

The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

EDITED BY KATHERINE A. TINGLEY.

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THE LEGEND OF ST. MARK.

BY JOHN GREENLEAF WHITTIER.

The day is closing dark and cold,
With roaring blast and sleety showers;
And through the dusk the lilacs wear
The bloom of snow, instead of flowers.

I turn me from the gloom without,
To ponder o'er a tale of old,
A legend of the age of Faith,
By dreaming monk or abbess told.

On Tintoretto's canvas lives
That fancy of a loving heart,
In graceful lines and shapes of power,
And hues immortal as his art.

In Provence (so the story runs)
There lived a lord, to whom, as slave,
A peasant-boy of tender years
The chance of trade or conquest gave.

Forth-looking from the castle tower,
Beyond the hills with almonds dark,
The straining eye could scarce discern
The chapel of the good St. Mark.

And there, when bitter word or fare
The service of the youth repaid,
By stealth, before that holy shrine,
For grace to bear his wrong, he prayed.

The steed stamped at the castle gate,
The boar hunt sounded on the hill;
Why stayed the baron from the chase,
With looks so stern, and words so ill?

"Go, bind yon slave! and let him learn,
By scath of fire and strain of cord,
How ill they speed who give dead saints
The homage due their living lord!"

They bind him on the fearful rack,
When, through the dungeon's vaulted dark,
He saw the light of shining robes,
And knew the face of good St. Mark.

Then sank the iron rack apart,
The cords released their cruel clasp,
The pincers, with their teeth of fire,
Fell broken from the torturer's grasp.

And lo! before the Youth and Saint,
Barred door and wall of stone gave way;
And up from bondage and the night
They passed to freedom and the day!

O dreaming monk! thy tale is true;—
O painter! true thy pencil's art;
In tones of hope and prophecy,
Ye whisper in my listening heart!

Unheard no burdened heart's appeal
Moans up to God's inclining ear;
Unheeded by his tender eye,
Falls to the earth no sufferer's tear.

For still the Lord alone is God!
And pomp and power of tyrant man
Are scattered at his lightest breath,
Like chaff before the winnower's fan.

Not always shall the slave uplift
His heavy hands to Heaven in vain.
God's angel, like the good St. Mark,
Comes shining down to break his chain!

O weary ones! ye may not see
Your helpers in their downward flight;
Nor hear the sound of silver wings
Slow beating through the hush of night!

But not the less gray Dothan shone,
With sunbright watchers bending low,
That Fear's dim eye beheld alone
The spear-heads of the Syrian foe.

There are, who, like the Seer of old,
Can see the helpers God has sent,
And how life's rugged mountain-side
Is white with many an angel tent!

They hear the heralds whom our Lord
Sends down his pathway to prepare;
And light, from others hidden, shines
On their high place of faith and prayer.

Let such, for earth's despairing ones,
Hopeless, yet longing to be free,
Breathe once again the Prophet's prayer:
"Lord, open their eyes, that they may see!"

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EDITED BY KATHERINE A. TINGLEY.

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NEW YORK, APRIL 30, 1898.

EDITORIAL.

HUMANITY is like the restless, conflicting, rolling waves of the ocean, and the struggle that is now going on between America and Spain is a fair example of the point that civilization has reached to-day. Justice can only be gained by such efforts until all men have found their balance on all planes of their being. The higher philosophy must be understood—the grand teachings of Universal Brotherhood fully grasped will settle the great questions of state and nation as well as individuals, for justice will then rule in the highest sense and men will be brothers.

Spain must ultimately outgrow its "old corpse of bigotry," superstition and credulity and there will be reared in its place a temple of light which will unite its forces with that of America."

* * *

The NEW CENTURY, although only a few months old, has already taken its position before the public as a leader of advanced thought on the broadest lines of Brotherhood. In many parts of the world it is recognized as a helping hand.

Its contributors are students—workers who have pledged themselves to the Cause. They have learned to combine philosophy and philanthropy in teaching the "Heart Doctrine" for the benefit of their fellow men. These brave souls are the advance guard, the torch bearers of the great truths of ancient wisdom. In India alone hundreds of copies are sent every week free of charge, and also many other parts of Europe.

The "Shut-Ins" in many of our prisons also receive the CENTURY every week—these unhappy, unfortunate brothers find in the columns of our paper the heart touch, the true spirit of sympathy and helpfulness; they can realize possibly more than any of our readers that our mission is to encourage and uplift.

The tolerant spirit which is a marked feature of our paper is bound to make many friends for it.

HEART BROTHERHOOD.

IN this stage of human progress it is not only necessary, but right, I think, that the heart doctrine of altruism should have at least a reasoning, mind conception correlated with it. In other words, we should know not only that men are brothers, but we should be able to reason out the whys and wherefores of the entire brotherhood

doctrine. But here, I think the dominion of the head should cease. Its proper function is not to originate and dictate, but merely to classify and correlate the truths that arise in the heart. That brotherhood must of necessity have a basis in reason before it can become a guiding potency in the life of humanity, is not true. For, in the first place, it is not the head that guides the lives of men nor the destinies of nations, however much they may be deluded into that belief; and in the second place, brotherhood is essentially a heart doctrine. Its base is not in reason but in feeling. Its true centre is in the heart, where the spiritual consciousness is first awakened.

The very fact that there should be a difference of opinion upon this point is sufficient reason for the distinction that is here drawn between head brotherhood and heart brotherhood. The former is indeed based upon reason, and alas! it rests there. The latter is a heart product, a thought feeling, or a thought that originates in the heart.

We are apt to look upon thought as rather a brain production, or as something that comes to us through the action of the cerebrum. And candor compels one to admit that this is only too true of a very large part of all our thought. But it ought not to be true, it need not be true, and indeed, it must not be true if humanity is to be lifted to higher planes by the ideal of Brotherhood.

Thought is universal, and it remains for us to choose whether we shall focalize and make it our own through the intellectual, the passionate, or the spiritual centre. Head Brotherhood soars into realms of intellectuality and weaves beautiful theories of the Unity of nature, the relation of the microcosm to the macrocosm, the interdependence of universal consciousness and cosmic ideation, and what not. All of which is very good so far as it goes, but the pity is that it goes no farther. In halting here it accomplishes nothing which the heart brotherhood cannot accomplish, and therefore serves no useful purpose whatever.

Theosophy is sometimes accused of being cold and theoretical. This arises primarily, of course, from ignorance as to what Theosophy means and is. The accusers are usually those who look rather to the personality of the teacher than to the ideal held aloft, and it is well to reiterate in passing, that those who really seek for truth are those willing to accept it wherever found and to follow it wherever it may lead. But may it not be true at times that these accusations and false conceptions are due to the fact that we who seek to teach its tenets sometimes forget to think and speak from the heart? May it not be with many of us, that in the arrogance of our head learning we do become merely abstract and theoretical for the time being?

Theosophy is often accused of being impractical. Now, without hoping to change the views of those whose comprehension of the word practical rests upon a fiduciary basis, let us examine that much vaunted word from a common-sense standpoint. But what is practical?

We all have access to the dictionaries, but sometimes we can do better with a little common sense and reason than with all the books in the world. Now common sense tells us that the word "practical" is very closely related to the word "real." What is real is practical; what is practical is real. Inasmuch as a thing approaches the real and lasting, in so much does it become practical—is it not so?—and vice versa.

Now thought is relatively—and actually—much more real than action, for thought is that which stands back of action. It impels to ac-

tion; it guides action. In the human kingdom thought comes first and action follows it. There may be so-called reflex or automatic action, but without entering upon a philosophical discussion of the question, it would not seem to be too much to ask for a tacit agreement to the statement that at least so far as unselfishness, brotherhood, altruism and kindred matters are concerned, thought precedes every act and guides every act. But if it does, then thought is seen at once to be the practical thing of the world. The argument is but briefly stated, but those who may not be entirely satisfied with Shylock's view of what is practical may easily carry it along for themselves by comparing and analyzing the three words, "practical," "lasting," "real."

As a man thinks so will he act. Thought is the guiding power of nations. The world to-day is what the thought of its inhabitants has made it. It is full of strife and selfishness, full of greed and covetousness and hatred, with every man arrayed against his fellow-man, and poverty and wretchedness for the millions. How can it be changed? By changing the thought of its inhabitants. In no other way, assuredly. Every social reform rests upon the thought force of the community. Right thought is the one necessary antecedent for all reform. And to effect this change in thought, to replace thoughts of selfishness with thoughts of altruism and brotherhood, is the mission of Theosophy. If this be impractical then—but it is not impractical, and no one who has stopped counting his money long enough to find out the truth about Theosophy, ever thought for a moment that it was impractical.

But Theosophy, remember, is the heart doctrine, not the head learning, any other possible belief or statement to the contrary notwithstanding. The keynote of Theosophy is Heart Brotherhood; those who teach head brotherhood, whenever and wherever you find them, have but the empty shell of Theosophy. It is a difference between the theory of brotherhood and the thought of brotherhood. The difference is wide and deep, and as great, indeed, as is the difference between what we are and what we ought to be, as a nation and as a race. It is the difference between the practical and the impractical.

The practical man is he who controls his thought and keeps it centred, above all things, on brotherliness and altruism; it is he who tries always to pattern his life upon his highest ideal of brotherhood, who THINKS brotherhood with his HEART. The thought that comes from the heart is much more powerful than that which merely makes convolutions in the gray matter of the cerebrum. Thoughts that come from the heart are feelings, in reality, and they enter into the whole being of man; they become a part of him, for they enter the ganglia and circulatory systems and are carried to the remotest parts of the body. Think brotherhood with your heart and your acts will take care of themselves. This is the heart doctrine, this is Theosophy; it is also the truth and common sense. It is the practical side of Brotherhood.

JAMES H. GRIFFES.

Owing to an error, the name of Emily Bouton appeared as the authoress of an article on the last page of the issue of April 9th. The identity of the author is not known.

The continuation of VOICES OF THE CENTURY was not received in time for publication. It will be resumed in our next issue.

OF DEEPER BIRTH.

BY WILLIAM JAMESON.

"And impulses of deeper birth
Have come to me in solitude."
—Wordsworth.

CHAPTER XXI.

AU REVOIR!

Each who advances at all finds that with every new period of his inner life a new self rises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.

THESE words, from "Letters that have helped me," recurred more than once to the mind of Marjory Mail, as she sat and patiently watched for the return of her friend from his solitary quest. Slowly, stubbornly had that Hosea Cutt—the "nice American," to whom her sister Osla had introduced her some weeks ago—disappeared; and the man she was then thinking about was of quite a different mould, in temper and in thought. Instead of the cynic, appeared the earnest truth seeker. The man who used to regard the working classes simply as "hands," had been replaced by one who, after emancipating a whole village from the tyranny of a petty capitalist, had just set apart a large sum of money so that other workers might enjoy the fruits of their toil under better conditions than hitherto. He had done this at a moment when, for all he knew, his entire fortune might be imperilled. And he was returning to the States, to face the situation that his clerk's telegram suggested, with an unconcern foreign to the nature of a millionaire.

To the Theosophist such remarkable transformations of character and aim have a very simple, yet complete explanation in the doctrine of Reincarnation. I acknowledge frankly, that, tested by the theory that man is a creature of circumstances *plus* an indefinable amount of physical and mental heredity, nearly every item related about Hosea Cutt—not to speak of other persons in this story—may be regarded as grotesquely impossible. On the other hand, tested by the theory that man is an immortal Soul, carrying within him the accumulated experience of countless lives on this earth of ours—to go no further; then there must need be vast reserves of intelligent force within each one of us, force that is only awaiting the appropriate impulse to discharge itself in conduct. So was it, I imagine, with Hosea Cutt.

Why! we have evidence daily of the use of these reserves, in the facts of Heroism alone. Quite unnoticeable people do, all of a sudden, when some great emergency arises, deeds that make us wonder. They seem, these people—exactly to fit into a situation demanding not only courage, but tact and judgment, experience and mental skill. "If I had tried for years I could not have done such a thing," is the almost stereotyped comment of one or another sober-minded onlooker. Meanwhile, the hero himself marvels what all the fuss is about; for he has only done what *naturally occurred to him to do*, under the given circumstances. Genius, with its splendid unconsciousness of effort, is another illustration of the richness of human nature in latent faculties. Given reincarnation, both Genius and Heroism are alike explicable—effects and causes are duly balanced. Failing reincarnation, we have nothing better than *Eccentricity*, to account for the phenomenal in human behavior.

Now, what fitter word than "eccentricity" could possibly be used to describe the strange

freak of Hosea Cutt in spending the night within an ancient mound? He, a man of the world, an American man of the world, be it noted, to deliberately abandon a comfortable bed in order to keep solitary vigil on a little island in the North Sea! What an ass!

Well; dear critical reader, I somehow have a notion that Marjory Mail understood this man of the world better than you do. His conduct, resolute and unprompted, was no piece of eccentricity but an evidence to her that the dying words of Hilda Logie had *aroused vibrations in his deepest nature*. His silence since that hour, about his own moods and reflections, was in itself significant. He acted like one who had no time to waste on surface thinking; his mind being bent on following up a clue to more serious problems.

In a word, he was finding out Himself, and, consequently, forgetting the man of the world; he was obeying his intuitions; he was deaf to the glib logic of the brain mind.

Marjory rejoiced in the thought of these things as the hours wore on. Midnight came, and shortly afterward a long streak of silver, faintly flushed with gold, emerged from the sea eastward, and she knew that the dawn was at hand. An hour later, as she looked towards the north, she discerned far off a tiny dark spot amid the now fiery waters of the bay. Her pulses quickened as it slowly came nearer, and she could perceive the outline of a boat. Then she threw a shawl over her head, and quietly stealing out of the house, ran down to the shore.

Presently she was busy making fast the boat to the little landing stage. Her face was glowing with delight, for Hosea had gently kissed the hand she held out to help him ashore, and memories of long time ago flashed into her mind as he did so. Then, ere they turned to enter the house, he said quietly:

"Forgive me, Gerutha!"

By these words Marjory understood that his visit to the Brough of the Holm had yielded knowledge. A glad smile was on her face, as she took his hand and kissed it, saying:

"I had *forgotten*, long ago, Thorolf."

The hour of parting came all too soon. A week later, the millionaire, if such he might still be called, was on his way to the United States. In the interval, little further had been said between him and Marjory on the subject of their former comradeship. There is an ancient occult maxim to the effect that the soul on coming to a new place is silent for a while. Those who have earned the right to catch a glimpse of their past lives, *cannot* instantly proclaim the facts of their knowledge from the housetops. Such is my own impression. The very ability to know, involves both the ability and the inclination to be reticent about the knowledge gained.

Of course, to the idly curious this silence is a standing puzzle, and is just one of the things that move them to scepticism regarding the whole doctrine of reincarnation. There is no help for it, however. Those who realize that all true knowledge of the past should *become an energy for the present service of Mankind*, will see the common sense that lies in sternly avoiding any waste of that knowledge for trivial ends—*e.g.*, the satisfaction of gossip-mongers.

But there were no gossip-mongers in the little household at Burravoe. Still, Hosea Cutt felt impelled to silence (for the reasons, earlier given, that he was "in a new place") respecting matters in which others than Marjory were deeply interested. She, perhaps, did not need his speech

in order to interpret the ideas that were in his mind. She saw in his tender attitude toward her kinsfolk how his thoughts lay. Little Elsie and Osla sat on his knee hour after hour, until Harold declared that he should become jealous of Hosea's fatherliness. But the look that Harold gave his friend while saying this was sufficient to contradict his words. And Marjory's dear faithful sister, whose bright sauciness was such a keen delight to everyone who came to know her, grew strangely sad as the day of parting approached. When Hosea asked her once why she looked unhappy, her lips quivered, and hastily murmuring, "I never had a brother," she ran away to hide her tears.

Marjory herself bore up bravely. And her friend helped her. Neither by word nor deed did he suggest that the future be pledged in any way that might hinder the discharge of their common duty—the service of Humanity.

However, he did suggest that Marjory and he should write to each other—as fellow students—at definite intervals on his return. To this she readily agreed.

There was a goodly gathering of Shetland folk to bid farewell to the man who so quickly had become as one of themselves. It was a Saturday morning when Hosea Cutt went on board the little coasting steamer *en route* to Lerwick. The week's fishing was at an end, and the bay of Burravoe was crowded with fishing boats. From both shore and sea the cheering was kept up, much to the amazement of those casual tourists who happened to be Hosea's fellow passengers.

When at length the steamer disappeared behind the southern point of the bay, Marjory stole away from the throng of her friends and kindred. When she reached her bedroom, she turned to the window for a moment, only to realize that he, her beloved, was gone! Then she flung herself on the bed, sobbing as though her heart would break. She was a woman, after all.

POSTSCRIPT TO CHAPTER XXI.

The scene of the succeeding chapters will be laid in Norway, chiefly at a period 2500 years ago. And the endeavor will be made to illustrate by the events recorded, the eternal import of those words—often so lightly used: "Our acts our angels are, for good or ill." No attempt, however, will be made to identify in exact detail the causes of events narrated in the foregoing chapters. Nor will the characters hitherto dealt with one and all appear in the following section of this story; but other characters will take their place, in some instances. At the same time, the reader may, from a hint already given, recognize in Hosea Cutt and Marjory Mail reincarnations of Thorolf and Gerutha. One word more. It must not be assumed of these two individuals that they have been in "Slumberland" the whole of the twenty-five hundred years which have elapsed since they last met each other on this earth. Both of them may have reincarnated several times the meanwhile; in order to discharge obligations, and to gain experience, of a sort only very slightly associated with the events narrated in this story.

[To be continued.]

HOW CHILDREN APPLY THE PHILOSOPHY.

A little child had grown into the evil habit of saying "I don't care." One day his younger sister said, "Mamma, what does indifference mean?" The mother explained. Some time elapsed, when the little one was heard saying to her brother, "Tamas quality! tamas quality! Charley." He had again used the ugly expression. It cured him.

Two little ones were playing, one teasing the other now and then. At last the teased child said: "Well, you are making fleas, and they'll bite you by and by."

CHORDS OF HARMONY.

FROM THE "FRIENDS IN COUNSEL."

(Correspondence Class.)

HEADQUARTERS, 144 Madison Avenue, New York.

In the Year of Universal-Brotherhood, I.

DEAR COMRADES:—

These dawning spring-days, with the peculiar conditions characteristic of the opening season of the year, are so much like the spring in the heart of man these days, that I cannot help making a beautiful song of the pictures constantly in my mind.

The little zephyrs that play about us, seem to have come from some far away land, where eternal harmony and love reign, freighted with a balm that is as soothing to the soul as the music created by the realization of the existing harmony and peace, that now lives in the Brotherhood that has laid its foundation stone of Universal Brotherhood for the benefit of all creatures for all eternity.

And not only the balm in the air, but the blue in the heavens, the rivers and the hills and valleys, the young grass and the birds, all have an added charm, as they woo us away for a moment from the dizzy whirl of the world; Nature has sent with them a message that speaks clearer than it ever did before, and which is the grandest and sublimest thing of all; the hearts of men are carrying, one to the other, messages that, if we only will heed them, will purge this weary world of its misery and its heart-aches, and bring joy and sunshine over the face of the earth.

Let us open our hearts, that the flood of human kindness, which now fills the air, may find channels for its streams, as the earth opens its ways to the currents of the ocean.

If we do this, we help to hasten the better day for the world's unhappy creatures. My heart thrills with the hope that our efforts will do great and good things!

Yours in the work for humanity.

FAITH.

TRIADS OF WISDOM.

There are three branches of wisdom: wisdom towards God, wisdom with respect to every fellow man, and wisdom with respect to one's self.

The three recognitions which produce wisdom: the knowledge of God, the knowledge of the heart of man, and the knowledge of one's own heart.

The three indispensables of wisdom: genius, science, and discrimination.

The three stabilities of wisdom: what is right, beautiful and proper.

Three things will be obtained by wisdom: the good (things) of the world, mental comfort, and the love of God.

In three things wisdom is apparent: genius, science, and demeanor.

The three exertions of wisdom: to understand nature by genius, to perceive truth by studying it, and to cultivate love and peace.

Three things in a man that make him wise and good: qualities, science, and power.

Three things with which wisdom cannot exist: inordinate desire, debauchery, and pride.

Three things without which there can be no wisdom: generosity, abstinence, and virtue.

The three indications of an honest man: silent lips, an eye without leering, and a countenance void of timidity; that is, the three united in one person.

The three indications of a thief: an inquisitive tongue, a prying eye, and a timid avoiding

countenance; that is, the three united in one person.

The three supports of wisdom: a self-reasoning heart, language to describe, and memory to retain.

Three occasions for observing what a person may be: in a thing unknown to him, at a time unknown to him, and in a place unknown to him.

Three things which ought to be first noticed in a person: the tongue, habit and motion; for they proceed from his nature and disposition.

Three things soon manifested in a person: discretion, love and hate.

Three things difficult for a person to conceal in himself: joy, grief and mischievous propensity.

By three means shall a person be known: by his discourse, by his behavior, and by the judgment of his neighbors concerning him.

Three things that cause loss of reason: the thwarting of genius, insufferable oppression, and repulsion of conscience.

The three paths of wisdom: the path of exertion, the path of knowledge, and the path of conscience.—Taken from the CAMBRO-BRITON, published 1820.

[To be continued.]

IMAGINARY CONVERSATIONS.

IT is of interest to every thinking man to study character and to trace the probabilities as to what a given person will say or do under given circumstances. Such study is both interesting and profitable within its proper limits, but it has a dangerous side if we endeavor to carry it beyond legitimate bounds. Landor's "Imaginary Conversations" are masterpieces of the true type of such study. No one fancies for a moment that these represent the actual sayings of Plato, Diogenes and the others, but Landor, being a cultivated and intelligent man, has put in this interesting form the results of his life-study. Let us notice that in these works the author, and it is not at all to his discredit, is often not able to grasp the liberality and breadth of view of his subject, for it is well recognized to-day that Plato and many of the ancients had broader and keener minds, and were more alive to the spiritual side of life than our modern, so-called, advanced thinkers.

As an illustration of another side of this subject, let me cite the case of a well known Bishop in one of the churches. This worthy man was approached one evening by a friend, who found him engaged in earnest conversation with his "Master." The Bishop explained it to his friend, who was surprised to find him apparently talking aloud to himself, saying that he had had this habit for years and that the conversation was as real to him as though the "Master" were actually present and talking with him. Such cases are by no means uncommon. People in many countries hear or fancy they hear "voices" which they attribute either to some person or to a supposed good or evil spirit.

This is an interesting study for psychologists and has been widely investigated by them. The cause is generally found to be self-hypnotization. Though in the case of the Bishop above referred to the results were quite harmless—the Bishop being a good man and living a simple life of practical unselfish work—yet in the case of the less pure or more worldly man, more serious consequences might have ensued.

The explanation given by western psycholo-

gists to these cases is well worth considering. They postulate a "subconscious mind," what might be called in Theosophic philosophy the astral or "mirror self." It is a half-way state of consciousness and derives its name, first, from its illusionary character, and second, that it may be purified and made to reflect the loftiest, spiritual influences, though in the ordinary man it presents but a conglomeration of distorted images of earth experiences. As an illustration of its character let me cite a well-known experiment. A hypnotized subject, in whom the brain consciousness is paralyzed and the astral or "subconscious" mind becomes active, is given an order to perform a certain act at a specified time. Restored to his ordinary consciousness he knows nothing of this command though at the specified time he carries it out without being able to give any reason or cause for such action. If, however, during the intervening time our subject attempts to write with the "planchette" or in other ways draw upon his subconscious mind he will obtain nothing but a repetition of the command that has been given him under hypnotic influence.

This will enable us to understand the process of self-delusion resulting in "imaginary conversations." Persistent desire for communications with Adepts, or beings from other spheres, becomes gradually impressed upon this illusionary inner consciousness, and upon the brain mind becoming passive or semi-paralyzed the subject is deluded with the idea that his desire is actually gratified. We notice in all such cases that the literary results of such supposed intercourse are weak and do not hang together very well. Thus fancied communications from Sages of ancient times, or from H. B. Blavatsky, W. Q. Judge and others of our own day (which are not infrequently met with), abound in platitudes and give nothing worthy of their purported author.

From what has been said, it will be clear that the desire or attempt, on the part of one actively associated with our modern life, to communicate with a person or a spirit on the inner planes is dangerous, and at best can only lead the student to useless self-delusion.

The prerequisites of practical occultism of the Right Hand Path are well known; they are, absolute purity of life, unselfishness and altruism, and sincere devotion to the cause of Humanity and Truth. This is the path to which a true Teacher points. Such a one does not (as do some would-be teachers) seek to fascinate and ensnare the student with jugglery and talk of the "occult," or go about proclaiming "I am directed," or "your higher self bids you do so and so." The true Teacher takes the disciple off the ever narrowing track of self that leads to the abyss, and points out the hard but shining path that leads to the sunlight of Truth. He, as it were, throws the searchlight of Truth and illumines the good and evil throughout the depths of his being, and the disciple must choose: either he must cut away the evil, give up his personality of life for self, or else he must take himself and his burden of personality where he will not stand in the way of his fellow disciples. After the light of Truth has shone into the depths of a man's soul, a student may still nurse and pet personal ambitions and grievances, but there is no room for him to do so in the Temple of Truth; he must choose his corner and his appropriate company outside. Lastly, the true Teacher directs the disciple to the path of service, of usefulness to his fellow men. "He that hath ears to hear" let him choose.

R. H.

DEMONS OR ROSY LIGHT?

BY EMMA J. WHITTIER.

TORTURED, lashed to phrenzy by demons who gave no respite, but mockingly derided, when, sated with sin, my soul grew faint and longed for peace, I turned to curse the powers and beings that had given me life. I would have rent the heavens above, the earth below, because accustomed pleasures palled, and sense could not suggest a new device. I had been proud of transgression, defying God and man. Rushing on in strength, as tempests do, nothing had stayed me; groans of the outraged, prayers of the good, wise admonitions, all unheeded, while passions reigned and lust of power demanded victims.

At length, as strength was waning—the fiercest tempest cannot last for aye—I became aware of that within, which hungered, crying out for something it had never known. Was it I that so cried out, or was it I that in the demons raged? The two so widely differed, that, wonderingly, I questioned: which is myself? Then memory came picturing conquests over fellow-men, and desire urged on to greater conquests. This fateful past, with its o'ermastering impetus, overwhelmed at times that which cried out, and the mocking demons, in hideous forms with claws and stings, leered at and claimed me, sleeping or waking. From being servants that went to work my will, they had become my masters.

But now, at intervals, a rosy light, faint and afar off, seemed to take shape and meaning, and, when that within, which cried out, was most urgent, the rosy light flashed a long ray into my heart. Coming not through the sense of sight; seeming well known to me, yet a surprise, what was it? I longed to reach it. At such moments, easing me a little; the demons fought amongst themselves. Still, persistently, the too familiar voices dinned into my ears: "You're not responsible. Your parents gave you faculties, withholding power to govern them. They who gave you birth marked out your path. Product of lower kingdoms! child of dead matter! what have you to do with aught beyond what we direct?" And then I cursed my parents, the whole line of them, for bringing forth a being bound like themselves. This impulse exhausted—the better thoughts prevailed.

My stricken father! his placid face, as I recalled it, belied their words. His counsels, his whole life, had been a benediction. My childhood had been guided with care, both parents glad to point me to a long ancestry of honor, even of renown. I could not charge my present state to them. They erred, perhaps, in training me, suppressing arbitrarily the faults they saw, failing to require little self-conquests that would have given strength for greater victories over passions. Too much stress laid upon intellect to a neglect of the heart life, led to a narrow selfishness, that now had grieved the sweet inner voice almost past recall.

So, fluctuating between demons and rosy light, consciousness now here, now there, *which was I?*

* * *

How wise is the Great Wisdom! How good that Goodness which inheres in Wisdom! My sufferings were not part of the plan. They came through law, direct effects of its violations. If I have not choice, I cannot, when the way parts, take right or left at will. I am a puppet, not a human soul. The human state, bearing responsibility of choice, brings possibility of error. Creatures of lower

kingdoms cannot sin. Being a human soul, Divine in its inception, I really am that ray from the rosy light which, ever seeking to be recognized, exerting its uplifting power, is that which cries out from within. Intellect must listen to the voice; execute its behests; become one with it. "Grieve not the Holy Spirit!" Its mission is to aid all entities of lower grade; to train and discipline Forces of Nature that are on the upward way toward humanhood; to assist life in crude forms, even densest elements, toward self-consciousness. What is called matter is not dead. Life lives in all.

When an evil thought is harbored, each repetition gives it strength. Thought is a force that takes upon itself ethereal matter in forms suited to its nature. These forms persist while fed by kindred thoughts, their force reacting upon the brain through which they came. Such were my demons, and they were *my very own*. Parasites as they really were, if I could then have known that I had but to concentrate upon the ray that entered my heart what force was left to me, and so strangle and starve the demons by withholding that by which they lived, I might have conquered; but the time was not then. Not knowing their origin, how could I know the means for their destruction? Many long years their influence was felt and, even now in tottering age, they threaten me. But blessed Law of Compensation! loving, compassionate thoughts take living forms as well, working the will of the Great Wisdom. Have you not felt them? almost seen them? They far outnumber the darker ones, surpassing them in strength and permanence. Drawing vitality from that ineffable source of spirit, flowing in waves of flame through every globe, permeating each atom, their life is life indeed.

Postulate two opposing forces: they must be equal or unequal, if equal, they counterbalance and neither is effective to its aim; if unequal, one must finally prevail. Good alone persists because of its inherent qualities, its infinite strength, its consistency one part with another. If there were a universal evil force it could not be constant, having no eternal root, and being also opposed within itself, part against part. Make the word evil an adjective, not a noun. There being no persistent fountain of evil, that which we call so must end, having no infinite source to draw upon. The evil thoughts and deeds of any soul will cease when they are left to die, and will be centred consciously upon the higher plane. "Strangle thy sins and make them dumb forever!"

Step boldly out into the light; follow the ray. You must alone take the decisive step but, having turned unto "*that star whose ray thou art*," all forces of that great, throbbing Heart, the synthesis of all hearts, will help you on and shout with joy to see the lost return. So I have learned The Law, and does it not appeal to you?

THE CHRIST OF TO-DAY.

Dr. Lyman Abbott, in a recent sermon in Plymouth Church, Brooklyn, pictured Christ as He would appear, if on earth to-day:

The substance of his sermon is contained in the following report taken from the New York *Herald* of April 18th:

"Suppose He did come," said Dr. Abbott, "what sort of a man would He be and what sort of a life would He live?"

"In the first place, He would not be much known or heard of. He might be here to-day

and none of us know it. None of the marks of a great religious teacher would be upon Him. He would be a man among men. He would be an honest man. He would perform all the duties He owed to His government. He would pay His taxes. He would not live in one district and make money in another, to avoid paying taxes. He would enter into politics. He would be in society and would go to parties, dinners and dances.

"He would not be an idler supported by inherited money, but would render the world good service. Possibly He might be making furniture in Grand Rapids or digging coal in Pennsylvania, or He might be a man of wealth, seeking not to increase His wealth, but to make it do its greatest good.

"We would not find Him with a halo or in ecclesiastical gown, but a man just like other men in all outward form and circumstance. He would belong to a church, but would care little for the distinctions which separate churches. He would not care for candles and altar cloths and creeds and ritualism. He would be dealing with the topics which stir men's souls.

"Yes," reiterated Dr. Abbott, "Christ would be a member of a church now, as when he lived and preached and died in Palestine, identified with the only religious organization the world knew.

"His characteristics would be His goodness and helpfulness. He would minister to men's bodies as well as their souls, and often their bodies before their souls. It is not worth while to put religion into the heart when the stomach is empty. Yet His ministry to the spirit would be the greater ministry."

After holding his congregation for fully forty minutes with this description Dr. Abbott said:

"Wherever there is any man who has some fellowship with God and the eternal, who ministers to the higher and better life of man, there is the Christ of to-day."

ONE OF THE MANY CELEBRATIONS OF MR. JUDGE'S BIRTHDAY.

(Extract from a Fort Wayne paper.)

The Lotus Group of the Children's Department of the Universal Brotherhood Organization, in Fort Wayne, Ind., celebrated the commemoration of the anniversary of the birth of William Q. Judge yesterday. With the assistance of the members of the Society a bountiful supper was served in their rooms, in Vordermark's Hall, at 7 o'clock last evening. To this supper about fifty invitations were extended, particularly to people who were known to be lacking in opportunities for leisure or frequent pleasures. Hot creamed potatoes, salads, cold meats, pickles, jellies, bread and butter, various kinds of cake, coffee, oranges, were served on a long table, at which the guests were seated. Missess Ethel and Jessie Taylor, Lee Cohen, Clara and Helen O'Rourke assisted in serving. Mrs. I. N. Taylor, Mrs. C. F. Taylor, Mrs. M. S. Mahurin and Mrs. Jack Kuhns prepared the supper at the rooms. An entertainment of music, recitations and short talks followed during the evening. Miss Julia Taylor, Miss Ethel Taylor and Miss Helen O'Rourke rendered songs and recitations. The date of the anniversary is the 13th, but it was impossible to secure the hall for that day.

"Theosophy is not a religion, but religion itself—the very 'binding of men together' in one Universal Brotherhood."

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.

DIALOGUE: TWO LOVERS OF CHILDREN.

First L. of C.—"Did you ever know anything like the way these children learn? You just say, 'Here is a new song,' and they seem to know all about it. I never knew such harmony."

Second L. of C.—"Isn't it curious too, that although not one of the three of us has ever done this work with the others, yet we all blend together like one person! We don't seem to need a lot of plans and programmes beforehand. One thing follows another, and each of us steps in just at the right time, to make it all go harmoniously. I suppose it could always be done, where there was the real spirit of coöperation."

First L. of C.—"Probably we are beginning to realize a little bit of the workings of the One Law, Cause and Effect, Harmony, Nature; all are the same thing. You take that first rainy Sunday: Nature demanded sunshine to make harmony; we simply followed Nature. Since then, the effect of that cause made another cause, and we have simply followed the Law. It has worked as systematically as though we had sat down beforehand and mapped out a programme. These songs are going to lead right up to the Lesson Leaflets, and the children will be able to handle them with perfect ease."

Second L. of C.—"It seems to me there is absolute method, in what appears to be a complete lack of method in this work. It is most inspiring work. One catches the general scheme of things and feels so confident that the whole plan lies enfolded in the Law of Harmony. All that is necessary is to follow the Law. It will lead to the complete finish!"

EYE-WITNESS.

JACKSON, MINNESOTA, CELEBRATES.

THE Jackson, Minnesota, Lotus Group celebrated April 13, the birthday of William Q. Judge, one of the unselfish, untiring workers for the Brotherhood of Humanity, by a social. Members and parents to the number of ninety were present and enjoyed the recitations and music by the children, after which light refreshments were served.

The following testimonial was sent to their Leader:

JACKSON, Minn., April 13, 1898.

BELOVED LEADER:

We, children of Jackson, Minnesota, Lotus Group, send love and greetings on this, the anniversary of the birth of your illustrious predecessor, Wm. Q. Judge, in the cause of Universal Brotherhood.

We honor his memory to-night.

Signed,

Mary Krejei,	Emma Trea,	Olga Nyedly,
Mary Hoban,	John Brown,	John Kiesel,
Hans Colby,	Iran Valgamore,	Estill Vargamore,
Mary Crowe,	Velma Valgamore,	Louise Kiesel,
John Ling,	Edward Krejei,	Emma Krejei,
Frankie Bartos,	Jimmy Bartos,	Winnie Roberts,
Ethel Fuller,	Petra Atteson,	Lou Roberts,
Bessie Ling,	James Krejei,	Rose Nejedly,
Gordon Brown,	Elmer Eby,	Lizzie Fuller,
Julia Trea,	Nellie Livengood,	Mina Matheson,
Martha Colby,	Floyd Albertus,	Frank Crowe,
Chester Valgamore,	Otto Nejedly,	John Livengood,

Milo Norman,
Allie Roberts,
Jerry Bartos,
May Dann,
Elisa Atteson,

Boodie Nejedly,
Rose Bartos,
Everett Conrad,
Ruth Crowe,
Lumer Nejedly,
Coy Valgamore.

Charlie Nejedly,
Daniel Arthur,
Mildred Dann,
Gracie Crowe,
Agnes Cheadle,

THE LOTUS GROUPS.

[Read at CHILDREN'S BROTHERHOOD JUBILEE BIRTHDAY ANNIVERSARY of William Q. Judge, April 13th, 1898.]

WHAT are the Lotus Groups? It seems to me that we children all live in a big garden, a garden where the children are the flowers. A great garden is this, a garden as big as the whole earth. And here may be found flowers countless in number and of every variety. The humblest cottage flowers, the flaming beauties of the jungle and the white blossom from snowy heights all grow together. And in this wonderful garden, this glorious place of bloom and fragrance, grows the lotus. Here and there in many a quiet place of beauty and retirement there are fair pools of water, and in them grow yellow and white and purple lotus flowers.

There are many gardeners in this great place who tend the flowers with care and love, for they know that in a few years the flowers themselves will change and from them will come souls who in their turn will care for future flowers. And those gardeners who are in charge of the lotus flowers especially remember this, for they have been directed by the wise head-gardener how best to care for the young plants. In the morning you can see them going through the grounds and speaking to the flowers as they pass; when the lotus plants hear them they open their petals, the buds unfold, and in each flower the face of a child may be seen.

And what do the children learn from the gardeners? They learn that although the flowers of the garden are many in color and form, and that while some are fragrant and some are not, yet all are one great family, nourished by the same dew and the same great golden sun. They see, too, that all spring from the same mother earth and all breathe the same air.

And what shall be the future of the flowers, the future of the children? The plant sends forth its buds and leaves, and after comes the full flower. The children drink the air of purity and are strengthened by the sunshine of love and truth, and thus they, too, bud, and then become full flowers.

It has been written that the leaves of a certain plant would be for "the healing of the nations." And by this plant is meant the lotus. The Lotus Flower is for the healing of the nations; the Lotus Children are those who will teach *Truth, Light and Liberation* to the discouraged ones of this weary earth. In every land already, in the great garden of the world, small groups of lotus blossoms are blooming amid all the flowers, and wherever there is such a cluster of lotus, there is to be found courage, and new hope, and joy.

For we Lotus Children have learned that the *Soul* is *one* and is *free*; that living is but loving; and that the purpose of life is Brotherhood.

We are the world's best promise,
We, Children of To-day;
The hope of all the future,
The leaders of the way.
In us Life's purpose hidden,
Shall burst to glorious flower,
And earth's next generation,
Be one of wondrous power.

For we are standard bearers,
Children of pioneers;
And, born of our endeavor,
The Future's golden years,
With Love shall be full laden;
And all the weary earth
Shall wake to hope and courage,
A nobler, greater birth.

DIAMOND SOUL, THE WHITE LOTUS.

(Continued.)

THE Radiance of the Sun-god came to meet the Golden-heart of the Lotus, and the Soul-of-the-Lotus was very glad. Now it would go to the Shining Place of the Sun-God; no more struggles, no more mud and mire and turbulent waters to subdue! It could now fulfill its mission—to teach the world how to love. And the Soul-of-the-Lotus began to send forth by the Breezes its bountiful store of pollen, that it might take purity, sweetness and light to all creatures with soul. Then the Soul-of-the-Lotus would be withdrawn by the Sun-god and go to the Shining Place.

The Soul-of-the-Lotus gazed upon its beautiful white garments. Ah! they had been wrought out of the mud and mire and turbulent waters!

Then the golden Light spoke in sweetest music: "The mud of desire—the waters of sense—must be made into garments of light."

And the Soul-of-the-Lotus became brave as of old; for it trusted the Light. It called to the Breezes to bring back the pollen of purity, sweetness, and light. The Soul-of-the-Lotus had learned how to love. To teach the world how, it must go back itself—send back the Spirit of Love—sacrifice *self* unto *SELF*.

So the pollen of purity, sweetness, and light went back with the stigma to earth, that the Soul-of-the-Lotus might transform again the water and mud into light.

The Soul-of-the-Lotus gazed long at the Sun-god; his image sank deep in its heart, while the Radiance made music of love, life, and light, to make *all* the darkness bright.

With life and love and light in its heart, the Soul-of-the-Lotus went back to the mud of desire—the waters of sense—that the world might learn how to love.

THE EIGHTH DAY OF MAY!

The day on which that true Diamond Soul, H. P. B., rose to the Radiance of the Sun-god, is kept in remembrance as White Lotus Day.

Like the Soul-of-the-Lotus, she brought purity, sweetness, and light to all creatures with souls. And she has not left us to struggle on alone, but through the Messenger of Light, she will come again, and yet again, to make *all* darkness bright.

UNIVERSAL



BROTHERHOOD

KATHERINE A. TINGLEY,
FOUNDRRESS.

CENTRAL OFFICE,
144 MADISON AVENUE, NEW YORK.

CABINET OFFICERS:

E. A. NERESHEIMER,	A. A. PURMAN,	D. N. DUNLOP,
DR. J. A. ANDERSON,	JUDGE O'ROURKE,	CLARK THURSTON,
H. T. PATTERSON,	ROBERT CROSBIE,	IVERSON L. HARRIS,
F. M. PIERCE,	W. C. TEMPLE,	WILLIAM LINDSAY,
	S. B. SWEET.	

EXECUTIVE COMMITTEE:

E. A. NERESHEIMER,	H. T. PATTERSON,	F. M. PIERCE,
CLARK THURSTON,	J. H. FUSSELL.	

ORGANIZATION.

This organization, "for the benefit of the people of the earth and all creatures," was established at New York by Mrs. Katherine A. Tingley, on January 13th, 1898, and was adopted by an almost unanimous vote at Special Conventions of the Theosophical Society in America on February 18th, and of the T. S. in Europe on February 23d, 1898. The chief points of the Constitution are as follows:

It declares that Brotherhood is a fact in nature.

Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a

living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religion, science, philosophy, and art; to investigate the laws of nature and the divine powers of man.

Every member has the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

This BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

THE THEOSOPHICAL LITERARY SOCIETY OF THE WORLD.

E. AUGUST NERESHEIMER, PRESIDENT.

THIS Society was formed in 1875 by H. P. Blavatsky and organized by her with the assistance of Colonel H. S. Olcott, William Q. Judge and others on November 17, 1875, under the name of the Theosophical Society. It was re-organized in April, 1895, by William Q. Judge, under the name of the "Theosophical Society in America," with Branches in Europe and Australasia. It is now an integral part of the UNIVERSAL BROTHERHOOD Organization.

The principal purpose is to publish and disseminate literature relating to Theosophy, Brotherhood, Ancient and Modern Religions, Philosophies, Sciences and Arts.

Its subsidiary purpose is 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 LITERARY STAFF.

PROF. ALEXANDER WILDER,	of America.
DR. JEROME A. ANDERSON,	" "
JAMES PRYSE,	" "
KATHARINE HILLARD,	" "
D. N. DUNLOP,	" Ireland.
DR. G. ZANDER,	" Sweden.
J. H. FUSSELL,	" America.
MRS. CHARLOTTE WOOD,	" "
SARAH COMAN,	" "

CONTRIBUTORS.

MRS. ALICE CLEATHER,	of London.
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BASIL CRUMP,	" "
H. V. EDGE,	" "
WILLIAM JAMESON,	" "
REV. W. WILLIAMS,	" England.
MADAME DE NEUFVILLE,	" Holland.
REV. J. NEILL,	" New Zealand.
W. WILLANS,	" Australia.
MADAME PETERSEN,	" America.
MISS LOUISE KIRKWOOD,	" "
EMILY S. BOUTON,	" "
MRS. V. FREEMAN,	" "
ROBERT CROSBIE,	" "
H. A. FREEMAN,	" "
DR. TYRON,	" "
LUCIAN COPELAND,	" "
IVERSON L. HARRIS,	" "
H. T. PATTERSON,	" "
MRS. MARY LANG,	" "

"Men die, but sorrow never dies;
The crowding years divide in vain,
And the wide world is knit with ties
Of common brotherhood in pain."

A BROTHERHOOD MEETING IN TOLEDO, OHIO.

(Extract from a Toledo paper.)

THE first of a series of meetings for the promulgation of Universal Brotherhood was held in Federation Hall, on Erie Street, last evening, under the auspices of the Toledo Branch of the International Brotherhood League. Mrs. Helen L. Wheeler, the president of that society, presided.

The meeting was opened with a vocal solo by Mrs. W. W. Ainsworth. Mrs. Wheeler then said a few words regarding the Brotherhood League, stating in substance its objects to be the amelioration of the present distressful conditions of society through bringing about a better understanding of their causes and a fuller realization of what is meant by the term "brotherhood." She then introduced the speaker of the evening, Mayor S. M. Jones.

Mr. Jones gave an earnest, practical, common-sense talk regarding the duties of human beings, each to the other, and their responsibility, which is in proportion to their opportunities. He described brotherhood as based upon the unity of life and exactly in accord with the teachings of the Man of Galilee, from which humanity is today far enough away. A government wholly of force can never elevate mankind. Force should be used only as necessary to restrain, and the necessity is far less frequent than imagined, if the Christ spirit can be made to enter everywhere. Love ought to be the watchword of life—that love which Jesus commanded to be used as the governing power.

Mr. Jones's words were received with hearty approval. He was followed by Mrs. A. E. Lang, who, in a brief address, showed that brotherhood has a spiritual basis, and is really founded upon the fact that human beings are souls, the same in essence, and all traveling the same road of struggle and suffering to the end of making true character growth.

Mrs. Ainsworth sang with fine effect, "Mrs. Lofty and I." Mrs. Wheeler announced a second meeting in the same place next Sunday evening with music and addresses. The meeting closed with the singing of "America."

NOTICE TO U. B. LODGES.



AN ELECTROPLATE OF THIS SEAL, for the use of U. B. LODGES, will be mailed, post paid, on receipt of \$1.00 and application, properly endorsed by Lodge officers.

The proceeds will be devoted to the advancement of the work.

Address, CLARK THURSTON, Manager, 144 Madison Ave., New York.

COPY OF A LETTER SENT TO AN ISOLATED MEMBER WHICH BREATHES THE SPIRIT OF THE NEW TIME.

NEW YORK CITY, N. Y.,
April 13, 1898.

MY DEAR COMRADE:—I have just received your letter asking for a charter for the new Lodge you are forming, and directions have been sent to Headquarters to forward you the charter at once, and with it and this letter goes the hearty good will and best wishes of our Leader and all of us, for the success of your new Lodge and each individual member.

You have certainly the feel of things when you say that "the force is out in your town." It is everywhere, for those who are "worthy and well qualified," "duly and truly prepared," and it is to such true hearts, tried and developed in the fiery furnace of experience, that the new time and its flower, Universal Brotherhood, appeals the world over. Such people simply *know* that the "good time comin'," which the darkey used to sing about, has come, and they are springing into the ranks in every country filled with the strong and strangely joyous feeling of true Brotherhood, which dares to do whatever is necessary and expedient in order to help themselves and their brothers to coax, whip, or drive their wild animal natures and material minds into willing subjection to the higher or spiritual will.

The sturdy sons of New England have never been behind in the field of material or thought activity, and it does the heart good to feel their strong courageous blood pulsating through the body of "Universal Brotherhood." Men who, like dear Brother Mather of your State, could be torn to pieces without a cry, yet found the tears welling into his eyes at the recollection of a little flower sent in love, to a weary comrade in India.

What is there that such men cannot follow when Truth is on their side? Such men are the real warriors for truth.

Success to you, the new comrades and your new Lodge.

"No man who has once heartily and wholly laughed can be altogether irreclaimably bad. How much lies in laughter: the cipher-key wherewith we decipher the whole man! Some men wear an everlasting barren simper; in the smile of others lies a cold glitter as of ice; the fewest are able to laugh what can be called laughing, but only sniff and titter and snigger from the throat outward; or, at best, produce some whiffling, husky cachination, is if they were laughing through wool; of none such comes good. The man who cannot laugh is only fit for treasons, stratagems, and spoils; but his whole life is already a treason and a stratagem."—
Thomas Carlyle.

THEOSOPHICAL SOCIETY TRIUMPHANT IN THE COURTS.

EVEN the common Law protects the great work of W. Q. J. and H. P. B., as evidenced by the decision of Judge Werner in favor of Katherine A. Tingley, and supporting the action of the Chicago Convention in attaching the T. S. A. to Universal Brotherhood.

Judge Werner said, in denying the motion :

"It was perfectly competent and legal for the Society . . . to attach itself to and become part of a larger body formed for similar purposes, and to transfer its records and archives to such larger body if this was done pursuant to resolution regularly adopted. The moving papers are barren of any allegation that this was not done."

The Evening Post of April 25th.

LEGAL DECISIONS.

THE entire list of lawsuits brought against Mrs. Katherine A. Tingley, Mr. E. August Neresheimer, and through them, as officers, The Theosophical Society in America, the Eastern and Esoteric School of Theosophy, the Theosophical Publishing Company, and the School for the Revival of the Lost Mysteries of Antiquity, by Ernest T. Hargrove, A. H. Spencer, and Mrs. Julia C. Keightley, have been decided against the latter, as set forth in detail as follows :

CASE NO. 1.

Action in the Supreme Court brought by A. H. Spencer, claiming to be Vice-President and Treasurer of the Theosophical Society in America, against Katherine A. Tingley and E. August Neresheimer, to obtain the appointment of a Receiver of all books, records, archives, money and property of the Theosophical Society in America, and to enjoin the defendants from using, removing or injuring the same.

The application was based upon the claim that the convention of February 18, 1898, the action taken thereat, the adoption of the new constitution, the organization of the Universal Brotherhood, the resolution directing the transfer of the property of the Theosophical Society in America to the Universal Brotherhood, the appointment of the defendant Neresheimer as Treasurer and President of the T. S. in A., the attempt to attach the T. S. in A. to the Universal Brotherhood, and the appointments made by Mrs. Tingley of officers of the Universal Brotherhood and of the T. S. in A. were all illegal and void.

Mr. Spencer's case was argued before the Hon. William E. Werner, one of the Justices of the Supreme Court, on March 24, 1898, Mr. Frederic R. Kellogg, of Dill, Seymour & Kellogg, 27 Pine Street, New York City, appearing for the defendants.

This motion was decided on Monday, April 25th, in favor of Mrs. Tingley and Mr. Neresheimer, upon all the points urged. These points were as follows :

a. That it was perfectly competent and legal for the T. S. in A. to become a part of a larger body formed for similar purposes, to wit, the Universal Brotherhood.

b. That it was perfectly competent for the T. S. in A. to resolve that its property should be administered by the Universal Brotherhood.

c. That the minority of the Executive Committee of the T. S. in A. had no right to appoint Mr. Spencer as Vice-President and Treasurer, and consequently his position is illegal and his claim is without foundation.

d. That Mr. Spencer has no standing in Court in this action in any capacity as an individual member of the society.

e. That the motion must be denied, with costs to be paid by Mr. Spencer.

CASE NO. 2.

An application was next made by Mr. Hargrove to Mr. Justice Cohen, one of the Judges of the Supreme Court, for a writ of mandamus compelling Mrs. Tingley to permit Mr. Hargrove and Mrs. Julia C. Keightley to examine all books and records, including membership lists of the Eastern and Esoteric School of Theosophy.

On April 3d, this motion was absolutely denied by Judge Cohen, who holds that no case whatever was made out for the relief asked for.

CASE NO. 3.

An application was made by Mr. Neresheimer for a Receiver of the Theosophical Publishing Company.

Mrs. J. C. Keightley then asked the Supreme Court to grant an injunction which should prevent Mr. Neresheimer from prosecuting this application. Her petition was denied by Judge Stover of the Supreme Court on April 18th, with costs to be paid by Mrs. Keightley.

CASE NO. 4.

Mr. Hargrove next made an application to the Supreme Court for a writ of mandamus compelling Mr. Neresheimer as Treasurer of the School for the Revival of the Lost Mysteries of Antiquity, to permit him to examine the accounts and financial records of the Company. This application was based upon the claim that Mr. Hargrove had been active in soliciting and obtaining contributions, and that it was necessary that he should examine the books in order that he might make a report to the parties from whom he had obtained funds. Mr. Hargrove also claimed that the Stockholders' meeting of April 9, 1898, at which a new Board of Directors was elected, was illegal and void.

This application was argued before Judge Scott, of the Supreme Court, on April 14th. Messrs. Frederic R. Kellogg and Arthur D. Baldwin, of Dill, Seymour & Kellogg, 27 Pine Street, New York City, appeared for Mr. Neresheimer and opposed the motion upon the grounds, among others,

First, that Mr. Hargrove was neither a stockholder nor a director;

Second, that the meeting of April 9th was entirely regular and legal;

Third, that Mr. Hargrove's statements as to his having obtained contributions were not founded on fact, inasmuch as he had never contributed or caused to be contributed more than one dollar to the funds of the society;

Fourth, that no legal reason whatever was shown upon his papers why he should have such an inspection; and

Fifth, that his real reason for desiring it was to further harass and annoy Mrs. Tingley and Mr. Neresheimer, and to bring discredit upon them and the School.

On April 26th, Judge Scott rendered his decision, completely in favor of Mr. Neresheimer, upon the foregoing grounds, with costs to be paid by Mr. Hargrove.

THE INTERNATIONAL REPRESENTATIVES OF UNIVERSAL BROTHERHOOD and the MEMBERS OF THE ADVISORY COMMITTEE, to consist of members in Europe and America, have not been appointed yet. A report will follow later.

ENLARGEMENT OF THE THEOSOPHICAL SOCIETY.

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 coöperation, 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 worshipped 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.

NOTICE: A CIRCULAR LETTER, containing suggestions for increasing the effectiveness of the work, will shortly be sent to U. B. LODGES, or appear in these columns.

It is recommended that prompt attention be given it by Lodge Officers, that it may be acted on simultaneously.

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