF GENERAL WORK, MR. H. T. PATTERSON.

The International Brotherhood League has the following avowed objects:

1. To help workingmen to realize the nobility of their calling, and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood, and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women and assist them to a higher life.
4. To assist those who are, or have been, in prisons to establish themselves in honorable positions in life.
5. To endeavor to abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and generally, to extend aid, help, and comfort to suffering humanity throughout the world.

It is now less than two years and four months before the close of the century. What has the new one in store for us? Are the enormous strides of the last fifty years to be kept up? Is the pace to be accelerated, or will it be retarded? Can the buildings which have grown from four stories to eight, from eight to twenty, from twenty to thirty, go still higher? Are the railway trains which formerly travelling painfully twenty or thirty miles an hour, have now attained a speed of seventy or eighty, to go still faster? Is the crowded district in New York, the part below Fourteenth Street and east of the Bowery, which holds over one million people, and equally crowded districts in other large cities, to become more densely populated? Is the ceaseless activity which now goes on from six in the morning till six at night by sunlight, and from six at night till six in the morning by electric light to become more intense? Are the multimillionaires who have replaced the simple millionaires to be superseded by the billionaires? Is luxury in eating, in furnishing, in dressing, to outdo itself? If so, where is the end of it all? If not, what supersedes?

Where are we now in the evolutionary course? At the zenith, at the nadir, or rising above, or falling below the horizon? The future will give a definite answer. At the present moment hope, with her silent voice, says "Courage! press onward! fear not!" Listening to her words many men in many lands for many years have been laboring faithfully in the cause of humanity. Some have destroyed unsightly structures which had become a disfigurement, where once they had been an adornment; some have dug deep for a new foundation; others have worked in other ways. But, these people, who love humanity more than themselves are scattered, and to a cer-

tain extent their efforts are thrown away. To bring them in touch one with another, to make a rapport regardless of all distinctions, the International Brotherhood League was formed. It has now been in existence a little over five months. Already much has been done. Committees are energetically preparing campaigns which will be world wide. Circulars are being sent out to arouse interest and draw into the circle those who are ready and willing to cooperate. Ways and means are being looked after and essential expenses provided for. Here, in New York, the first object is already being practically carried into effect.

To-day the workingmen and women are being reached as they have not been before. The men and women receiving meagre wages, living in pent-up, unattractive, over-crowded rooms, need and seek change and excitement. The saloon is in easy reach. It has attractions which the scantily furnished home cannot offer. Here excitement can be procured for a few cents per glass. The result is that inebriation has become one of the curses which prey upon our dense populations. Those who have acquired the liquor habit are impotent once fairly in its clutches. The mind may rebel, the spirit loathe, but the fetters are too strong. The physique has become undermined, the courage has gone. What can be done for the unfortunates? How shall they be helped? Should they be upbraided and reminded of their loss of strength? Never! Discouragement, remorse, are the strongest elements possible for thwarting healthful endeavor. Confidence must be given, hope restored, courage infused. This means absolute non-condemnation. But, where the liquor habit is concerned this is not enough. The physical craving itself must be stayed. This has been done in this east side work. Medical treatment has been found that is efficacious. One of the most enthusiastic of the helpers there—the helper par excellence in one respect—is Dr. R. A. Gunn. Night after night he has spent amongst the unhappy ones who have been so fortunate as to come under his kindly and skillful ministrations. Though the time is short in which he has been working amongst them, yet, there are not few who have to look to him for ready help at the right time and a new start on the path of self-help and right living. This is a first step and an absolutely necessary one too often, towards a realization of a true position in life.

Mr. E. B. Page, who has had charge of the work for inebriates at East 14th Street, reports that 13 persons have had special treatment, under most unfavorable circumstances, and that the results show that the cure is beyond a doubt everything that it is represented.

After 1st January next the work will be carried on, on a larger scale and with better facilities. Most of the publicity that has been given this work came from an article in the *New York Herald*, but this has brought many inquiries, from widely separated points, England being among the countries represented in the correspondence.

Are the results already accomplished the hope of future good to be done, and the vastness of the field to be worked, sufficient to inspire the sympathy and enlist the material support of "those who love their fellow men"?

At the Lotus Home, Pleasant Valley, Fort Lee, New Jersey, much more has been done amongst the children. An account of this, however, belongs to the columns devoted to the children's department of The International Brotherhood League.

Last year a crusade went around the world visiting the peoples of far away lands. They all need help. They all too, have something to give. "The International Brotherhood League" will have its part to play in the times to come. Race will be forgotten, creed ignored, narrow limitations wiped away. In the great movement for the uplifting of humanity, a new era has begun.

## TROVATO.

BY CHARLES J. BAYNE.

Is it but the idle fancy  
Of a mocking necromancy  
That together, leaf and blossom, by the Indus  
once we grew,  
And that Hafiz came, or Omar,  
To imprison the aroma  
In some half-remembered measure which has  
rythmed me to you?  
Is it false or is it real  
That, in ages more ideal,  
I was song and you were sapho; you were  
sunbeam, I the dew,  
For I long have felt the burgeon  
Of a passion vague and virgin,  
Which you quicken to remembrance of a  
former life we knew?  
Was I stream when you were willow?  
Was I shell when you were billow?  
For your voice has ever echoed through the  
hushes of my heart;  
And it seems, as I behold you,  
That the very air foretold you  
By the fragrance which, in welcome, all the  
budding boughs impart.  
But at last I stand beside you,  
And the fate which long denied you  
Yields, in recompense, a dearer incarnation  
than my dream.  
What I sought to what you are, love,  
Was as twilight to the star, love,  
As the languor is to summer, as the murmur  
to the stream.  
And since age on age has perished  
But to bring the soul I cherished,  
Wherein thought and feeling blended, are as  
petal and perfume,  
Let us linger here forever,  
Where the pride of all endeavor  
Is a fervor which to passion is as glamour  
unto gloom.  
Yet, if Fate reserves its malice  
But to break the lifted chalice,  
Let me mingle with the elements where once  
I was a part;  
Then, on some supernal morning  
Which your beauty is adorning,  
As a dewdrop in a lily, I may nestle in your  
heart.  
—*Cosmopolitan.*

## EAST AND WEST.

I would urge a closer acquaintance on the part of the people of India with the western world, a better knowledge of the American people, their literature and industries; and to impress this more forcibly upon the minds of my Indian readers I cannot do better than quote from my learned Indian friend, Lalu Baijnath, B. A., the following:

"The tide of evolution is not destined only to roll Westward. The East gave light to the West in ancient days. Let it now take such light as it needs from the West and add to it so much of its own as is necessary to advance with the times. Ancient India realizes the true meaning of life even more widely than modern Europe does. Let modern India realize the true meaning of life—of that life which it is, and will be, its lot to lead."

K. A. T.



THE FACE IN THE TREE.

The above is a photograph of a very remarkable panel of wood owned by a gentleman in Cincinnati, Ohio, the proprietor of a furniture factory. The piece of wood was picked up by a boy among other pieces cut for use in the factory, and is a part of a poplar tree grown in West Virginia. The panel is about three-sixteenths of an inch in thickness, the dark shading being of a beautiful olive tint, the rest ivory colored. The face is formed by the natural grain of the poplar; and is particularly valued by its owner from the fact that he can vouch for the genuineness of this curiosity, it being untouched by human hand.

It is not improbably a type of a race descended from the same stock as the Davidians, one of the mixed sub races which inherited some of the powers of the later Atlanteans. When a few more "scientific discoveries" are made it may be possible to give some explanation of how the face got "precipitated" in the growing tree, which may be accepted without derision.

"What men want is not talent—it is purpose, not the power to achieve but the will to labor."—*Beecher.*

## THEOSOPHICAL SOCIETIES.

NASHVILLE, T. S.

THEOSOPHISTS DAYS at Nashville are Oct. 17 and 18. Reduced rates are issued at all points in the U. S. to the Nashville Centennial. Local ticket agents will supply all necessary information.

JOHN B. LONGMAN,  
Theosophical Committee,  
Tennessee Centennial.

The management of the Nashville Exposition has designated October 17 and 18 as Theosophical Days, and it is possible that among the prominent Theosophists in attendance will be Mrs. Katherine A. Tingley, Mr. E. T. Hargrove, Mr. James M. Pryse, Mr. Burcham Harding, Dr. J. D. Buck, Mr. E. A. Neresheimer, Dr. J. A. Anderson, H. T. Patterson, Mrs. Mayer, D. N. Dunlop and A. B. Griggs.

NOTE.—Since the return of the Theosophical Crusade Mrs. Tingley has been receiving a large number of letters from representative men in the religious, scientific and literary world, also a considerable number from many people in all parts of the world whose interest in Theosophy was aroused for the first time by the news of the Crusade doings. In addition to these, letters are constantly coming in from members of the T. S., so that the number of letters received every week is very considerable and far in excess of former years. Replying to these involves a great deal of time and attention—more than Mrs. Tingley has been able to give owing to the condition of her health and the enormous number of details connected with her other work. Mr. Hargrove, while President, gave naturally a good deal of time to the letters of T. S. members and Mrs. Tingley's attention to that branch of correspondence did not seem so necessary. Complaints, however, have recently reached her about letters from F. T. S. not being replied to. The growth of the work makes it less possible every day to reply to every individual letter. Interviews with sincere and earnest seekers after truth would alone occupy Mrs. Tingley's entire time. The accumulation of correspondence is being dealt with every day as far as possible, and letters replied to in turn. T. S. members must exercise patience, and in this way they can help Mrs. Tingley in her many duties.

LOS GATOS, CAL.—During the summer a study class of seven inquirers was organized by J. W. Rupert. Weekly meetings are held for study of the "Ocean."

FONTANELLE, IOWA.—Active work continues with us. A second very successful woods-meeting was held August 29, in the country. The following subjects were treated by the members: "The Message of Theosophy to the Churches and Creeds"; "The Theosophical Society"; "The Power of Thought"; Karma and Reincarnation." After the addresses questions were invited, and much interest was manifested. Pamphlets were distributed, and requests were made that we hold another open-air meeting. We contemplate a grand finale in the Park in our village, with band and all sorts of *et ceteras*. A. H. MCD.

INDIANOLA T. S. (INDIANOLA, IOWA) has reason for much encouragement, and sees many opportunities for growth which

may be taken advantage of by reasonable effort on the part of its members. Now is the time for work.

YONKERS, N. Y.—Yonkers T. S. has held open meetings every Sunday evening during the entire summer. The Wednesday evening meeting for study has also been continued.

Our subject on Sunday evening last was "The Senses." Two of our young lecturers visited the Lotus Home at Fort Lee, going all the way and back again on their wheels. We expect to reopen our Lotus Circle soon, with the old members and we hope some new ones.

The interest of every member is still unflagging, and we are looking for good work in the coming season.

BRIDGEPORT, CONN.—Varuna Branch report that the fall work has commenced with a new impetus, in interest and attendance. We seem to be gaining the closer bond of brotherliness, an inspiring force which our much loved leader is infusing into the Branches everywhere. May we Branches all recognize this "true inwardness" of the brotherhood part of it! and so not hinder its possible work through us. At to-night's meeting the Resolution setting forth the intent and accomplishment of the Crusade, outlined by brother C. Thurston, was adopted and is to be incorporated in our minutes. The League; The Bazaar Sale; The Work with Children is all being strongly agitated in Bridgeport. I. H. B.

## ENGLAND.

BOW BRANCH (T. S. E. E.).—Last Sunday, Sept. 5th, this Branch had a "Brotherhood Excursion" to High Beach, Epping Forest. The weather was distressing. When we started from Bow at one o'clock there was a dismal rain and the sky wore that invigorating, dirty gray appearance that English people know so well, and which I often think is such a fine symbol of English manners and English temperament. Forty-three children and eighteen adults braved the weather, and we were rewarded on arrival at Epping Forest, for the rain had ceased and did not come down again till we returned to the station at 6 o'clock. Later seven more children and two more grown-ups came, some of whom did not strike the main party until we took train back. Till 4 o'clock we had races and berrying, at 4, a "high tea" of ham, beef, bread and butter, cake and tea, *ad lib.* Mothers of the children were particularly struck with the "ad lib." element, and so were the children. "Ow'm I agoin' ome after this lot?" "Say, will yer take us to 'ospital wen we done, gunner?" were some of the signs of approval. After tea the story of Siegfried (R. Wagner) was told and it was remarkable that although there were present some of the most unruly young villains from Bow, the attention and order during the recital was everything that could be wished. Three old men (all who ventured to come out in such dismal weather) were pathetic in their thoughtfulness for others and their keen enjoyment of the excursion. Next year in organizing a similar excursion we hope to get a greater cooperation from London theosophists, and particularly from members of this Branch.

Mrs. Elizabeth Radmall of this Branch, got the happy idea of having Monday afternoon meetings for women. Assisted by the Misses Box, these were started some two months ago and have proved in every way successful. To quote Mrs. Radmall's own words, the meetings are "to bring Hope, Light and Truth, in time, to all the women in East London; to begin a real sisterhood among women." Bro. Collings and his wife are shortly moving down to Bow, and then

Mrs. Collings will be a regular helper at these meetings; I am informed that Mrs. Collings has some new schemes for them. At present, however, the meetings are on the lines suggested by Mrs. Tingley in 1896. Tea is provided with cake; the practical applications of Theosophy to kitchen and home life are dealt with; and the Voice of the Silence is read and thought over.

G. R.

SAN FRANCISCO T. S.—The Coast lost one of its staunchest members in the passing away of Edw. B. Rambo, on August 16, of heart failure. His frequent trips over the Coast had brought him into close touch with every Branch, and almost every member, and through him the entire Coast work was drawn very closely together. Many resolutions in memory of him and letters of condolence have come to San Francisco T. S. and to the Pacific Coast Theosophical Committee, in both of which he was a leading spirit. On the 17th, at the Branch, after the formal announcement of Bro. Rambo's death, the audience arose and stood in silence for one minute, after which the meeting adjourned. Funeral services were held at his late residence at 10 o'clock A. M., August 18, the same being conducted by Dr. J. A. Anderson and E. P. Jones. Later the body was taken to Cypress Lawn Cemetery and cremated. The Branch enjoyed a visit and several lectures from Rev. W. E. Copeland early in August. Attendance at meetings is again on the increase. Three new members were gained during the month, and one demit granted. On the 31st inst, a collection was taken up for the benefit of India famine sufferers, \$35 being realized. One of our members recently gave a package of Theosophical magazines to a newsdealer, telling him to sell them and keep the proceeds, as he thought some one might be interested in this way. The newsdealer evolved the scheme of selling the first copy for 20 cents, and allowing the purchaser, after reading, to return it and get another for 5 cents. Already several ladies have read all the magazines he had, and have followed this up by attending Theosophical meetings. The following lectures and papers were given in August: "One Life or Many Lives," Dr. J. A. Anderson; "Capital Punishment," Mrs. Frona E. Waite and H. H. Somers; "Theosophy in the First and Nineteenth Centuries," and "Cycles of Inspiration," Rev. W. E. Copeland; "Upbuilding of Character," Mercie M. Thirds; "Heredity," Dr. Allen Griffiths; "Why I Believe in Reincarnation," Mrs. H. H. Somers, Dr. J. A. Anderson and Miss E. J. Whittier; "Evolution of Form," Amos J. Johnson; "Alchemy," Miss Clara A. Brockman and Dr. Henrietta H. N. Brown.

UNITY, ST. PAUL.—On the evening of Sept. 15 a social gathering of members of Unity and Minneapolis Branches, was held in the rooms of Unity T. S., St. Paul. Our President, Mrs. Stephens, opened the exercises with music and said the object of the evening, was to lift a little the financial burden from our much loved "News." Then came the Souvenir Auction which was made very interesting and amusing by the Auctioneer, Mr. W. A. Shumaker. After the auction refreshments were served. As a result of the evening's efforts we send our little offering to our Boston "brothers" in their invaluable propaganda, *The Theosophical News*.

PROMETHEUS T. S., PORTLAND, ORE.—The Branch has added to its activities a Sewing Circle, which has been busy with the paraphernalia of expected additions to the Lotus Circle when it next convenes. The Order of the Needle has been given the use

of a sewing machine by a dealer. Considering the heat and the exodus from the city, the Branch meetings, the study classes and Sunday evening lectures have been well attended. It has been decided to form a committee for work in this part of the Theosophical vineyard, and the members crave a "good-speed" in the undertaking from every comrade on the Coast.

BELLINGHAM BAY T. S., FAIRHAVEN, WASH.—Two meetings per week are held, on Thursday evening and Sunday afternoon. Attendance has been small, caused by members not being in town, and two members applying for demits to other Branches. Those members left are considering ways and means for more active work. The Branch has much to contend with, but the workers are moving steadily along. A joint meeting is held with Whatcom T. S. once a month.

PETALUMA T. S., PETALUMA, CAL.—Branch operations were suspended for July, but the members were glad to resume Sunday evening meetings in August. Interesting and instructive papers are written and delivered by the members. Papers read were: "The Three Fundamental Propositions," by Mrs. I. Anderson; "Why I Believe in Reincarnation," Dr. Ruth A. French; "The Use of Words," Mrs. J. D. Ellis.

REDDING T. S., REDDING, CAL.—A summer vacation was taken, as several members were absent, but Branch operations are expected to resume this month.

THE BROTHERHOOD  
BAZAAR.

Enthusiastic letters are being received by the League of Theosophical Workers No. 1, in response to the plan sent out, at Mrs. Tingley's suggestion, for holding Brotherhood Bazaars all over the country on a certain day. Numbers of Branches, however, have not yet replied, the result, perhaps, of an oversight in the circular in not requesting notification of approval. It is to be hoped that the T. S. A. Branches everywhere will begin work at once with true American energy, so that the Bazaar movement, like the great Crusade, may accumulate an immense momentum and bring about the great ends which will come from a successful consummation. Begin work!

S. HECHT.

"Look around you my brothers and sisters. Not a sect, not a guild, or society, however insignificant and useless, and far smaller than our Theosophical body, but has its recognized organ. One weekly—if only 4 pages is better than none. It would serve at all times for the dissemination of our Theosophical teachings, the popularization of Theosophy suited for the intelligence of the masses. What you American Theosophists require, indeed, are extracts and a *weekly* paper as cheap as you can make it. Teach people the truth; teach the common laborer the truths he fails to find in the churches, and you will soon have saved half of the mankind of civilized countries."

H. P. B.

Wanted members in all T. S. Branches to actively push "The New Century" and get newsdealers to take it on sale.