

The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

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THE PLACE OF REST.

BY GEO. W. RUSSELL.

"The soul is its own witness and its own refuge."

Unto the deep the deep heart goes,
It lays its sadness nigh the breast:
Only the Mighty Mother knows
The wounds that quiver unconfessed.

It seeks a deeper silence still;
It folds itself around with peace,
Where thoughts alike of good or ill
In quietness unfostered cease.

It feels in the unwounding vast
For comfort for its hopes and fears:
The Mighty Mother bows at last;
She listens to her children's tears.

Where the last anguish deepens—there
The fire of beauty smites through
pain;

A glory moves amid despair,
The Mother takes her child again.

Love is like light; it has seven rays.
They are: Patience, kindness, generos-
ity, unselfishness, courtesy, good tem-
per, sincerity.—*Drummond.*

What is hateful unto thee thou shalt
not do unto others. This rule com-
prises the whole law.—*Hebrew.*

There are two roads which conduct
to perfect virtue,—to be true, and to do
no evil to any creature.

—*Laws of Manu Hindu.*

Do not force on thy neighbor a hat
that hurts thine own head.—*Chinese.*

Owing to the illness of Miss Lloyd
the story of "Little Nouma" has to be
held over till next week's issue.

THE PARSEES.

In 1650 A. D. the empire of Sasuydas was destroyed by the Saracens and the Parsee followers of Zoroaster were cruelly persecuted, many of them fleeing to Hindustan. In this hospitable country they received the protection of the great Rajah of Guzrat; he became their protector, and ever since that

and servants. This day is celebrated in honor of the accession of Cgdajard to the throne of Persia, 632 A. D. On September 19th, a most imposing ceremony is performed in honor of the day called Fohhars (protectors); there are various other ceremonies carried on in honor of certain angels. The birthday of Zoroaster, who was born 1200 B. C.,

shrubs; in the centre are stone structures called the Towers of Silence. Here the body is carried and left exposed to the burning sun and the wild birds.

A Parsee funeral is a curious and interesting picture, the dead body is followed by two bearded men and a large number of Parsees dressed in



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A GROUP OF PARSEES.

time the Parsee people have loved India as their own country. They are very refined and gentle in their natures, intellectual and artistic in their tastes; are most successful in commercial life, and some of their number are the wealthiest merchants in India.

They build their temples over subterranean fires kept burning in consecrated spots. These fires typify the sacred fire which Zoroaster was supposed to have brought down from heaven; they are carefully tended by the priests who burn incense while they chant their beautiful hymns.

Many interesting ceremonies are conducted in their temples, especially on festival days. On New Year's day the Parsees rise in the early morning, put on new clothing and attend prayer at the fire temples, afterwards they distribute alms to their poor neighbors

is observed in a very impressive manner during the last ten days of the year; decorations of fruit and flowers are used profusely in the houses and temples; silver and brass vessels are filled with water and placed about the buildings, and ceremonies are performed in honor of the souls of the dead.

In order not to pollute the elements, which they regard as sacred, they do not bury their dead. When one of their number dies, the body is immediately taken care of by a native and carried to an isolated place to be devoured by vultures, who sit perched upon the tower hills. On the outskirts of Bombay, on the highest point of Malabar Hill, which commands a fine view of Bombay and the sea, is a large tract of ground set apart for this purpose. The place is beautifully laid out with walks bordered with flowers and

white robes, moving in procession with their garments linked together, the formation of which has a strange appearance and mystical meaning. The two bearded men are the only persons who enter the tower; they wear gloves and use tongs in handling the body. After their work is completed they go to another tower, used as a place of purification, where they wash and leave their clothing.

This odd form of disposing of the dead is the result of the Parsees veneration of the elements, fire, water, earth and air. One of their sages has said that rich and poor must meet in death, and this saying is well exemplified, as the great tower on the hill is the common receptacle of the dead bodies of all Parsees. The dust of the bones of Sir Jamshidji, as well as those of other millionaires, mingle with the beggar's.

Another sacred place on the grounds is the house of prayer, where the mourners go to pray for their loved ones; outside of this building many sit under the shades of the beautiful cypress trees and meditate. The Parsees say that these graceful trees in their tapering, point the way to heaven; they fully believe in the resurrection of the atoms into a glorified and incorruptible body.

THE PRESENT UNREST.

BY REV. W. WILLIAMS.

If there be one fact more than another which strikes the attention of the philosophic student of history, it is that, as the centuries like a panorama pass before his gaze, they each of them exhibit certain peculiar characteristics, which attracting and claiming his special consideration enable him to formulate those predominating principles of thought and action by which mankind have in all ages been influenced in their striving towards the attainment of their desires and the realization of their highest aspirations. It is therefore wise and instructive for individuals as well as nationalities to take a retrospective glance at the past, for from its mistakes and errors, from its failures as well as from its achievements and triumphs, salutary lessons and truths may be gathered, of great value and utility in enabling us to gauge our present position as also to divine the future with all its latent unknown and undreamed-of potencies and possibilities of thought and action. To do this, however, effectually, requires a wide acquaintance with historical facts and data, together with a deep and penetrating intuition into the hidden world of motives, of which they are only the outer manifestations. Though conscious of lacking that keen acumen of thought and clear insight into the daily currents of national thought and action which in their operation are making history, it will not be without interest to attempt to diagnose and describe accurately if not exhaustively what is generally understood by the somewhat vague phrase, "The Signs of the Times." The present century is, as we are fully aware, in a moribund state. It is dying and passing away under the affliction of a great malady which for want of a better term may be described as Unrest. With all its faults and shortcomings, its disappointed hopes and unfulfilled expectations, and they have been numerous, this century will be regarded and remembered as an age of material and intellectual progress, an era of great discoveries and inventions which have revolutionized the whole surface of the globe and brought mankind into closer and more intimate relationship with one another. Arts and Sciences have made rapid and gigantic strides, ameliorating the physical condition of society. The potencies of Electricity and Steam have been made subservient to human will. The printing press has proved a powerful engine in the education of humanity. The earth has yielded her exhaustless stores of mineral wealth to swell the aggregate of general comfort and well being.

Literature, in no previous age so prolific, has contributed to the diffusion of practical knowledge and the spread of intellectual culture, yet in its final throes of dissolution, ere it leaves us to become a part of the mighty past, the last days of the century are shrouded in gloomy disquiet and darkened with the shadow of unrest so that, notwithstanding the factitious halo of its splendid achievements, despite its pageantry of untold wealth and riches, on its tombstone may be inscribed the epitaph: "Thou saidst I am rich and increased in goods and have need of nothing, and knewest not that thou was wretched and miserable and poor and naked and blind." If it be asked what are the causes that have operated in bringing about such a wretched finale, so unhappy a consummation, we have not far to seek. We need only pierce beneath the surface, the outward splendor of the age in which we live, and we find the hidden germs of the great malady of unrest, social and political and spiritual, pulsating through the anguished heart of Humanity; to discover the microbes preying on its vitals, robbing it of all its native health and vigor, Ignorance and Selfishness, Ignorance of natural and spiritual laws, and Selfishness exhibited in neglecting the discharge of those reciprocal duties which are the foundation of the great Brotherhood of Man. There they are like the old Babylonian monarch's doom, written in letters of lurid flame: "Mene! Tekel! Thou art weighed in the balances and found wanting." They stand boldly out, indelibly stamped upon the records of our age, forming alike its sentence of condemnation and the epitome of all its sins and derelictions of duty, needing no second Daniel for their interpretation or decipherment, for in Society, in the political and commercial world and in the Church they are universally prevalent in the production of those states of Unrest which are the chronic disease of the times. Let us glance for a moment at the present low state and lifelessness of the great historical religions of the world. How fallen, how destitute of those living forces and powers which otherwise would make them powerful instruments in the progressive enlightenment and spiritual regeneration of mankind. What have they to satisfy the spiritual hunger of Humanity, to assuage its woes and sufferings, to excite new hopes and energies, but lifeless dogmas and creeds; worn out and threadbare beliefs, meaningless shibboleths of faith, unintelligible theologies, which neither enlighten the mind, expand the moral nature, nor rouse to action the native and spiritual activities of the soul. Is it therefore surprising that Churchianity, with its utter ignorance of what constitutes true Religion, knowing nothing of the reality and operation of those spiritual laws which govern the moral and spiritual world, has ended in becoming the precursor of the obscuration of that divine light which lighteneth every man that cometh into the world. No wonder that Religion, instead of being an illuminating, a regulative principle in Society and

commerce and politics, has become regarded as a synonym of narrow-mindedness and intolerance, a covering and a cloak for selfishness the most hideous and abhorrent. Eneas Sylvius, a high Roman ecclesiastic, was conducted by the then reigning Pope through the galleries of the Vatican palace, with its splendid and magnificent treasures of gold and silver ornaments, the gifts of the faithful from all quarters of the globe. Describing in glowing terms the splendor and pomp of the accumulated wealth that was visible to the gaze, the Pope exclaimed: "Eneas, the time has now gone by when the Holy Church could say, Silver and Gold have I none." "True," replied his hearer, "but where is the power to say to the poor and suffering, 'Take up thy bed and walk'"; and this is the question which through the centuries has been echoing from the lips of Humanity and no answer has as yet been forthcoming. And so long as it remains unanswered, so long will the Church, with all its titled cardinals and mitred bishops, remain impotent to soothe and allay the unrest which now afflicts and troubles mankind throughout the world. If we turn to the political and commercial world we find everywhere the same evidences of unrest the result of unnatural and artificial modes of thought and action. Europe, the stronghold of Christianity, presents a sad spectacle of so-called Christian governments resorting to the most deceitful methods of diplomacy with its wily and tortuous expedients in order to prop up their prestige whilst selfishly seeking their own aggrandizement and the advancement of their own individual interests. Kings and emperors and princes are plotting and scheming to checkmate one another in order to further their ambitious ends whilst their subjects are dragooned and taxed to their utmost limit, making it an impossibility to get out of life that joy and happiness that they have a right to expect. Turning to the New World of America, no brighter, no better prospect presents itself. The land of Light and Liberty recalls the exclamation of Madame Roland, who played so active a part in bringing about the first French Revolution. On her way to the place of execution she was led past the statue erected to Liberty. Starting to her feet she cried aloud: "Oh Liberty! what crimes have been done in thy name!" The political and commercial history of our country forms a sad commentary to these words. The picture is a very dark one, the outlook gloomy in the extreme, yet is there a bright side. It must be expected that, like a lurid fiery comet rushing with increased and tremendously accelerated velocity to its perihelion ere it sinks into the sun or disappears forever in the dark vortex of space, so the closing century gathering up and concentrating all the forces and powers, good and evil, which have operated in its hundred years is rushing past us, and the question naturally arises, What will be the character of the coming century, what changes, either for better or worse, lie concealed in its womb?

We cannot say definitely. From signs and portents, slight and insignificant in themselves, we may divine that it is fraught with brighter and happier prospects for humanity than the present. Amongst the great amount of evil and wrongdoing, though the worship of Mammon has been widespread and general, there have been those who have never knelt to the Baal of selfishness. Obscured, they lived and labored, scattering precious seed, which, after the great convulsions to which Society may be subjected, resulting in the downfall and overthrow of all social order and corrupt government, will not become destroyed, but spring up and produce a grand harvest in those ideas of Brotherhood, which are the main power in the spiritual regeneration of Mankind. The present century, in its character, has been eminently intellectual and material in its tendencies and aspirations, and because so, it finds its last days troubled and perturbed with the hideous nightmare of Unrest. It has not long to stay. Its days are numbered. It has sown the wind and has reaped the whirlwind. The gleamings of the coming century are dawning and appearing on the border of the horizon, and as it rises into view, bright, distinct and beautiful, it will rise the harbinger of that higher spiritual life, the herald of that Evangel of true Brotherhood which has been the hope and dream of all Ages.

PERSONALITY.

Let each man then regard himself as shut up in a prison—the prison of his personality. Let him try to travel, in thought and feeling, down the separate branch of his own petty life into the tree-trunk of the universal life. Let him look for the dawn of a new life, when veils of ignorance shall be torn aside, and he shall awake to find for the first time—*himself*.

This, then, is the great secret which unlocks the door to social harmony—the arousing of this new consciousness in our breasts. Ye Christians, follow the precepts of your master, who said: "He that followeth me shall not walk in darkness, but shall have the light of life."* Ye Buddhists, follow Buddha, who taught purity and unselfishness of life as the way to knowledge and liberation. Ye Platonists, mark well what Plato and his followers say about the divine illumination that is reached by means of a pure life. All these great teachers proclaimed the voice of the World-Soul, for they had allowed it to take up its abode in the temple of their bodies. It is the same Soul which speaks to us to-day, saying: "To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

"The traitor to Humanity is the traitor most accursed."—Lowell.

* John, viii, 12.

A DREAM.

IRIS H. HILL.

One who had toiled desperately lay exhausted. "I have spent my strength," he said, "and my work is vain, and the night is upon me, and the light of day and the breath of life leave me, and I have gained but the darkness, and the end of toil."

And the man passed for a thousand years.

And he came again. And his arms were strong with the toils of old time, and his heart was rested.

And he said, I will toil with my heart.

And he wrought the magic of love with his heart. And some laughed, and some suspected, and many pitied him. And one hated the magic. And the man's heart broke, and he passed and was forgotten.

And he came again. And he said, I will compel them. My heart is mighty, and my arms are strong, and the will is upon me to bend my kind. And he took power to himself, and ruled a nation. And they brought him honors; but he sought obedience. And when he craved love, they made him a crown. And when he lay at death he heard the clanging of golden dishes, and a song of them that feasted.

So he passed, and came once more.

And he sat on a hillside by night. And he looked upon the heavens till all the throbbing stars lay burning in his breast.

And one said to him, There shall come a Star!

And he said, For this have I toiled; for this have I wrought; for this have I ruled. The stars are in my bosom, radiant all. But One shall come! My Star, my Star!

Not so, said He that stood with him. Nay, not so. The star that cometh, cometh by thy power, and by the power of many like thyself. Not thine alone, the Star.

And the man grieved for his pride, and humbled himself. And he cried, How long, O Lord, how long shall I delay the coming of the Star? For the world groans in darkness, and the nations seek for light.

And the Shining one answered him, Veil not the Star with self. Rend now the curtain of thy heart's desire, and give thy hoard for all.

And the man lay prostrate. And he thought, I wrought for glory. I toiled for self. And he thought again, Nay, not I. For all my strength was from within, and what am I but clouds and darkness? Let me be nought! Earth, take thy gifts, and heaven, thy light of wisdom! Eternal Nature, all I am is wholly Thee!

And he passed again.

And when he came once more, a simple peasant, with his flocks, he kept a pure heart fervently. And all the travail of all his lives was wrapped in peace at last. And ere he passed there came to him the vision.

The Star shone in the East.

Work together as the fingers of one hand.—*Book of Golden Precepts.*



PILGRIMS BATHING IN THE GANGES—INDIAN SCENE No. 2.

A GLIMPSE.

BY MOA.

A heavy veil has fallen over the great past, a past so hoary that darkness covers it, a veil so thick that only through occasional rifts do we catch stray glimpses of the glories that are past. Atlantis still reared its proud head above the waters, albeit its doom was sealed, its woe accomplished. Strange warnings thrilled the hearts of its inhabitants and some of these, whose pure gaze could pierce the rapidly spreading gloom, obeyed the command: "Come ye out from among them," and while there was still time, departed to a virgin land, which not long before had risen from its sleep beneath the waters. To this land so beautiful, the virgin mother to be of a new race, the America of to day, came these people. Intent upon the great purpose of preserving and perpetuating the Divine Wisdom they had imbibed from their progenitors, they reared in this new land, great temples and pyramids after the fashion of their race and country.

It is one of these great prehistoric temples which I am about to describe, the remains of which are still to be seen, and which baffle the knowledge of archaeologists, who can ascribe them to no known race. To the east of the Andes, on a very high plateau in the heart of South America, lies this wonderful temple. Of colossal size, and most imposing grandeur, its simplicity and freedom from detail impress the observer as being its most remarkable characteristic. There is no ornament, and the extraordinary nature of the structure is unparalleled. The white stones or marble of which it is built are of such enormous size that one may well inquire if these were not giants

who reared this wonderful temple. Apparently there is no cement or other means used to join these huge stones, they fit together with such nicety that at a very short distance the line of connection is not visible, and it would be impossible to insert even the blade of a penknife between them. The style of architecture is Egyptian in character as far as the beautiful broad outlines go. The entrance is a massive, nearly square door, recessed from an opening almost like a portico, but which is one with the body of the temple. This affords an antechamber to the door proper. The entrance to this antechamber is flanked on either side by a pillar of exquisite proportions covered with a metal of the color and lustre of gold, but which has long been lost to the knowledge of the race. Within this antechamber, on the left of the entrance, is a circular basin of pure white stone, exquisitely proportioned, unblemished with an ornament and filled with water. This water emblem of the soul is for the use of those who worship here, as a symbol of purification and a necessary ceremony before entering the sacred interior. On the right is a pyramidal structure of the same pure stone, which represents fire, the sacred fire of *Spirit*. Always there burns on the top—fire—they touch it who enter. We now reach the door proper, it rolls back noiselessly, for nothing must disturb the deep silence of this Temple, this sacred place which is never profaned by the *spoken word*.

Those who worship here know that to the *One* only is worship due. It is understood by this wonderful people that from the *heart alone* comes the only true worship, so there is no ritual or any outward form—no altar nor priest, emblem nor inscription. At rare intervals there comes, what shall I say,

a Being from the supernal regions to instruct and *warn*. This Being radiates a wonderful light, extending to quite a distance of dazzling brilliancy. The people prostrate themselves, but mark, it is not worship, for that is due to *One* alone, and they seem to know instinctively that this Being is only a messenger of the Gods. They can not face the light however, and prostrate themselves to show their reverence for the Wisdom which is revealed to them. There is no need of tongue to tell, they *know*, for they have not yet lost the power of understanding by the inner Light. These are the same people who afterward became divided into black and white magicians, fell into ruin and were finally engulfed by a great cataclysm. At that time they were of a size and physical perfection of form, unequalled in the world since. The clearness, smoothness, and perfection of the skin was extraordinary. The color was white with a tinge of golden, and distinctly luminous. They moved with such majestic grace and pride that were they on earth to-day, men would prostrate themselves, as before the Gods.

"Know, though he dwells exceeding nigh,
*Rise thou the stone and find me there,
Cleave thou the wood and there am I.*
Yea, in my flesh his spirit doth flow,
Too near, too far, for me to know."

"Whate'er my deeds, I am not sure
That I can pleasure him, or vex;
I that must use a speech so poor
It narrows the Supreme with sex.
Notes he the good or ill in man?
To hope he cares is all I can."

The heart of love links the world of men to the world of angels.—*Buddha.*

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NOTICES.

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

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

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

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

ANNOUNCEMENTS.

The editor has a large number of interesting pictures and photographs collected on the Theosophical Crusade around the world, which will be introduced from week to week.

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

The name of Mrs. Henrietta Dwight was by an oversight omitted from the short article which appeared in our last issue entitled "Indifference to Life."

THE SOUL OF HUMANITY.

BY MARCUS.

Every man can be regarded from two points of view: as an individual, and as part of the race. He has therefore two minds: one peculiarly his own and one which he shares with the race. When the former is more pronounced, the man becomes self-centred, individualistic; when the latter is the more prominent he has but little character of his own and acts more in the interests of the race than in his own interests. Past centuries have witnessed a rapid and powerful growth of the individual mind; individualism has prevailed and men have fought, cheated, outstripped each other, in the race for personal advantages such as wealth, power and fame. It has been the age of competition.

But nowadays many strong and intelligent souls have begun to realize that competition and self-seeking have gone too far, and that society is tottering on the brink of ruin by reason of their rank growth. So we have had various schemes of social reform proposed to stop the abuse of wealth and power and to make people live in harmony.

The worst of many of these schemes is that they propose to bring about harmony by force and to prevent people from being selfish and greedy. But bad people cannot be made good by force; force will only destroy their free-will and make slaves of them. Neither can a system, however perfect, govern people rightly, because a system is only a forceless idea and needs strong and pure hearts and heads to enforce it. Systems and schemes and governments are made by men; bad men make bad systems and good men good ones. Systems do not make men, unless they are enforced by other and stronger men.

What makes out society so bad is that it is governed by so many different wills, all pulling against each other. If society had one will it would be harmonious. Your body works harmoniously and all its motions are coördinated, because there is one mind for the whole body. But anatomists will tell you that each limb and function has a little brain of its own and is therefore to some extent a separate being. If these little organisms were to develop inordinately their individual minds, your body would get out of gear at once, as happens in cases of palsy and epilepsy.

Is there one mind for all humanity? Has humanity a common consciousness as well as many separate ones? Is there a great Soul permeating us all and blending into one our various wills? Yea, it is an eternal truth, and it is to this great Soul that we must look for our salvation; it alone can attune us to the great harmony of souls, for it is our common life, the great heart from which spring all our individual pulses.

The new century will witness the dawning of humanity's soul; individualism will grow daily weaker and people will gradually become aware of a larger life—a life which does not be-

long to anyone alone, but is shared with all. Men will lay aside self-interest in order to satisfy the dictates of this public heart. That is what is signified by all this striving after union and federation among all classes. It is the voice of the Great Soul making itself heard.

Hitherto the intellect has been deemed the highest faculty of man, and men have tried to formulate, and even to establish, systems of society in which the intellect reigned supreme. But the intellect is a mere mechanism, however intricate and perfect, and will lie as helpless as yon locomotive until it is driven by some throbbing energy, and the energy which drives it is usually the fires of lust and ambition. Thus the intellect becomes the slave of the personal will, and a system which professes to be governed by it alone is pretty sure, in practice, to be governed by the desires of some tyrant or clique.

But there is a part of our nature in which dwell those higher motives and aspirations which can govern the intellect for good. It is that part from which come all those unselfish and loving impulses which make us act for the welfare of others. For man is, all religions teach, a divinely-inspired being, and therefore his capabilities are limitless. There is no boundary set to his intelligence nor his will.

It matters not by what name we call this higher nature of ours, nor in what way we appeal to it; it is sufficient that all nations have recognized its existence, for its workings are obvious to all but the most sense-hardened natures. This Great Soul is the point where our separate natures blend into one, just as the separate branches of a tree blend into one trunk. No man can rightly speak of the Soul as *his*; it is *ours*—nay, it is *we ourselves*.

THE DIVERSITY OF MODERN THOUGHT.

BY DR. H. A. W. CORYN.

The attempt to classify the varieties of modern thought seems at first almost hopeless, but we will try to narrow the issue a little. The kind of thought we want to classify is thought concerning the nature of man and the world. Suppose we wanted to classify the varieties of thought obtaining among a number of men who had written concerning love. Some would have no higher idea of it than as an animal emotion, feeling it to be such in themselves, and writing of it accordingly. Others would feel it as a spiritual instinct, and write accordingly. A third group, scientifically minded, would neglect their own feelings and look on the manifestations of love outwardly displayed by others, and, using their intellects only, arrive perhaps at the conclusion that love was a kind of magnetic or chemical attraction or affinity, perhaps akin to gravitation, acting inversely as the square of the distance. So in classifying these ways of thought concerning love we should soon find that we had to come home and classify the men, the thinkers. This is the key to the

classification of the varieties of modern thought. All men are made of the same elements in different proportions, and when they think, their thought expresses or manifests the proportions of the blend.

A man's thought, subtle or deep, is occupied over (a) what he feels going on in himself, his feelings (b) what he sees with any of his senses to be going on in outer nature. This is the first classification of thinkers. The first kind of man, when he takes to philosophizing, will begin with himself, will try to say intellectually what he feels in himself, and may then try to explain to the world by what he has felt as processes going on within. The second kind of man will investigate carefully what he sees in the world; and may try to explain the origin and nature of man in accordance with what he has seen going on in nature. For example, roughly; the first man may explain gravitation as the love of one body for another; the second man will explain love in terms of gravitation. So the first man looks in, and the second man looks out. For example, and again roughly; Hegel explained the universe by the processes of thought; Spencer explained the evolution of mind mechanically.

Then another classification arises of those who look within, in accordance with what they find when so looking. They may find something quite inexpressible in terms of thought, and these we call mystics. And this may veer towards the animal, or towards the spiritual. Even love and hate may be assigned as causes of the attraction and repulsion of atoms. Or, as again in the case of Hegel, the processes of their own thought will be that which they most prominently see within; and, philosophizing with regard to the universe, they will see it as a manifestation of thought proceeding as their own proceeds. The attempt to express what is felt within or seen without may be made with a feeble or powerful intellect, and the expression may go beyond the fact, or fall short of it. Thus a man of loving nature will say that God is Love. Another more or less devoid of love, may say that from eternity God has destined the majority of men for damnation. In all cases the views reflect the man. Let us repeat and expand the classification. The systems of thought in main outlines are:—

(a.) The objective intellectual; in which the thinker has a very meagre inner nature, or in which he leaves it out of account. The outside of nature, as known to the senses, is alone looked at, and the evolution of nature and man is primarily or throughout thought of in terms of physical process.

(b.) The subjective intellectual; in which the thinker observes primarily his own processes of thought, and reads these out into nature, regarding them as similar to those actuating nature. This and the following classes may regard outer nature as having no real existence, as being an illusion of human consciousness. Nature may be regarded as the clothing of consciousness; or as a consciousness outside that of man, the two facing each other; or as only a

way in which man faces and sees his own consciousness.

(c.) That in which the thinker, looking within, reads out his own feelings into nature, explaining nature as similarly actuated or as the product of a being similarly actuated. If the feelings found within are vague or not in any way to be expressed in terms of thought, we get the mystic. And the feelings may be predominantly animal or spiritual, and in the many blends and intergradations of these, and in the varying strengths and clearnesses of intellect and feelings, and in the various lay figures with which by dogmatic education or by the gymnastics of thought the intellect may be filled, we find the circle of modern thought.

The antecedent can never be known by its product, and that in man which lies deeper than intellect, the real being, not separable as spectator and spectacle, as man and nature, the fertile waters about the roots, must remain always beyond the scope of thought although thought only approaches reality and gains strength in the attempt to deal with it. For it is the essence of thought and of the thing thought of.

MUSIC IN THE SERVICE OF HUMANITY.

BASIL CRUMP.

Music gives to the spirit relation to harmony. Thus each thought in music is in the most intimate, inseparable affinity with the communion of harmony, which is Unity.—*Beethoven*.

Music plays a very important part in the life and development of men and nations. It is difficult to find a race or tribe on the face of the globe which does not use some form of music, however crude and perhaps discordant to our ears. Where music is absent or bad in character there we are sure to find evil and selfishness most prevalent.

It has often been said, and truly, that Life is a Song and that Nature is harmonious. Man's nature is also harmonious in its essence, and this is only another way of saying that Brotherhood is a real thing. But men and women turn their faces away from Nature's loving, tender smile which they might see in each other's eyes and in all around them; they close their ears to the music of her voice, and following their own desires they twist the strands of life awry and so make discord.

The condition, then, of civilized countries to-day is one of discord, pain and struggle. The need for brotherly love is great indeed and all possible means should be used to rouse this great force into ever increasing activity. In such work as this Music is a harmonizing influence of enormous power and value. In all ages it has stood at the head of all the arts and has been held to be of divine origin. Pythagoras, the Greek philosopher, taught that the Universe was evolved out of chaos by the power of Sound or Harmony and constructed according to the principles of musical proportion. The simple experiment of making sound-figures in sand by means of musical vibrations illustrates the truth of this theory. If this be so, then music is the direct link between our personal selves and that Divine Essence

which we have in common with all. Therefore it brings us into sympathy with our fellow men and promotes love and tolerance.

Let us look into this a little further. Imagine each of us to be a string, capable of producing a certain musical note. Now it is well known that each musical note is made up of a number of other notes and that the seven notes of the scale can be traced to a single fundamental tone. If we tune a number of strings to sound these component notes and then set the original fundamental string vibrating we shall find that all the other strings will commence to vibrate as well. This is the law of SYMPATHETIC VIBRATION and is just as true of man's nature as it is of musical sounds. Therefore if we harbor loving thoughts we shall affect all around us by the sympathetic vibrations which are inevitably set up, and if we harbor hate and unbrotherliness we shall sow discord in our midst. We need to vibrate in harmony with one of the seven strings of Nature's Lyre, and each of us belongs to one of the strings if we can only find it. Love points the way in this as in all else.

Difference of language is one of the things that accentuates separateness, and it is here that Music comes in as a great harmonizing force. A body of Americans who did not understand German would be but little moved by a German orator, but they would understand the language of one of the great German composers just as well as the Germans themselves. Thus the great moods of a nation can be understood and felt by all through the Universal Language of musical sound and the hearts of the people brought into sympathy and harmony throughout the world.

But Music, like all great powers, is a two-edged sword, and it is the duty of everyone to encourage a love for sincere music alone. Richard Wagner, the great Poet-Musician, looked upon music as such a divine and sacred power that he said it was little short of a crime to even listen to trivial or insincere music. By this he did not mean to condemn all but serious music, but to urge that, whether joyful or grave, it should come straight from the heart, and not be written for fame and gain or idle, sensual pleasure.

It is a disgrace to the age that the mass of rubbish which now finds a hearing in the shape of music hall songs, comic opera, and sickly love ditties, should ever see the light when we have such a rich heritage from the German composers alone, to say nothing of the beautiful Folk-songs of all countries. Let us turn to these for help and inspiration, and use the treasures locked up there for the benefit of our fellow men. Later on I may have something to say about the performance of music and other aspects of this subject.

"Love took up the harp of Life, and smote
On all the chords with might;
Smote the chord of Self, that, trembling
Passed in music out of sight."

USE, BEAUTY AND ORNAMENT.

BY R. MACHELL.

One of the popular superstitions of this materialistic age is that there are two qualities in nature which are opposed to one another and which can scarcely be persuaded to live under the same roof together; these two are the Useful and the Beautiful. The latter is generally spoken of as the Ornamental rather than the Beautiful and therein lies the key to this deplorable fallacy, which has for so long rendered the age we live in one which surely will be spoken of in the future as the Ugly age.

What is generally understood by the word *ornament*? I think the most popular notion would still be that it is something which is added to an object to make it look nice, like the funny bunches of flowers on old-fashioned wall papers or the wreaths carved on the panels of buildings. Are there not indeed books entitled "Grammar of Ornament," and so on, in which the best mode of applying these superfluities is discussed.

But turn to Nature "unadorned" and see there the most gorgeous flowers and birds, the most beautiful trees and animals, the rocks, the mountains, the sea shore; are they not all most beautiful, most rich in varied color and form. Look well and see if there is any addition of superfluities to *make them look nice*. Only the most complete ignorance of the most elementary science, coupled with a total lack of the faculty of observation could allow a person to arrive at such a conclusion; were it not for the fact that we are born and bred in the midst of these stupid superstitions which have been gradually developed in a race which has sunk deep into ignorance and gradually emerged by the "back stairs" of commercial prosperity.

Now the mystically minded may assert that the beautiful and the true are one; but that does not come home to the consciousness of the practical man. He can make a thing that he considers very useful and not finding it ugly enough as it is, he gets another man to stick on some ornaments, and the strange part of it is that sometimes the result is quite interesting, a kind of harmony of the incongruous.

There was a time when the flowers were supposed to exist simply as *ornaments* and the stars as inferior *night-lights* for man's benefit, having no life of their own, except in the minds of poets and persons of feeble intellect. But to-day almost everybody understands that these things and others exist by reason of their own nature and not by reason of 19th century man's need of them. We are taught in elementary school books that the stars are worlds and the flowers a necessary part of the plant they seem to adorn, in fact we find that that things in nature are beautiful by reason of their perfect expression of their own nature and needs. The further the devoted scientific explorer pushes his researches into nature the more does he find those things which at first

seem superfluous are necessary and integral parts of the whole organism. And though there may be many things that baffle his researches, yet I imagine there is not one serious scientist who would venture to assert that there is anything superfluous in the construction of any natural organism.

The idea of making something and adding to it a superfluity by way of adornment is indeed man's funny way of paying homage to nature, by recognizing the incompleteness of the design.

But, you may ask, how do you then explain the elaborate decoration of ancient weapons, implements, temples, tombs, etc.?

The weapon was fashioned for use (not cheapness) by men who regarded its use as sacred (not army contractors) and themselves as directly under the guardianship of Spiritual Beings. Therefore they inscribed the sacred symbols and invocations to certain deities upon the weapon which was believed to be actually endowed with a life of its own and this life expressed in its outer form, precisely in imitation of the growth of a flower; and as the honey and bright color might serve to attract the bees that are the fertilizers of the flowers, so the sacred runes and symbols might attract the elementals that should render the blade fertile of slaughter in the battle.

So too in robes and crowns and helmets and such things, it was certainly the intention of those believers in the Great Spiritual world that interpenetrates the Material world to symbolize in the visible robes the appearance of the inner man as seen by the open eye of the seer. For they held that the inner man was a shining figure flashing light of varied colors and intensity according to the degree of the interior development of the man, and the outer garment was thus a fitting expression of the inner man.

To-day men wear the outer garment and believe that the object is simply to conceal the deformities of the physical body; an excellent purpose truly in this age of distorted bodies and disordered lives, but not, I think, the original purpose of distinctive dress.

When man returns to his higher nature and makes things for noble or simple uses, with the simple purpose of making an object that shall perfectly express its own nature and fully serve its purpose he will have discovered that the Useful and the Beautiful are one and the Ornamental a nightmare.

I seem often clearly to remember in my soul a presentiment which I have not seen with my present, but with some other eye.—*Von Schubert*.

"Be thou content to know not, knowing thus
Thy way of right and duty; grow, thou flower!
With thy sweet kind in peaceful shade—the light
Of Truth's high noon is not for tender leaves
Which must spread broad in other suns and lift
In later lives a crowned head to the sky."

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(LOTUS GROUPS)

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I hastened home and told my tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye with her apron, and taking me in her arms, said: "Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey, it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. *Your life depends, my boy, on heeding that little voice.*"

EDUCATION.

By ARGUS.

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Among so-called educators there are still those who look upon their pupils as legitimate material and machinery to effect the feathering of their own nests and who will unhesitatingly sacrifice all prospects of another's health and improvement in an energetic cramming of the pupil's mind to secure by him some grant from examination success, or a reputation to bring the teacher a cheap glory or other advantage.

Nor is it alone our children who suffer under this influence—those who seek enlightenment in matters political, social or religious, are just as much subjected to this stuffing process which really feeds not, but on the contrary, gives mental dyspepsia and produces an utter bewilderment as to what is truth and a settling down into stupid mediocrity to "eat the husks that the swine do eat."

In considering this problem of education it seems to us very important that the preliminary condition of

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It has taken nearly 100 years to revolutionize this method and the more rational and common sense method is recognized in the Kindergarten system for which Froebel spent a long and use-

ful, though thankless life. Much has already been written in praise of this plan which combines memorizing with the actual contact with things and a learning directly in the great school-house of nature, and we merely refer to it in passing, having witnessed the growth and development of the child-mind easily and naturally, without strain, under this excellent system. Our boys and girls learn rapidly in spite of crude and antiquated methods of teaching, by their quick observation of the out-of-school events of their lives, and it is by utilizing this faculty in school life that teachers may accomplish great and beneficial results.

The principle of education is the same for pupils of all ages and its effect upon children and upon adults offer many striking parallels.

CLEANLINESS,

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A knife is made to cut with and a graving tool to carve with, the knife cannot cut well if allowed to get rusty; the chisel or graving tool will not respond to the artist's touch if blunt and unshapely; at the same time it would be foolishness to wear away the knife or chisel by constant sharpening or grinding. Similarly it is foolish to spend one's life in exercising the body or the mind—the thinking faculty—in physical or mental gymnastics to the exclusion of any real work. Exercise and healthful play and diversions are useful, but only as they contribute to the making of a good, sound framework and organism fit for the great and noble work that lies before every man in the world.

As of the body so of the mind, cleanliness of the mind of man is absolutely essential to right development. It, too, is an instrument though of finer texture, more subtle construction, and of a material more pliant and much more readily tainted. For it is in the mind of man that all his fancies, ideas, ambitions, likes and dislikes take shape and from which they ultimately materialize into the open acts of daily life. Distorted notions, warped ideas, unclean thoughts, unfit the pupil to receive any help from his teacher. Take as an example the little child at school whose little mind is filled with resentful, revengeful thoughts against his teacher, possibly because of some just punishment or correction, or for other reason. While harboring such thoughts he will be inattentive to the lesson, disobedient in action, and ultimately burst out with some gross act of mutiny, dragging with him one or more of his schoolfellows. The boy has allowed this delicate instrument of

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The mind is so closely allied in its operations with the moral or spiritual nature of man that people are apt to regard its training as equivalent to an endowment of spiritual perception, but this is by no means the case. A man may be an excellent thinker, able to concentrate most acutely upon the most difficult problem presented to him, and yet he may be unable to perceive the truth because he is irredeemably blind to the facts of nature which are behind the seeming of things.

The spiritual nature of man is not an endowment, nor is it an instrument as are the mind and the body; it is an inherent quality—an attribute of man. Where such nature is deadened there is a lost soul—one who has ceased to be a man with the possibilities of humanity in the full sense of the term, and such an one is distinctly on the "down grade" to a state lower than that of the animal. Where, however, there is still the faintest spark of this divine nature abiding in man, notwithstanding gross ignorance and even vicious tendency, there is the possibility of development—a fit subject for education—one who may become a very apt pupil. And it is the proper business of the teacher to look closely to that central fire, feeble though for a time it be, and help in the clearing away from the mind and body those obstructions to its shining forth which if not attended to will choke out this inner life.

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(UNSECTARIAN)

ORGANIZED BY MRS. KATHERINE A. TINGLEY.

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

OBJECTS.

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

WORK ON THE EAST SIDE OF NEW YORK.

The work of the International Brotherhood League on the East Side of New York City was inaugurated on Sunday evening, October 3d, at the rooms on East 14th Street. Although very short notice could be given of the meeting there was a good attendance and some of the young men of the neighborhood were brought in by the invitations of Bros. McCarthy and Löhr who have always been active workers in that district. Bro. Herbert Crooke presided and read out the objects of the League, dwelling upon its establishment as one of the practical outcomes of the great Crusade which the year before had started out from this continent to belt the whole world with a bond of universal brotherhood. He was ably supported by Mrs. Elizabeth C. Mayer the general superintendent of the Children's Work who contributed musical selections during the evening and who also spoke on the value of co-operation and harmonious relationship one with another which at this time especially could be a great factor for good amid the unrest so prevalent amongst men of all nations.

Bro. J. D. Leonard, who has formerly worked among the poor of Chicago, and others present, addressed the meeting as to "The Needs of the People." At the conclusion of the meeting several remained in earnest conversation upon the new departure which had aroused much interest.

The second public meeting was held on the East Side on Sunday, Oct. 10th, at the rooms on East 14th Street. A number of thoughtful intelligent working people were present to hear Bro. H. T. Patterson speak on "Helping and Sharing—how to do it," but owing to other more pressing duties he was not able to be present and the subject was very earnestly dealt with by Miss Whitney in his place. She dwelt on the urgency of the needs of the children of the present race who were to be the future fathers and mothers and upon whose proper education and upliftment depended the future happy social conditions of humanity—those who could be taught to help and share in the little home duties would make useful citizens in the municipal and even national government of the future. Amongst the other speakers of the evening was Bro. Leslie who

made his *début* before the public and who is a very promising speaker for the cause. He had a very attentive hearing and was heartily cheered at the conclusion of his speech, made he said, as a duty to the call of the chair. Bros. W. D. McCarthy and Löhr gave some examples showing the real kindness of heart that exists in many of the humble classes and their willingness to help their fellows in distress and Bro. Leonard spoke briefly on the meaning of Brotherhood. Miss Fuller interspersed the speeches with excellent music from Wagner's operas and contributed greatly to a very successful meeting.

LOTUS GROUP, 607 E. 14th St.
Oct. 10, 1897.

* * * *

If it were not invidious to make comparisons it might be said that Dr. Gunn has thus far, in actual carrying out of the objects, done more than, or at least as much as, any one in the league. Certainly, his efforts have been unremitting, and the results correspondingly gratifying. From the report which was handed in the following excerpts are made:

"The work of reclaiming inebriates undertaken by the Brotherhood, at its headquarters, 507 East Fourteenth Street, has been a decided success.

"A number of the worst cases that could be found in the Bowery lodging houses and in the east side tenement district were persuaded to take the treatment. The results were most gratifying."

Dr. R. A. Gunn, of 41 East Twenty-first Street, who volunteered his services and medicine for this work during the winter, gives a report of the cases treated during the first two months commencing Aug. 5th, 1897. From this we abstract the following:

"Case I. P. P., fifty-three years of age, had been a constant drinker for twenty-three years, for six or seven years having attended to some work, but in an indifferent way. He presented himself for treatment, in a state of intoxication. He commenced taking the medicine almost immediately. The first and second day he drank some. The third day he abstained. On Monday evening he reported that he had no desire for stimulants. After continuing treatment for three weeks he had no further craving for liquor of any kind. He, now, looks and acts like a new man. He goes to his work every day, and continues to refuse all invitations to drink. He says that he has not the slightest desire for it, and that he feels as he did twenty-five years ago. His family have already realized the benefit of his reformation through the many additions to the necessities and comforts of life he has supplied them with, with the money which would, otherwise, as formerly, have been spent for drink.

"Case III. W. J. M., thirty-five years of age, was a steady drinker for twenty years, during six of which he drank to excess. He had lost several positions through his intemperate habits, until finally he had neither home nor decent clothing. He slept in cheap lodging houses or in the parks. Every cent he could get he spent for liquor. He commenced to take the medicine August 23d. He has not tasted a drop since. He was under close observation for the first week, but he declared that he had no desire for stimulants after the third day. He has since gone to work as a day laborer, though never having been used to such hard work. He keeps at it every day, and is proud of the

change which has been wrought in him. He says that the very thought of taking liquor makes him sick, and that he feels certain he will never drink again.

"Case IV. J. B., fifty years of age, has used liquors for twenty-seven years, having drunk to excess for nearly twenty years. He had done no steady work for over a year, and spent every cent he could get for whiskey, sleeping in any place he could crawl into. He, also, commenced treatment August 23d, and after the third day had not the slightest desire for drink. He has been working steadily for the past month, and has provided himself with new clothes and a comfortable home as the result of his labor.

"Case VII. P. J. W., forty years of age, took stimulants for twenty-five years, having drunk to excess for the last ten. He was a skilled mechanic, but could get no work on account of his habits. He commenced treatment August twenty-seventh, and has drunk nothing since. He is now at regular work, and has not the slightest desire for stimulants of any kind.

"Ten other cases have been treated; all with the same results.

"The medicine takes the place of the stimulants and tones up the nervous system, the craving being thus entirely destroyed. Nerve force is restored so that no condition remains which requires frequent potions of liquor to keep up a false strength. No bad effects are left after the treatment. On the contrary, every patient declares that he feels stronger and younger than he has felt for years.

"Three patients who commenced the treatment failed to report, which shows that they did not follow directions, nor want to be cured.

"Arrangements are being made to provide suitable accommodations to house and feed patients, so that the work can be carried on under more favorable circumstances.

"Those who have the habit of alcoholism and who have no means are accepted free of charge. None others are treated."

Hereafter, accounts will be given of efforts in other directions, both in and around New York and elsewhere, whenever the league is in full activity.

Mr. Elliott Page, of 144 Madison Ave., had charge of the work and was most ably assisted by Mrs. M. Lenoard, Mr. Prater and Miss M. Loyd. Mrs. McCarthy and Mr. Lohor, of the 14th District did splendid service also.

FRESH AIR AND HEALTH.

BY ROBERT A. GUNN, M.D., NEW YORK CITY.

(Continued.)

When the air of a room is not over heated the impure air settles to the floor, as it is heavier than pure atmospheric air. This points to the necessity of having openings on a level with the floor for the egress of the impure air, while the pure air must be admitted from above. When the air of the room is heated the carbonic acid gas expands and becomes lighter. It then ascends to the ceiling and carries the other impurities with it. Thus it will be seen that the best ventilation demands that openings should be provided on a level with the floor and close to the ceiling for the egress of impure air, while the pure air should be introduced into the room a little above the heads of the occupants.

In order to establish a current of air for spontaneous ventilation, the tem-

perature of the room must be higher or lower than that of the out-door atmosphere. Thus, in summer the air of the house is cooler than that of out-doors, and when the windows are open ventilation is usually secured. In the winter the heating of the house raises the temperature above that of the outside air, and when the ventilators are open the cold air enters readily. It will therefore be seen that the heating of houses constitutes an important part of ventilation.

The open fire-place, made large enough to radiate sufficient heat for warming the room, is one of the best methods of heating and ventilating that can be employed. The heat is thrown out into the room, while at the same time a draught is created which causes a constant current of air to be carried up the chimney. This carries the impure air out of the room and creates a vacuum for fresh air, which is constantly pouring in. Even when other methods of heating are adopted, an open grate fire will always act as a valuable means of ventilation. In seasons when fire is not required, a gas jet burning in an open fire-place will establish a current of air which affords a sure method of removing impure air from the room.

When stoves are employed for heating, those with an open front and good draught should be selected, so as to resemble as nearly as possible an open fire-place.

Heated air introduced into a room through pipes leading from a furnace afford a good means of warming a house, but as usually constructed the hot air enters the room at or near the floor. It should be made to enter about midway between the floor and ceiling, when it will come in with sufficient force to crowd the impure air out of the room through the upper and lower ventilators, thus securing proper warmth and good ventilation.

The steam radiators so commonly used for heating purposes only heat the air in the rooms, and provision for supplying fresh air from the outside is seldom made. This keeps the impure air in the room, and overheating and headaches are the usual result.

In the absence of any method of ventilation other than the doors and windows of an ordinary dwelling, an open grate, as before mentioned, insures the best ventilation. In the absence of this, the doors admit some fresh air whenever they are opened, while the impure air is carried out under the doors. The lowering of the upper sash of the window also aids the proper ventilation. To admit fresh air a pane of glass in the centre of the window should be arranged so that it could be opened when desired.

Sleeping rooms can be ventilated by lowering the upper sash of the window a few inches and leaving the door partly open. This establishes a draught which will keep the air pure and wholesome. The bed should be so situated that the current of air will not pass directly over the sleeper. No one should go to bed, even in the coldest weather, without arranging at least this degree of ventilation.

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December 13th has been fixed for the Brotherhood Bazaar. It has been suggested that it should take an international character and that booths should be got up to represent the various countries visited by the Crusade. All branches in and around New York should coöperate to make the Bazaar a grand success.

ENGLAND'S CRUSADER, MRS. CLEATHER BEGINS HER WORK.

On Sept. 27th a large number of members and friends of the metropolitan Branches assembled in London at the Central Office of the T. S. in Europe (Eng.), to meet Mrs. Cleather and wish her success in her coming work as Special Crusader for England, Scotland, Ireland, France and Sweden, appointed by Mrs. Katherine A. Tingley. Among those present were Dr. and Mrs. Archibald Keightley, Dr. Herbert Coryn, Miss Hargrove, and Messrs. Sidney Coryn, Gordon Rowe, W. A. Dunn, Walter and Alfred Box, Basil Crump, Mr. and Mrs. Collings, and many others. Dr. Keightley, in an opening speech, spoke of the great value of the Home Crusade work in building up the Movement and bringing the various centres of work in touch with one another and with the Central Office.

Mrs. Keightley followed with a warm appreciation of Mrs. Cleather's long and devoted service to the Cause, first under Mme. H. P. Blavatsky, then under William Q. Judge, and finally on the Crusade Around the World. Dr. Coryn, Director of the Home Crusade, who had just returned from a preliminary visit to the Northern Branches, gave an account of the work in those parts and the great need there was for just such work as Mrs. Cleather was about to do there.

Mrs. Cleather, in returning thanks, said that much that she was doing was due to those three great souls under whom she had the honor of serving.

Refreshments were served during the evening. Mrs. Cleather received some handsome presents of flowers, and many letters of regret and good wishes were sent to those unable to attend.

On Sept. 25th Mrs. Cleather went to Manchester, where an informal talk was held, followed by a public meeting in the evening. Mr. Wiles took the chair, and after a short introductory speech by Mr. Woodhead, Mrs. Cleather spoke with great eloquence and force on "Problems of Life in the Light of Theosophy." There was a large audience, among whom were many members of other organizations.

The night of the 27th Mrs. Cleather went to Farnworth, where she lectured under the auspices of the local Branch, to a large and appreciative audience; Mr. Rigby presided.

On Tuesday eve, the 28th, a Branch meeting was held in the evening. Mrs. Cleather and Mr. Basil Crump lectured on the Crusade Around the World and methods of Branch work.

In the evening a public meeting was held in a large hall for the working people. There was a good attendance. The programme was in regular Crusade style and was as follows; (1) "Largo," Handel; (2) Opening Speech by the Chairman (Mr. Woodhead); (3) "Perfectibility of Man," by Mrs. Cleather; (4)

"Prelude to Act III. of Die Meistersinger," Wagner; (5) "Brotherhood and Music," by Basil Crump; (6) "Good Friday's Spell from Parsifal," Wagner; (7) "Re-birth," by Dr. Herbert Coryn; (8) "Preislied from Die Meistersinger," Wagner.

This concluded the work in this district and all were agreed that it had been a great success and would bear rich fruit. Messrs. Woodhead, Wiles and Brooke are doing a splendid work, especially among the working classes. This field is bound to be a wide one in the immediate future.

THE H. P. B. BRANCH, HARLEM, NEW YORK CITY, held its annual meeting September 17. Among other business to be transacted was the election of new officers for the coming year. D. N. Dunlop, of Dublin, editor of the *Irish Theosophist*, who has permanently located himself in this country. When in New York in attendance at the last convention, was elected a member of H. P. B. Branch. Perhaps the Branch acted better than it knew, for Miss Anna M. Stabler, founder of the Branch, whose faithful work and splendid devotion of six years have made the H. P. B. "a star of first magnitude in the Theosophical firmament," surprised her fellow-workers by declining to run for reelection to the office of President and moving the nomination of Mr. Dunlop. Mr. Dunlop was enthusiastically elected by unanimous vote, and his speech of acceptance, eloquent in modesty, earnestness and truthfulness of ring, won the hearts of all. Though deeply regretting Miss Stabler's retirement from office, the Branch considers itself to be congratulated over being able to claim such a one as Mr. Dunlop as its President, and the members feel that a new cycle of great work is being entered upon. Mr. Sigmund Stern voiced the sentiments of the Branch in a few well-chosen words of eulogy of the noble work done by the retiring President.

Dr. E. D. Simpson, one of the ablest and best beloved members, who had been discharging the duties of the office of Treasurer with great success, was elected Vice-President, and Mrs. Dovie C. Stern, whose energy and devotion have been in constant evidence since she first became a member, was chosen Treasurer. For Librarian, a charter member and hard worker, Mrs. Theresa Cracauer, was elected, and S. Hecht was made Secretary. The following five persons were elected to serve on the Executive Committee, with the President and Secretary as members *ex-officio*: Anna M. Stabler, Dr. E. D. Simpson, Sigmund Stern, Edith K. Linnett and H. W. Percival.

The President's report showed a wonderful growth and activity during the year just closed, many new members having been added to the roll and extensive and important work participated in by members of the Branch, such as connection with Crusade and Home Crusade meetings and the work at the Lotus Home.

TOLEDO.—Manasa Branch has held two public meetings each week through the Summer, with a good average attendance. The Weekly Study Class for members was kept up all Summer. Our new headquarters are now at Currier Hall. The Autumn Syllabus opens Oct. 5th, when the first public meeting is held in the new headquarters. Arrangements are being made for the Lotus Circle work to be commenced very soon, and other activities are looked forward to with much interest by members of the Branch.

There seems to be an undercurrent of great activity here, which it is difficult to describe.—*Ada M. Bell, Sec'y.*

Mrs. W. A. Stevens, of Buffalo, is doing Crusade work in Cleveland. Brother Gates is active in I. B. L. work. He is arranging with committees to hold weekly meetings in different parts of the city.

KATHERINE A. TINGLEY BRANCH, NEW YORK CITY.—The members of this Branch re-assembled on Wednesday, Oct. 6th, in the Branch rooms, E. 14th St., after the summer vacation to consider work for the winter season. W. D. McCarthy, vice-president of the Branch, occupied the chair, and a letter was read from Miss Chapin, the president, tendering her resignation of the post in consequence of other important work she had to engage in at Brooklyn. The chairman expressed the regret they all felt in parting with Miss Chapin, who had been a good friend and true to all the members and many others on the East side district, and hoped they would often see her as an occasional visitor. Mrs. E. Mayer, who was present, testified to the loyal devotion of their friend, Miss Chapin, who had, at considerable expense and personal sacrifice, come across from Brooklyn to take charge of the Branch and its many meetings, and who had done so much work among both parents and children.

Mr. Herbert Crooke, formerly Deputy Vice-President T. S. in Europe, was then unanimously elected President of the Branch, and, upon taking the chair, addressed the members upon the "Duties of a Branch." Mr. Löhr, Mrs. Mayer, and Mr. J. D. Leonard also spoke, the meeting being opened and closed with music and short readings from the *Gita* and the *Voice of the Silence*.

* * * *

In the October issue of *Vanity Fair* there appears a short report of an interview with Mrs. Tingley at her home, accompanied by illustrations of the School Ceremony; the Crusaders in India; and a special photograph of Mrs. Tingley in her library. The publication of this interview written as it is in an appreciative style, is interesting as an indication of public interest in matters connected with the Crusade around the world. D. N. D.

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