

The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

EDITED BY KATHERINE A. TINGLEY.

VOL. I., No. 39.

NEW YORK, JULY 16, 1898.

YEAR, \$1.50; COPY, 5C.



IN THE PUBLIC GARDENS, CALCUTTA.

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EDITED BY KATHERINE A. TINGLEY.

Published every Saturday by

THE NEW CENTURY CORPORATION.

CLARK THURSTON, Business and Financial Manager,
144 Madison Avenue, New York City.

Entered as second-class matter in the New York Post Office.
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SUBSCRIPTION per year, including postage, \$1.50 for the United States, Canada and Mexico; \$2.00 for other countries in the Postal Union, payable in advance. Single copy, five cents.

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

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

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

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NEW YORK, JULY 16, 1898.

FIRST U. B. CONGRESS.

IN the last issue of THE NEW CENTURY, Dr. Anderson, in his usual forehanded way, called the attention of members of Universal Brotherhood to their first Congress to be held on the site of the School of Antiquity, at Point Loma, California, in the early part of 1899.

He leaves little to be said by others who, feeling as he does, the great importance and deep significance of this, the first Universal Brotherhood Congress of modern times, may desire to follow his example and express their views and hopes relating to this subject. Those who do not realize that a new day has dawned on earth and for the men and women of to-day, are indeed unfortunate in not being able to read the signs of the times, and see the rapid swing of men and things into new lines of thought and action. The universally disturbed and unsettled condition of individual and national life the world over is but the forerunner of an equally universally readjustment to the new time and its conditions. Even war, heretofore waged mainly for personal or national aggrandizement, is now engaged in for the sake and rescue of suffering and helpless humanity.

Men are growing more honest with themselves and their fellows, more humane, more brotherly. Diplomacy is coming to be considered less, as the art of lying and more as the work of honest statesmen seeking through a common understanding of facts to avoid misunderstandings and national calamities. The whole trend of life is towards less selfishness and more brotherliness. Steam and electricity are most potent agents of brotherhood, but these are becoming all too slow and cumbersome to convey that subtle force which sets the heart vibrating with sympathy at the cry of distress or the silent call of a brother

—with that fearless courage which enables us to right a wrong without thought of self.

People who are awake; those who recognize somewhat the part these subtle forces are playing in the dawning new life of the world, will attend the Congress to get into closer touch with each other, that they may be better prepared as individuals and as members of the one great family, to perform their various duties as teachers and helpers of Humanity.

Who will not sacrifice self to the great purposes of this Congress?

F. M. PIERCE.

THE SURVIVAL OF THE FITTEST.

BY R. MACHELL.

IS the "survival of the fittest" a fact in Nature?

Naturally one would say that the beings who manage to survive the hard conditions of life on the outer crust of this planet, have given proof thereby of their power to survive, but is this all that is meant by the formula? I think not, for there seems to be in it a suggestion that the power to survive is the same as the fitness to survive; a statement that is misleading, though quite capable of being supported by reasonable argument.

The question has often occurred to my mind, whether the long continued existence or survival of a race or a social system was not perhaps a proof of its inability to progress or change its conditions.

Change is essential to progress or growth. Health is maintained by constant change going on in the body, whether of a man or a nation. If a man were to continue wearing baby frocks and sucking his baby milk bottle or nursing his baby doll for the rest of his life, one would feel that such a survival of the habits of infancy was somewhat out of place. If the laws of a people remain unaltered long enough they become a farce and a nuisance. In fact, we all recognize the law of growth and the necessity for change in accordance with that growth. We can't remain as we were even twenty years ago; so we find that to be happy and comfortable we must change our habits, laws, customs, even the whole social system perhaps, and keep on changing as we progress.

Now I think this very favorite formula "the survival of the fittest" shares the failing common to all formulæ, that it is misleading to those who do not think for themselves, and useless for those who do. For it certainly suggests, that in Nature, that which manages to hold on longest to its existence is the fittest to exist under all conditions. And yet, as far as I can see, the proof of fitness for life on this planet is the power to constantly evolve, to change form, to progress; so that the only thing that can be said to fitly continue is *change*. Any violation of this law of change is stagnation, and any attempt to maintain unchanged existing systems, is simply an attempt to fool one's self by trying to shut one's eyes to the fact that change goes on whether one likes it or not. In all the changes that take place in nature, there is certainly something that always survives the change.

The forms of things grow, changing all the time, and die at last, changing entirely; and yet the life principle survives, growing again in a new form which changes constantly.

The sower plants the seed in the ground to undergo a change. If all goes well that seed changes its form and character and from stand-

ing on the summit of the plant, it goes to make the underground root of a new plant. But in all this change, there is a certain character or purpose in the life of the seed that certainly survives, so that from an oat seed you get oats and from barley you get barley, not the same seed but new seed-bearing plants. If the seed be carefully kept it may survive for a long time, but it simply remains as a specimen, a curiosity, interesting but unproductive.

"Give up thy life if thou wouldst live," says the old teaching, and this is a law of Nature that we see around us in daily operation. The grain gives up its life in order that new grain may be gathered in greater abundance. So it is in life all the way through. Change of form and continuance of the life principle. The life principle continually uses up and throws aside some form, reappearing in a new one which it endeavors to make more and more perfect for its use and the full expression of its character. This, I believe, is the method of evolution in Nature. Not so much the survival of the fittest forms of life, but the survival of the life principle itself, and the constant change of its outer form. It is the belief in the continuance of the life principle, in spite of any change of outer form, that alone makes evolution intelligible to me. Human beings have been called fickle, changeable, unreliable, and so on, because they are always seeking some new thing. But I think this is a mistake, for as far as I can see, what is the matter with the civilized world is just that it does not want to have anything new, it does not want to change its habits, its customs, its laws. And even if the whole thought of a community has outgrown its old laws and customs, even then it is extremely difficult to persuade the whole community to change its laws and customs to suit its new ideas. Men instinctively dread change, particularly change of outer forms; this is partly why most of us fear death. We get accustomed to living in these bodies and do not dare to believe that we may get better bodies than these even though we may have really outgrown them and worn them out, still we cling to the old habit. It is a strange fact that the fear of death is stronger in the so-called Christian peoples than in any other. The Christians boast that their Christ triumphed over death and once for all destroyed the power of the enemy, and yet they fear death more than nations who reverence other Gods and Saviours. Have we not all heard people lamenting the death of those whom they profess to believe are already in a state of eternal blessedness, while many savage nations go to death eagerly and cheerfully, because they believe that death is but a change of form, and that their life is not even broken by the change?

If you will go into the country when the life is bursting again into new forms, and the buds are opening and spreading a shimmer of tender green through the purple haze of the tangled boughs, you will see here and there bushes of beech and oak that have kept the dead leaves of last autumn and there they remain till the new leaves force them to fall to the earth and join their dead fellows of last year's growth. But those scarlet leaves cannot give life to new buds, they *must* fall, though they have delayed so long; they have outstayed their welcome and must go to make place for the new leafage of this new season. Now I think the Springtime of Humanity is come again and the new leaves are opening, new hopes are springing in men's hearts and the promise of spring is the promise of progress for the whole race, it is a spring time that comes to

Humanity every 2500 years, when the Sun at the vernal equinox enters a new sign of the Zodiac. The old life is awake again, and the people are looking for the new hope, the hope of Brotherhood that shall bring back to earth the days of plenty and of happiness.

When we look at the trees growing and see the buds pushing out and shedding their outer husks and bursting into green leaf and flower, we sometimes think that this all goes on without effort and spontaneously.

People will tell you there is no need to trouble about the world and about humanity, all comes naturally and without effort just as a flower grows.

But *does* the flower grow without effort? You watch it and see. It will struggle and push and work, and if an obstacle is in its way it will go round it and do all sorts of ingenious things to get over the difficulty. I think if you will take the trouble to watch plants and think about them, you will see that they work very hard, are very busy in their efforts to grow and change their conditions.

Let us grow like the plants by all means, but let us then know how the plants do grow, and to know that, we must be able to sympathize with plant life, that we may come to know, not only what the method of their growth looks like to a human being, but what it feels like to them.

I do not believe that growth is anywhere, at any time, unaccompanied by effort.

It is true that in the spring everything grows that is in a condition to grow, and if you have a garden, you know that weeds will grow in spring just as readily as flowers. If you want flowers in your garden, you must plant them and tend them. Certainly Nature works all the time but Nature cannot grow flowers in your garden for you, unless you give her the seeds and suitable soil properly prepared.

Well, it is just the same with Human progress. There is a spring time in the life of the world and in the life of Humanity and at that time everything grows, weeds and flowers alike. Which shall it be, weeds and negligence, or flowers and efforts made? You know some of the old peoples of the earth are said to have been fatalists. But I think they were probably wise enough to know that Fate itself can do nothing without its instruments; that is, men and women willing and able to carry out the intentions of Destiny.

In one of the very oldest Epics of the world rewritten into English as Sigurd the Volsung, there is a good expression of that idea—Brunhilde the Wise tells Sigurd about the three Fates called the Norns who were the guiding intelligences which ruled the destiny of Humanity and the Earth.

"Know thou, most mighty of men, that the Norns shall order all,
And yet without thy helping shall no whit of their will befall."

Man is the great agent of destiny.

Man is the cultivator of the field of Human Life, and if Man does not make efforts to sow the seed, to clear out the weeds, and to tend the crop, what harvest shall there be to gather?

"Oh!" says the lazy man, "let it alone, it'll be all right; whatever is, is best; in the struggle for existence, the fittest is sure to survive," and so on, lying platitudes can be strung together to blind and bewilder men's minds.

But if the same man had to live by the produce of his garden, he would soon find out that if he

wished to survive, he would have to use a good deal of effort and judgment, and plant, cultivate and store his crops with much labor.

Nature will do her part but Man must do his, because he is also a part of Nature, and as he has the intelligence, he must do the thinking and organizing and Nature will do the growing.

The conditions of life in the world to-day are pretty bad as some of us know. A lot of us get so much interested in our own particular troubles that we think other people are much better off, because we don't see their troubles as they see them. But those who look around and learn a little about other countries very soon find out that things are much the same all over the world, the same extreme poverty and riches, the same misery, anxiety and slavery all over the world, when we hear the accounts of people who look below the mere surface of things.

It is just as if a man, finding his garden in winter with no signs of life in it, should think he was more unlucky than other people. I think Humanity has passed through a few thousand years of moral autumn and winter, and now the spring is here with its storms and cold winds in the moral world as well as in the material world. The cold winter of Humanity means the reign of egotism, selfishness, cruelty and oppression, which has ruled throughout the civilized world for the last few thousand years.

But the dawn of the spring is here, on all sides people are waking to the fact that the proper condition of Human Life is that of Brotherhood. This is the sign of the coming springtime, but though the seed of Brotherhood has been sown and tended through the dark ages of Humanity's winter, it still needs workers to help on the cause, to protect the young plants and keep down the weeds. Workers who are capable of Hope are needed, workers who will make efforts anywhere, everywhere, to cultivate and develop the idea of the Great Brotherhood, and to make it Universal.

The old notion that it was well to shut yourself off from other nations and get as rich as you can at their expense, is played out. People are realizing more and more the impossibility of such isolation. Railways, steamships and bicycles have helped men to see that they are not so different from their fellows in other parts of the world and they begin to see that the interests of all are identical, also that if the oppression, which makes life so hard for the great majority to-day, is to cease, it must be done by universal federation, no small faction can accomplish this. The organization of the Brotherhood must be Universal. People often fail to see the reason for this, though it is simple enough. So long as nations remain separated, each nursing its own interests and trying to get bigger and fatter, each becomes in turn either the enemy or the victim of the others. The possession of separate and opposing interests necessitates the keeping up of armies to defend those interests.

The possession of a big army naturally encourages the desire to use it and to get more possessions and then to have a bigger army. But all the time the army itself is eating out the heart of the nation and sapping its vitality. It drains off thousands of useful workers and makes them into useless parasites, while vast resources are consumed in the production of weapons said to be "good for trade." Is trade one thing and the interests of Humanity another? Can you think for a moment what this world would be like if all the unemployed were at work on useful works for the whole community and all the armies em-

ployed in the same way, filling the world with useful works for the service of man instead of being occupied in spreading death and disease over the world as at present?

"That is a wild dream," you may say. "Men are naturally selfish and so they will remain to the end of time."

"To the end of what time?" I would ask. To the end of the time of the rule of cold selfishness, to the end of the winter time of Humanity. Your garden will remain empty till the end of winter and it will not be full till the summer comes. I believe the spring time is at hand and the signs of it are in the land and the dream of the Universal Brotherhood is a vision of the next stage of our evolution, and moreover that it is at our doors. We may hasten its coming, we may make the harvest so rich and glorious that the gathered and garnered store may last right through the next winter time that may come on the earth 25,000 years hence, or we may stand back and sneer at the hope and close our hearts to the light that is dawning and though we cannot hinder the coming of the spring we may make the field of Human progress less rich, less fruitful than it should be and then in ages to come, we may suffer again as we suffer now and have suffered in past lives. Is it not worth working for, this ideal of an Universal Brotherhood? How can we work for it?

First, believe it, hope for it, think of it, talk of it; then act upon it, any way you can, do your best, your own way, in your lives, in your homes, in your daily work. Do the best you can at the moment, and let others do what they can, without interfering with them and before long you will find ways opening up for you to work more and more effectively till the organized Brotherhood is a force in the world that will be hailed by all men as the saviour of Humanity.

So from the wreck of the now crumbling civilizations of the world shall emerge once more the Spirit of the Human Race filled with the reborn joy of Life and the Love of all Beings. Love, that makes life worth living; Love, fittest of all else to survive.

HEART'S SYMPATHY.

The heart grows sad realizing that peace has to be gained through blood-shed. Those who gain the conquest should look well to their duties in the future, and do their part in making a peace for all time. Ours will not be a true and a permanent peace until all nations are united in the bond of Brotherly love. Sometimes a great calamity arouses the real spirit of justice and brings men to the realization of what their duties are to their fellow men. Let us keep peace in our thoughts and peace in our hearts, and pray that some great soul in the Spanish land may arise to the occasion, and urge the Spanish nation for a speedy measure for peace. Let us not forget that the Spaniards are our brothers, and let us generously sympathize with the bereaved of that nation, as well as with those of our own.

It is only through performing our duties that we can advance. Behind the hardest duty is concealed the greatest lesson, and when we become absorbed in the lesson, then the onerous duty will become a pleasant task.

The true man never degrades himself to the level of the commonplace. He ennobles and elevates the commonplace to his level.

OF DEEPER BIRTH.

BY WILLIAM JAMESON.

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

—Wordsworth.

CHAPTER XXIX.

BANISHMENT!

THE fleet had been at anchor in the fiord of Nidaros fully a month. The shipmen the meantime had been transformed into harvesters.

After the yellow corn was safely stored for the threshing, there was somewhat of a lull in the activity of the folk who dwelt round about the Drontheim country. They were getting themselves ready by bodily rest for an event wherein the mind chiefly would be busy. That event was the annual autumnal Thing-meeting.

It is a habit with Englishmen to talk proudly of the representative gathering at Thorney Island, Westminster, as the *Mother of Parliaments*. This statement is scarcely correct. If we would discover the true parentage of representative institutions we must seek for it in ancient Scandinavia—in such assemblies as the one about to be held on Nidarholm. Nidarholm (now called Monkholm) is a little island in the Drontheim fiord hard by the "fig shaped" peninsula on which the modern city of Trondhjem is built.

In due course the Thing-meeting was called. Upon Heimer, in his capacity as *godi*, or priest, devolved the duty of calling it. He also presided at its deliberations and gave effect to its decisions.

But before the meeting was held, it was customary for those who had disputes to submit to the judges at that gathering, to meet in temporary booths erected on the shore facing the island of Nidarholm. The object of this was to settle by informal arbitration such cases as were not of great importance, and more serious cases also, if the parties could be brought to agree.

When this preliminary business was over, a boat put forth to the island. In this were seated Heimer the priest, Gerutha rune-speller and Helge Sigurdson Speaker of the Law. When they had landed they solemnly set the court—girding round the spot where the meeting was to be held with hallowed cords, stretched from stake to stake. Then at a signal from Heimer a crowd of boats set forth, containing those who were summoned to the meeting, *i. e.*, all the freemen of Nidaros, together with the various persons who had affairs of settlement by the Thing.

When all were assembled, Heimer, who was richly attired in robes suitable to his office, cried aloud:

"In the name of the great god Forseti—Balder's far-seeing son; in the name of Forseti, the everlasting peace maker, declare I this Thing to be duly formed!"

Then from among the freemen present the judges, twelve in number, were selected. This being accomplished Heimer the priest bade those who had suits to bring before the Thing to stand forth.

There were not many cases of private dispute to settle, since the preliminary arbitration in the booths had been very successful. Thus, various questions of landmark, of heirship, of personal injury, merely needed the ratification of the Thing to be duly disposed of. In an hour and a half all business affecting individuals was at an end.

Then came a solemn pause.

Presently, with unmoved countenance Heimer arose and demanded whether there was aught to be dealt with affecting the commonweal?

For a short space the meeting ceased to be judicial and resolved itself into a sort of parliament. A remarkable point was that all who spoke seemed to realize that an epoch in the Nation's history had arrived. All dwelt upon the need for unity among the Norse folk; upon the dangers of carrying their love for adventure and discovery too far; upon the importance of maintaining their ancient simplicity of life and conduct.

Then Gerutha spake. In simple language she repeated the substance of the statements she had made a month earlier to her friend Heimer. About the fate of Ninevah she said nothing—this was not matter for a public gathering. But she dwelt earnestly upon the great changes to be looked for in the affairs of mankind. At such a season it behooved them to be wary, to be watchful—guarding faithfully those treasures which the Gods had intrusted to them throughout many ages. And she closed with an illustration that appealed forcibly to those hardy Norsemen.

"Look you!" cried Gerutha; "when mighty tempests arise the shipmen laugh; for well they know how stout are the timbers of their longships. Stout also are the hearts of the mariners. Yet none but fools treat lightly that terrible swirling current amid the isles of Lofoden! None but fools steer recklessly forth, to battle with the raging waters of the *Maelstrom*! And this I say, further, for those who ken: a brave ship lieth hereabouts in the world laden with treasures; laden with the golden hoard of the Niflungs (Niblungs). See to it, Brothers, that yonder sacred craft enter not the fearsome *Maelstrom* at an untimely hour!"

It is but a poor transcript I can make of the words of Gerutha the Scald. Nay, it is *impossible* to afford in written speech the essence of the ancient Norse tongue, as it was uttered by those—like Gerutha—who had "knowledge of runes." With such, music and speech were one!

As everyone knows, there is a revival of Richard Wagner just now. I judge that Wagner's wondrous art is in itself a *revival*. Among the Northern Aryans speech-music may have been less elaborate; but in those days there was the energy of conscious knowledge—alike in those who spoke and those who heard—to compensate for artistic limitations; if such existed.

Now when Gerutha ceased, no one cared to say more on public matters; and none were willing that the next business to be dealt with by the Thing should be entered upon.

However, Heimer the priest minded him of his duty; and moreover, he was of those who well understood the sayings of Gerutha rune-speller. So he beckoned unto him Kari Gestson, and bade him stand forth and make such charges as he was minded to make.

Said Kari: "Scarcely am I minded to make these charges, Hersir Heimer: yet as thou hast laid the task upon me, I may not be behind thee in duty."

Then he cried aloud: "I charge Gerd Heimer-son with acting against the commonweal of the folk of Nidaros: likewise I charge brothers of his; to wit, Hamlet, Bil and Thorolf."

"Let all concerned be duly sworn, ere the matter be entered upon," said Heimer.

Then Kari brought forward nine captains of longships to act as jurors or "witnesses of the deed." These, together with the defendants, the twelve judges, the Speaker of the law and Kari himself made their way to the bench wheron the priest Heimer sat.

Now Heimer wore upon his right arm a mas-

sive spiral ring of gold with serpent's head. The manner of swearing was for each to place his thumb and forefinger on this ring, and in the name of All-father Odin vow to speak truth, and act justly.

After all of them were sworn, Heimer said: "Who hath been appointed Daysman for these folk?"

Answered Gerd: "Ottar of Indale hath agreed to be our Daysman."

"Let him be sworn, also."

When this was done, Kari Gestson briefly stated his charge, which was that the four shipmen concerned had brought into the fiord of Nidaros a vessel belonging to certain foreigners.

After Kari had spoken the nine jurors told how they beheld the said vessel entering the fiord towed by the long-ship of Gerd and his brothers.

Thereupon the judges called upon the Speaker of the Law to declare his knowledge. Then said Helge Sigurdson:

"Of old it hath been settled by all dwellers in the Norselands that none but home-born folk should make entry upon our country by the seaward way. From the east few can win far into the land, since the perils of travel across the mountains dismay them. But the westward fiords are difficult to enter. In truth, a foreign shipmaster could scarce discover whither they led him.

"Now these Phœnician traders are well known to all of us by report through many years past. They have no sense of neighborliness, and seek but their advantage—whether by fair or foul—wherever their journeyings carry them. Therefore it hath been expressly judged that any who guided them into these northern ports should be declared outlaws, on proof of their deed at Thing meeting. Nevertheless, ancient custom protects shipmen who are driven upon our shores. So that I declare these Phœnicians now with us to be rightly guests of the folk, and lawfully entitled to board and bread until such time as they can be sent on their way."

Then Helge Sigurdson, Speaker of the Law, sat down; and all present were content with his judgment, save the men accused.

Daysman Ottar then declared that those for whom he spake did not deny their deed. Yet all seafarers were in stress at times, therefore had Gerd and his brothers and their crew helped these Phœnicians as best they could. As for the other matter it was not in their minds when they did so. That was all the answer they could make to the charges laid against them.

Now while the judges talked the matter over, their hearts were troubled for Heimer the priest, who had to listen to the account of the folly of his sons. For his sake they strove to find an easy way out of this business, yet could find none; for they knew their man; how his heart was set upon acting justly. The end of their talk was that they agreed that each of the shipmen should suffer the greater outlawry (banishment from the Northlands) for one year. Or, as the custom was, one or more of the offenders might make atonement for the others.

After the twelve judges had declared their judgment, all the people were sorry for Heimer's sons, deeming them luckless men more than evil doers.

Then there was some wrestling in talk among the four brothers. The end of it was that Thorolf stood up, and cried boldly, though his countenance was sullen. Said he:

"It is my choice to make atonement. I claim

to take the doom of these three men, my brothers. Let none gainsay me!"

Thereupon, Heimer the priest rose from his sacred bench, and with stretched out hands declared:

"So let it be!"

But his face was ashen white as thus he doomed his son Thorolf.

[To be continued.]

WITCHES.

BY ALEXANDER WILDER, M. D.

SO much opprobrium is now attached to the term *witch*, that few ever imagine that it ever had any but an odious meaning. Yet it was once worthy and honorable. It has the proudest of etymologies. It comes from the old Norse word *wita*, to see, or know; and so belongs with *wit*, *wise*, *wis-dom*, which are still in good repute. Witch, therefore, used to mean a wise woman. The writing formerly extant among the Gothic peoples was called Runic, and those who read and made use of the Runes were accounted witches or learned. Women were more apt to acquire this learning than men, as well as to know the various medicinal books. Accordingly in military expeditions, witches as they were called, were greatly desired to go with them, to care for the sick and wounded. They also cheered on the men by their chanting of Runic songs and the reciting of Sagas and tales of heroes. It was believed that there was something divine in these women, and accordingly when the men of the tribes had consulted and devised a policy, they afterward submitted it to them for revision and approval. The awe which written characters impress upon illiterate persons, had abundant influence in the way of establishing their superior rank.

The Dark Ages came after the establishment of Christendom in Europe. Human learning, as it was called, was decried, and wherever possessed it was liable to be attainted of sorcery and commerce with evil demons. The Runes were now considered as pertaining to magic power, and those who read them were suspected as accomplices of Satan. The female sex, anciently honored as representing and bringing good fortune, was denounced by leading Christian writers as diabolic, and even as emissaries of darkness. In religious persecutions, the learned and intelligent came first and oftenest, under the ban. "Honorable women" were often made to do penance under these imputations. Witchcraft, or wisdom-craft was made not only a capital offense, but the deaths imposed were most cruel. The accused were subjected to trials by ordeal and burned alive. Old records in Sweden and Germany contain bills of charges for the expenditure incurred in burning these wretched women.

The various Dissenters from orthodox Christianity fell under the imputation. Martin Luther and his disciples were condemned by Papal authority, as guilty of sorcery. The Albigenses, who once bade fair to absorb all Europe in their hierarchy, were exterminated on that pretext. The Vandors or Waldenses were universally accused of practicing the Black Art. Till this day *Vanderie* or *Waldensism* is the French term for witchcraft, as *quacksalverie* or the use of mercury is in Denmark.

The American colonists brought the whole (belief) with them, and witchcraft was made a capital offense. Mr. Depew, at a dinner to commemorate Forefathers' Day, once said that the

Puritans of Massachusetts burned witches. He was mistaken; they hanged Margaret Jones the botanic physician, Elizabeth Hibbins the sister of Gov. Bellingham, and nineteen at Salem; and with that closed up their account. After that, a general skepticism ensued. But in other colonies, New York and New Jersey proverbially, the fife and fagot remedy was employed, and many negroes suffered. This was doubtless for voodooism. The Quakers of Pennsylvania had no trials for witchcraft. The Southern Colonies were full of zeal on the subject, when, in 1865, the endeavor was made to restore civil government in the State, the laws for punishing witchcraft were found to be still in force, and evidence of their application within the century.

So great has been this reaction, that a person who should now avow a belief in occult malignant power would incur ridicule for credulity. Nevertheless, the subject demands intelligent consideration.

THE TREND OF THE TIMES.

BY ARIES.

(Concluded.)

IN spite of all these efforts to awaken the soul in humanity, cold black materialism has invaded even the sanctuaries of the churches, science has become but the science of matter, philosophy has lost its key to the problems of life. For centuries the masses have been persistently taught but one life on earth, a material heaven and hell with material rewards and punishments not depending on merit or demerit, but on mere belief in or assent to a doctrine and on the grace and favor of God. Can it be wondered at that, with such beliefs as these, with the lack of any true philosophy, men should turn to this life, seeking ever its enjoyments, shunning ever its sorrows? The whole trend of our civilization for the past two thousand years has been materialistic and in the train of materialism has come selfishness, greed, lust. Man has wandered far from the paths of light into the realms of darkness. This pursuit of material pleasures, this love of physical life with the absence of any certain knowledge of any other, this is the cause of the misery and the suffering in the world to-day.

Man has drunk deep of the dregs of life, he has filled his mouth with ashes. And yet because there is still that within him which lives, a divine spark, glimmering ever so faintly, he hopes still. He has sought to solve the mysteries of life and has gone out to the farthest bounds of matter; he can go no further, but the divine energy in his soul will not let him rest. So he turns back upon himself, he looks for another way, he asks if there be not another life besides this physical earthly life. He questions himself and his brother man, and dimly he senses that he is not separate from his fellows, but that the rich and the poor, the happy and wretched, alike have part in his life and he part in theirs.

Like as a field must be ploughed and harrowed before the new seed is sown, so the great human heart has been torn and rent and furrowed by suffering and pain that at last it might recognize and welcome the new-old message of truth and light.

The last quarter of this century has been a transition period, between the old and the new. The forces of light and darkness have been in the balance. The old cycle is ended, the new one has begun. The keynote which shall resound throughout the coming ages has been struck.

What is this keynote? Some twenty-five or

thirty years ago a few began to investigate the life beyond the grave, and though they found but the "Summerland," it was the death-knell of materialism. Then came that mighty pioneer of the new age—H. P. Blavatsky—bringing the old, old message of Universal Brotherhood, teaching the old, old philosophy of eternal life, explaining the investigations of the spiritualists, opening out to all the vista of life on all the planes of nature, teaching reincarnation and the absolute justice of life.

With her was William Q. Judge and they, with Col. H. S. Olcott and a few others, founded the Theosophical Society to form a nucleus of Universal Brotherhood and to teach tolerance to all men. Then later came the Parliament of Religions in 1893 in Chicago where all the religions of the world were represented, but on the Theosophical platform alone were they synthesized.

Then came the third great pioneer to carry on the work which H. P. Blavatsky and William Q. Judge had begun, and the International Brotherhood League and the Universal Brotherhood were founded. These show what is the trend of the times, what the keynote of the coming centuries:—Universal Brotherhood, the recognition of man's interdependence, and of his relation to his fellow man and to all creatures and the whole universe; a wide tolerance, a spirit of helpfulness, a recognition of the divinity of man. If man is to be helped, that help must come from the heart to the heart; naught else will avail; only as Brothers can we help our Brothers. This note has been sounded and is echoing in the hearts of men. Listen and catch the soul-inspiring strain, then awake and work, for the harvest truly is great and the laborers few.

APHORISMS.

All things, from the lowest atom up to Divinity, are natural, and together constitute Nature.

Man is the epitome of Nature, therefore he is the highest expression of God or the Divine in Nature.

Knowledge or learning is a burden, like the undigested grain in the fowl's crop. When it is digested and assimilated, it becomes wisdom, and nourishes the physical, mental, and spiritual being.

Good is God expressing itself in and through Nature.

"Behold the lilies of the field, they toil not," neither do they lay down and wait for something to come and make them grow. They utilize the ample conditions provided for their growth and development into things of beauty by kind Nature. They perform their simple duties, using Nature's coarse fibre, transmuting and passing it on, in beauty of form, color and sweet perfume to ennoble and make better the life of man.

Truly the Body is the Temple of the living God. Keep it and the mind—its Lord—clean, pure and sweet.

POST OFFICE.

Ten cents will procure a letter from

"THE FRIENDS IN COUNSEL," to any member of Universal Brotherhood, desiring to hear from them.

Address:

POST MISTRESS,

"FRIENDS IN COUNSEL,"

144 Madison Ave., New York.

UNIVERSAL BROTHERHOOD ORGANIZATION.



CENTRAL OFFICE,
144 MADISON AVENUE, NEW YORK.

CHORDS OF HARMONY.

DEAR COMRADES:—Something seems to suggest a quickening on the inward lines of activity; and, there is felt a force, an awakening, which, in its intense energy seems almost like a contradiction, to the quiet we see.

It comes like a benediction, this peculiar inner life of the heart.

Its workings are indeed restful and refreshing, as we take a retrospective glance, as we contemplate the present, as we try to assimilate the many lessons, as we look hopefully into the future, and feel happy with it all.

Throughout this apparent summer sleep, dear Comrades, I feel that more is being done, than we mortals dream.

While spring is a universal planting time, we extend that season long into the summer for planting Universal Brotherhood seeds.

Rich with a glorious promise lies the field before us, yet more room for more seeds.

While the ploughshare is doing its work at this quiet time, let us get seeds ready to drop into the furrows; such seeds as may some day be garnered in as golden grain.

We can do much with the heart in our close touch with Nature, and especially now at this time; let us think of all these things in our rambles through the woods, evening walks, or sail on lake or river. The fall will then show us bright, beautiful fairies among its variegated forms of foliage and trees, and the stored away summer heart rays will brighten perhaps the dull, cold days of winter.

Let us all help, Comrades, in the planting and the storing away and we may then hope to be among the helpers of the race.

Fraternally,
THE FRIENDS IN COUNSEL.

DEAR COMRADES:—

If you are ever so weary that it seems an impossibility to live another five minutes, get some one to read Whitman aloud to you. It is the best remedy you can imagine.

The *vastness* of life that he pictures, has a way of dissolving one's frazzled brain, into infinity itself and the sense of rest that it brings, is unspeakable. After all, is not our fatigue entirely due to the limitations we are constantly fighting against? If we can only have sufficient trust to "let go" and swing our small bark into the full current, the shoals and treacherous little undercurrents near shore have no more terror for us. Don't you think we need more trust in Infinity—a bigger grasp on the Vastness of Life—the genuine, pulsating, throbbing joy that runs through everything animate and inanimate?

Let's rouse it, Comrades, among our fellows by recommending Whitman's "Leaves of Grass" as

a diet for those who are "ill" with "brain-fag."

Now is the "Season of Grass"—wouldn't it be a fine scheme for all of us to turn into Nebuchadnezzars until fall?

Think about it, Comrades, and join the feast with

THE FRIENDS IN COUNSEL.

HALIFAX, ENG.

DEAR COMRADES:

It is good to feel sure that our distant comrades include us in their thoughts, and though the expression of this in words is not necessary, seeing that the sensitive currents of thought affect us quite recognizably, yet the words *do* touch and emphasize the reality of harmony and help us to "go on in faith, nothing wavering."

Here in Halifax, the bulk of us are not perhaps as sensitive to all that has come and gone as other Lodges nearer the workings of things are. Only two or three of us have followed the windings of the stream of events. The bulk of us began our T. S. career at time of the Crusade visit. Their simple faith and interest asked no more than to be assured that all is well and the forward step from T. S. to U. B. was made in the most natural way possible, and looked on as a great improvement. Criticism never arose—it was all the other way; those who hesitated about coming into T. S. signed at once for U. B. Now we are a happy and united Lodge. The rooms are a *home* in the real sense of the word, and, though the hot weather is here, there are no signs of lessening attendance. Two meetings a week continue to be necessary, and we have no desire to stop for rest, because we feel happy and strong and able to keep our end up indefinitely.

Yes, the apparent trifles in life are straws showing which way the wind of the spirit is blowing. Those of us, whose eyes are open and understandings on the alert for these things, find evidence on every side of the changed conditions. The Great Heresy will die hard, no doubt, but every day that comes gives opportunity for breaking it down, and little by little the gaps are growing, and it will be ever harder and harder to establish the sense of separateness again.

Day by day our thoughts come streaming out to the brothers whose good Karma it is to live in the Happy Land—the Land of America. Accept our united greeting, and as the creatures say in Kipling's *Jungle Book*—"Good Hunting."

* Yours, in the name of the Lodge in Halifax.
Fraternally, L. W. F.

JOTTINGS.

OUR Comrades will be glad to know that Miss Sara Churchill, who has charge of the E. S. T. office at Headquarters, has gone away for a much needed rest. Since 1896 she has worked continuously and untiringly at her post.

* * *

Some of our members have no doubt heard of the "Sisters of Compassion of Universal Brotherhood." This band of workers was organized on the 13th of July, 1897, and they did splendid work among the children at Lotus Home. This year some of them are actively working in the crowded districts of New York.

At 144 Madison Avenue, the headquarters of the "Universal Brotherhood" and the "International Brotherhood League," there are no end of activities. It is a great centre for diffusing help in many ways. On the 13th of July a relief

corps, consisting of the "Sisters for Compassion" and a few others, will work to give substantial aid to the wounded and sick of our army, the Cuban sufferers, and others. This will be carrying out the 7th object of the International Brotherhood League, which is "To relieve human suffering resulting from flood, famine, war, and other calamities; and generally to extend aid, help and comfort to suffering humanity throughout the world." It will be a labor of love. In our next number we shall outline the plan of this work, and ask our members to assist by a hearty coöperation, which will not necessitate the special giving of money.

* * *

Brother Clark Thurston, so well known among the members in America and abroad, is one of the active workers in pushing the interests of the Theosophical Publishing Company, which has started in on a splendid basis for enlarging the work. Mr. E. Aug. Neresheimer, if properly supported in this undertaking, cannot fail to make it an enormous success. If every one who is interested in this enterprise for Brotherhood will act promptly there is no reason why we cannot have out a number of new publications for the fall. For propaganda work, cheap pamphlets will be brought out at a price that will make it possible for every Lodge to handle.

* * *

Dr. Herbert Coryn, formerly associated with Dr. Archibald Keightley, practising physicians in London, decided some weeks ago to sever his professional connection with Dr. Keightley and come to America. He sailed from Liverpool on June the 30th by the Allan line, will stop at Toronto, coming from there direct to New York.

* * *

Brother C. Dailey of Toledo, who has been doing active work in the International Brotherhood League with other members, has sent us a glowing report of the work among the children there.

The Newsboys' and Bootblacks' Union of which Mrs. Fichtenkam is President, is a most energetic band of workers. They seem to enter most heartily into the spirit of "Helping and Sharing." The writer of this was the recipient last week of the badge of their Union, and was accepted as one of the members. She appreciates the honor, and will always be ready to say a good word in behalf of the Union, and to help it in every way possible.

* * *

Looking over the "Universal Brotherhood" Ledger we find that thirty-three "U. B." Lodges have been formed, and that the membership of the organization has increased to a considerable proportion since the last report was published.

Time is passing quickly. It will not be long before hundreds of our members from America and Europe will be on their way to Point Loma. Brother H. T. Patterson, D. N. Dunlop, Clark Thurston, Robert Crosbie, E. Aug. Neresheimer, F. M. Pierce, Mrs. E. C. Mayer and Mrs. Shuler-Shuts, have been appointed as Committee of Arrangements in special and unique work which will be carried out at the Anniversary, which is to be held at the Point early in the spring—this great Congress of Brotherhood is destined to make a marked change for the better in the affairs of nations.

Universal Brotherhood Seals, for the use of U. B. Lodges, sent, postage prepaid, on receipt of \$1.00. Address,

MANAGER, NEW CENTURY CORP.,
144 Madison Avenue, New York.

INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN.)

FOUNDED APRIL 29TH, 1897.

OBJECTS.

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

H. T. PATTERSON, Genl. Supt.

LIFE'S JUSTICE.

BY J. H. FUSSELL.

IS there justice in life? Yes and no. We look at a single act, we take note of a single event and we cry out "it is not just." We go into some wretched home—no, not a home, for a home however poor is beautiful and sacred—but into some miserable dwelling and we see little children half naked, starving, dirty, cruelly beaten perhaps. Or in the streets we see a poor raw-boned horse with a heavy load mercilessly beaten by an angry driver. Are these things just? Let us not be afraid to face things as they are or to call things by their right names. No, these things are not just, they are a crying injustice, an abomination, they ought not to be.

But let us not be hasty about the matter or therefore conclude that life is unjust. "We live in succession, in division, in parts, in particles. . . . We see the world piece by piece, as the sun, the moon, the animal, the tree." * It is said that a mathematician can, from a single portion of a curve, plot out the whole curve. But this requires not only that he shall be able to measure accurately the portion of the curve, but that he shall have an intimate knowledge of curves in general. So, too, if we could know more of life, the single event—so unjust in itself—might be seen as a link in the great chain of cause and effect stretching back into the far past and reaching forward into the future. The act, the circumstance, the event, however unjust, are yet under the law of justice. Let us take a broader view. Does any one life appear just, are our joys and sorrows such and only such as we deserve and have earned? Perhaps, looking at the whole of our life it may appear that its general course has been along the lines of justice, that our efforts have been crowned with success, and that negligence has been followed by failure. But in the lives of others this does not appear, instead there seems to be naught but chance or cruel fate. We cry out against the hardships and the sorrows we have to endure but usually accept all the joy and pleasure as our right. Yet the latter may be as unjust, and undeserved, from the standpoint of but one life, as the former.

What then should be our attitude towards the seeming injustices? Shall we sit down and accept them saying "Kismet" or "Karma," or as

so many good people say "the will of God" and look for the balance to be struck in heaven or hell or in some state in the hereafter? Or, shall we talk learnedly with the scientists of the struggle for existence and the survival of the fittest? Yet it is Karma, it is the will of God, and the struggle for existence is very real and very terrible and only the fit survive. These statements are true because life is just, Nature is just, God is just. We see life only incident by incident, in division, in parts, but when we look around on Nature, when we view life in its totality, not incident by incident but the whole evolution of Nature and man, when we learn the grand purposes of life, we see order, harmony and justice controlling all.

In the heart of every man, though life and Nature be seemingly unjust, is still to be found the sense of justice. The very fact that he cries out against injustice shows that this is so. Though a man be cruel, harsh, selfish, some one act at some time in his life will reveal this innate idea of justice. There must be a foundation, a cause for this. Not a single noble aspiration, quality, or characteristic that man possesses but has its roots in the eternal verities. Even that which is base and ignoble in man is but the perversion of that which is good and true and which is founded in the universal Nature. The sense of justice in the heart of man is a reflection and recognition of the universal justice that balances the meanest acts of life as well as the worlds of starry hosts.

And not only is the sense of justice within the heart of every man, but there is also the strength in each to rise above the injustices and the sorrows of life. The struggle for existence and the survival of the fittest demonstrate this. These are Nature's methods to call out the strength and the nobility of man. Nature's treatment is heroic, she will have no weaklings, but to the strong, pure soul she shows all her secrets and reveals all her powers. And so it is that the poor and the weak are ever pushed to the wall, trampled upon, enslaved, until in very desperation they turn and assert something of the God-given energy of their souls and realize that they are lords, not slaves, divine and not mere creatures of clay, not creatures of circumstance and the sport of fate, but rulers of their own destinies, and that all strength and power are theirs. Yet to those who have not realized their divine strength, who are still weak, who are oppressed and heavy-laden, Nature is infinitely tender, infinitely compassionate, and though at the same time she ever thrusts them to the wall she gives them sweet peace and rest and long wished-for moments of oblivion, when all toil and hardship and injustice are blotted out and they wake in brighter realms of joy and peace.

It is strange indeed that most men call that life which is only the half of life, and measure their whole existence only by their waking moments. How can one tell whether his life is just unless he can see the whole of it? It may be that there is a closer balance struck than we can imagine. Is it unjust that the ore should be put in the furnace. We know that in the end it will come out refined and pure. And out of the furnace of life's affliction comes the soul purified and radiant. The whole of life is just, the end is just, and so, too, is each event and circumstance when viewed in its relation to the whole.

Unless there were the balancing powers in the natural world—guiding the orbs of heaven in their courses—holding together each star, sun and planet, molecule, crystal, plant, animal and man, making of each a unit—relating each to

each and to the whole—there could be no universe, no kosmos, no form, no order, but chaos only. The centripetal and centrifugal forces, growth and decay, life and death, inbreathing and outbreathing, all are necessary to the order and harmony of Nature.

Yet this Universe as we now know it was not the creation of a moment, but the result of incalculable ages of slow growth—form after form being built up, form after form destroyed—the peace and the calm and the beauty of Nature followed by the tempest, the cyclone, the cataclysm, and these again giving way to a new peace, a more enduring calm, a higher beauty. This universe in its beauty and order has not been evolved save through the clash of worlds, the war of the elements and the titanic struggle of cosmic forces. Yet ever comes cosmos out of chaos, order out of disorder, harmony out of discord.

Is not this tone of life, true of our life? The balancing forces are there too, in the life of humanity and in the life of the individual—the peace and calm, prosperity and happiness giving place to unrest, adversity and war. We ask why should this ever be so, yet we know that it is only in the battle of life that the noblest qualities of the soul are developed and though we long for peace and rest, yet when attained they are but for a time, for the divine within will not let us rest but urges the soul ever onward. Then comes the struggle between the two natures of man, the divine and the earthly, and thence come sorrow and suffering, until the earthly is purified and the noblest powers of the soul are evolved.

Our life is not separate from that of our fellows; we do not and cannot live alone, and only as we learn our true relations to our fellow men and the whole of humanity can we fully understand the justice of life. We each share in the life of the happiest and of the most wretched. It may be that whatever noble qualities or virtues we possess may have been developed where the fire was hottest, and perhaps in some future life we may have to pass again through the ordeal of sorrow and suffering. How near this brings us to those who suffer now and how much we can help them by our sympathy and love. This too is part of the justice of life, that it should be the privilege of each one of us to help bear another's burden. Twin born with Justice is Compassion, and through compassion, sympathy and love we fulfil the Law, and thus we learn that we are not many, isolated, separate, but one and that one—the One.

"We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE."

"The absolute unselfishness of Christ's character is indeed its unique charm. His own life is self-denial throughout, and he makes a similar spirit the test of all healthy religious life. It is he who said "It is more blessed to give than to receive"; who reminds us that life, like the wheat, yields fruit only by its own dying; who gave us the ideal of life in his own absolute self-oblivion."

—From GEIKIE'S *Life of Christ*.

"Religion is the life and spirit of God in the soul of man, and theology is only man's fallible changing theory about it."

—From *Evolution and Religion*.* EMERSON: *Essay on the Over-soul*.

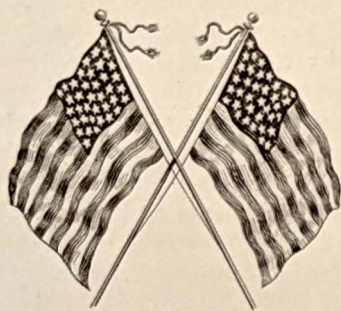
CHILDREN'S DEPARTMENT

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.



KINDLY DEEDS.

"The Heart that feels the approval
That comes from a kindly deed
Knows well there's no sweeter music
On which the spirit can feed.
In sweet'ning the life of another,
In relieving a brother's distress,
The soul finds its highest advancement,
And the noblest blessedness.
That life is alone worth the living
That lives for another's gain;
The life that comes after such living
Is the rainbow after the rain.
This spirit of human kindness
Is the angel the soul most needs;
It sings its most wonderful psalm,
Where the heart does its noblest deeds."
—Herald of the Golden Age, Exeter.

A FOURTH OF JULY CELEBRATION.

THE International Brotherhood League was well represented in the great patriotic parade of July 4th, at Buffalo. The following is from the Buffalo Express:

"Sons of Veterans were next and the second division ended with the International Brotherhood League's beautiful float, 'The Battle of Flowers.' After the picture of war that had preceded it, its personification of peace was grand in its presentation. Four white horses drew the float and they were wreathed in yellow and white flowers. The harness was hidden and the reins were roped with them. The float was a great garden of flowers with children clad in white nestled among them."

Members of the U. B. Buffalo Lodge were actively engaged for weeks preparing the float, and judging from the description given above and from their reports, we feel sure they were well repaid for their efforts. The Battle of Flowers was carried on most vigorously by the children on the float; hundreds of small bouquets to which was attached a little souvenir card, were scattered among the people. On each of these cards was printed the objects of the League.

The "Wayfare," a home for the homeless in that city, was also represented. The display was symbolic of Peace and Brotherhood.

Here is another clipping from the Buffalo Courier of July 3d, which gives an excellent description of the float.

"The International Brotherhood League will be represented in the 4th of July parade with a burst of color and light in a float called the 'Battle of Flowers.' The float will be entirely

covered with white and yellow flowers, draped with flags and banners. It will be drawn by four white horses, whose harness will be covered with flowers. The little children on the float will be members of the Buffalo Lotus Group (a non-sectarian Sunday school), and will be dressed to represent various characters, the American sailor and others. Flowers will be thrown out all along the line. A continuous fire will be kept up as long as the flowers last.

"Every effort has been made to make the float as handsome and artistic as possible, and it will add to the general attractiveness of the great parade.

"The International Brotherhood League was organized for the purpose of carrying on practical humanitarian work, at home and abroad, and branches have been formed all over the world, with many in this country."

CRUSADE ANNIVERSARY.

SIoux CITY.

DEAR EDITOR:—

We had an interesting Crusade meeting on June 13th. The Lotus children sang the Crusade song that appeared in the International Theosophist, carried the Crusade banner and wore the gold and purple stars.

We shall continue our public meetings during the summer, and endeavor to make them as attractive as possible.

With love and loyalty,

Sincerely yours,

BANDUSIA WAKEFIELD.

FOR THE LITTLE FOLKS.

BOW, wow, wow! My name is Spot. What's yours?

One day I was put into a basket and carried to a nice place where a kind man—I guess you know him—took off the cover and said, "Hello! what have we here? This must be Purple's mascot!"

So I have lived with Purple ever since, and I watch to see that no harm comes to her.

I love everybody—don't you?

Birds—and flowers—and cats—and little boys—and girls—yes, I love 'em!

Want to hear me sing?

There's a kind of little violin inside me, and it goes this way:

Tra, la—la, la—tra, la, la.

Tum—te—tum,

I belong to Bro-ther-hood,

Yes—I—do.

U-ni-ver-sal

Bro-ther-hood—

Yes—I—do.

It's kind of hard work to sing, but I like it—don't you? It makes everybody happy.

Want to smell these flowers?

My! are'n't they sweet! Before I belonged to Bro-ther-hood, I used to bite flowers, but I only smell them now—and I don't chase birds any more—you see, birds and flowers, and dogs and cats, and boys and girls, all belong to U-ni-ver-sal Bro-ther-hood.

Come see me again—I love you!

YOUR FRIEND SPOT.

P. S. Write-me-a-letter-won't you-please?

LOTUS SONG BOOK.

Orders for Lotus Song Book (price 35 cents) may be sent to General Supt., Children's Department, 144 Madison Avenue, New York.

A LETTER TO THE LOTUS GROUPS.

MOLINE, Ill., April 28, 1898.

DEAR FRIENDS IN THE LOTUS GROUPS:

I have a good friend here; it is an old apple tree which I visit every evening. The pathway leads up a high hill, and on its top my friend is living. He is very old and tells me many wonderful things that he has seen, which I will try to tell to you.

The first evening I visited him he showed me the town and told me about it.

"Look down there," he said; "you can only see the roofs of the white painted houses now, because the little spring fairies have been busy spreading a light green veil over it all, but it is very thin yet. In the summer time they will make it much thicker. I suppose it is to protect the little things down there from the hot sun.

"The wide silver band bordering the town is the Mississippi River, and on the opposite side is a town, too. It is Davenport. You cannot see it very well, but I think it is like our town because of the towers like ours from which the bells ring on Sunday mornings."

"And are you not lonesome here, standing all alone?" I asked.

"Oh, no! I am so busy now getting my leaves and blossoms ready, and the merry little sunbeams help me with the work."

It was such a peaceful silence up there, but when we listen we hear a murmur from the town below.

"It sounds like a kind of music," my friend the tree said, "but how do they make it, for some tones are very sweet and others mar the whole harmony. Then I am sorry, because I like music."

"I don't know," I said, "but I am going to find out."

And so I left my friend that evening. Next Sunday I will try and tell you more.

My best regards to each part of the Lotus Group.

Yours truly,

NAEMA ROTH.

FOR THE ATTENTION OF LODGE OFFICERS.

There is no cheaper or more effective way of advertising your Lodge, than the distribution of marked copies of THE NEW CENTURY containing an announcement of your meetings.

A notice, similar to those below, will be inserted for \$1.50 per month, and papers can be obtained at the wholesale rate of three cents.

PUBLIC MEETINGS OF UNIVERSAL BROTHERHOOD LODGES.

LODGE, No. 10,

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

142 West 15th Street, New York.

Public meetings Friday evenings at 8.15 P. M.

LODGE, No. 129,

607 East Fourteenth Street, New York.

Meetings every Sunday and Wednesday at 8 P. M.

LODGE, No. 49,

Forum Bldg., Cor. Gerrard and Yonge Streets,
Toronto, Ontario.

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

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.

LODGE, No. 52,

Varuna Hall, 18 Court Street, Bridgeport, Conn.

Meetings every Thursday evening at 8 P. M.

LODGE, No. 66,

Room 26, Bolton Block, Sioux City, Iowa.

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

LODGE, No. 47,

Masonic Bldg., 912 Walnut St., Kansas City, Mo.

Public Meetings at 8 P. M. Sunday evenings.

LODGE, No. 2, ENGLAND,

49 Queen's Square, Bristol, England.

Meetings: Monday and Wednesday at 8 P. M.