

# The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

EDITED BY KATHERINE A. TINGLEY.

VOL. I., No. 23

NEW YORK, MARCH 18, 1898.

YEAR, \$1.50; COPY, 5C.



X174

THE MAIDEN AT THE TOWER.  
THE HARMONY OF "UNIVERSAL BROTHERHOOD."

(FROM LILIA WENEDA.)



# The New Century

Edited by Katherine A. Tingley

Published every Saturday by

THE NEW CENTURY CORPORATION

CLARK THURSTON, BUSINESS AND FINANCIAL MANAGER  
144 Madison Avenue, New York City.

Entered as second-class matter in the New York Post Office.  
Copyrighted, 1898, by Katherine A. Tingley.

SUBSCRIPTION per year, including postage, \$1.50 for the United States, Canada and Mexico; \$2.00 for other countries in the Postal Union, payable in advance. Single copy, five cents.

COMMUNICATIONS intended for the Editor, manuscripts, reports of work, books and periodicals for review, should be sent to Katherine A. Tingley, Editor, THE NEW CENTURY, 144 Madison Avenue, New York.

BUSINESS COMMUNICATIONS, subscriptions, etc., should be sent to Clark Thurston, Manager THE NEW CENTURY, 144 Madison Avenue, New York

CHECKS AND MONEY ORDERS should be made payable to THE NEW CENTURY CORPORATION.

THE EDITOR is not responsible for views expressed in signed articles.

NEW YORK, MARCH 18, 1898

TO keep equal step with an enlightened age should be the aim of all who wish to live and teach brotherhood.

To him who has thoroughly grasped the real meaning of these words there will be no hesitancy in stepping into the new order of things. "Hardness of heart belongs to the selfish man, the egoist, to whom the gate is forever closed. Indifference belongs to the fool and the false philosopher; those whose lukewarmness makes them mere puppets, not strong enough to face the realities of existence."

One of these cannot realize brotherhood, neither can he believe it a fact in nature, although he may preach it if it serves his ambitious and selfish purposes.

Its practice is the highest expression of the divine; so the misuse of it under semblance of its garb, temporarily deceives the foolishly innocent and the unwary and they follow the "wolf in sheep's clothing" to their ruin. The one who follows desire meantime gains notoriety and a certain position among men, which increases his power for evil; but what is his goal? what his final condition? and what is the responsibility taken upon themselves by those who through their blindness make his evil course possible?

Let us pause and consider these questions and, for the moment throwing doubt, questioning and personality aside, look squarely into the sunlight, and the truth will flash upon our dazzled vision: Then shall we step out of the darkness of the past into the glorious sunlight of the new times; then old things shall pass away and all things become new; then shall we be able to realize and practice true brotherhood.

The following extracts from Madame H. P. Blavatsky's letters are quite applicable to present conditions:

Theosophy has lately taken a new start in America, which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind.

The multiplication of local centers should be a foremost consideration in your minds, and each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he

is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and toward which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

Since the Society was founded a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitively that the recognition of pure Theosophy [Universal Brotherhood.—Ed.]—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy—the assimilation of what has been already given—how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the materialization of Spirit.

## THE MAIDEN AT THE TOWER.

"Sitting beside the tower, in moonlight pale,  
The Druid maiden on her harp is playing;  
While all about her coiling serpents trail,  
Surging above her like a billow swaying.  
Yet tranced and still she holds that serpent throng;  
And binds them by the magic of her song." \*

The name of the playing maiden is "Lilla Weneda" (water lotus-lily, symbol of the soul). Not for herself she entered this cave of serpents, but to save her father, thrown into this awful place, by his enemies. Pure as a lily, harmless as a dove, irrepressible as daylight, pleading as a child and steadfast as a martyr, she alone wins through the whole tragedy.

Astounded by the cruelty of the Queen of enemies, who says that she has the power to kill the captive King Derivid (Lilla's father).

\* From "Lilla Weneda," a mystic tragedy of Druidic times, by Julius Slowatsky, soon to appear in an English translation by V. A. Hasko and James M. Pryse.

Lilla tells her that she has no such power, and challenges her to invent three times the most frightful death; three times it will be in vain. Thus aroused the Queen resolves to teach Lilla what power means.

But the harmless, dovelike maiden, filled with divine trust, is winning all the time. She knew the prowess of her captive brothers, and she suggested to the King of the enemies such a show as made their hearts tremble.

It was her severity that guided her brother's hand to dare and to hit at a distance of a hundred paces the silver hair of her father, tied to a bough, and thus safely to bring him to the ground and set him free.

Her brothers are liberated for this brave deed, which knights will ever remember, and now the second challenge comes. Her father is thrown into a serpent's cave under a tower. That harp will save him, she says, and runs with it to the tower, while the Queen is wondering what a harp can do against the vengeance of a woman and the poison of snakes.

The illustration shows what it can do. The harmony of a pure and self-sacrificing soul, so tender and trustful, so uplifted, and yet so bending to help, stills the snakes of passion and desire.

V. A. H.

## A GRAND IDEAL.

In the Proclamation presented to the Convention in Chicago by the Leader, the future of Theosophy, as a system of philosophy, was clearly provided for and explained. The resolutions and the constitution of the T. S. A., also read at the Convention, and since then widely published, touch explicitly on the same point, and should certainly set at rest all doubt on the matter.

The proclamation reads:

I would also direct your attention to these words: "We have weightier matters than small societies to think about, yet the T. S. must not be neglected." In this plan which I am now presenting to you, these words have not been overlooked "the T. S. has not been neglected." The Theosophical Society in America will form one of the most important departments of the UNIVERSAL BROTHERHOOD. Through it will be disseminated all literatures regarding the Theosophical philosophy. Books, giving detailed and definite knowledge for the student; pamphlets and leaflets giving, in a simple and readily understood form, the true philosophy of life to those who are thirsting and hungering for it. This work will be properly organized and given the attention which its importance deserves. A literary staff will be appointed, including all the able writers at present in the society, and some outside of it. Through their efforts as much as possible of our present literature will be amplified, and made more suitable for general distribution, and, indeed, all literature of any value or importance in this great work for UNIVERSAL BROTHERHOOD will also be introduced and distributed through the Theosophical Society in America. On this matter I have already formed some definite plans which I will submit later.

The Resolutions, adopted unanimously, state:

The Theosophical Society in America has identified with it a superb literature relating to Theosophical philosophy by means of which all who have heard the broad message of Brotherhood can study more closely the subjects connected therewith and bearing thereon, and by reason of which it has become the recognized channel throughout the world for the distribution of such literature.

IT IS PROPOSED that a literary staff shall be established in connection with the Theosophical Society in America to better adapt the literature already existing to the needs of the times, and thus gradually build up a great world library in which shall be gathered ancient and modern literature of value to the highest interests of the human race.

The principal purpose of this Society shall be to publish and disseminate literature relating to Theosophy, Brotherhood, ancient and modern religions, philosophies, sciences and arts.

The subsidiary purpose of this Society shall be to establish and build up a great library, in which shall be gathered ancient and modern literature of value to the great cause of Universal Brotherhood.



The wise method by which provision has been made for carrying on each department of the work is obvious to all who do not blind themselves to the facts, and who do not allow themselves to be influenced by misleading arguments.

Members of the Theosophical Society who are familiar with the object its Founders had in view, will readily recognize the importance of the step recently taken. A nucleus of Universal Brotherhood having been formed, the result was but a natural unfoldment, following the law of expansion and growth. Others, who always interested themselves particularly with the subsidiary objects of the T. S., draw together, like birds of a feather, and follow methods suited to the views they hold. At an important cyclic moment the ways have parted; the practical work of the International Brotherhood League having acted as "the great sifter."

How can Theosophy, as such, be perpetuated to the best advantage? I answer, emphatically, by means of literature. We have the nucleus of a great literature; we have material enough to engage the efforts of many experts for many years, elaborating, expanding, amplifying. Theosophy, the essence of the world's scriptures, religions, and philosophies, must be formulated, and adapted to the everyday needs of people in all departments and conditions of life. The rich and the cultured; the poor, the oppressed, and the outcast; those in palaces, and those in prisons; the aged and the tender in years—all must be reached and appealed to. It is a great work, my friends.

Nothing can be better than simplicity; it is much needed. We are called upon to furnish ideals for the generations of the future; to endow a literature "with grand and archetypal models" which will satisfy the Soul. There is already abundance of printed matter in existence, it is true, but how little real literature! how little expressing with any attempt at fullness the lessons and ideals underlying the expressions of the sages of every land and time. To embody Theosophy in a great literature which would be, not only for our present age, but for "all ages in common" is surely a task to enlist the active sympathy and co-operation of every member of Universal Brotherhood.

The great literary discoveries of the past, our Leader has stated over and over again, are small in comparison to what will be unearthed as the years roll on. By making good practical use of what we now have we can best prepare the way for what is to follow. "What true literature supplies," says one, "could not be replaced by aught else." "On the great highway of time" it stands as an enduring monument. This indicates the sort of obscurity which will fall upon Theosophy if the plans of our Leader are put into practical operation with a right good will, inspired by full confidence in their fulfillment. And when the great buildings of the future are ready, there will be found gathered together, in one of them, at least, all literature that has been of value to humanity on its travel down the ages. "Those authors who work well in this field—though their reward, instead of a handsome percentage, or royalty, may be but the simple laurel-crown of the victors in the great Olympic games—will be dearest to humanity, and their works, however æsthetically defective, will be treasured forever. The altitude of literature and poetry has always been religion, and always will be. The Indian Vedas, the Nakkas of Zoroaster, the Talmud of the Jews, the Old Testament, the Gospel of Christ and his disciples, Plato's works, the Koran of Mahommed, the Edda of Snorri,

and so on toward our own day" (including H. P. B.'s works, and others)—"those with such poems only in which the religious tone, the consciousness of mystery, the recognition of the future, of the unknown, of Deity over and under all, and of the divine purpose, are never absent, but indirectly give tone to all, exhibit literature's real heights and elevations, towering up like the great mountains of the earth."

A new day has dawned for Theosophy; its living spirit will become manifest in Universal Brotherhood, and bring about, in time, a new creation in literature. The original types of the heroic, the noble, the pure, the good, the beautiful and the true, will replace the wooden images of a crude civilization.

D. N. DUNLOP.

## NOTES ON NEW TESTAMENT CHRISTIANITY.

BY JAMES M. PRYSE.

(Continued.)

THE bare historical narrative of the coming of this Christos, whether he was called Iêsous or Dosthai, was probably quite simple; but evidently it later served as a framework upon which were woven old Chaldean and Jewish legends, prophecies and traditions, and the writers of the *Evangel*s blended it in with the ancient mystery-drama of the Crucified. The three Synoptics, indeed, seem to have been made largely by translating from some older work. It is doubtful whether these writers were well acquainted with Hebrew, for their quotations from the Old Testament books are almost invariably taken from the Greek version, and are often glaringly inaccurate.

The characters in the New Testament story can usually be traced through two or more incarnations in the Old Testament records. Thus Iôannês the Lustrator ("John the Baptist") is a reincarnation of Hêlias; Iêsous, of King David; Iôannês the Disciple, of Jonathan; Paulos, of Saulos, etc. And Iôannês, again, is clearly a reincarnation of the Chaldean Oannes, one of the greatest Initiates in history, the Arch-hierophant of the Chaldean Mysteries. David and Jonathan were more than bosom friends; allegorically they were one person—mystically the solar-lunar man—and the same is true of Iêsous and Iôannês. The actual *Messias*, it would seem, was a reincarnation of Oannes the Chaldean—the most mysterious figure in all history. More than one of the "heretical" sects, like the Druzes of Syria, maintained that Iôannês was the true Messenger; and this claim is perfectly consistent with the New Testament allegory, in which Iêsous and Iôannês are clearly identical.

Many of the so-called heretics asserted that Iêsous did not have a physical body, but appeared in an ethereal form which was seemingly material. This was the distinct teaching of Saturninus, Basilides, Bardesanes, Marcion, and Mani. The writings of the great masters of the Gnôsis having been destroyed, their teachings are known only through the confused and garbled accounts given by the orthodox church Fathers, who were almost without exception ignorant and unconscientious men; yet it is not difficult to gather from their works a sufficiently accurate notion of the views held by the "heretics." As a high Initiate, Iêsous had the permanent psychic body, which, with the "Immortals," takes the place of the material body; according to Mani, he did not need to eat or drink, to sleep or rest, but only feigned to do so, that the people might not doubt that he was a hu-

man being. He could make himself visible or invisible at will; and certain of the heretics ridiculed the assertion that he was crucified, saying that it would be impossible for the profane to put to death an Initiate, who had only to make himself invisible to them and walk away. In the *Evangel according to Iôannês* he is repeatedly represented as performing this feat of magic, before and after the mystical "crucifixion." Thus viii, 59, reads:

"Then they picked up stones to hurl at him, but Iêsous made himself invisible [literally, "was withdrawn from sight"], and went out of the temple-courts, passing through the midst of them, and thus going unnoticed."

The orthodox translators have tortured the Greek of this passage in every conceivable way to get rid of the interpretation put upon it by the "heretics," and have even rejected *unwarrantably* the final words of the sentence. It is but one of many instances where the orthodox have unscrupulously tampered with the text, as they were often accused of doing by the heretics.

Strictly speaking, then, Iêsous cannot be said to have reincarnated at all; he was not born, nor did he die. He came out from one of the secret Lodges of Initiates, and then returned to it. But in the *Evangel according to Iôannês* he is represented as intimating to his pupils that he would return during their lifetime. The way in which he returned may perhaps be explained by the life and work of Paulos.

Paulos, according to his own account, was a Pharisaian, of the tribe of Benjamin; and by some he is identified with the Rabbi Elisha Ben-Aburiah. His real name is nowhere given in the New Testament, for "Paulos" merely signifies "the little one," a term indicating that he was an Initiate. The fantastic story in *Acts* about his "conversion" and the change of his name from Saulos to Paulos is probably based upon a tradition that he was a reincarnation of King Saul; and his own account in his *Letter to the Galatians* (i. 11-17) lends color to this. He says:

"Now, I declare to you, Brothers, that the Message which was proclaimed by me is not according to man. For I neither received it from, nor was I taught by, a man; but [it was made known to me] through an Unveiling of Anointed Iêsous. For you have heard of my former career when in Judaism, that I pursued the Society of The God beyond measure and plundered it, and I made progress in Judaism beyond many of the same age among my people, being very extraordinarily a zealot in the traditions of my Fathers. But when he who had set me apart from my mother's womb, and chosen me through his favor was pleased to unveil his Son in me, so that I might proclaim him among the nations, I immediately refrained from taking counsel with flesh and blood; nor did I go up to Hierousalêm to those who were Apostles before me, but I went away into Arabia, and returned again to Damas-kos."

His character is that of Saulos, yet purified and chastened; through his fiery energy he had rended the veil of matter. In the grim conflict between the divine and the infernal natures, which the life of King Saulos so strikingly exemplified, the divine nature had conquered, and the man victorious had become a spiritual Teacher, and the chosen messenger of the King-Messias.

The unveiling (*ἀποκάλυψις*) of which Paulos speaks was probably through that vision he mentions in II. Cor. xii. 1-4, where he evidently refers to himself, though de-



scribing his experience in the third person:

"I will come to visions and unveilings of the Master. I know a man in the Anointed, fourteen years ago—whether in a body, I do not know; or out of the body, I do not know; The God knows—of such nature [as a Seer] rapt even to the third heaven. And I know a man of such nature—whether in a body or out of the body, I do not know; The God knows—that he was rapt into Paradise and heard secret teachings which it is not lawful for a man to divulge."

After this interior illumination he went to Arabia, presumably to be initiated into the School of the Essenes, which was located in that region. In his letters to the different Societies (all private letters to members of a secret society, hurriedly written and certainly not intended for publication to the profane, much less to form part of an infallible Bible) he not only speaks of himself as one of the Initiates, but also as the spokesman for Iêsous, using such expressions as, "I give direction, (not I, but the Master), . . . but to the rest I say (not the Master)", and referring in a very matter-of-fact way to his being in communication with Iêsous, as, "Three times I spoke to the Master about this, but he said to me." . . . The inference is plain: Iêsous did return *through* Paulos, and through him established an organization. Paulos, as the visible agent, was the founder of Christianity, but Iêsous was his overshadowing Master; while Petros, blindest of the Twelve—whom Paulos roundly denounces as a hypocrite—false to his Master, proved to be the real Ioudas of the movement, and a fitting head to the *Orthodox Church*.

[TO BE CONTINUED.]

## OF DEEPER BIRTH.

BY WILLIAM JAMESON.

### CHAPTER XVI.

#### CLIMBING.

**A**N excursion to Ronas Hill, the highest point in the Shetland Islands, had several times been arranged for Mr.

Cutt by his friend Harold; but on each occasion the weather had forbidden such an attempt. Now the recognized authority, old Gifford Flaws, had declared the afternoon a suitable one, and the Postmaster unfortunately could not accompany him, owing to the arrival of sundry haaf boats with their load of fish at Fethaland, the chief fishing station of the district.

Mrs. Hoseason laughingly declared that she was too old for so long a climb; and, more seriously, doubted whether her sister ought to undertake it after Marjory's recent experience at the "giant's grave." However, Marjory herself held a different opinion. She had not mounted to the top of Ronas during her present visit. She did not mean to lose the opportunity; so if Osla felt nervous about her fate, she (Marjory) would just give her one long last kiss and be off to die along with their old friend Gifford Flaws.

"Ye needna be gluffed (frightened) aboot dy sister, Mistress," said the old guide, persuasively. "I wad tak' her ta da Greenland fisheries widoot a fear, myself."

Gifford had been a Greenland whaler until the last two or three years. On reaching his seventieth birthday he had abandoned this perilous calling, in fulfillment of a long standing promise to his wife. He looked to be about fifty years of age, and had any amount of energy, both in tongue and limb.

"Besides," added the wily old fellow, "I

ha' my doots widder da jontleman yonder (indicating Mr. Cutt) wad be able to understand da clash (gossip) in a simple man like mysel' onless der was a Shetland born person wid us ta explain, ye ken."

The idea of this ancient traveler being at a loss for expression tickled all present who knew him. The truth was that old Flaws wanted Marjory's company himself. She was a favorite with everybody in the district of Bonavoe, and the chance of an afternoon in her society was too good a thing to be missed by our worthy guide.

The upshot was, as the reader will have anticipated, that Marjory, Hosea and the old man were a few hours later fairly on their way towards Ronas Hill. Their route lay for about a mile and a half along the right bank of the Houlland burn, which rises in the direction of Lachend. Then Gifford Flaws turned westward, and skirting the Buirgs of Skelberry, an elevation of some six hundred feet, part of which lay almost directly behind Mr. Hoseason's house, the guide led his companions towards the loch of Roerwater, one of the largest lakes in the districts. About this point the ascent of Ronas Hill may be said to really begin. But it is at no spot particularly abrupt, and since they had been traveling upward all the way, they needed only to get some 1,000 feet higher to reach their goal.

The American was glad to rest for a little while beside the banks of Roerwater before climbing further, since his feet were tired by this unwonted exertion.

"Ye sud hae worn 'rivlins,' like Marjory and mysel'," remarked old Flaws; "ye sud alwis 'do as Rome does,' ye ken."

Quick as thought Marjory whipped out pencil and paper, and while that "simple old man" was entertaining Hosea with an account of his own method of adapting himself to manners and customs in places visited, which included the eating of blubber *a la* Eskimo in Arctic regions, she drew a sketch of the American in the costume of a Shetland crofter, "rivlins" included.

"Noo ye look sensible, sir," said old Gifford, with unconscious humor, when the sketch was passed to him in turn.

The merry laughter this observation provoked made him aware that his remark was *malapropos*.

"I didna mean to convey dat ye lookit like a fule at dis present moment," he added seriously. But there was a twinkle in his eye that suggested mischief rather than blundering in this explanation.

"Half and half, perhaps?"

"Na, na, Mr. Cutt; I s'all no commit mysel'; but dis I ken, fra verra long exerieence; dy lass here (indicating Marjory) will just mak' ye dress ony way dat pleases her, whan ye are married."

Both the young people blushed violently at this altogether unexpected statement.

As for the old guide, he nodded his head, and winked, and looked particularly well satisfied with his own smartness of speech. Had he not been fiddler and merryman at nearly all the weddings in North Mavine for forty years past? And had he ever been wrong in his matrimonial forecastings?

"Odious creature" is, I think, the term usually employed by young ladies to describe the luckless being, sometimes a child, sometimes an aged person, who unwarrantably interferes in matters of affection, after the style of old Gifford Flaws.

But Marjory, who was the first to recover self-possession, was saved from thinking unkindly of this chattering guide of theirs by a sudden flash of humor. There was no getting rid of him whatever he might say!

For, to retreat down hill would be utterly absurd, while, in order to ascend, his services were indispensable.

So she acted promptly, since humor helps to self-control. She playfully told old Flaws to give attention to business by leading the way up hill at once. Then springing to her feet herself she extended a hand to Hosea Cutt and said courageously: "Rise, *my friend*."

The millionaire sighed involuntarily as he took her hand. He understood both by her calmness and by her significant remark that she had put away from her such thoughts as the old man's silly words aroused.

Nothing further was said by either of them until the summit of Ronas Hill was reached. This was natural enough under any circumstances; for a good stiff climb up hill does not favor conversation. All one's breath is needed for the struggle, and should not be wasted in words.

And when their task was completed Nature claimed all their thoughts. The old guide himself seemed solemnized, as he pointed out and named the various points of Shetland scenery that were visible. It was a matchless day for such an expedition as they had made. The sky was one vast vault of blue which hemmed in the shimmering sea. On the western horizon, motionless ships here and there lay scattered. So near they looked in that clear atmosphere that to hail them successfully seemed quite easy. Then turning to the south, the undulating hills of the mainland of Shetland, even to Sumberg Head itself, could be seen. And, still further, the guide pointed out a gray mass upon the still waters that he told them was Fair Island, which lies halfway betwixt Orkney and Shetland!

When the eye is bent to things nearer, at the base of Ronas Hill lies before it Ronas Voe, which is a sort of miniature Norwegian fiord, running into the land a distance of about six miles. Following its course as it winds out into the Atlantic, some of the grandest rock scenery in the whole islands comes into view. Broken cliffs that look like a line of cathedral stalls mark the southern shore of Ronas Voe. Looking northward, huge pillars of rock (called stacks) of most fantastic shape stand all along the shore, beneath the granite cliffs, as far as the island of Uyea. Looking westward from this, there is no land nearer than America; and all the British Isles lie south of it, save the islands of Yell and Unst, which stretch some miles further north than the mainland of Shetland, on its eastern side.

The summit of Ronas Hill itself is just a boulder-strewn plateau, and looks like an ancient beach but for the absence of shells. One forgets this bareness when the eye is attracted to the northern slope of the hill, which is daintily jeweled with blue lakes to its very base. Other lakes lie upon the lower hills of North Mavine further north. Then once more the vast sea conquers the beholder with its solemnity.

After Gifford Flaws had discharged his duty in naming the various places to be seen from Ronas Hill, he proceeded to make arrangements for tea. This was a surprise of his own; and his companions could not but humor the old man, although neither of them felt very keenly interested in eating and drinking just then. The guide had carried the materials for a meal with him in a sort of knapsack, and in a dilapidated stone tower, erected years before for the convenience of the ordnance survey, he found, as he expected, a small supply of dried peats carefully stored away.



While he was thus engaged Hosea and Marjory had settled into very earnest conversation. They could not ignore the old man's stupid remarks about themselves during the halt at Roerwater. Hosea, indeed, as he thought of these while climbing the hill, had resolved to make them an excuse for telling his friend those matters about himself which had been reflected upon during his swim in the bay of Lochend.

(TO BE CONTINUED.)

## DUTY.

BY M. L. GUILD.

"As the ignorant perform duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. BHAGAVAT GITA.

THE student of moral philosophy finds himself ere long confronted by a certain number of ideas common to all peoples of all times and apparently innate in all; such as God, truth, right and wrong, duty.

These, understood by all, yet the most difficult of explanation are so because they are fundamental and have their being in the very nature of man. To the unprejudiced student of humanity these fundamental ideas bring a warm thrill of joy, for they force in him a recognition of the innate goodness of humanity; in other words, of the divinity of man.

Foremost among such ideas stands the sense of duty. Probably every theosophist has met the waiting inquirer who, like a modern and therefore restless Sphinx, passes from man to man perpetually questioning with wrinkled brow, "But how am I to know what is my duty? Every one has a different idea of it."

Yet, to the philosopher it is this very adaptability, this power to constantly change, which proves the idea of duty to be innate in human nature and a factor in evolution. But the changes will, on deeper thought, be seen to be but transformation and manifestations of a fundamental, unwavering, basic idea. In the passage above quoted the difference between the basis and its manifestations is clearly brought out. In reading this passage as the entire Gita, we must bear in mind that here ignorance and wisdom have no reference to schooling, but to the man's ability "to read the larger word of life." In this sense the "ignorant man" is the one who sees only the transformations, deals only with special actions and offices, with "duties"; while the wise man, he who has learned the goal towards which he is tending, recognizes the transformations as such and, while fulfilling them, sees behind them the eternal, unchanging "duty." Emerson, in his essay on "Self-Reliance," says that duty may be discharged in the direct or reflex way. The reflex, that common to most, consists in the doing of various services or offices to individuals or communities, to husband, wife, parents, children, to one's town or country, with the expectation, unrecognized perhaps, but always there, of receiving a return—fame, praise, love, esteem—"as the ignorant perform the duties of life from the hope of reward." The direct way, that of the wise man, is that where the man satisfies his own higher nature and acts unbound by the ordinary ties even when fulfilling them. As Emerson puts it, he will "fill them in a new and unprecedented way."

The average bewilderment as to duty arises from a vague and unphilosophical idea of right and wrong, with which it is, of course, closely connected. The unreasoning

man thinks of certain things which he has been taught to do or not to do, as "right" and "wrong." If perchance he comes in contact with others differently taught, he jumps to the conclusion that they are "wicked" or "narrow," according to the nature of the difference. The European looks on the cannibal as "wicked," while the cannibal doubtless laughs at the foolishness of one who rejects such good food as human flesh. But let the European go to India and he becomes the "wicked" man-killer and eater of holy life, while he in turn scoffs at the ridiculous notions of the vegetarian Hindu.

Thus, as we look over the world at manners, customs, times, we find no single act which is everywhere regarded as either right or wrong. Not only so, but the longer and more deeply we ponder, the more do we realize that there is no single act, however wicked even in our own code, for which we cannot supply conditions and circumstances which would make it right; nor any act which might not by conditions be made evil; and we are forced to the conclusion that nothing in itself is either right or wrong.

For a moment the whole temple of ethics seems to sway dizzily as a thing without foundations; the next, the divinity within asserts itself and we know that right and wrong and duty are eternal facts, however bewildering may seem their transformations; and that their unchanging basis may be found. With renewed courage then we resume the search and ere long find a clew in the past conditions of physical evolution. Nor is it a mistake to look in the lower for an explanation of the higher, since everything is but a symbol of that which is behind it and above, as the universe itself is a vast symbol of the Deity.

However conflicting may be the theories of modern science as to the age of man, they all agree that there was a period during which the atmosphere was so charged with noxious gases that all animal, and consequently, as they think, all human life on earth was impossible. But these same poisonous (to man) gases produced the luxuriant and gigantic vegetable growth the subsequent fall and decay of which now largely furnishes our coal beds.

These coal beds, by supplying man with fire, have made possible all advance in civilization, art and science. These gases were then good. Yet, were they to appear to-day in our atmosphere, we should look upon them as an unquestionable evil, and rightly so. For though only the bodies of men would be affected by them, yet at our present stage of evolution the human body as now constituted is necessary to the development in man of certain qualities, powers and wisdom.

Following up our example, we see that the gases were in themselves neither good nor evil. While they helped on evolution they were good; when they began to hinder it they became evil; and therein lies the solution of the entire ethical question. That is at any time good which helps on evolution; that is at any time evil which hinders it.

Whether we deal with the physical, mental or spiritual, the same rule holds good; a rule which is not often discovered, from the simple fact that it has no exception. Its working in the physical plane is seen at a glance by any one, but when we come to the physical plane the search takes longer. This is because so few have any conception of the destiny and real nature of man, consequently of what it is that is at present being evolved; consequently also as to how

that evolution may be aided or retarded. To know, then, what will help or hinder human evolution—in simpler terms, what is right or wrong—we must first know what it is in man that is being evolved. Physical science certainly cannot tell us, and we must turn to what we know of the teachings of Occultism. But those who would enter even its kindergarten have first to put away all popular ideas of mind and matter. They have to recognize, as a certain college president did the other day in a criticism on an article entitled "The total depravity of inanimate things," that "there is no total depravity, there are no inanimate things." They must learn to see everywhere consciousness, everywhere a striving toward something higher and better. The sooner we relate everything to terms of consciousness the sooner we shall gain a glimmering of the nature of the universe, of our own and of our relation to it. For the whole universe is embodied consciousness, and that which we call the fall into matter is but the temporary clothing of a higher consciousness with a lower one.

That, then, which is evolving everywhere is consciousness, and the question which we must put to ourselves is, therefore, "What kind of consciousness is man at present evolving?"

In the three kingdoms below man, beginning with the mineral we see a dull and much limited consciousness; in the plant these limits have been widened; in the animals the consciousness has become so freed and widened that it becomes an entity capable of changing its physical environment and adapting itself to these changes. Once we have reached man however, we find a radical change. Not only is man able to change his physical environment and conditions, but he shows a widening of consciousness so great that he is able to leave entirely the physical and enter a new field of consciousness, that of abstract thought. Thus below man we find merely a gradual broadening of physical consciousness; but in man we see added to the broadest physical consciousness something entirely new and which we may call self-consciousness or individuality—a consciousness which is no longer dependent upon the physical for its existence, but which on the contrary expands in proportion as the individual is free from that attachment to the physical which may well be summed up in the term personality.

Below man we find everything tending to the growth of that individuality which makes of him a man. But once that individuality is achieved we find the further growth tending in the direction of that which is as much greater than individuality as the consciousness of man is greater than that of the particle of stone; and at the same time we find that this new and greater consciousness, which for the present we may term universal, works under an entirely different law of growth.

Briefly stated, everything below man grows by taking; beginning with man everything grows by giving.

The statement scarcely needs illustration. The growth by taking is plainly seen in the lower kingdoms; and who does not as clearly see that the man who is greatest is he who gives most. The body of man, being physical, still grows under the laws of the physical; but the soul, the man himself, can gain full stature only through obedience to the law of the higher life. The eternal ages have labored to this end: that through differentiation upon differentiation consciousness of differentiation should arise



and individuality be attained. This done, the lowest point of the arc of evolution has been reached, and there begins the upward march, the progress back to Unity. Therefore, as in the lower kingdoms selfishness, a constant taking, is a necessary factor in the evolution of individuality, so, once individuality is reached and the development of the universal consciousness is entered upon, unselfishness becomes the means.

And thus by the clumsy and roundabout methods of brain reasoning we are brought back to the simple, ethical statements of all great Teachers and to the promptings of our own inner Voice, which whispers to every man of Duty, of something to be done for others. That we translate its message so variously is because few of us know its language; for the speech of the Voice is the speech of the Gods.

This definition of duty—unselfishness—will be found at all times to apply. True unselfishness, the true performance of duty, implies not merely helping on our own evolution, but that of all with whom we come in contact. In living up to this higher ideal of duty we may often find ourselves obliged to act against the wishes and weaknesses of other personalities. It is when these occasions come that we find ourselves confronted with the problem as to which course is our duty. But we shall save ourselves many perplexities if we bear always in mind that that which is evolving in humanity is the Soul, and that, perchance, in pleasing the present personality of any soul we may be far from pleasing that soul itself. It follows, therefore, that that man only can wholly fulfill his duty to nature and to man who has risen above the personal need of praise, of admiration, of approval; above even the need of love or gratitude; but who is because of this able to give unstintingly of all to other men. Such an one lives always as a soul among other souls and acts in all things as befits divinity.

Such souls are rare. But in the present Theosophical Movement we have been privileged to see three of them—souls so great that they have been able to give to each that met them that which he needed for his further development, regardless of what return the personalities of the souls thus helped might give.

"Abandon, then, O Son of Kunti, all selfish motives, and in action perform thy duty for Him alone."

### BEAUTY IN POVERTY.

BY R. MACHELL.

PASSING almost daily through that very dirty neighborhood, Shoreditch, I am constantly struck by the most beautiful harmonies of color and form, combinations so beautifully balanced in tone, so rich and subtle in color, that I have felt inclined to pervert the old saying and declare that Solomon in all his glory was not arrayed like some of these poor ragged and dirty people who throng the streets about Spitalfield market. Indeed, I can assure you that if once you can learn to see the wonderful beauty of such scenes as are to be found in this foggy London, particularly in the poorer quarters, you will no longer think that wealth is necessary for beauty. There is more beauty in the streets in Shoreditch and Whitechapel than in Kensington and Mayfair. I know them both, and speak from my own observation. I do not mean to say that I would rather live in (let us say) Wentworth Street than Park Lane; but to look at and study, I prefer the former.

Now let me further explain that I do not

admire dirt and poverty, but what I want to point out is that oddly enough dirt and poverty seem to produce more beautiful harmonies than wealth and luxury. Wealth and luxury breed vulgarity just as surely as respectability produces the commonplace; and these do not tend to beauty. It may be that poverty brings people nearer to Nature than does any other condition of our disordered civilization to-day; it may be only an animal stage of Nature, but still it is Nature; and the conditions of life are so hard that all are colored and toned by the same hand of necessary toil and need, and so an element of harmony is present that blends the groups into these strange, beautiful color schemes of which I have spoken.

While the condition of life in the middle and upper classes to-day is such as to breed qualities repugnant to beauty and hard to harmonize; while hypocrisy, on which respectability is based, and its crowning glory, self-righteousness, stamp the middle class with an air of unreality, like something that has no place in the scheme of Nature; while wealth and luxury produce excessive pride and cynicism, which are discordant qualities and tend to destroy harmony internally and externally; the poverty and dirt of the poorest class acts as a veil to conceal or harmonize their vices. The wealth of the rich, being unnatural and purely artificial, does not do more than make the discord more glaring. In fact, the limitations that bind the rich are the limitations of an artificial *fashion*; of the middle class the limitations are those of an even more artificial *respectability*, while in the poorer class the limitations are largely the limitations of *necessity*, which is very near to Nature, and therefore we see more beauty and harmony of color and form in poverty than in wealth.

I saw a group of children the other day that was wonderfully beautiful. Their clothes were full of deep, rich tones that blended in the most gorgeous way, and yet those frocks must have been things of horror when they were new. Mother Nature had gently toned them down, with many coats of stain and dirt, till the original virulence of their color was gone and a varied richness of indefinable hue remained. For you will observe that Nature in her designs is prodigal of varieties of form and color, hardly ever repeating quite the same tone or form in any two details of a complicated scheme of color, such as you will see if you look at any bit of wild scenery and then try to examine and analyze all its details. It is not that the poor have better taste necessarily, but that they have to submit to Nature's choice, by necessity; whereas, the middle and richer classes, having more freedom in the display of their tastes, go further away from the harmonious conditions necessary for Beauty in their pursuit of one or other of the abominations called Fashion and Respectability, neither of which is a product of Nature, but indeed, rather a disease of civilization.

The reason why so few can see the beauty that exists in the surroundings of poverty is that our taste has been vitiated by vulgar ideas which spring, like malarial fevers, from the unhealthy swamp of our plutocratic civilization. The poor long to enter into the gold-paved courts of the temple of infamy, but the loving hand of the All-Wise Mother shuts them out, in order that some part of the human family may be saved from the pollution of wealth and vulgarity, to be the soil in which shall be sown the seed of the Coming Race, the Beautiful and the True.

### A BONDAGE OF FRATERNITY.

BY SIDNEY G. P. CORYN.

WE HAVE fought a good fight; we have won. Nor is this said of any special proceedings, of any special decision to which we have come, but of the long and troublous years through which we have passed, the lessons of which have alone made possible that momentous decision and vote. We have written a page within the book of occult history which shall not be torn away nor effaced. We have learned to become united in the love of men to accept the bondage of that fraternity, to rise up and greet the Light.

For this consummation has a long line of Adept Teachers fought and sorrowed, and men have not understood their message, nor claimed the guidance which was offered to them. Through the ages has come the tragic cry from great hearts breaking for the woes of men, "how many times would I have gathered ye together, and ye would not."

And so have we slowly learned through the persecution of those that were sent unto us, the message that they brought, the "pearls of great price" which they offered to us. We have learned, and it is well with us. The seed time is well-nigh passed. Let us see to it that we neglect not the harvest.

With a great triumph in our hearts do we write our record. The storm has passed away and no returning echo breaks the peace. Let no heart harbor one unworthy memory. Let not one thought of rancor soil what we have done. To all the world we stretch out our hands, earnest hands compelling by the force of fraternity. In our hearts we have built up already a "city beautiful," and we know that we shall see it upon earth, and in that city shall wander no more the wild beasts of cruelty and greed, and in its streets shall shine the light that lighteth every man that cometh into the world.

Thus with gladness we greet the new cycle, which is the New Day. Already we see its Sun upon the hilltops and the shadows pass away. There is a sound among the peoples, and a murmur among the nations, and we know it as the sign of a dawning hope. And that sign shall grow in grandeur, and in the greatness of it the day of the gods comes on apace.—From "*The Crusader*."

### CHORDS OF HARMONY.

FROM THE "FRIENDS IN COUNSEL."

(Correspondence Class.)

HEADQUARTERS,

144 Madison Avenue, New York.

In the Year of Universal Brotherhood, I.

AYE, my friend, that is it; to get into the swing of the current. How it thrills and pulsates throughout one's being—this tremendous force of harmony.

It carries all before it. The banks of the stream are covered with wrecks—cast-off prejudices, personal vanity, ambition, jealousy, pride—mental objections these. Ah, yes! we see the wrecks, but just beyond, my friend, see you not that bend of the stream, in its unsullied verdure and freshness? What fragrance, what beauty of color with the clear, pure sunlight sparkling through it all.

A glimpse of the future. Nay, friend, 'tis the present. Of a certainty we have hope for the future—does it not dwell in our midst? Swing full into the current, friend, it will bear you to the goal.

Trust and feel the divine joy of it.

LOYALTY.



## II.

DEAR COMRADES:

We know not what is expedient,  
But we may know what is right,  
And we never need grope in darkness  
If we look to heaven for light.

Down deep in the hold of the vessel  
The ponderous engine lies,  
And faithfully there the engineer  
His labor steadily plies.

He knows not the course of the vessel,  
He knows not the way he should go;  
He minds his simple duty  
And keeps the fires aglow.

He knows not whether the billows  
The bark may overwhelm,  
He knows and obeys the orders  
Of the pilot at the helm.

FAITHFUL.

## III.

DEAR COMRADES:

Did you ever discover what different ideas  
people have of what harmony means in its  
relation to human life? Nearly every one  
will agree, when speaking of music, that

"From singing in accord  
Comes harmony divine,"

and they will say with you that to produce  
harmony each instrument must tune itself  
under the word of the director into per-  
fect accord with every other to form a sym-  
phony.

Yet when it comes to a human symphony  
each will have his own idea how others  
should attune themselves to him, rather  
than he with them.

Yet the Law of Harmony must be the  
same on all planes or it would contradict  
its very name of "harmony."

In the chorus no one instrument is dom-  
inated by another, but each fills its place,  
taking its part in making the perfect whole.  
And we, in our places in the human orches-  
tra, can never produce a symphony until  
each takes his place and part in touch with  
every other, all blended together into the  
perfect harmony of Universal Brotherhood.

Fraternally and sincerely in  
HARMONY.

## IV.

A MAN, not of the common clay,  
But who had dreamed his life away,  
Conscious of kinship with the great,  
Knocked fearlessly at Heaven's gate.  
Admitted there, he straightway caught  
The circle of those minds whose thought  
Had been his own. Not recognized  
By those whose company he prized,  
Disconsolate he went away,  
And then he heard an angel say:  
"Here, as on earth, you find yourself alone,  
Because by works, not thoughts, the man is  
known."

Claude F. Cragdon.

## V.

DEAR OLD COMRADE:

Soon we will not need words to com-  
municate with each other.

The power of silence will bring us to-  
gether and we will know. The little mes-  
senger, Joy, is speeding, meantime, back  
and forth. When the words are spoken,  
how often one seems to have known before-  
hand.

Weary and worn with routine affairs, how  
suddenly one is refreshed when Joy appears,  
with cup brimming over with hope and  
gladness, and with ringing tones, saying,  
"All ye who thirst, come and drink."

Hope — yes, hope — is the elixir of  
life. Fill your glass with it, Comrade,

and drink to the toast: "Humanity is di-  
vine. Humanity is spiritual. Its future  
will bring forth this ideal." Forward,  
brave hearts!

## VI.

DEAR COMRADE:

We have a "heart light" that we can  
kindle into flame, and, if ours be lighted,  
we can give a light to another; yet if that  
other is not conscious of his own light, by  
our lighting it he would be only confused by  
the flash we have cast upon him, and not  
knowing what it is, could not keep it  
burning. Then when it went out he would  
be plunged in greater darkness:



X175

NATIVE METHOD OF MAKING FIRE IN AUSTRALIA.

Rather than that, if we be truly his friend  
we would stand silent but watchful, ready  
at the moment when the want comes to him,  
to give it with open heart and outstretched  
hand. As Thoreau says: "If you would  
convince a man that he is wrong, do right.  
But do not *care* to convince him."

It is like the mother who seeing her child  
eager to touch the flame refusing to believe  
it will burn, lets the little one burn itself,  
and then, when the child turns with tears in  
its eyes, she wipes them away and soothes  
the pain. Is she not thus fulfilling the larger  
Golden Rule? Do unto others as they need  
ye should do unto them?

Heartily and fraternally,

A FRIEND.

## VII.

DEAR COMRADE:

"Mankind in all ages," says John Stuart  
Mill, "have had a strong propensity to con-  
clude that wherever there is a name there  
must be a distinguishable separate entity  
corresponding to the name." The truth of  
that comes to me with great force just at  
this time when we, who have raised the  
other standard, of the effort to break down  
separateness, by an Universal Brotherhood,

are ourselves tempted to name and isolate  
ourselves. How shall we fight that propen-  
sity when it bears us down with the words  
of reason and righteousness? Let us think  
a moment of what our standard means.

To be universal, it must have not one  
name, but many; not one method, but all  
that are true; not one group, but innumera-  
ble, for humanity is infinite.

"Infinite in variety but one in essence."  
"One heart, one whole, one life, but count-  
less myriads of expressions radiating from  
the one center." Thus shall we be "in  
sweet accord with all that lives and  
breathes."

CONCORD.

## VIII.

DEAR COMRADE:

In a book that few know,  
"Bethesda," by Barbara  
Elton, I came across these  
words

It is the fashion of our time  
to see infidelity everywhere,  
for it to be everywhere, but  
do you think for this, the world  
is growing worse? Where we  
see decay, God sees growth.

Growth it is though the ap-  
ple may fall with a shock that  
causes an earthquake, though  
its decay may poison thou-  
sands.

The seed will spout, will  
push itself steadily up through  
the dark ground; and at last it  
will raise itself in the light of  
heaven and we will see its  
beauty and call it good.

"Whatever things are  
good, think on these  
things."

## IX.

FROM A VOICE OF THYSELF.

DEAR WARRIOR:

I call you Warrior, and  
now I am going to talk  
about Harmony. Perhaps  
you will think a warrior  
and harmony are wide  
apart, but in truth they  
are often close and best  
of friends. There never  
was any great good gained  
without a struggle; every  
individual has to war with  
himself to find harmony in

himself, and that strife is enacted over and  
over, throughout every department of life,  
and where the warrior is honest, fearless,  
patient and firm, the end is harmony.

The soul without convictions or without  
courage therewith, shrivels and sneaks  
away, leaving a trail of discord behind that  
rolls down the ages after him for many,  
many lives. So, I say, Warriors, let us  
never fret and fear over our small, little  
personal selves, but be ready at all times to  
stand up and war for righteousness' sake, to  
defend principle, and let none be in doubt  
on which side you stand, for thus shall true  
Harmony be attained. In the past year I  
have sometimes thought that we have heard  
and talked and written too much about Har-  
mony, and I have even playfully said: "Oh,  
I'm tired of harmony," but I have been  
made to see my mistake many times, and  
once, notably at the recent Chicago Con-  
vention, there one saw men and women  
coming together from all over the country  
and across the seas, their hearts and minds  
filled with the excitement of an intense in-  
terest, but they were true warriors, and  
Harmony reigned.

WARRIOR HOPE.



# INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN)

FOUNDED APRIL 29TH, 1897.

H. T. PATTERSON, GENERAL SUPERINTENDENT.

## BROTHERHOOD IN CHRISTIANITY.

BY REV. W. WILLIAMS.

THE advent of Christianity occurred in one of the darkest periods of the world's history. The spiritual darkness and moral depravity into which nations had sunk cannot be fully or adequately realized at the present day. Universal selfishness and the gratification of the passions and appetites of the lower nature were the rule of human life and conduct, and the axiom of their highest philosophy was summed up in the words, "Let us eat and drink, for to-morrow we die." Hopelessness, indescribable wretchedness and misery, existence an intolerable burden, such was the frightful state and condition of suffering and benighted humanity when the great prophet of Nazareth appeared upon the stage of human life.

He came not a moment too soon. Society was already in the last throes of dissolution and reversion to primitive barbarism was only the matter of a few years. He spake the word and became the Messiah of a higher and diviner life. He opened up a new and living way by which Humanity, raising itself from out of the slough of despair into which it had fallen, becoming infused with renewed energy and animated with higher and brighter hopes, might gradually approximate and eventually attain to that state of happiness and divine perfection which is the ultimate goal of Human destiny. He spake the word, and then began a new epoch in the world's history. Then was inaugurated a new era of light, truth and liberation for suffering and discouraged humanity.

That word, if you wish to know it, was *Brotherhood*. It was the long-lost word, the thaumaturgic or wonderworking word, the Open Sesame to a new world of light and hope in which life was worth the living. The transformation effected in individual life and character was wondrous, marvelous, manifesting itself in all classes of society, in high and low, rich and poor alike. Then mankind began again to recognize its true birthright, with all its duties and responsibilities. Those that were rich, no longer high-minded and trusting in their uncertain wealth, strove to become rich in good works and were ready to distribute and willing to communicate of their substance to their poor and suffering brethren. We have only to peruse the annals of early Christianity to see that Brotherhood was not then a thing of sentiment, a mere verbal expression, but a vital active principle, which adorned and ennobled humanity and stamped it with the impress of a divine life.

Through the history of the first centuries brotherhood runs like a golden thread. In the many and different branches of Christian life and activity that sprang up in different parts of the world, it was the watchword, the rule of daily life; prisons were visited, widows and orphans were ministered unto, and martyrs supported and sustained by the sympathy of loving hearts in their painful and fiery trials. Throughout the whole of the New Testament, alike in Gospel and epistle, brotherhood is inscribed on every page, without which there is no entrance into the heavenly life. "Let brotherly love prevail," says one. "Honor all men, love the brethren," says another. "We know we

have passed from death unto life, because we love the brethren. He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him"; and here are the words of the Master himself: "This is *my* Commandment, that ye love one another as I have loved you."

But alas! for the mutability of all human states and conditions. There is an ebb and tide in religion as in the affairs of men, and Christianity was no exception. From its primal state of purity and simplicity its adherents and followers became recreant and renegade to the teachings of its great founder. It entered into its metaphysical stage of creed and dogma, during which the sacred cause of Brotherhood was ignored, betrayed and supplanted, and Churchianity in its worst features reigned rampant. From that period on through the dark ages Christianity remained in a chrysalis state, until the advent of the Reformation, which, though bringing about religious liberty and freedom of opinion, still ignored and kept in the background the idea of brotherhood; to which the rise of sects, bitterly opposing each other, mainly contributed.

But as a natural law cannot be ignored or violated with impunity, and despite of all resistance eventually asserts its supremacy, so the great principle of Brotherhood, one of those eternal verities of the universe which assimilate and blend into one grand family, all nations of the earth, all sentient beings as participators of the One life; though neglected and allowed to fall into desuetude, though restricted and confined in its operations to the narrow area of sects and the family circle, cannot be eradicated from out of Man's nature, in which it is a manifestation of his inherent divinity.

[TO BE CONTINUED.]

## THE GOOD LAW.

BY H. T. EDGE.

(Continued from No. 5.)

"MAN LIVES MANY LIVES ON EARTH."

THE doctrine of Rebirth or Reincarnation states that our present earth-life is only one of a long series of earth-lives. It is astonishing how people have ever come to hold any other theory, for a study of nature would lead us to expect that man would have a series of lives on earth. Everything else runs in series: days succeed one another, with nights between them; seasons succeed each other in regular order; year follows year. The moon lives, dies and is born again every month; tides ebb and flow. Every autumn the trees die, and blossom out afresh in the spring. Now man lives but to die, and dies only to live again. His seventy years' life is only a long day, and his death but a falling asleep. He must awake again when he is rested.

It is evident that man does not begin his career at birth; he only takes it up again where he left off the last time. That is why people do not start equal; they have all arrived at different stages in their career.

The mere body of a man is a very temporary affair. It only lasts for seventy or eighty years. Man throws it aside when he falls asleep in "death," just as he does his clothes before an ordinary sleep. Next day he re-clothes himself.

ONE EARTH LIFE NOT ENOUGH.

The fault of this age is materialism. This causes a man to mistake his body for himself. Hence he pampers his body and lays up for it a store of corn and wine and gold. He also imagines that when he loses his body he loses all. So when people say that man only lives seventy years on this earth, they mean that his *body* only endures for that time. The man himself is not a body but a soul, and souls endure forever.

Rebirth has always been known by the majority of the human race. It is only when races fall into materialism that it is forgotten. A selfish man, who lives for his own present comfort, does not *want* to hear of rebirth; he cannot carry his millions across the grave. Now there is a great movement everywhere towards unselfishness and brotherhood; individualism and competition are getting played out.

We shall never succeed in our efforts to reform society unless we call to remembrance this old forgotten truth of rebirth. The doctrine of unselfishness cannot be made to fit in with the single earth-life theory; because the single earth-life theory is a delusion. If we only lived the one life, what need would there be for unselfishness? The heart might prompt us to it, for the heart knows the truth; but no logical appeal could be made to the reason as to why a man should not eat, drink, and be merry. There would be no day of reckoning in prospect to stay our hand, and we would naturally concentrate all our interests and hopes on the present life.

JUSTICE DEMANDS REBIRTH.

But when we realize that we live again, we begin to have a care for the future. We perceive that selfishness is bad policy; it may work well enough for one life, but what of the next? Under the good law (spoken of in the last article) we must suffer the penalty for our foolishness. The selfish man will find himself *alone*, shut out from sympathy, without the faculty of making friends; and he will be wretched. Many of us seem to have been born in a kind of prison, which shuts us out from the sympathy of our kind; *we* built that prison by our past selfishness.

The good law is absolutely just and impartial; but it needs time in which to act. The ancients represented retribution as having a lame foot. Man cannot balance his accounts of right and wrong in one life; many lives are needed. This then is why we have failed to *realize* the justice of God; we are so purblind. Look out upon the vast wide universe, with its wealth of time, its boundless spaces, its infinite leisure and yet ceaseless industry. Nature counts her years by myriads, her leagues by countless millions. What is a single earth-life of man amid this ocean of vastness? Nay, the soul of man is eternal, hoary with antiquity, big with the infinite future yet unborn. Seventy years is but the indrawing of a breath. Let us not belittle God with our paltry conceptions of his schemes and his powers. He is far larger than aught *we* can conceive.

[TO BE CONTINUED.]

"Of a truth, men are mystically united; a mystic bond of brotherhood makes all men one."  
—Carlyle.



# CHILDREN'S DEPARTMENT

OF THE INTERNATIONAL BROTHERHOOD LEAGUE (UNSECTARIAN).

## LOTUS GROUPS.

GENERAL SUPERINTENDENT, ELIZABETH C. MAYER.

CHILDREN'S PAGE CONDUCTED BY MISS ELIZABETH WHITNEY AND MISS MARGARET LLOYD.

### HELENA OF BRITAIN.

LITTLE RUTH came dancing into the library, singing:

"Old King Cole was a merry old soul,  
A merry old soul was he,  
He called for his pipe, he called for his bowl,  
He called for his fiddlers three."

"Hello, Esther! Oh, do put away that horrid old 'Historic Girls.' You're *always* reading. Come and *do* something," and she danced around the table, singing, "A merry old soul, a merry old soul was he."

Esther laid down her book and laughed. "Ruthie, you ought to have lived with old King Cole, you're so fond of dancing and singing. Do you know he was a real king? I've just been reading about him."

Ruthie stopped with surprise "Why, you're not reading 'Mother Goose!'"

"All the same, here is King Cole. He was the father of the loveliest little Princess —"

Ruthie came close to her sister, for this began to sound like a real story, "Oh, tell me about her, *please*—no, don't *read* it," she begged, "there are always such a lot of long words that don't mean anything. *Tell* it to me, a *really* *truly* story."

Esther who was always kind to her little sister, closed her book and began:

"Well, once upon a time there was a little Princess and her name was Flavia Julia Helena; she lived in a beautiful palace and all the people spoke Latin."

"Oh, my!" exclaimed Ruth, who had heard her big brother say Latin was a most *dreadful* thing to understand.

"It was because they were governed by Rome, which was a powerful empire in those days, 1640 years ago."

"King Cole had only a little bit of a kingdom called Britain, and he had to pay taxes to Rome, but he didn't mind so long as he had plenty to eat and drink and his famous fiddlers to play for him, while he sat in a comfortable big armchair."

"The Palace was on the River Colne and Princess Helena had a beautiful gilded barge in which she went out every day. The rowers sang as they dipped their great oars into the water, their leader keeping time for them with his silver baton; for the customs and dress were the same as in Italy. Everybody in those days lived in great splendor. Helena was taught many languages and fine accomplishments, but she loved stories as much as you do, Ruthie, and she loved to hear all the legends of her own country, of those wonderful people called Druids, and their queer, open-air altars, and the famous warrior, Queen Boadicea, and the freedom loving old Britons. Often, when riding in her gilded barge with its silken cushions, she would think, and think how Britain might gain her liberty, for even though it meant giving up all this splendor, that was nothing compared with *freedom*."

"There came a day when King Cole was very angry because the Roman Emperor took away his best fiddlers and much of his gold. Just then a cousin of Princess Helena came to see them. He was a young admiral, and had been accused of taking bribes, so he too was very bitter against Rome."

"Princess Helena urged them to fight for

freedom. She talked so much of the famous old warriors that she roused them at last, to action. For a time King Cole was successful, and this was *clover* for the musicians, I tell you, and they made songs all day long and sang his praises well. But the admiral was ambitious, and this made him selfish, so that he wanted the whole kingdom himself, instead of sharing it with his uncle. So he didn't keep his promises at all. Helena herself consulted with the generals, and helped to plan the defense, but unaided by the admiral they could not succeed. So one day the sound of Roman trumpets was heard at the city gates and a herald was sent to demand King Cole's surrender. He loved his people and wanted to fight and die with them rather than surrender. But Helena begged him to wait and to tell the herald that in three hours time the British envoy would return King Cole's answer."

"The young commander, Constantine, who was acting for Rome, was very manly and kind and never took advantage of an enemy. He sat waiting in his tent when the time was up, and you can imagine his surprise to see a little girl walk in, instead of a big warrior. When he found she had come to make terms, her utter fearlessness pleased him so he agreed to go away with his army and in five days she would return to him with twenty other children of the city to show her father's good faith, and to deliver to him the one who had been the cause of all the trouble."

"Her father felt very badly, for he knew the ways of Rome and how little mercy they had."

"But Helena was a Briton and had pledged her word, and his. So when the time came she went with the other children as they had promised."

"When the chief rebel was asked for, Helena stepped out saying: 'Here is the chief rebel. Do as thou wilt.'"

"The young commander thought he was being fooled and was angry, but when he found Helena really had caused her father and cousin to fight for freedom, and was now giving up her own liberty in order to save her father and country, he was much pleased with her courage, and pardoned the King and the city."

"Years afterward the Princess married the young commander, who became governor of Britain, and then emperor of Rome. Helena never forgot her beloved Britian, though she also learned to love Rome, and her dear little son, Constantine, when he grew up, became a famous emperor of Rome."

"Princess Helena lived to be an old, old lady, and everybody loved her so much they called her Saint Helena."

"In London there is the Church of Great Saint Helena, built in memory of this brave, noble girl who spent her life in doing loving deeds."

"Oh, dear, I wish it wasn't ended," sighed Ruth, "Princess Helena was such a lovely Princess, I love her too, don't you, Esther?"  
E. W.

"She doeth little kindnesses  
Which most leave undone, or despise:  
For nought which sets one heart at ease,  
And giveth happiness or peace,  
Is low-esteemed in her eyes."

### THE MEANING OF OUR FLAG.

MUSIC, "HAIL COLUMBIA."

*Three very small boys enter, carrying little flags and recite in unison:*

We are America, as you see,  
Red means courage, for you and me,  
Blue means hope, and last you see  
White is light and purity.

MUSIC, "THREE CHEERS FOR RED, WHITE AND BLUE."

*Three little girls, dressed one in red, one in white and one in blue, enter, holding hands and sing in turn, to the tune of the Lotus flower chorus:*

Red is courage, as you know  
And it also stands for love;  
By its use the world may grow,  
Love is life and power above.

Blue is hope for which men live  
Striving ever toward the light,  
By our colors we may give  
Nations all a promise bright.

White is light of Unity,  
Melody of all in one,  
Crown of light and purity,  
Emblem of the shining sun.

MUSIC, "TINY BUDS ARE WE."

*Enter procession of stars (caps and scarfs of dark blue, spangled with gold stars). They march in and out among the colors and sing:*

Tiny stars are we; you can scarcely see  
Our wee faces shining in the sky,  
But our hearts are strong and the nights are long,  
And we'll grow to big suns by and by.

*Colors form semicircle one side and stars on the other as music plays "STAR SPANGLED BANNER." ENTER AMERICA (tall girl in white, carrying big flag outspread behind her) with escort of small children in white, carrying flags. AMERICA steps forward, small flags group around her as she speaks.*

From this glorious land of promise bright  
America's children will make the future light,  
And this hope we hold to all the world  
When the stars and stripes in our flag are unfurled.

Our passport Unity—in which Harmony is found,  
Brings all to our shore—the neutral ground.  
War and strife will forever be ended  
When the colors of nations here are blended.

MUSIC, "MINUET,"

*As procession of nations enters, each carrying large flag, held outspread behind the head. (Flags can be made of paper cambric and mounted on long sticks.)*

ENGLAND speaks:

England's Queen is the Queen of freedom  
England's banner waves in every clime  
England's sons are strong and brave and mighty  
And come to help America shine.

[TO BE CONTINUED.]



# UNIVERSAL BROTHERHOOD

OR THE BROTHERHOOD OF HUMANITY.

"Slowly the Bible of the race is writ,  
Each nation, people, adds a verse to it."

FOUNDED IN 1895, ORGANIZED JANUARY 13th, 1898, BY KATHERINE A. TINGLEY.

ANOTHER LINK IN THE WORK OF H. P. BLAVATSKY AND WILLIAM Q. JUDGE.

## THEOSOPHICAL SOCIETY IN EUROPE: SPECIAL CONVENTION.

HELD ON FEBRUARY 23, 1898, AT 3 VERNON  
PLACE, BLOOMSBURY SQUARE, LON-  
DON, W. C.

ENGLAND, IRELAND, SWEDEN, HOLLAND, FRANCE, AND  
OTHER COUNTRIES REPRESENTED.

(From *The Crusader*.)

### Report of Proceedings.

#### MORNING SESSION.

THE MEETING was called to order at 10 o'clock, by Mr. Sydney Coryn, President T. S. in Europe.

Mrs. Beele then gave some music.

Mr. Sydney Coryn was then appointed temporary Chairman of the Convention, with Mr. Paul Gegan as Secretary. The Committee on Credentials, appointed, consisted of Miss Lambert and Messrs. Collings and Box, who reported all credentials correct.

The members of the Committee on Resolutions appointed were Madame de Neufville (Holland), Mr. K. M. Lundberg (Sweden), Dr. Herbert Coryn (Norway), Mr. H. R. Justice (France), Mr. F. J. Dick (Ireland), and Mr. W. H. Box (England).

After about fifteen minutes absence Dr. Coryn, as Chairman of the Committee on resolutions, reported that, owing to the vastness and far reaching effects of one of the resolutions, the Committee thought it necessary to have the assistance of the following members: Dr. A. Keightley, Misses Townsend, Atkinson and Lambert, Mrs. Clayton, Mrs. Wood Foster, Messrs. C. H. Collins, H. T. Edge, J. T. Campbell, R. Sandham, and R. Machell.

These members then retired with Dr. Coryn.

During the absence of the Committee on Resolutions the temporary Chairman, Mr. Sydney Coryn, read letters of greeting from the Societies in France, Sweden, Norway and England. These letters were full of cordial sympathy, and the most loyal devotion to the Leader.

There were six National Branches represented.

Mr. H. Savage proposed, and Mr. E. Adams seconded, that Mr. F. J. Dick, of Ireland, be appointed Chairman of the Convention.

The motion was unanimously carried.

The temporary chairman explained that the minutes of last meeting covered some sixty pages, and it was agreed that they should stand as read.

There was no report of the T. S. in Europe to hand.

On the return of the Committee on Resolutions, Mr. F. J. Dick was called to the chair amidst applause.

He said: "I have to thank you most sincerely for the very fraternal and enthusiastic welcome you have given the representative from old Ireland. It is my very pleasant duty to read a letter of greeting to the Convention from our Leader, Katherine A. Tingley [reported on another page]."

The Convention then gave three hearty cheers for Mrs. Tingley.

The Chairman then read the Constitution of the Universal Brotherhood, given on another page.

Dr. Coryn then submitted the Report of the Committee on Resolutions. He said: "I think it would be for the advantage of the Convention if I tried a little to make clear the Constitution outlined in clauses read. As you see, this is an organization which will absorb the Theosophical Society in Europe as one of its departments. Its name is 'Universal Brotherhood,' and it has hitherto been known as the Theosophical movement. The Theosophical Society in Europe is here defined as a part of that movement; its Constitution is settled, and its Leadership fixed and avowed.

The Universal Brotherhood will teach brotherhood on the broadest possible lines in every direction, and must necessarily have a set of departments.

Its promulgation will appeal to those who desire to know on what ground we base our belief in Brotherhood, and those who join us will pass, naturally, still nearer the center towards that body of teaching which is associated with the T. S. We shall say that it is on this philosophy our belief in Brotherhood is based. It does away with the anomaly of being a member of the T. S., and neither be-

lieving, teaching, nor studying the teaching of Theosophy. The Universal Brotherhood will furnish all with fields for activities. It will be one organization, containing, as Departments, the International Brotherhood League, the Theosophical Society, and the Esoteric School of Theosophy.

With regard to Leadership, we know that the T. S. was founded by one woman, whom we have dared to recognize as the Messenger of the Lodge of Light which we have dared to believe in. We know that one woman swayed the policy of the Society while she lived; we know that W. Q. Judge took up the work on the line she laid down, and we know that it has been so continued by the third leader whom we recognized two years ago—the third and last messenger of that Lodge by which we exist spiritually—and we know that she was appointed to take up the work which H. P. Blavatsky and W. Q. Judge had laid down. And we know when we have done what they advised against we have met with utter failure; when we have worked without advising with them our attempts have been only partially successful; but when we have done what they advised, our labors have been abundantly blessed.

Shall we any longer hold timidly back because they shy at the word despotism? Let us have a despotism of Adepts. In the golden age they had a Wisdom Teaching, and there were those who held the mighty sway of King Initiates. Those days will come, have come again; the Adept Leaders will live openly among men, and take once again the place they held in primeval days; it is under the guidance of a King-Initiate that the Universal Brotherhood will be ruled.

Dr. Coryn then moved the resolutions, given on another page; which were seconded by Mr. K. M. Lundberg.

Mr. T. Green moved as an amendment: "That the resolution that has been put before you be laid upon the table, and the proceedings of the T. S. in Europe, in Convention assembled, be gone on with."

He said that the resolution proposed to abandon the T. S., and substitute the ruling of a personality for the autonomy and freedom which the Society hitherto enjoyed.

Dr. Keightley seconded the amendment, pointing out that while he agreed with the spirit of the resolution, he opposed the specific autocracy which they introduced.

Mrs. Green, Mrs. Binks, Miss A. Morant, Messrs. Cranstone Woodhead, H. H. Birt and C. J. Ryan also spoke to the amendment. On a division the amendment was lost by 106 to 8.

Mr. Sandham proposed, and Mr. Green seconded; "That the resolution as read out be printed and submitted to the Branches, and that they be asked to vote upon the matter, and to send up their votes within a month."

Dr. Coryn stated that the resolutions would be printed in full in the next number of the *Crusader*, which in the afternoon was made official by vote of the Convention.

The amendment was then withdrawn.

The original resolution was then put and carried by 106 to 3.

The Convention then adjourned.

#### AFTERNOON SESSION.

At 3 p. m. the Convention came together again, Mr. Dick in the chair.

Mr. Dunn started the proceedings with music.

The Chairman then called upon various members to speak as to Methods of Work.

Madame de Neufville responded for Holland: "We have been working together cheerfully; it may not have been in the best way. We were afraid of falling into grooves, but such has not happened. I think that the right attitude of mind is the great thing, and best in my experience; not only do we call each other brother, and work together, but we feel for each other as brothers—which is the secret of progress. I think this New Era will be an era of affection; but if we want to found a Brotherhood of Humanity we should let people see that brotherhood and love can be found amongst us. We have had hard work, and we have love for each other. Sometimes I am quite astonished at the amount of personal friendship between members. They are in constant intercourse and know each other well." (Applause.)

Mr. H. M. Savage (Liverpool) was the next to speak: "You have heard that the New Era is to be one of Love, and we shall be helped to make it so. The attitude of mind is of great moment. Can we not see that the more we try to attain this right at-

titude the more work we are able to do for the cause. We are immensely privileged in being allowed to work in this great movement, and to help humanity.

We can hardly grasp at present all we are doing. We are instruments in mighty hands. We are privileged to give truth to people and the only possible way to convey this message is by keeping the right attitude of mind."

Mr. Woodhead (Manchester) followed: "We have only been started for the last seven months in Manchester. We met first on July 7 in a cellar, and there were present at that meeting only two persons who were already acquainted with Theosophy, and before the meeting closed we had eight who signed an application for a Charter. We have now a membership of twenty-seven. It fell to my lot to address a few weeks back a meeting of fifty or sixty people; putting one's mind in the right attitude towards such a number we are able to bring home the teaching of brotherhood with great effect; in fact, at the meeting I have mentioned I spoke for an hour and a half without any objection.

The time comes when old forms have to be cast aside. The old form is too restricted for us now—having got a new one now we will work better for it; attitude of mind is the most important thing; we have taken up a new attitude to-day."

Mr. Paul Gegan reported for Ireland: "Theosophy, as Theosophy, does not seem to spread in Ireland, but as a great truth Theosophy would seem to be the natural food of Irishmen. It is everywhere, in the stories, legends, poetry and music."

Mr. Sidney Coryn, for England: "We have this day fought a good fight. I do not refer specially to the vote we have taken this morning, but I am referring to the years of toilsome labor and pain which alone have made that vote possible. We have done a great work. It is just this condition of things which all the Adept Leaders whom the world has known have looked for; and how many have found it? Heart after heart has been broken because they could not find that condition of things which we have now established."

"Do you think H. P. B. came into the world in order merely to write the Secret Doctrine? You know her heart was well-nigh broken by the ingratitude of those for whom she wrought."

"There has been a lot of talk about independence; but when we claim to be most independent we are really led. Root yourselves to the Heart of this Movement; we cannot go far wrong if we hold on to it. The point of unity is the real point, and this unity is the only freedom."

Mrs. Foster (Halifax) spoke of work among shop girls, and general progress. She also referred to the successful sale of the *Internationalist*.

Mr. Justice, representing France, said: "They are very earnest and anxious to forward the Movement in France, and are well acquainted with the latest details. For Brotherhood work such as the International Brotherhood League, Paris is not yet ripe; they have not come into contact with that part of the work; they are working mostly on intellectual lines. I can heartily congratulate every member who took part in the proceeding to-day. It is one of the greatest movements for the good of humanity that the world has seen for centuries."

Mr. Campbell (H. P. B. Lodge) spoke most forcibly on loyalty and trust. He referred to the lives and sacrifices of H. P. Blavatsky and W. Q. Judge. Mrs. Tingley extended the work which they began. People must have truth given to them in a simple way, from the standpoint from which they look at things. They must have Karma and Reincarnation; it is our duty in this great work to teach these great truths.

Mr. Campbell also reported on his work as Lecture Secretary, and he begged to thank those who helped him with papers, and otherwise. He expected to have to prepare an entirely new set of papers now for the Universal Brotherhood, and he took this, the earliest possible opportunity, of canvassing for such papers. (Great applause and three thundering cheers.)

Mrs. Clayton (Clifton) reported on the Branch progress and other work. They were so bound together that words seem to be hardly necessary. She thought one could hardly lay down any laws for working, as each had to trust largely to intuition and the guidance of the Leader.

Mr. C. J. Ryan said they were doing their best at Portsmouth, and since the new spirit had come into the Movement they began to feel more and more in sympathy with their brothers everywhere.



Mr. Lundberg (Sweden): "I find that you always meet men who are interested in Theosophy. We all ought to try to work it in, beginning with our own family at home. We have now bound ourselves firmly to the whole movement, but by binding ourselves we have found how free we are. We have not been strong enough to bind ourselves before. But, thanks to our Leader we are now equal to that effort. And in that way we strengthen the hands of our Leader."

Mr. Machell: "I feel that I should like, from a personal point of view to say something on the subject of independence. In the past I have talked and written a good deal on this idea. I believed I could be independent. This belief has faded and faded, and I have seen people who thought they were most able to stand on their own feet, least really capable of it. I have been forced to realize that independence is simply *dependence on our own personality*; but the action which we have taken to-day is the real commencement of our genuine independence."

"I came across an extract from the *Path*, Vol. ii., June, 1887, signed Jasper Niemand: 'I have a Corsican feud with that lying word independence! In maintaining this idea we are simply maintaining the right to fool ourselves, and we all do it persistently. But we get sick of our independence. When we claim to be most independent we are really led.'"

Mr. Jameson spoke on Brotherhood in the family circle, and particularly of the great need of a brotherhood of employer and employed.

Mrs. Thurston treated of harmony: "If love is in the heart we need not be afraid. We should all have the signatures of the great King of Love written in our hearts. We are all serving the great King of Love under Katherine A. Tingley. We have cause for gratitude that we have such among us."

Mr. Dick, in bringing the meeting to a close said: "It is with great pleasure I have presided at this Convention, and I feel the great responsibility that lies upon us all to each do our duty to the Movement. If we maintain the right attitude of *loyalty and trust* towards our Leader, all will be right."

It was proposed by Dr. Coryn, and seconded by Mr. Box, that the report of the proceedings be published in the forthcoming number of the *Crusader*, and be taken as the official report of Committee.

This was carried unanimously, and so ordered.

FREDERICK J. DICK,

Chairman of Convention.

PAUL GREGAN,

Secretary of Convention.

## DELEGATES' CREDENTIALS.

### SELECTED.

#### SWEDEN.

DEAR BROTHERS AND SISTERS.—In order to show you, both in England and America, how well understood and backed our dear Leader has been during the whole of the time she has been known to us in Sweden, we will tell you what we have found to be the expression in Sweden for many months past: "Do you really think that we are going to have this trouble, over and over again, which you are making in England and America. No! We see our way. If you do not follow our Leader we will do it alone."

Fraternally yours, for Sweden,

FORSTEN HEDLUND.

KURT M. LUNDBERG.

#### HOLLAND.

DEAR COMRADES.—As Delegate of the T. S. in Europe (Netherlands), I, with the full support of the National Branch to which I belong, have voted for the acknowledged leadership of Katherine A. Tingley; though of course, knowing as yet nothing of the great scheme which we had the happiness to start in Europe to-day.

The earnest wish of seeing Mrs. Tingley recognized as sole and unconditional Head of the Movement had already been expressed by members of the Dutch National Branch, when discussing this most important Convention. So that what has happened now will meet with the heartiest sympathy.

It is to be remembered that the largest number of our Dutch members belong to the working classes. They know what Katherine A. Tingley is doing for them and for their fellow workers, and her name is very dear to them.

Then there is another thing still, they like the words "Universal Brotherhood" better than that of "Theosophy." Universal Brotherhood conveys to their minds what Theosophy means.

What has been established to-day is the fulfillment of their dreams and of their unexpressed, as well as their *expressed*, hopes. I know that more than ever after this my brothers of the Netherlands will trust and love with hearts full of gratitude to the great Leader who gives us such proofs of her power, her wisdom and her compassion.

HERMANCÉ P. DE NEUFVILLE,  
President, T. S. E. (Netherlands).

#### NORWAY.

DEAR BROTHERS.—We wish to emphasize on this occasion that we place entire confidence in the pres-

ent wise and prudent leader of the Theosophical Movement, Katherine A. Tingley.

Dr. Herbert Coryn will be good enough to represent our views at the London Convention on February 23 next.

On behalf of the T. S. E. (Norway).

Fraternally,

W. KNOFF, President.

#### IRELAND.

On behalf of Ireland I have to say we love our Leader, and stand ready to-day as in the past to carry on the work of Universal Brotherhood under her guidance, with a determination now as ever to defend her and the work from all attacks.

The feeling of loyalty and devotion to her and the work will carry us onward with other nations till the reign of peace, harmony and brotherly helpfulness is established throughout the earth.

FRED. J. DICK,

Pres. T. S. E. (Ireland).

#### FRANCE.

I hereby delegate and appoint Bro. Howard R. Justice, of London, to vote and do all such acts as may seem to him best.

The selection of Bro. Justice with the powers conferred on him has been ratified by the T. S. in E. (France).

GEORGE LAWRENCE,

President T. S. in E. (France).

#### ENGLAND.

We do not of course know to what extent the action of the English delegates may be ratified by their constituents, but considering their extraordinary unanimity of action and feeling, the enthusiasm with which they instantly accepted, as in conformity with their previous ideas and ideals, the great plans thus suddenly presented to them, and the fact that many of them had been specifically charged to sustain the hands of the Leader in every way, we have very little doubt of the result of their reports on their return.

FRED J. DICK,

Chairman of Convention.

#### "FIDELITY."

DEAR SIR.—Will you kindly allow the undersigned Branches to join in the Note of Fidelity sounded in your last issue, that we may emphasize the feelings of Love and Loyalty to our leader Mrs. Tingley at this critical moment. Nothing shall deter us from a full declaration of gratitude. "Ingratitude in Occultism is a deadly sin," so we say: "Hail to our Leader, and Loyalty surround her always. Nor can we ever forget that watchful love that has overshadowed us at all times since she came amongst us as Leader of the Theosophical Movement. May she long pilot our barque."

CHESTERFIELD, DURHAM CO., GATESHEAD, ILFORD, PORTSMOUTH, PRESTON, PRINCES' PARK, RIPLEY, SINCERITY (Greenwich), WALLESEY, WAVERTREE, WEST INDIA DOCKS, WESTON-SUPER-MARE, SOUTH SHIELDS.

February 20, 1898,

## LETTERS OF GREETING.

### SELECTED.

#### SWEDEN.

"Cordial and fraternal greeting to our comrades assembled in Convention in London. They may be assured of the hearty and sincere co-operation of their Swedish brothers and sisters."

"The Swedes have a great love for nature and music that leads to a natural tendency to mysticism, which makes it easy for them to grasp the Theosophical doctrines. And I can say that Theosophy now is so strongly rooted, and progressing in our country so fast, that it can never more fade away."

"Harmony is the key to everything in Nature, and if we want to succeed we must ever learn to think in harmony. And in trying to learn that, we ought to bear in mind the counsel of our late leader, William Q. Judge: 'Let me say one thing I know, only the feeling of true brotherhood, of true love toward humanity aroused in the soul of some one strong enough to stem this tide, can carry us through. For love and trust are the only weapons that can overcome the real enemies against which the true lover of humanity must fight. If I, or you, go into this battle from pride, from self-will, from anything but the purest motives, we must fail.'"

#### HOLLAND.

"Next to Love, one of the first tokens by which the true heart is known is *gratitude*. And, brothers, it must be with you all as with us in Holland. When we rejoice for the good progress of our Movement, when we see how the way is found to reach the hearts of those who need 'Light and Liberation'; when we look hopefully to the near future and *feel ourselves* able to speak with hope to the hopeless—are we not bound to seek instantly with our thoughts the noble

Leader, whose heart, overflowing with wise and powerful compassion, has discovered the means to make a possibility of some of our happy dreams?—so that every time that we are grateful for the Force that helps the Cause of Humanity, we remember with gratitude Katherine A. Tingley and the Powers who have chosen her as the *right* Helper at the *right* moment, as the present link in that precious chain of Great Hearts, wherein H. P. Blavatsky and W. Q. Judge were her predecessors."

"Let, thus, the password of this Convention be 'Gratitude'! It is the word which our thoughts bring to you over the sea."

#### NORWAY.

"With our hearty greetings, we register to you our unshaken determination to keep the link unbroken which our departed teachers, H. P. Blavatsky and W. Q. Judge, devoted their lives to weld—a work successfully continued by our present leader, Katherine A. Tingley."

"May the feeling of unity and harmony crown your deliberations with success."

#### IRELAND.

"We feel that the strength attained by the Theosophical Movement at the beginning of this new cycle is such, that, under the guidance of our great Leader enormous developments are immediately possible in which it will be a great privilege for each and all to co-operate."

#### FRANCE.

"Hope for all and charity for all. Let us regard the approaching century as a good time to improve the condition of mankind, and endeavor by our conduct and words to make this world a better place to live in."

"The coming cycle contains great possibilities for all, and it rests with us whether we shall avail ourselves of this great privilege, or, by indifference and neglect, permit this golden opportunity to pass beyond recall."

#### ENGLAND.

"Love, Loyalty and Gratitude to our Leader, Katherine A. Tingley."

"Faith in the justness of our cause, *Charity* for the opinions of others who may differ from us; deep and true Love towards all created beings never losing Hope, be the clouds never so lowering. The skies will clear and the clouds be swept away by the force of *Fraternity*. Thus will be brought about the oft-mentioned 'Millennium,' which each of us may assist in hastening forward by mutual *Harmony* by working together as one man."

## IN CONVENTION ASSEMBLED.

AS WILL be seen from the contents of this number, the Theosophical Society in Europe at its Convention of February 3 effected the most important change in its Constitution that any of us had dared to hope for.

Let us summarize briefly what was done.

(1) The unorganized body heretofore known as the Theosophical Movement has been organized by its Leader, Katherine A. Tingley, under a definite constitution, and is now named "Universal Brotherhood." It includes, besides other activities, as separate parts of its Constitution, the activities known as the Theosophical Society, the International Brotherhood League, and the Esoteric School of Theosophy. Each of all these has a separate department of work, all being included within the broad circle of the constitution of Universal Brotherhood. Our Leader, Katherine A. Tingley, long recognized by us all as such, the third great emissary sent us by the Lodge of Light, successor to W. Q. Judge and H. P. Blavatsky, is autocratically supreme in the direction of the affairs of this "Universal Brotherhood" and all its departments. That position we gladly accord her because of what we recognized in her, because of what she has given to us and done for us, and because of the manifest wisdom of the counsel with which, when asked, she is so ready to supply us.

(2) By reason of its place within the all-embracing organization, Universal Brotherhood, the Theosophical Society is now restricted in area to those who study and teach Theosophy. Hitherto we have had to put up with the anomaly, that it, at any rate theoretically, contained, or might contain members who neither accepted nor studied Theosophy, but who only accepted Brotherhood. Such members will now only belong to the International Brotherhood League or to some other non-doctrinal part of the Universal Brotherhood, and not to that part of it which concerns itself with Theosophy proper. The Theosophical Societies in America and Europe have now enrolled themselves as parts of the "Universal Brotherhood" Movement, and come voluntarily under the absolute and wise jurisdiction of Katherine A. Tingley, the friend and helper of every member.



(3) The Crusades, the Esoteric School of Theosophy, the School for the Revival of the Lost Mysteries of Antiquity, and the I. B. L. maintain their places within the field of Universal Brotherhood and under the Leader's care and jurisdiction.

Government by King-Initiates was once a fact over the then peaceful earth; by taking the step which we have taken, we have advanced at the dawn of this new cycle infinitely nearer to the return of that golden age, and humanity of the far future will have reason to thank us for the courage with which we dared to lead the way, and give up a fruitless and paralyzed autonomy to gain an infinitely widened scope and wisdom of action.

Those who join us will tend to pass continually further and further into the Brotherhood. Beginning by being attracted to the outermost ring, where the simplest aspects of Brotherhood are taught and practiced, they will gradually tend to take up further and further departments of study and activity. Lecturers on every aspect of life will be trained and sent out, and all methods of study will be pursued that tend to an increased wisdom concerning the mysteries of life—mysteries that will less and less deserve the name.

We have now but to stand ready—and to obey.

### WAGNER LECTURES.

Mrs. Alice Cleather and Mr. Basil Crump will lecture at Macon this week, returning to New York City in time to give an entertainment. On Sunday they will take part in the great public meeting which is to be held in Chickering Hall under the auspices of "Universal Brotherhood."

STATE NORMAL SCHOOL,  
LOS ANGELES, CAL., March 8, 1898.

"The Wagner Entertainment given by Mrs. Cleather and Mr. Crump before our school was one of the most instructive and enjoyable that we have ever had. Their talks on the life of the great musician were all that could be desired. His early struggles, his wonderful history and his grand philosophy were ably set forth. The students were inspired, certainly, to become strong and great also. The musical renderings from the works of Wagner were very enjoyable and the students called for more and more.

"I believe that these disciples of the great Master will do any body of students great good.

(Signed) "EDWARD T. PIERCE."

The above shows the great interest these lectures are creating. They are education in the highest degree, and always evoke the best in one's nature.

### IMPORTANT.

"A great difference exists between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible, save in effect. A society formed for Theosophical work is a machine for conserving energy and putting it to use. . . . Organized theosophical bodies are made by men for their better co-operation, but being outer shells they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations. One can see that to worship an organization, even though it be the beloved theosophical one, is to fall down before form, and to become the slave once more of that . . . which the T. S. was meant to overthrow. Some members have worshiped the so-called T. S., thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization. . . . H. P. B. herself declared that it were better to do away with the Society rather than to destroy Brotherhood. . . . We have not changed the work of H. P. B. but enlarged it. . . . It is not Theosophy, nor conducive to its spread, to make legal claims to theosophical names, symbols, and seals, so as to prevent, if possible, others from using them. Those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship form and to sacrifice brotherhood to a shell."

W. Q. JUDGE.

August, 1895.

### DOINGS AT HEADQUARTERS.

144 MADISON AVENUE.

One of the oldest members of the Aryan, Mr. Harney, was elected Treasurer last week in place of Mr. A. H. Spencer. Mr. E. A. Neresheimer, Elliott B. Page, Henry Harney, Mrs. S. W. Cape and H. T. Patterson are heartily in sympathy with the Constitution of "Universal Brotherhood," and they are working strenuously to keep the headquarters intact, as Mr. Judge would have it.

Meetings are held twice a week in the large hall on the first floor: for the public on Sunday evenings, and for members on Tuesday evenings. These meetings have been crowded since the return of the delegates from the Convention. The principal subject discussed has been "Universal Brotherhood," practical Theosophy following. Mr. Neresheimer, who seems to have taken a new lease of life since the Convention, conducts these meetings in a most able manner. The public seem to most keenly appreciate the situation and join the members in hearty and enthusiastic applause when the leader enters the hall. We may say here that the magic power of the Chicago Convention seems to have given her new life and vigor.

There never has been a time when there was such a pressure of work at headquarters as at present. The organization of "Universal Brotherhood" has hired the room formerly occupied by the T. S. A., and the desks are piled up with correspondence, diplomas and charters, which keep the staff working night and day unceasingly.

The T. S. A. has hired a small part of the U. B. office, as Mr. Neresheimer deemed it necessary to cut down expenses. Mr. J. H. Fussell, the President's secretary, is still at his post, although the strain of the last few years has been enough to warrant him a vacation of several months. Walter T. Hanson, of Macon, Ga., has given his valuable services at the office since the Convention, and has proved himself an invaluable worker. William A. Stevens, of Buffalo, has come at the call of the Leader, and will be here a week to assist in U. B. work. Elliott B. Page, the old standby of the past as well as the present, is at his post with the light of olden days on his face. Mrs. Cape, who has given up her home and made many sacrifices for the Cause, is the "Mother in Israel" at Headquarters.

Those assisting at 144 are William E. Gates, of Cleveland; T. R. Prater, John M. Pryse, Sigmund Stern, Herbert Crooke, Mrs. Sarah F. Gordon and W. A. Stevens. Miss Churchill, who has charge of the E. S. T., reports that work in that department has been enormous since the Convention, and has kept her and her assistants working early and late.

Mrs. Mayer and Mr. Fussell say that this is surely the beginning of the New Age. Let us all salute the "year One of Universal Brotherhood."

About a month before the Convention, Iverson L. Harris, a prominent lawyer of Macon, wired our Leader, "Am I needed?" to which she replied, "Come quickly." Ever since that time he has been working for "Universal Brotherhood." It was he who read the Constitution of "Universal Brotherhood" to the delegates and members in Convention assembled, and we are sure many present felt, as they listened, as though an old orator had returned. Mr. Harris started on a lecture tour immediately after the Convention and has visited nearly all the branches throughout the Central States. He is expected to be present at a large public

meeting to be held in New York City Sunday evening, March 20, under the auspices of the "Universal Brotherhood." Arrangements have also been made for Mrs. Cleather, Basil Crump, D. N. Dunlop, Rev. W. Williams, Mr. Neresheimer, Dr. E. B. Guild and other prominent members to speak at this meeting.

Saturday evening, March 19, Mrs. Cleather and Mr. Crump will give a "Mystical Interpretation of Wagner and his Musical Dramas" at the Waldorf-Astoria Assembly Room. The Committee are working very energetically in arranging for the affair, and it is expected to be very successful. Arrangements are being made for a similar "Interpretation" in Boston.

Last Sunday evening a most enthusiastic meeting was held in Brooklyn, at the I. B. L. quarters in Liberty Street. Among those present were our Leader, Clark Thurston, of Providence; W. A. Stevens, of Buffalo; F. M. Pierce, H. T. Paterson, Col. Hooper—one of the oldest members in Brooklyn—Oluf Tyberg, Miss Morris, Miss Whitney and Mrs. Mayer. The building is a three story brick structure and is in a good neighborhood. The sign over the door looks as though it had come to stay.

Judge O'Rourke and A. A. Purman write most enthusiastically of the "Universal Brotherhood" meetings in Fort Wayne, and say they have aroused widespread interest.

Over thirty applications for membership were received at one meeting of the U. B. lodge, in Buffalo.

A new U. B. lodge has been started in Jamestown, New York. Miss Julia S. Yates and her associates are working most heartily for the new organization.

The news from England exceeds the expectations of the most hopeful, and simply shows that where the heart is right the work is bound to succeed. And right here let us add what we are sure all the American hearts feel—a closer union with the work of our English brothers.

Plans for the future have been carefully laid out by our Leader, and, as soon as the heavy work is brushed away and those who seek to destroy us have ceased their unbrotherly acts, the U. B. lodges throughout the country will be helped with new suggestions; but for the present we are informed that they should continue to carry on their work in the usual way under their new banner.

Should there be members at a distance who are troubled as to the proper disposition of documents and pamphlets containing unbrotherly false statements and insinuations, we would advise them to consign all such matter to the purification of fire. Members should be very guarded in giving credence to anything they see in the newspapers regarding the Movement, or workers, as many false rumors are being circulated by those who are seeking the destruction of our great work.

Every worker at Headquarters is filled with the sweet peace of the new time and with an enduring hope and trust. They all join in sending words of good cheer and affectionate regard to our fellow comrades throughout the world, and they will ever work to defend their sacred Cause. TRUST.

OBSERVER.

### BUSINESS NOTICE.

Subscriptions for THE NEW CENTURY should be sent direct to THE NEW CENTURY CORPORATION, and not through the Theosophical Publishing Company.