

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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A PICTURESQUE VIEW IN NEW SOUTH WALES.

The New Century

EDITED BY KATHERINE A. TINGLEY.

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NEW YORK, JUNE 4, 1898.

THE SOUL.

TO that class of people—unfortunately too numerous,—who do not look beneath the surface of things, even the common place teaches no lesson. But a moment's thought shows that behind the every day things are hidden nature's greatest lessons, because they are most easily understood. The common place is the Key to Nature's Book.

In order to recognize the duality of man's nature and discover the Soul, he has but to observe his own mental processes in relation to the performance of the simplest act; for instance, putting on his overcoat. Before entering upon any duty a *something* within himself, instantly, and without reasoning, distinguishes the right course of action. This is erroneously called Conscience. It is the voice of the Immortal Soul or Spirit—the God within himself, which has the intuitive knowledge and wisdom to distinguish between good and the misuse of good, which constitutes Evil.

This is one of the great attributes of Deity. If man has the same attribute or faculty, then he must logically be Divine; and when, through the experiences of ages, he has learned the Law and evolved into the perfect man, as he may, then he becomes the highest expression of the Divine Spirit, through Matter.

While these facts are flashing upon his startled and awakened mind, he will also discover that another *something* within himself is questioning—or as he calls it—"arguing the point," with the result that he is led into doubt, which in turn is the offspring of ignorance, lack of knowledge and wisdom.

If, after this discovery of the duality of his nature made through an analysis of the seemingly unimportant overcoat question, he desires to fix them in his mind for future use, he can name the first his Higher or Spiritual Mind—the *Knower*; the latter his Lower or Material Mind—the *Arguer*.

Further observation of the doings of the Pair will lead to the discovery that whenever he has done right—has accomplished right results in his business or profession, he has listened to the

Knower. Whenever he has done wrong—obtained bad results, he has followed the Arguer. Through analysis of the simplest act, he has found the God and the Devil within himself; the principle of good, ever urging upward—the evil principle, always leading downward.

If, through the observation and analysis of a simple physical act we can uncover the Soul, may we not gain enlightenment by following the same course relating to other matters of common occurrence?

The Cyclic Law, under the action of which old things pass away and all things become new, and old things again appear as the new throughout all time, is evidenced in the cycle of twenty-four hours, making a day and night; but it is only through an understanding of the smaller that we can comprehend the greater.

With this in view let us ask what is our individual standard of measurement of Eternity,—a minute, an hour, a day, a year or at most, a century? How infinitesimal when compared with all eternity, past and to come! Yet the Soul is eternal, and these cycles of minutes, hours, days, years, centuries and manvantaras are but clock beats to mark off its eternal evolution. Who can measure or circumscribe the realms of the Soul's consciousness, or the period of its existence?

When the worlds are resolved into their original elements and are re-assembled into new Planetary chains, still shall I exist, to be re-resolved and re-created for all time.

Such is the central Soul of man, ever urging—compelling—to higher and nobler deeds until we reach the Lawless goal of right action—Divinity.

What grander conception of the Soul can we find than the following by Walt Whitman;

"Grand is the seen, the light, to me—grand are the sky and stars,

Grand is the earth, and grand are lasting time and space,

And grand their laws, so multiform, puzzling, evolutionary;

But grander far the unseen Soul of me, comprehending, endowing all these.

Lighting the light, the sky and stars, delving the earth, sailing the sea.

(What were these, indeed, without thee unseen Soul? Of what amount without thee?)

More evolutionary, vast, puzzling, O my Soul; More multiform, far-more lasting thou than they."

POET.

VOICES OF THE CENTURY.—NO. VI.

J. G. HERDER.

BY REV. W. WILLIAMS.

HERDER! A name revered by every one, for it is the name of one who, though dead, is speaking words of *Truth, Love and Light* to human hearts, infusing into them new hopes, endowing them with renewed energy and inciting to ceaseless and unintermittent devotion in the service of Humanity. Though German by nationality, Herder was cosmopolitan in his life and works, for he spoke in a tongue known and understood by all nations of the earth, the language of the heart. His mind was like a lustrous diamond reflecting through its many facets a wondrous light in the several departments of Theology, Philosophy, History, Criticism and Poetry. Many great writers and authors excite within us feelings of admiration and we glory in them, rejoice in them, because they were actual and living embodiments and manifestations of

that perfected humanity which mankind is slowly but surely approximating; but Herder, we learn to love, for somehow he finds his way into our hearts and we begin to feel as we never felt before. Lofty thoughts visit us, high and noble aspirations arise within us and our ideals of life and duty become more luminous and real. He is one of those sceptred sovereigns of the mind in whose presence, prince and peasant, high and low, rich and poor, losing sight of their disparity of rank and circumstances, become conscious that they are men and brothers and members of a common humanity. Though the offspring of the eighteenth, he lived to be the mouthpiece of all its wisdom and teaching to the present century, a world prophet and high priest of the great OVERSOUL, whose voice has gone out through all the earth and its words to the end of the world.

His biography forms a record of the heroic struggles of a great soul under physical trials and sufferings which resulted in a moral sublimation of character by which he was qualified for the high and influential position he was destined to fill. He surpassed all his contemporaries in breadth of mind and depth of soul, so that all united to honor this king of men, and such writers as Goethe, Schiller, and Richter rejoiced to call him friend and sat at his feet as students acquiring knowledge of that higher life of which he was the eloquent interpreter and exponent. Amongst the world's great teachers, he towers not as a lofty peak, but like a mountain range whose highest summits mingle with the skies, whose sunny slopes are covered with luxurious vegetation and beneath whose surface are mines of gold and precious stones.

Herder was born at Mohrungen in East Prussia. His early education was such as to make him a good man rather than a brilliant scholar, being confined to the reading of the bible and the hymn book, yet it constituted the true basis of his greatness both as a philosopher and a man. The great secret of all successful education, the worth and value of any system of instruction lies in first developing and exciting to activity the moral nature and instincts of the young. Obedience to the voice of conscience and an unquestioning submission to the dictates of duty to parents and others; any system which neglects and ignores the inculcation of these as a primary object, is doomed to become disastrous and ruinous to the scholar. This should be the chief aim of all educational institutions if they are to realize the anticipations formed of them, otherwise by cramming the minds of the young with abstract notions and developing the analytical faculty, they will turn out splendid iconoclasts, but prove useless in the building up of sterling character and moral integrity of purpose.

When very young, Herder by his beautiful handwriting attracted the attention and good will of a clergyman named Trescho, by whom he was employed as an amanuensis and allowed to share the instruction of his sons in the Latin and Greek languages. The application with which he devoted himself to study was so intense as to bring on a painful affection of the eyes from which he never entirely recovered. His first public appointment was as teacher and preacher at the cathedral school at Riga where he kindled the enthusiastic love and devotion of his hearers and pupils by his teaching and writings. There he commenced his career as an author. Vast crowds used to assemble to listen and drink in the spirit-stirring addresses of the young orator preacher, whose lofty thoughts revealed to them the exist-

ence of a higher and diviner life surrounding them. Unlike the clergy of the period—with their long and tedious metaphysical discourses on Being and the Ego, Herder brought Religion down from the clouds and from a system of belief, a subject of creed and dogma, made it a great living fact and element in the evolution of spiritual life and character. The gospel that he preached was not so much the proclamation of an historical Christ, as the revelation of the Christ within us. With true seership he detected in the tree of Humanity the divine sap, which circulating and energizing in the production of all forms of growth and verdure constitutes the great and exhaustless fount of life. He regarded Nature not as cruel in her indifference to the individual, but as beneficent in the conservation of the type until purified and spiritualized, it may become the fit habiliment of a regenerated Humanity; and in an age when Theosophy was unknown as a system of thought, he propounded the doctrine of Reincarnation as the true solution of the problem, the unravelment of the dark enigma of human life and existence.

Leaving Riga, Herder accepted the office of travelling chaplain to the Prince of Holstein-Eutin. In this capacity he travelled through Germany as far as Strassburg where he was compelled to resign his office on account of his eyes which began to trouble him again, and there underwent an operation which detained him a long while in that city. Here Goethe, who was then a law student, became first acquainted with him and which proved the commencement of a life long friendship. On his partial recovery from his complaint Herder became court-preacher and member of the consistory at Bückeburg where he formed an intimate friendship with Count Wilhelm of Schaumburg-Lippe and added to his fame by several literary productions. His renown as a thinker was now established and he was universally regarded and looked up to as a guide in that realm of knowledge for which the soul of man has always craved. Hitherto man had been like a captive eagle chained down by dogmas and creeds, restrained by church formularies, tyrannized over by selfish priests, perplexed and distracted by theological subtleties and terrified by ecclesiastical fulminations and denunciations of eternal damnation and misery, so that the faculties of his soul with all its mystic powers, its innate and unlimited capacities for soaring aloft in the regions of a higher and diviner life, had almost become atrophied and religion, the soul's outward life and manifestation, had degenerated into a cold formalism.

It was mainly owing to Herder that a new and better era was inaugurated in man's religious life by revealing the Divine within us working and willing and qualifying us for a nobler and brighter heritage of life than that which the imagination devises or the mind conceives. He also greatly contributed to the spread of those humanitarian views which characterize and differentiate modern from mediæval religious life and belief and thus showed the true path for the realization of human regeneration and perfectionment. In doing this, he did not escape the obloquy and misconceptions which great and enlightened souls have to endure from those mental dwarfs and moral pigmies who like parasites, derive their existence from the life blood of those they sting. Appointed to a professorship of Theology in the University of Göttingen which however he declined, owing to objections having been raised against his questionable orthodoxy, he accepted a call which came from the court of

Weimar to fill the office of court preacher which he retained for the remainder of his life, becoming ultimately president of the upper consistory and eventually receiving from the Elector of Bavaria, one of his greatest admirers, the diploma of nobility.

By his fame as a pulpit orator, by his services as superintendent of schools and zealous promotion of all good works, together with the reforms he introduced into the liturgy and catechetical instruction, Herder endeared himself alike to prince and people. There in that Court of learning and literature he lived the friend of all and enemy of none, and when like Moses from the peak of Pisgah surveying the bright expanse of hill and dale, of valley and mountain height radiant with like light and beauty that lay outstretched before his wondering gaze, so Herder when he stood upon the threshold of the present century and from his lofty spiritual eminence looked down into the vista of the future, he felt no faltering fear; no darkening doubts, no sad forebodings filled his mind, for in the distant horizon he discerned the ascending gleam of a divine life for man, the coming of a new era of Universal Brotherhood and as the vision faded away and his spirit leaving this earth plane, ascended on high, his lips murmured the words which as keynotes have sounded through the century, LICHT, LIEBE, LEBEN, *Light, Love and Life* and which form no inappropriate epitaph of a soul whose greatness was manifested in his love for Humanity.

[To be continued.]

WOMAN'S WORK.

EMERGING from the darkness of the Middle Ages, we see woman, whose whole apparent existence was, among most nations, simply subsidiary to the material conditions of the time, slowly but surely, regaining her birth-right. In the intellectual world it was at first only as an occasional scintillating star that she appeared; and I think it will have to be admitted, that, where intellect alone has been the instrument for the expression of thought, it is only in exceptional instances that woman has attained the facility of man. But, in this fact, there is nothing derogatory to her ability, rather, the contrary. Woman is the complement of man, not his rival, and where man, through his reasoning faculties attains results, woman by her higher intuitional capacity reaches the truth.

"A woman jumps at conclusions," has been the usual way of putting it, and this is said with a "poor thing, she doesn't know any better" kind of tone until woman borne down or deceived by the statement, has forgotten that intuition is higher than reason, and the result has been that she has tried to vie with man in his special fields of action. That she has succeeded, often brilliantly, when she has so essayed, proves that she has in abeyance the same faculties as he, which she can rouse if she likes into action.

That every silly notion that comes into a woman's head, or a man's either, for that matter, is intuitional and should be acted upon, is nonsense, and a little common sense as an extinguisher of such folly is a very desirable application; but that does not invalidate the fact that in her heart woman knows the truth, and this is not a mere intellectual reflection, but knowledge from higher planes of being. And here we can easily perceive that the form which enshrines the soul has nothing to do with the matter, for there

are some men who have this spiritual knowledge and some women who appear devoid of it; usually, however, it is through the woman form that the great Mother-heart of Nature expresses itself.

To woman is given the most sacred of trusts, reaching from the earliest pre-natal influence, until life's limit has been attained. If she thoroughly understood this she would realize how grand her work was, how great her responsibility, with what awe and reverence it should be assumed.

Woman is by right the Counsellor, man the conqueror. Woman represents everything that appeals to the highest in man, she is or should be to him as the Holy Grail to the Knights of the Round Table; but, of all the knights only he whose heart was pure really saw the holy symbol. Into what crass ignorance have we fallen that woman should have lost this state; how completely have we sold our birth-right for a mess of most mal-odorous pottage.

"Let me make the songs of the nation and I care not who makes the laws," has been attributed to various people in many epochs, but when woman understands and is true to herself she may safely say "let me live in the hearts of my children, learn from them, love them and guide them, and I will make the laws of the nation and they will be good laws." Therein lies woman's true work for which she should cultivate every faculty of her mind, waken every intuition of her soul, that she may be a fitting instrument for such work.

It does not matter that she may not be the child's recognized parent. How many a little one turns from her who is called his mother, to some other who can feel with and understand him. The great Mother-heart of Nature with its pervasive love is everywhere, but while it is fanned to a white heat in some hearts, its fire is almost dead in others, and too often is this latter condition the case with those who have taken upon themselves the most sacred of obligations, that of motherhood on this plane. Even the instinctual love of an animal for its offspring is sometimes lacking.

It is time that all this should be changed, and woman's noblest work lies in trying to effect that change. Little perhaps can be done in this life among those who have grown old in error, but with the children it is different. The young mind is plastic and readily takes impressions. What shall these be and who shall make them? This must be woman's work and she must see to it that the writing on that now yielding surface which shall become adamant in time, shall be of the highest type, the outcome of the spiritual nature in the one fusing with the spiritual nature in the other, and thus making a permanent impression that shall be luminous with the white light of real knowledge.

Now, in this new cycle, with its intense vibrations, its quick response to all altruistic thought, the season is ripe for many things, but above and beyond all for woman's work in its highest form. If I have placed that of the children first it is because I believe it to be the greatest work, but it is not the only one. In the present crisis, with the dark and threatening cloud of war hanging over many nations, having involved our own with another, there may soon come a time when there should be no "lack of woman's nursing," for in that field many may be needed. In such case under the banner of Universal Brotherhood, doubtless many may go forth, even as they have

already done. They may not even know how or why they are thus working for humanity, but it is because they have Brotherhood in their hearts if not the name on their lips, that they have in times past, even as now, taken their lives in their hands and gone forth to minister to the wounded and dying without regard to sect, creed or color. This work has hitherto been done almost exclusively by women under the leadership of a woman.

These are only one or two aspects of woman's real work in the world. Having lost her true position woman is now forced into many conditions that are unworthy of her, but she has passed through that stage when she was merely regarded as man's chattel, "something better than his dog, a little higher than his horse." She is getting slowly back to her own, through pain and tribulation, in false positions, under trying conditions, but she is surely arriving.

That, from a merely intellectual standpoint, woman's efforts will be apt to be sporadic goes without saying, for hers is a higher condition, and, so long as the soul is enshrined in a woman's form, or is endowed with a woman's attributes, it must either accept these conditions and make them serviceable for the fuller manifestation of such special endowments, or wilfully turn away from them and so lose the progression it might have made toward Real Knowledge.

Woman has falsely learned to look upon her sphere as narrow, her possibility of action as being limited. Her sphere is as wide as the Universe, her chance for brotherly action as momentarily present. "Oh, such little things!" she may say with scorn. Does one see the atom in which inheres the life energy, and yet is it not a necessary factor in building a Universe or a sandgrain? "Act, Act, Act," should be our motto, not always visibly, for the truest action is on inner planes—the visible deed is but the outward manifestation, and by that manifestation will we be apt to know what the inner action really is. I think in that way we can sit in judgment on ourselves. But above and beyond all let us rejoice that we are women, under the Leadership of A WOMAN.

A. A. D. H.

OF DEEPER BIRTH.

BY WILLIAM JAMESON.

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

CHAPTER XXV.—Continued.

"THOU hast spoken truly, Gerutha, and it is plain to my mind that these same qualities have become so fixed in our people, because they have manfully fought against the frost-giants for many generations. Yet this saga of thine is not altogether clear to me. I cannot turn it to account, until I see more of the drift of thy speech."

Then Gerutha turned eastward, and lifted her eyes to the snow-clad mountains, yet it was upon the forests that everywhere belted their lower ranges that she looked when, after an interval of some minutes, she said:

"Behold! the mighty long-ships, in fleets innumerable. Their sails are set, they speed over the great waters, the air is warm about them, for southward are they steered.

"Behold! the ship-men cast anchor. They tarry awhile in those southern lands. But their hearts grow restless again. They hunger for the joys of travel, they long to hear the hissing of the waters around their ships. So sails are set, and westward stir the bold ship-men.

"Westward put forth the fleets; the winds help them; the waters hurry them along. At length, after many days and nights, the ship-men cast anchor on a strange coast. They have won unto the shores of Vinland*—whereof tidings have been brought us even now, by our wayfarers. There the children of the snow settle themselves. Thus have the Norns decreed."

The seeress was silent.

Then said Heimer:

"Know you the space of time wherein these things shall be accomplished?"

"That is beyond me; true judgment of the time spaces needs higher knowledge than any I have gathered."

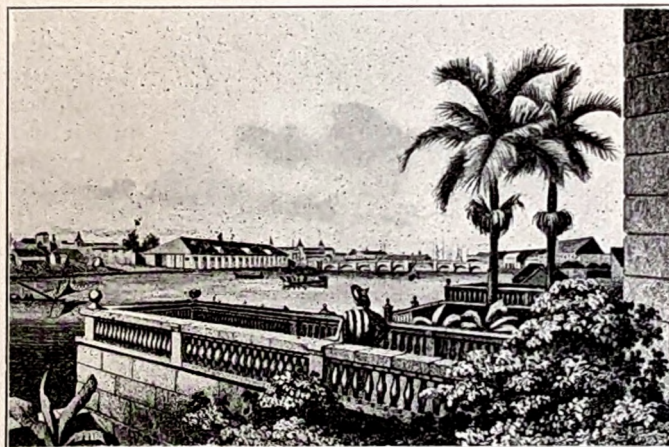
"Then, mayhap, the trees are not yet planted whereof thy mighty fleets are builded?"

"I trow not."

"And they are unborn who shall man them?"

"So."

The smith mused for a moment. Then his face lit up as he said: "Now, methinks have I gathered thy thought fully into mind, O, Gerutha. Strong trees grow up in these regions despite the terrors of the frost-giants—stout trees of stubborn fibre, suitable for the shipwrights. And with them have upgrown this race of Norse



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MANILA—ALONG THE RIVER.

folk, tough, sound hearted, active, courageous. Both trees and men are Odin's workmanship. Now, even as various races of men may enter into the vessels made of the northland trees; so shall it be, I deem, with the bodies of men. Natures unfamiliar with the fashion of life in these bitter regions, shall in long times hereafter, when the hour strikes for them to awaken out of slumberland, forthwith enter into vessels that were shapen hereabouts."

"That, O, Brother, is my judgment of the matter. And it may be that of those slain at Ninevah, some may in due season enter into the forms that have originated in these northern parts. Then if they, mindful of their sad case before, manage warily the new vessels they have gotten, may be the pain of the world shall be eased somewhat in their days."

"Now, tell me, Gerutha, runesPELLER, hast thou any brief words handy wherewith I may mark this saga in my memory?"

"Wait, and serve!"

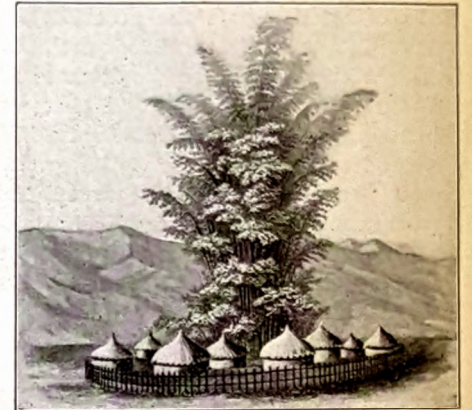
Agnes Nimblefoot, who had been listening somewhat perplexedly to the mystic conversa-

* America; called Vinland by Norse discoverers.

tion of her father and Gerutha interrupted by a joyous exclamation. Then she pointed far away down the fiord.

The brown sails of the long-expected ships were slowly coming into view. Her brothers were home at last.

[To be continued.]



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RICE STACKS.

BIRD MOTHER LOVE.

Devoted Pigeon Turns Housebreaker to Rescue Her Birdling.

A REMARKABLE instance of bird mother-love was recently noticed near Elwood, Ind. A mother pigeon whose young one had mysteriously disappeared searched unceasingly for hours for the little one, and one day she was seen flying violently against the side of a frame building in the city. Each time she came in contact with the house she chipped off a small bit of wood with her bill. For nearly two days the old bird kept this practice up, often during that time falling exhausted from the repeated shocks and fatigue. In the afternoon of the second day she had pecked a hole in the walls, the wood of which was old and soft from the weather. This hole was large enough to admit a man's head and through this the mother bird went and came.

Every time she entered she carried grain or seeds or grass. Some curious people investigated the hole while she was absent, and there they found the little lost pigeon, just below the hole wedged in between the weather boards. For two days the bird continued to bring the little one food, and would stay fluttering near the hole, chirruping and trying to cheer the little prisoner up. Many times it entered and seemed to be trying to extricate its young one, but it could not succeed in doing so, try as it would. The prisoner had flown into the building, which was empty, and managed to get behind the weather boarding, near the top of the inside. Falling a considerable distance, it lodged in the narrow space, which did not permit it to use its wings in rising again. Its plaints had reached the mother, and she, not being able to reach it from the inside, had cut through from the out. An admiring man thrust his hand through the hole and brought out the fluttering young thing, to the great delight of the anxious mamma bird.—*Chicago Chronicle*.

"Progress is

The law of life: man is not man as yet."

—Browning.

The above cuts were received too late for insertion with the illustrated article on Manila in the last number.—ED.

BELIEFS OF THE AMERICAN INDIANS.

(From Drake's "Indian Tribes.")

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PASSACONNAWAY.

SACHEM, Sagawan, or Powah of the Pennacooks, or Nipmucks in the Valley of the Missouri.

His farewell address to his people about 1660.

"Hearken," said he, "to the words of your father. I am an old oak that has withstood the storms of man more than one hundred winters. Leaves and branches have been stripped from me by the winds and frosts; my eyes are dim, my limbs totter, I must soon fall. But when young and sturdy, when no young man of the Pennacooks could bend my bow, when my arrow would pierce a deer at a hundred yards, and I could bury my hatchet in a sapling to the eye, no weekwam had so many furs, no pole so many scalp-locks as Passaconaway's. Then I delighted in war. The whoop of the Pennacooks was heard on the Mohawk,—and no voice so loud as Passaconaway's. The scalps upon the pole of my weekwam told the tale of Mohawk suffering.

"The English came; they seized our lands, I sat me down at Pennacook; I made war upon them, but they fought with fire and thunder; my young men were swept down before me when no one was near them. I tried sorcery against them, but still they increased and prevailed over me and mine and I gave place to them, and retired to my beautiful island of Naticook. I that can make the dry leaf turn green and live again; I that can take the rattlesnake in my palm, as I would a worm, and without harm; I who had communion with the Great Spirit, dreaming and waking; I am powerless before the palefaces. The oak will soon break before the whirlwind; it shivers and shakes even now; soon its trunk will be prostrate; the ant and the worm will sport upon it.

"Then think, my children, of what I say. I commune with the Great Spirit. He whispers me now. 'Tell your people, peace, peace, is the only hope of your race. I have given fire and thunder to the pale-faces for weapons; I have made them plentier than the leaves of the forest, and still they shall increase. These meadows they shall turn with the plough; these forests shall fall by their axe; the pale-faces shall live upon your hunting grounds and make their villages upon your fishing places.'

"The Great Spirit says this, and it must be so. We are few and powerless before them. We must bend before the storm. The wind blows hard. The old oak trembles. Its branches are gone. Its sap is frozen. It bends. It falls. Peace, peace with the white man is the command of the Great Spirit, and the wish, the last wish, of Passaconaway."

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NARRAGANSETTS.

Roger Williams says: "They had many strange relations of one Wietucks, a man that wrought great miracles among them, and walked upon the water, &c, with some kind of broken resemblance to the sonne of God. They believed that Kantantowit, their chief divinity, resided far away to the southwest, in the land of soft winds, summer warmth, perennial fruit, and prolific hunting grounds. That he might reach this happy place was the Indian's highest hope. But the grossly wicked, it was believed, would forever wander in regions of coldness, barrenness and darkness."

The two great divinities among the Pequots were Kitchtan, the author of good, and Hobamochlo, the author of evil. They held to a threefold nature in man, the flesh, which at death returns to the earth; the pure spirit, which at death passes at once to the state of rewards; and a semi-animal soul, which lingers for a time with the body after the pure soul has left it.

Hole-in-the-sky, or Bug-on-a-Ka-shig, was chief of the upper Mississippi branch of the Objibwa tribe. "The war song of this chief was addressed to his guardian spirit seen through a hole in the sky."

Ki-che Ba-be-se-gun-dib-a (Big Curly Head), was chief of the lower and more hardy bands who followed close upon the retreating footsteps of the Sioux on the Mississippi. This chief is aptly spoken of as the vanguard and bulwark of his tribe. His is a name that will long be cherished in the memory of the Objibwas. In the words of one of their principal men, "He was a father to our fathers, who looked on him as a parent; his highest wish was quickly obeyed; his lodge was ever hung with meat; and the traders vied with one another who should treat him best; his hand was open, and when he had plenty our fathers wanted not."

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Said the prophet of the Wabash in 1811: "Throw away your fire-stick, and use the old method of making fire; put on skins for clothing, as our fathers did, if you would escape the anger of the Great Spirit."

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The Michigamies hold the Shawanoes in the highest respect. They call the Obunegos Grandfather, but give no reason why. The Shawanoes are called Eldest Brother. The Odawas, Elder Brother. The Pedadumies, Brother. They say these terms are descriptive of the relationship in which they have been placed by the Great Spirit.

Every individual, male and female, has a guardian spirit, no matter what the totem may be. Totems are by descent, Guardian Spirits by choice or experience. This experience is chiefly sought in fasts and dreams, a series of which are undertaken for this purpose at the age of puberty. The fast is undertaken to prepare the body for the dream. These dreams are continued until some beast or bird, or other animate object, appears, which is fixed on as the Guardian Spirit. It is believed that this Spirit leads the man safely through the vicissitudes of life, preserves him in battle, and gives him success in the chase.

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Smoking the pipe. "He then sits down, and the whole company declare their approbation and thanks by uttering the word *ho*, with an emphatic prolongation of the last letter." If a chief is anxious to know the disposition of his people towards him, or if he wishes to settle any difference between them, he announces his intention of opening his medicine bag and smoking in his sacred stem; and no man who entertains a grudge against any of the party thus assembled can smoke the sacred stem, as that ceremony dissipates all differences and is never violated. No one can avoid attendance on these occasions, but a person may attend and be excused from assisting at the ceremonies by acknowledging that he has not undergone the necessary purification.

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Cannassatego, a respected Sachem, in 1744, expressed this view to the Commissioner of Pennsylvania, Virginia, and Maryland: "Our wise

forefathers established union and amity between the Five Nations. This has made us formidable. This has given us great weight and authority with our neighboring nations. We are a powerful confederacy, and by observing the same methods our wise forefathers have taken, you will acquire fresh strength and power. Therefore I counsel you, whatever befalls you, never to fall out with one another."

See also Coldan in 1747, who wrote regarding the Mohawk government. "The Five Nations," observes Coldan in 1747, "(as their name indicates) consists of so many tribes or nations, joined together by a league or confederacy, like the united provinces, and without any superiority the one over the other. This union has continued so long that the Christians know nothing of the origin of it. The people in it are known by the English as under the names of Mohawk, Oneydoes, Onandagos, Cayugos, and Sennekos.

"Each of these nations is again divided into three tribes or families, who distinguish themselves by three different arms or insignias,—the tortoise, the bear, and the wolf; and the Sachem, or old man of these families, puts this ensign or mark of these families to every public paper when he signs it.

"Each of these nations is an absolute republic by itself, and every castle in each nation makes an independent republic and is governed in all public affairs by its own Sachem or old man. The authority of these rulers is gained by, and consists wholly in, the opinion the rest of the nation have of their wisdom and integrity. They never execute their resolutions by force upon any of their people. Honor and esteem are their principal rewards, as shame and being despised their punishments. They have certain customs which they observe in their public transactions with other nations, and in their private affairs among themselves, which it is scandalous for anyone amongst them not to observe, and these always draw after them either public or private resentment whenever they are broke. Their leaders and captains in like manner obtain their authority by the general opinion of their courage and conduct, and lose it by a failure in these virtues. These great men, both Sachems and captains, are generally poorer than the common people, for they affect to give away and distribute all the presents or plunders they get in their treaties or in wars, so as to leave nothing to themselves. There is not a man in the magistracy of the Five Nations who has gained his office otherwise than by merit; there is not the least salary of any sort or profit annexed to any office to tempt the covetous and sordid, but, on the contrary, every unworthy action is invariably attended with the forfeiture of their commission; for their authority is only the esteem of the people, and ceases the moment that esteem is lost. Here we see the natural origin of all power and authority among a free people, and whatever artificial power or sovereignty any man may have acquired by the laws and constitutions of a country, his real power will be either much greater or less in proportion to the esteem the people have for him. The Five Nations consider themselves superior to the rest of mankind, and call themselves Onguehonwe—that is, men superior to all others."

[To be continued.]

"So put your creed into your deed,
Nor speak with double tongue."

—Emerson.

UNIVERSAL BROTHERHOOD ORGANIZATION.



CENTRAL OFFICE,
144 MADISON AVENUE, NEW YORK.

A WELCOME LETTER FROM INDIA.

UNIVERSAL BROTHERHOOD LODGE NO. 1, INDIA.
BENARES, N. W. P., India.

OUR DEAR LEADER:

I am just in receipt of the Universal Brotherhood Charter, so kindly conferred by you upon this Society, and beg to offer the most heartfelt thanks on behalf of our Society, Babu Debi Parshad, and myself for the honor that is done to us, and the trust which we have been considered worthy of.

The members who have stood by the Cause received the happy tidings of the formation of "Universal Brotherhood," which your urgent cablegram of the 22d February conveyed to us with unbounded joy.

Since we have stopped the Famine Relief Work, we have had no active practical work to engage the attention of our members or of the public. Conversations on abstruse principles of philosophy, or talks about impracticable and unrealizable ideals of social help and coöperation do not sufficiently attract our people. What we stand in need of is the undertaking of some such practical work, as may be easy of accomplishment, and productive of results substantially beneficial to the people. Would you help us with some suggestions? What sort of programme should we lay out for our meetings, and how should we conduct them?

Our record of work during the last year is this:

We received Rs. 382/3/6—rupees, three hundred and eighty-two, annas, three, and pies six—from America and Australia. Out of this we spent 252/14/6 for famine relief purposes. The balance Rs. 129/5/ is deposited in the Government Savings Bank, in the name of Babu Debi Parshad.

Special relief was given to two persons. Both these had been suffering from cataracts on the eyes. Dr. Chhumnoolall, our Treasurer, besides feeding these persons from the funds of the Society, performed surgical operations on their eyes, which succeeded in the case of the latter. The Society supported eight respectable and poor widows and their children for four months during the rigor of the famine. Besides this the number of persons to whom food was distributed at the relief centre amounted to very nearly 3500.

I would ask the favor of your kindly sending us two copies of THE NEW CENTURY to be kept in our Lodge Library.

Our Sydney Brothers and Sisters are keeping up a very close and warm correspondence, and always helping us with advice, example, and literature. Lately we have received some numbers of the Crusader from London as specimen copies.

Now and then we also receive copies of the A. T. from Sydney.

When should we expect you this year again? Our members and friends very often ask us this question, and I would therefore wish to know the answer. Of course we know that you think always of us—your devoted, though weak, followers—and try to help us out of our present sloth and inaction.

My "pranam" to you, venerable Leader.

I am your faithful and loving disciple,

AJIT PRASADA,

Secretary U. B. Lodge No. 1, India.

THEOSOPHICAL ACTIVITIES.

Sweden.—News has come from Sweden that Brothers Herbert Coryn and Basil Crump attended the Convention held in Stockholm, May 29th. Two cable messages have been received stating the great success of the Convention and the acceptance of the Universal Brotherhood Organization by a large majority. The great devotion of our Swedish Brothers and their perseverance and patience is certainly bringing its reward in the progress of the work in that northern land.

India.—The letter from India, which is given on this page of this issue, is most encouraging and shows how the need of the establishment of the U. B. organization was understood and the hearty response which it has received in that country.

New York.—Headquarters had a very delightful visit last week from Dr. D. Purman, the Brother of our old friend A. A. Purman, of Fort Wayne, who was passing through New York en route to Europe. Naturally, being the Brother of his Brother, he was not unfamiliar with the purposes or the work of the Universal Brotherhood and the Theosophical Society, and indeed had become quite interested in the philosophy. While in New York he signed his application for membership in the U. B. and we feel that another strong worker has been added to our ranks. In appearance he has a strong resemblance to his Brother and has the same determination and energy that characterize the latter. All will remember A. A. Purman's presiding at the last memorable Convention of February 18th in Chicago; many also have met S. B. Purman, one of the members and staunch workers in Indianapolis, who helped to form a new Lodge of the Universal Brotherhood in that city after the Convention. The three Brothers Purman form a strong trio and we welcome Dr. Purman to membership in the U. B.

Brother Herbert Crooke, President of the East 14th St. U. B. Lodge, has also gone to Europe on a vacation, and sailed on the same steamer as Dr. Purman.

Brother Burcham Harding, who recently returned from an extended lecture tour in the West, has again left us and is now in Cincinnati, where he has delivered some interesting lectures and had several receptions given him. From there he goes to Toledo, and then back to New York.

Brother James M. Pryse, one of the literary staff of the T. S. A., is hard at work writing leaflets for enquirers and propaganda. It is expected that these will soon be published. A new edition of "The Sermon on the Mount" and other translations from the New Testament by Mr. Pryse will also shortly be ready.

The Theosophical Publishing Company has been reborn and is now on a firm basis. We can all see the wisdom of our late Chief William Q.

Judge in entrusting this important department to Brother Neresheimer.

The Aryan T. S. closes its meetings for the Summer on June 12th, on which day the anniversary meeting of the beginning of the Crusade will be held. All our members should keep the memory of that day (June 13th, 1896) alive in their hearts. We have not yet realized what the message of Truth, Light, and Liberation for discouraged Humanity, carried by the Crusade around the World, has accomplished. The seeds have been sown and a great harvest is already springing therefrom.

The "Hints for Work in Brotherhood Lodges" which appeared in the June issue of the Universal Brotherhood magazine were intended for the *Search-Light*, but it was found to be more advantageous to print them in the magazine.

There is no diminution in the steady inflow of new members into the Universal Brotherhood. Since the Convention there have been many new Lodges formed. There are several more applications for charters on hand.

Letters from members express great appreciation of THE NEW CENTURY, and we hope all will help it forward by securing more subscriptions. It has been found to be one of the most effective means of propaganda to send THE NEW CENTURY to enquirers and many copies are thus distributed free.

OBSERVER.

The Two Paths, by Marie Watson, is a most interesting little novel, combining a goodly amount of occultism woven in with the elements of the modern novel, and is well worth reading.

It is tastefully designed and sold for the moderate price of 75 cents. We understand it can be obtained from the Theosophical Publishing Co., 144 Madison Avenue.

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.

PUBLIC MEETINGS OF U. B. LODGES.

Meetings are held under the auspices of the "UNIVERSAL BROTHERHOOD" organization every Sunday morning, 11 A. M., at 144 Madison Avenue, New York.

Subjects: Theosophy and Brotherhood.

THE ARYAN THEOSOPHICAL SOCIETY,

144 Madison Avenue, New York

Public meetings Sunday evening at 8.15 P. M.

UNIVERSAL BROTHERHOOD LODGE, No. 10,

or the "H. P. B. Branch of the Theosophical Society in America,"

142 West 145th Street, New York.

Public meetings Sunday evenings at 8.15 P. M.

UNIVERSAL BROTHERHOOD LODGE, No. 129,

607 East Fourteenth Street, New York.

Meetings every Sunday and Wednesday at 8 P. M.

UNIVERSAL BROTHERHOOD LODGE, No. 49,

Forum Bldg., Cor. Gerrard and Yonge Streets,

Toronto, Ontario.

Meetings: Sunday, 7.15 P. M.; Wednesday and Friday, 8 P. M.

UNIVERSAL BROTHERHOOD LODGE, No. 33,

206 Weybosset Street, Providence, R. I.

Meetings: Friday, 8 P. M.; Sunday, 3 P. M. Lotus Group.

7.30 P. M.—Public Lecture.

UNIVERSAL BROTHERHOOD LODGE, No. 52,

Varuna Hall, 18 Court Street, Bridgeport, Conn.

Meetings every Thursday evening at 8 P. M.

UNIVERSAL BROTHERHOOD LODGE, No. 66,

Room 26, Bolton Block, Sioux City, Iowa.

Public meetings Sunday at 11.45 A. M. and 8 P. M.

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.

THE FAMILY THUNDERSTORM.

JOHN SMITH was very uncomfortable. He was lying in bed in the morning, thinking and dozing, instead of getting up and dressing. His head ached badly, and one part of him wanted to get up, but the other part wouldn't let him. So he tossed about and dawdled, and thought and thought and thought. He had been waked up early by the crowing of a cock; for in this country cocks, as you know, crow not only when the sun rises, but also when the moon rises, and when the stars rise, too. The very first thing John did when he awoke was to swear at the cock; I shall not tell you what he said, but it was not so much *what* he said as the *nasty way* he said it. After that he thought bad things about Mr. Jones, the owner of the cock, and then about Mr. Jones' wife. And so he went on until he kicked the bed-clothes off and had to get up.

When he went into the kitchen he found Mrs. Smith had one of her bad headaches and wanted her breakfast in bed. He felt cross at first, but he smothered it down and tried to feel nice. But his wife was too ill to get up, so poor Mr. S. had to get the lodgers' breakfasts, and make the beds, and wash the dishes for dinner. This made him late for business and he lost his temper and spoke very sharply to Mrs. S., and Mrs. S. scolded little Tommy, and Tommy ran away to play in the street and got into mischief.

Now this was a fine way for a family to go on, was it not? But you know there are some times when everything seems to go wrong in a house, even when the people are all kind and well-meaning. This was one of those times, and Mr. Smith was a very good man and so was his wife; only to-day a great black cloud seemed to have settled down over them all. So they had *such* a gloomy supper when father came home. Nobody spoke, and father had made up his mind to run away, and mother had decided to die and get buried, and Tommy was sulky, and the poor cat wondered what mischief she could possibly have done to make her master so cruel to her.

All of a sudden Tommy began to speak. He spoke in a strange voice, and father and mother both watched him closely, for they felt as if something good was going to happen. Tommy said: "Mother, I like us to be cross sometimes, because we always like each other so much better afterwards." Mother laughed and said: "What queer things children do say!" And father said: "At last the sun has come out; the Great Heart has spoken", and he got up and kissed his little boy fondly. Nobody was cross any more, and the cat had some milk, and mother sewed on father's buttons, and everything went on smoothly.

So you see what a bad thing it is to think evil thoughts when you awake in the morning. It makes a nasty black fog all round you, so that you cannot feel the warmth of the Great Heart, and you are cross. And when you are very cross it makes other people cross too; and then the black cloud gets thicker, and all the bad thoughts in the world come to you. But the Great Heart,

which belongs to you ~~and~~ me and all of us, is always there, trying to speak to us; and often it speaks through a little child, because children have clearer minds than grown up folks.

That night, after Tommy had gone to bed, there was a big thunder-storm. The cloud-spirits had been fighting the sun-spirits all day, and in the evening they had a great battle, and the sun-spirits won.

HENRY T. EDGE.

HOW THE LORD OF MEN AND BEASTS FAILED TO CONQUER WASIS.

From Chas. S. Leland's "Algonquin Legends"
arranged for Children.

BY BANDUSIA WAKEFIELD.

THE Lord of Men and Beasts had made so many and such marvelous conquests that he thought there remained nothing in the world for him to conquer. He said as much to a woman one day and she replied, "Hold, Master! not so fast; there yet remains one whom you have not conquered and who is unconquerable."

Then he said, "Show me this mighty one that I may conquer him."

"It is Wasis," said the woman, "and there he sits, but I warn you not to disturb him."

She pointed to the baby who was sitting on the floor in the sunshine, sucking a piece of maple sugar with great satisfaction.

Now the Lord of Men and Beasts thought he knew just how to manage babies, so he put on his most winning smile, and in his sweetest tones asked the baby to come to him; but Wasis sat still and sucked his maple sugar.

When the Lord of Men and Beasts found that coaxing was useless, he put on his sternest aspect and commanded Wasis in thundering tones to come to him at once; Wasis screamed and yelled, but remained in his place.

Then the Lord of Men and Beasts resorted to magic. He wrought his most powerful spells and sang his most magical songs; Wasis was highly entertained, but he did not budge for all that.

The Lord of Men and Beasts had now done his utmost, yet baby was not conquered. He still sat in his place in the sunshine and, as if conscious of his victory, crowed "goo! goo!"

OBSERVANCE OF WHITE LOTUS DAY.

REPORTS are still being received of the celebration of White Lotus Day by all U. B. Lodges throughout the country, as evidenced by the one below.

White Lotus Day was observed in San Francisco by an interesting meeting. There was an audience of 180, and good interest manifested throughout. The hall was tastefully decorated with lotus blossoms, roses and ferns. The following programme was carried out: Instrumental music; address, "White Lotus Day," E. Williams; reading, "Light of Asia," Mrs. M. F. Magee; address, "H. P. B.," Dr. Allen Griffiths; vocal solo, H. B. Menges; reading, "Bhagavad Gita," Alfred Spinks; address, "Universal Brotherhood," Mrs. Adaline Morse; address, "W. Q. J.," Dr. J. A. Anderson; address, "K. A. T.," J. Oetli. The meeting was closed with music.

Attendance at our various public meetings during the week was over 500, the Lotus Group alone showing 52 present. Work is prosperous in all directions.

AMOS J. JOHNSON.
San Francisco, Cal.

BROTHERHOOD PENNIES.

(As They Do in New York.)

YOU know the sun is supposed to shine most of all at the centre of the earth. Well—New York is something like that, for it is the centre of the Lotus Group work and the children seem to be in the brightest kind of sunshine all the time. The Happy Little Sunbeams are to be found everywhere—even in the pennies the children bring to the Lotus Group!

All the week these pennies are polished very hard to let the sunbeams get out, and on Sunday it just dazzles your eyes like everything even to look at them.

There is a sunshine-box all made of glass with sunshine ribbons outside and a soft purple bed inside, into which the pennies tumble with a little song, and it makes everyone feel very happy.

Only *sunshine* pennies are allowed to get in. The tiny boy who holds the sunshine-box has the brightest eyes and watches every penny.

As soon as the Lotus Group has opened with a march and song, this tiny boy stands up and says—so loud it would surprise you:

"Heart-Light makes Sunlight."

Then the piano plays "Happy little sunbeams" and the children sing these words, as they go round the sunshine-box in a circle and drop in the pennies:

Shining little pennies,
Crowded full of joy,
Coming from the heart
Of every girl and boy.

Shining bright with promise,
Ringing as they fall.
With a song of gladness,
Love from one and all.

Shining little pennies, crowded full of joy,
Coming from the heart of every girl and boy.

Then they have "silent moments" and think of these shining pennies, and how they are to make gladness wherever they go; and the piano plays soft sunshine music. When it stops, the children all say together:

"Helping and sharing is what Brotherhood means."

E. W.

LOTUS CHILDREN HONOR THE BRAVE.

THE New York Lotus children took part in the exercises on Decoration Day, having a tastefully decorated float in the most prominent position in the procession. It was drawn by two beautiful white horses, and both they and the float were decorated with yellow and white paper flowers and the flags of all the nations visited by the Crusade. The wheels were remarkably effective—veritable centres of light with yellow and white rays radiating from a heart of gold. The float was surmounted by a pyramid of steps, capped with a rustic column bearing a handsome basket of the choicest wild flowers. In front of this stood a child dressed as a Sister of Compassion; to the left, Liberty holding the banner of the International Brotherhood League; to the right, a sailor boy carrying the Stars and Stripes; while the yellow Lotus Group Banner waved from behind. Around the whole were grouped a band of Lotus Buds—boys and girls—bound in the ties of a Universal Brotherhood. Each child carried a small S. R. L. M. A. flag, in purple and yellow, and the Stars and Stripes.

The float was received with loud applause the entire length of the route and proved an immense success and of universal interest.