

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. 6.

NEW YORK, NOVEMBER 6, 1897.

YEAR, \$1.50; COPY, 5C.

CONTENTS.

	PAGE
EGYPT.....	1
UNIVERSAL BROTHERHOOD.....	1
OF DEEPER BIRTH.....	2
THE BROADEST LINES OF UNIVERSAL BROTHERHOOD.....	3
MUSIC.....	3
EDITORIAL NOTES.....	4
LESSON OF HENRY GEORGE'S LIFE.....	5
TOPICS AND REVIEWS.....	5
CHILDREN'S DEPARTMENT.....	6
Only a Knitted Shawl.	
Lotus Home Lessons.	
INTERNATIONAL BROTHERHOOD LEAGUE.....	7
The Bond of Brotherhood.	
THEOSOPHICAL SOCIETIES.....	8

EGYPT.

BY KATHERINE A. TINGLEY.

(Continued.)

Cairo, the oriental city with all its varied and novel attractions, had no interest or charm for us that day. Our voyage across the Mediterranean Sea from Greece to Alexandria, and the long, hot journey over the dry sands of the desert, with the discomfort of a poorly ventilated railway carriage, had served to make us feel too fatigued to enjoy anything but a good bath and rest. I question if ancient Egypt in all her splendor had loomed up before us whether we could have been sufficiently interested, to appreciate its grandeur.

The hotel was soon reached, baggage unloaded, and then, even before we had engaged our rooms, the mail from America was placed in our hands. Letters from America! (bless the hearts that wrote them) messengers from home! How they cheered us and helped to dispel that awful feeling of homesickness which even the stoutest heart sometimes experiences when separated from its native land.

A good night's sleep had the desired effect of resting and refreshing the whole party. We had renewed our courage and were ready for the day's trip. Our Arabian dragoman (guide) arranged all the details even to a bountiful lunch, which we were compelled to carry, for we should not return until night.

Our conveyances were the ordinary victorias. We drove through the narrow winding streets (near many that were inaccessible except to pedestrians and donkeys) crowded with camels, donkey-men, water-carriers, natives with their baskets of fruit on their heads; passed low shops with their windows filled with gorgeous fabrics and Eastern merchandise; saw the gorgeous palace, imposing mosques, the

minarets and the harems with their projecting balconies enclosed in close lattice work; gazed in admiration at the great moving throng of people—the picturesque oriental scene of the Arabs,

The profound stillness that filled the atmosphere was broken by the wild cry of the Bedouins, about thirty in number, who were guarding the place. They rushed towards us, pushing their camels,

ulated to each other expressing delight, and quietly sat down on their camels. After the speaker had finished they expressed pleasure at receiving so much kindness from strangers and said



A GROUP OF BEDOUINS.

Musselmén, Bedouins, Greeks, Armenians and Jews in their national costumes mingling with the plain and circumscribed dressed Europeans and the English soldier in his uniform of red and gilt. The last two types looked stiff, *outré* and unpicturesque.

Our drive lay along the broad shaded carriage road from which could be seen a small fellah village (composed mostly of low-roofed mud huts), and the Nile flooding the banks of the green fertile fields. Soon our eyes rested upon the monster structures of the Pyramids and Sphinx—imposing, inspiring and awesome, they stood out like great sentinels—the protectors and preservers of the hidden mysteries of hoary antiquity.

Under the shadows of the Great Pyramid the Crusaders stood in silence meditating, . . . and there came to the mind of the writer the truly inspiring words of Napoleon:

"Soldiers, remember that twenty centuries look down upon you."

bowing and moving about in a noisy way, howling backsheesh and in broken English urging us to ride on their camels.

In spite of the clamor and confusion, we had a feeling of kindness in our hearts for these people, a larger charity possibly than the ordinary tourist, for were they not our brothers? The isolation of their lives and their limited opportunities of gaining a livelihood made us forget our annoyance at the persistent way in which they tried to attract our attention.

While some of the Crusaders went into the King's chamber through a narrow passage which opened at the middle of the Pyramid and others climbed up the huge side of it, the Bedouins were invited, the dragoman acting as interpreter, to listen to the writer who explained the mission of the Crusade. By this means the spirit of real brotherliness was infused into their hearts, for they listened attentively, smiled, gestic-

we appeared to them as different from other Christians they had seen. Later, one of their number approached our party; he was the grand Sheik of the Pyramid, whom all his followers looked up to with great respect. In spite of the instinctive disregard these people have for women the Sheik was most courteous. He offered himself as a special escort to the writer, leading the way to the Sphinx and temple. Fancy the picture! The dignified and gorgeously dressed Sheik, arm in arm with a modern dressed American lady walking through the deep sands of the Egyptian desert, and the other Crusaders following behind seated on the backs of the stately camels, which were led by the Bedouins. In the conversation the Sheik became so absorbed in the description of America that he seemed entirely unaware of the picture he presented with the lady's umbrella held down over his own well browned face, while his companion was exposed to

the broiling rays of the sun. It was an amusing picture truly, but one not easily forgotten.

(To be continued.)

Owing to a printer's error, the population of Cairo was stated at 5000, instead of 500,000 in our last week's issue.

UNIVERSAL BROTHERHOOD.

BY G. A. MARSHALL.

"Our fellowship is founded upon that eternal principle which, recognizing man as a constituent of one universal brotherhood, teaches him that as he came from the hand of a common parent he is bound to cherish and protect his fellow-man. It thus presents a broad platform upon which mankind may unite in offices of human benefaction. Under its comprehensive influences, all the nations of the earth may concentrate their energies for the good of the common race. Based upon certain truths which are alike axioms among all nations, tongues and creeds, its sacred tolerance presents a nucleus within its orbit antagonistic natures, controls the elements of discord, stills the storm and soothes the spirit of passion, and directs in harmony man's united efforts to fraternize the world. This is the first great principle of our fellowship which we denominate fraternity; a universal fraternity in the family of man."

Such is the teaching which for many years has been given during initiation into one of the most popular of the numerous societies which have sprung up within the present century. Wherein then does our Theosophical Society differ from these others, all of which inculcate fraternity and mutual helpfulness as the purpose of their existence? That it does differ from them is certainly asserted; let us investigate the ground of such difference.

One vital consideration will reveal the root of all distinction, and will show why we are not liable to the charge of needlessly adding one more to a class of societies which are, perhaps, already too numerous. This consideration is, that the several fraternities do not recognize and build upon universal brotherhood as a fact and an essential principle in nature, but look upon and treat it as a desirable result to be sought, an object to be attained. Theosophy, on the other hand, by its doctrine of evolution, teaches that each individual in the human family is but a ray from the One Life, and that by tracing the ray back we find on a higher plane the whole race unite in the Over-Soul—so that all mankind, men, women and children, are not brothers merely, but are really and essentially one. Not one in kind merely; not one by incorporation into one society; but one in substance and essence, as the ocean is one, though made up of all the waters that flow into it from every source, and as the tree is one, though millions of twigs and leaves are parts of it. As a christian writer of the sixteenth century has expressed it, "even that we have any being is but an essence in the one God."

OF DEEPER BIRTH.

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

—Wordsworth.

BY WM. JAMESON.

CHAPTER I.—IN SEARCH OF A NAME.

Hosea Cutt, merchant and budding millionaire, of New York, lit a fresh pipe and gave himself up to reflection as the cab started westward. He had faithfully followed the advice of a friend who told him that, since the chief glory of London was its enormous size, he would do well to get the bigness of the place vividly impressed upon his imagination before attempting to explore it in detail. He had accordingly started early in the morning from his hotel at Charing Cross for Putney—travelling by the underground railway thither. Then he had mounted a bus, that carried him to the city, and changed to another one that brought him to Whitechapel. From Whitechapel he took the tram-car to Stratford church and had altogether covered a distance of seventeen miles without once losing sight of bricks and mortar.

For a moment or two Mr. Cutt hesitated whether still to journey east, there being evidence of yet another tram-track along the Romford Road which begins at Stratford. Or, should he hire a cab and make for the ancient town of Barking of which William the Conqueror was so fond? It could not be many miles away, according to the map that he held in his hand, and there were the remains of a famous abbey to be seen at Barking. That would be a pleasant finish to his day's excursion through these miles of modern roadway, to get sight of a bit of old England all unimproved!

To this hour possibly, our enterprising American entertains the delusive notion that Barking is picturesque and rustic and primitive in aspect; for it happened that just as he had selected a hansom from the stand at Stratford and was about to instruct the driver, the thought flashed upon his mind that a telegram for him from Yokohama requiring immediate attention was due at the west end American agency that afternoon at four o'clock. It related to a line of Japanese railroad of which he was the chief financier. With this one item of business attended to, the art of money making could safely be abandoned for some six months or so. Reluctantly then, Mr. Cutt told the cabman to drive to Trafalgar Square as quickly as it could be done without distressing his horse.

"And I'll pay you straight away," added Mr. Cutt, handing the man a sovereign. The Yankee had civilly interrogated a policeman as to the probable amount of fare before doing this. Cabbie of course noted the fact and was anxious therefore to settle at the other end.

"Sorry; ain't got no change, sir," said he promptly.

"Guess I haven't asked for any," was all Mr. Cutt said as he entered the cab.

Then it was that he lit his pipe again, and began to reflect on his experience of the wonder of London—those interminable thoroughfares, walled in by

habitations and thronged by millions of souls, which seemed to spread out in every direction.

"Well, we haven't anything on this scale in the States, yet," said he to himself, "Though, I reckon that Chicago is hurrying along. And is it civilization after all?" Then as Bow Church came in sight for a second time, there entered his mind a couple of lines from the prologue to Chaucer's Canterbury Tales, describing among the accomplishments of Madame Eglentyne, the Prioress, that

"French she spak ful faire and fetysly,
After the scole of Stratford atte Bowe."

Evidently, thought Mr. Cutt, the place where his tram-car expedition had ended had some sort of fame long before that other Stratford, which in due course he intended to visit (as all Americans do), was of any importance whatever. Now it had become merely a squalid section of London's accumulating brickwork, and was, as he gathered from the guide book, famous chiefly for its stinks.

Whether it was due to the intrusion of Chaucer upon his thoughts, or simply through mental reaction, our traveller's mind, which on the journey eastward was more and more impressed at each stage with the marvellous indications of power and activity which those miles and miles of thoroughfare disclosed, now became each moment more and more tinged with a feeling of disappointment. In truth, by the time his cab drew up in Trafalgar Square he had come to the conclusion that he didn't want to see any more of London, and that he would just hurry across the Channel, and do the continent without delay. There were bits of rural England that he might possibly visit if time permitted before his return to the States.

It is just possible that if Mr. Cutt had completed his day's programme, by dining with the American Minister, as had been arranged, his ideas about London would have been modified. For he would certainly have met fellow countrymen there who knew the metropolis well, and who would very gladly have helped him to become acquainted with all that was worth knowing in that, after all most extraordinary product of social evolution in the nineteenth century.

But, at the hour when the ambassador's guests were assembled Hosea Cutt was seated in the Scotch express en route for Aberdeen, and thinking with far more keenness and expectancy that he had done all that day; indeed for a long time past.

It came about thus. After reading the telegram from Yokohama, which had only reached the agency, and then telegraphing to his bankers at New York, instructing them to remit some three hundred thousand dollars to Japan on his account, he lit a cigar and stretched himself on a lounge for a few minutes' rest, before making for his hotel, hard by. He had picked up a magazine from among a number lying on a table for the convenience of visitors and listlessly began to turn over its leaves. Suddenly, he sprang to his feet, and exclaimed:

"Good God!"

The next instant he was reading with feverish haste, a story which bore the title:

"The hard case of Hosea Cutt."

The scene of it was in the Shetland Islands. There was nothing particularly striking in the story—by an unknown author—which told of various misadventures experienced by a fisherman in that remote region. But the American namesake of this fisherman was evidently impressed by the latter. He remained buried in thought for full half an hour after perusing it, and then, starting up with an air of determination rang the bell. One of the officials of the agency promptly appeared.

"Pardon me, how can I get to the Shetland Islands, sir?" said Mr. Cutt.

"The Shetland Islands? let me see; they are somewhere among the Hebrides."

"No, no; surely not. More in the direction of Iceland," exclaimed Mr. Cutt, a little impatiently, "where's the map?"

A map of Scotland was duly produced. Then to atone for his ignorance (ignorance, shared, I may say by many Londoners), the clerk exerted himself eagerly in searching various guide books to North Britain for the necessary information. This obtained, Mr. Cutt wrote a hurried note of apology to the American Minister, explaining that urgent business in the north of Scotland called him away.

The following night, at about eleven, he was sailing into Lerwick harbor, which looked like a lake of pallid gold. The sun was below the horizon, but the memory of him would linger for yet a little while upon those peaceful waters. Then quickly would follow the dawn. So quickly, that during the early days of July, when Hosea got to Shetland, no one needs a candle through any of the twenty-four hours.

(To be continued.)

"Life is like a summer's day; and in the first fresh morning we do not realize the noon-day heat; and at noon we do not think of the shades nodding across the plain and of the setting sun and of the advancing night; yet to each and all the sunset comes at last."

"One thing we see: the moral nature of man is deeper than his intellectual; things planted down into the former may grow as if forever; the latter, as a kind of driftwood, produces only annuals."

"He to whom space is the seed-plot of stars has in the human soul a tillage more lustrous in the sowing and more enduring in the fruits; when he flings a handful of moral endowments into the furrows of our nature, he never withholds the melting winds and dews, and the germs will not perish unless we deny them root."

"The great creative Spirit is ever ready to touch the merest grain of manna in the heart, and make it luminous to shine on all the ground."

"THE
UT

Such
drawn
tion of

We
round
of the
lest we
return
north,
to the
of the
and the
our ow
cluded
and thi
every b
riculum

The
student
tory, ar
power
which h
possibili
to a high
of our ov
acquisiti
now poss
apart an
standing
is not a p
rather a
the world

Educ
almost
For our
sider it
"consci
upon the
tors"—th
connected
well as
qualific
cator are
tent shou
to becom
a knowle
and ethic
erties and
is inexcus
may seem
teachers, b
edge of bo
needed as
When we
our school
of the tim
graphical
any time
of referenc
to hope th
of the futu
school, son
their own
is much m
ception of
both.

One stri
two decade
vival of the
is being rec
vitalizing n
is the deve
awakening
tion of inf
Pioneers to
movement;
oughly mast

"THE BROADEST LINES OF UNIVERSAL BROTHERHOOD."

BY EDITH WHITE.

Such is the *programme d'études* drawn up by the I. B. L. for the education of the "children of all nations."

We think outwards indefinitely all round in every direction to get the feel of the extent of this conception; but, lest we expand to nebulosity, let us return after each flight towards the north, west, east, south, nadir or zenith to the one fixed central point. All six of the directions of space—the above and the below, no less than those on our own present level—must be included in our Brotherhood scheme, and this idea must be worked out in every branch of our cosmopolitan curriculum.

The identity of the mind of the student with all that he admires in history, art, and literature, and with the power behind the forces of nature which he studies, is the secret of the possibility of all education: "Rising to a higher plane is in fact the realizing of our own higher nature. It is not the acquisition of something we do not now possess, of something outside, and apart and beyond us: it is the understanding of what we really are." This is not a philosophy to be preached, but rather an attitude towards work and the world.

Education in its widest meaning is almost synonymous with evolution. For our present purpose we shall consider it in a more restricted sense as "conscious influence brought to bear upon the young by qualified instructors"—the latter include all directly connected with the child, nurses as well as parents and teachers. The qualifications of an instructor or educator are, in short, that he to some extent should be what he wishes his pupil to become; but one must also specify a knowledge of hygiene, psychology and ethics, for, ignorance of the properties and possibilities of his materials is inexcusable in any workman. This may seem much to ask of parents and teachers, but it is not so much knowledge of books or terminologies that is needed as enlightened common sense. When we think of the completeness of our school organization, and then think of the time wasted in memorizing geographical and other details (which at any time could be obtained from books of reference) it seems not too sanguine to hope that the "fathers and mothers of the future" may soon be given, in school, some idea of the geography of their own bodies and minds, and, what is much more important, a clear conception of the ideal development of both.

One striking feature of these last two decades has been the universal revival of the science of Pedagogies. It is being recognized that education is a vitalizing not a pouring in, and its aim is the development of Power and the awakening of Interest, not the acquisition of information. It behooves us Pioneers to keep well abreast of this movement; for we must have thoroughly mastered the ordinary meaning

of "educate," if we are attempting to "educate" on broad Brotherhood lines.

In applying this principle to actual school work two aspects become apparent: we seek to know that we may love—we seek the power to do and to be that we may serve. These two are, as it were, the inbreathing and the outbreathing of the soul.

In one of Olive Schreiner's "Dreams" it is beautifully shown that to know deeply is to love and reverence.

There was a man who wished to forgive his enemy but could not. God sent down an angel to help him. When all other means had failed the angel took him by the hand and led him to a certain spot. "And when they came there the angel shaded the man's eyes

earth and grasped dust only; they saw what it might have been but never would be.

The man bent forward.

And the angel said, "What is it?" He answered, "It is I, it is myself." . . . Again the angel uncovered the man's eyes and he looked. He saw before him that which in its tiny drop reflects the universe; he saw that which marks within itself the step of the furthest star, and tells how the crystal grows underground, where no eye has seen it; that which is where the germ in the egg stirs; which moves the outstretched fingers of the little new-born babe. . . .

And the man looked.

And the angel touched him.

But the man bowed his head and shuddered. He whispered *it is God*.



A SAMOAN GIRL.

with his wing, and when he moved it the man saw somewhat on the earth before them. For God had given it to that angel to unclothe a human soul, to take from it all those outward attributes of form, and color, and age, and sex, whereby one man is known from among his fellows, and is marked off from the rest, and the soul lay before them, bare, as a man turning his eye inwards beholds himself.

They saw its past, its childhood, . . . they saw its hopes that were never realized; they saw its hours of intellectual blindness men call sin; they saw its hours of all radiating insight which men call righteousness; they saw its hour of strength when it leaped to its feet, crying "I am omnipotent," its hour of weakness when it fell to the

And the angel re-covered the man's eyes, and when he uncovered them there was one walking from them a little way off—for the angel had re-clothed the soul in its outward form and vesture—and the man knew who it was.

And the angel said, "Do you know him?" And the man said I know him and he looked after the figure.

And the angel said, "Have you forgiven him?"

But the man said, "How beautiful my brother is."

And the angel looked into the man's eyes, and he shaded his own face with his wing from the light. He laughed softly and went up to God.

But the men were together upon earth."

True knowledge must bring reverence and love.

Now to apply this to the ordinary school routine: the general aim is to make all the children really feel their kinship with the peoples of all the countries in the world—to make them recognize in the literature and religions of all nations the same aspirations and ideals which to us are sacred, and in their social and political life hopes and fears identical with our own. It is always the same divine-human nature though modified by surroundings and past history.

The idea of giving a vivid conception of those surroundings and of that past should open up vistas of the possibilities of history and geography lessons.

The second of the two aspects mentioned above—the gaining of the Power to be and to do—is the subject-matter of all text books on education.* It is the study how to develop *all* the powers latent in man. From Plato to Herbart or H. Spencer every philosopher has had something to say on Education.

In our distant hope we are one with all the great and all the wise. We strike our roots ever deeper into the past and spread our leaves abroad into the world around us, but the blossom, the Promise of the future, turns upward to the Light.

MUSIC.

"Schubert and song must ever be associated and who indeed would wish to sever the tie; song was the life long object of this sweet Tone-Poet. The world knows Schubert by those inspiring melodies, which enkindle all the emotions appertaining to human nature, love, hatred, joy and sorrow, hope and despair, consolation and resignation. Schubert's six hundred songs form a precious and unique bequest to music—completing the last of the stately and stirring columns—on which the vast edifice of modern musical art rests:—The Operas of Mozart; the Oratorios of Handel; The Chamber Music of Haydn, and the Songs of Schubert."

"We note in passing that of all the arts music is that which most accords with the mind and the sentiments of the pessimist. . . . The other arts, not even excluding poetry, too often retain too much of hated reality, and it is not possible for it to be emancipated entirely. Music is free from the service of imitation and creates a world for itself, where it realizes and expresses, with magical power all that which in our minds is most vague, most fantastic, most occult. It seems sometimes as if it were liberated from time, from space, from the iron law of consequence, from every transitory and finite condition."

"Seven sounding letters sing the praise of me,
The immortal God, the Almighty Deity,
Father of all that cannot weary be.
I am the eternal viol of all things
Whereby the melody so sweetly rings
Of heavenly music."

* Those by Thring and several others are clear and simple and most inspiring.

The New Century

Edited by Mrs. Katherine A. Tingley

Published every Thursday by

THE NEW CENTURY CORPORATION

1004 Havemeyer Building

26 Cortlandt St., New York City

MR. CLARK THURSTON,

BUSINESS AND FINANCIAL MANAGER.

Entered as Second Class Matter in the New York Post Office.

Price. The Subscription price is \$1.50 a year payable in advance. 5 cents a copy.

Postage is prepaid for all subscriptions in United States, Canada and Mexico. For all other countries in the Postal Union add 50 cents for postage.

Change of address should be notified without delay.

Remittances should be sent by Check or Money Order payable to THE NEW CENTURY CORPORATION. If cash is sent it should be in a Registered Letter.

Receipt of paper should be regarded as sufficient acknowledgment of subscription.

NOTICES.

ALL communications connected with the EDITORIAL department and BOOKS and PERIODICALS for Review should be sent to Mrs. Katherine A. Tingley, at 144 Madison Avenue, New York, marked "Century." All business communications and subscriptions, should be addressed to THE NEW CENTURY, 1004 Havemeyer Building, 26 Cortlandt St., New York.

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 story of "Joan of Arc," commenced on Children's page two weeks ago, will be concluded in our next week's issue.

EDITORIAL NOTES.

One of our objects is to revive hope in the hearts of those who through heredity environment of a disadvantageous character have suffered injustice. Our brotherhood should have the quality of the sunlight; it should shine every where irrespective of conditions. Its light should flash behind prison walls and bring a new feeling of life to those who are thus shut in through their mistakes. It ought to be remembered that the force misdirected by those in such unfortunate circumstances, would if properly applied, make heroes of them, and that under similar conditions and temptations many might be in the same position. The right methods must be used, and criticism and condemnation should give place to true love and compassion.

Those who are thus shut in from that hope which the light of day inspires, should be made to realize their true nobility and divine possibilities. Do not think that those behind prison walls are the only people who are shut in. Are there not many who knowingly act wrongly? Are there not many shut in by false administration of justice and prejudice? Are there not many in the most respectable positions in life who if absolute justice prevailed would find themselves elsewhere? We all know how difficult it is to see the motives which underlie the actions of men, and how easy it is to misunderstand and misinterpret. When juries can rise above prejudices and other surrounding influences a higher standard of justice will prevail. Infinite patience and infinite love are required in dealing with the weaknesses of humanity. Our ideas of brotherhood as they become broader and more universal will effect the race in the right direction to a greater extent than we at present dream of. Acting under the inspiration of this large hope and wider trust in our fellow men, however degraded they outwardly appear, the intuition will develop and the work of the helpers of humanity will be increased a hundred fold in its effectiveness, because a suitable instrument for its expression will have been found. Oh! that love could flow freely through the hearts of men uncolored by personality. Then a new day would dawn on poor humanity.

If the hopeless, discouraged men and women in the world to day could be made to realize the potential strength of their higher nature; of the latent force that lies within them waiting for the call, they would have the key to the great problems of life and learning to live wisely would find true happiness and peace.

It is a mistake some people say to "get caught up in the whirl of things." We appreciate the sentiment, but there is no reason why any one should step out of the battle because the cannon roars. Any work undertaken in the service of humanity necessitates the soldier-like qualities of courage, persistence, and a proper understanding of discipline. If any one steps out of the

ranks when the battle is hot and fierce the ranks must be closed up and the battle carried on as if nothing had happened.

A great many are looking for a lost star in space or hunting for a larger planet upon which they can carry on their work. Others stop because they have little axes of their own to grind. All these are stragglers by the wayside and have failed to catch a firm hold of that sympathy, justice, unselfishness and love which inspires every true worker.

Every one who has a plan of his own and persists in forcing it to the front interferes with the plan of the general who from his vantage ground gets a complete view of the field and understands the true value of every move. Every helper in this humanitarian movement must get close in touch with the needs of men and stick at his work through thick and thin. He must get in touch with the inner life of things, and starting on such lines he gets the inspiration which is necessary to carry forward such work to complete fruition. Only he who carries the magic wand can lift the veil which masks so many of our fellow-men to-day, and to whom life is a living hell. Yes, comrades, this work demands sincerity and honesty with ourselves. Do not wonder if those who lack such qualities find themselves unable to stand the strain.

It is astonishing how much men are animals in their appetites. Over feeding is indulged in to such an enormous extent that the majority of the diseases to-day arise from that cause. The effect on the whole nature is most injurious. The lower nature is stimulated and developed by such indulgence, and the aspirations which spring from, and have their source in, the higher nature of man are not responded to owing to the sluggish character of the matter in which they have to operate. The mind, of course, is largely affected by such conditions and the influences of the heart are also retarded in their operation.

A radical change will have to take place in the physical conditions of men. Such changes are very often overlooked by reformers who devote a considerable part of their time to the study of the metaphysical character of the universe only. The true reformer must live a clean life and have a pure mind, for has it not been stated over and over again: "What a man thinks; that he is."

The apostles of temperance who endeavor by every means in their power to prohibit the sale of intoxicating liquors, generally carry on their work under a misapprehension of the real nature of the disease of intemperance. There can be little doubt that the only satisfactory method is to treat it by properly qualified means in the same way as other diseases have to be treated. Until men lose the desire for liquor all laws which are passed to suppress the evil will be ineffectual. It is the old story of man knowing himself and working out his redemption "with fear and

trembling." The marvel is that with so little knowledge of themselves, men do not go further astray, and that there is not even more crime in the world. It is another evidence of the fact that the impulses from the higher nature act upon the lower nature while the brain mind may be entirely unconscious of the operation.

"Nothing but Infinite Pity is sufficient for the infinite pathos of life."

A religious parliament will probably be one of the principal features of the great world's exposition which is to be held in Paris in 1900. In a lecture recently delivered in Edinburgh, Scotland, l'Abbe Victor Charbonnel said that the objects to be obtained by such a parliament would be: "1. To affirm the educational value and social power of religion for the realization of the human ideal. 2. To proclaim religious liberty, that the conscience of every man is entitled to tolerance and respect, and to protest against all fanaticism of race or religion. 3. To seek, in default of doctrinal unity, the fraternal union of all men only as being religious, and to raise above the difference of sects, the principles in which they are all united."

Just as we are going to press we are informed of the death of Mrs. Purman, wife of Mr. A. A. Purman, of Fort Wayne, Indiana.

Both Mr. and Mrs. Purman have been unselfish and devoted workers in the great cause of uplifting humanity—members of long standing in the Theosophical Society of America.

Mr. Purman and his family have our warmest sympathy. In their deepest grief we feel that they are looking forward hopefully, trusting in the perfect law, with the assurance that in the soul of things there is no separation.

Professor Joseph Le Conte, lecturing before the University Science Association on "The Higher Utilities of Science," declared that only three human pursuits pass beyond the veil of time and sensual things and take hold of eternal and spiritual qualities. They are science, art and religion. "These strive together," said the professor, "each in its own way to perfect the divine image in the human spirit. Science strives to perfect the image as truth in the human reason. Art strives to perfect it in the imagination as ideal beauty, and religion seeks for perfection in the will and heart in the form of character, duty and love."

"Out of God's boundless bosom, the fount of life, we came. Thro' selfish, stormy youth and contrite tears; thro' manhood, not altogether useless; thro' slow and chill old age, we return whence we came to the bosom of God once more—to go out again with fresh knowledge and fresh powers."

"Learn to do well if not for others sakes at least thine own."

"Nothing so cheers the heart as usefulness, nor banishes so wondrously our cares."

THE LESSON OF HENRY GEORGE'S LIFE.

BY HERBERT CROOKE.

When we witness one of Nature's noblemen struggling for the right, as he sees it, even at the expense of comforts and retirement that have been justly earned, and at the cost of life itself, we cannot refrain from expressing admiration. And most of our readers will admit that Henry George proved himself a faithful and devoted champion for what he firmly believed was the cause of truth and right when he undertook the difficult work of electioneering in the recent contest for the mayoralty of Greater New York.

Although it is not the purpose of this journal to indulge in political or religious manifestoes of any kind, yet it is our plain duty to take cognizance of every effort that is honestly made to procure the betterment of conditions of existence whether such effort be made, according to our opinion, in a more or less wise and salutary manner.

Several years have passed since the writer perused George's famous book, "Progress and Poverty," but the impression made when reading it, of the terrible inconsistencies of our modern civilization have not passed away. It is indeed a marvel that stark, staring, naked, gaunt poverty should stand, as it were, on the threshold of the homes of beauty, art and wealth, with which dwellers in our modern cities are familiar. The riddle as to the why and wherefore of such an uncanny and even terrorizing presence is deserving of all earnest men and women's thought and best endeavor to solve. Henry George faced the problem boldly; he recognized the needs of humanity to some extent; he also saw the tendency of men's minds in the all-absorbing race for wealth wherein the weaker goes to the wall; and with something of a real statesman's grasp of the situation he strove to utilize the governmental machine, which is already in use and running, to accomplish the changes which he believed would redeem many of our fellow men from the degradations to which they are now subjected.

It was his hope to make the land, from which man derives all his material wealth fully available for the use of the tiller of the soil, so that whosoever would willingly work and not be idle should enjoy the fruits of his labor. Justice, therefore, was his battle-cry—justice for all.

How his scheme would have worked out under the technicalities of the law and in the hands of men still engrossed in their own selfish personal aims and pursuits, it would be difficult for us to prognosticate. Suffice it to say that having faced the problem in his own mind and arrived at what he thought was a good solution, he determined to make known his conclusions to the world. The effects of his preaching and teaching may even now be traced in the statute books of many States and nations, although its wholesale adoption seems as far off as ever.

It is only when a man has been down into the hell of despair and discouragement that he can properly realize the

conditions of "discouraged humanity," and not until grinding poverty has been faced can real sympathy for the suffering poor be truly felt and wisdom be gained to lend the real helping hand.

Henry George thought, as do many other reformers who look to the political machine for hope, that redemption would be possible by the enacting of juster laws and the making of more favorable conditions. To others it has been definitely proven that the secret of all trouble, sickness and poverty lies in the heart of man himself—not in his environments—and only as man can realize his own true nature and can use the powers that lie at his own hand in a right way, not for personal selfish purposes but for the good of all—only then can prevailing conditions be changed.

The career of Henry George illustrates very vividly the power of one man's mind along a single line of thought, and how thought directed with definite purpose, in a one-pointed way, can and does materialize into action affecting many others. We may, each and all of us, cultivate this power and many others equally potent if we will. And a worthy band of such workers harmonious, faithful to the death, directed by a sage who knows the intricacies of the great problem of life, shall be able in a few short years to accomplish such a change for the better as shall make the world wonder.

The time is ripe for such a combination, the sage is at hand and the world is weary waiting for the "Hope of the Ages." Who will enroll himself a comrade and take orders "trustingly"? Let anyone who feels ready to respond to this call, make a firm resolve, hold himself to it, wait patiently—not chafing at delays he cannot understand—and one day not long hence, he shall see who is the leader and he shall know who are his comrades.

The Rev. Dr. David D. Thompson of Chicago, associate editor of the *North-western Christian Advocate*, read a paper at the Civic Philanthropic Congress entitled "Religious Aspects of the Labor Movement," in the course of which he said: "There have been four stages of the labor movement from the beginning of human history to the present time—anarchy, slavery, serfdom, and the competitive or wage system. There are indications that society is entering upon a fifth stage, that of coöperation. In the changes that have taken place in the condition of labor, religion has borne an important part, sometimes against the workingman, but for the most part in his behalf, and religion will have its part in the future of labor."

"What the labor movement of today most needs is the power that comes from religious faith. Without that workingmen will have no permanent faith in the righteousness of their cause or in their leaders. With it, and the inspiration that comes from the belief that their cause is divine, they will be more careful in what they say and do and avoid that which is contrary to the laws of God. The same is true of capitalists in their relations with employees."

TOPICS AND REVIEWS.

CONDUCTED BY D. N. DUNLOP.

Professor H. S. Nash, of the Episcopal Theological School at Cambridge, Mass., has published through the Macmillans a valuable contribution to modern sociological thought in his "Genesis of the Social Conscience," a study of the relations between the establishment of Christianity in Europe and the social question. "A society," he declares, "that refuses to provide the lowest man with the opportunity for self-development, and turns him into a thing, a means to another's self-development, is a 'compact with hell.' * * * If there is a pearl of great price hidden within the nature of the lowliest, if its price is so great that nothing short of the full being and beauty of God can come level to it in the market of spiritual wares, then, it is plain that the relation that binds the man at the top to the man at the bottom hath an infinite quality in it. * * * Nothing is real except the soul, and the soul is an eternal individual. The stars may break from their courses and fight with one another, the visible universe go to wreck, but the soul cannot perish. Human individuality is the pith of all reality outside God, and the pledge of its perfection is nothing short of the being that is inside God."

The Irish poets of the last century lived in an age when the ancient faith was proscribed, and this very fact attracted them to it more powerfully and called forth their sympathizing strains for its suffering sons and bleeding martyrs. They almost lost sight of nationality and the political privileges of which they were deprived in their anxiety for the blessing of religious liberty. This was the want they felt the keenest and expressed the heartiest. It made their religion bitter and sectarian, and they looked forward more to a religious than to a political deliverer; and hence their songs were more dynastic than national—more Jacobite than Irish. When they sang of Ireland it was more in connection with the fallen dynasty. They longed for the union of Una and Donald, or, in other words, Ireland and the Stuart. They addressed their country as a beloved female, to disguise the object of their affections. Sometimes it was Sabia, from Brian Boru's daughter of that name, sometimes it was Sheela Ni Guira, or Cecilia O'Gara, Maureen Ni Cullenan, Kathleen Ni Houlihan, Roseen Dhuv, and more frequently Granu Weal or Grace O'Malley, from a princess of Connaught. The poet beheld his beloved in a vision, and, wandering in remote places, bewailed the suffering of his country. He rests himself beneath the shade of forest trees and seek refuge from his thoughts in calm repose. Then appears to his rapt fancy one of those beautiful creations I have just named. Language is not sufficiently copious to describe all her charms. He addresses her and asks her if she be one of the fair divinities of old or an angel from heaven to brighten his pathway through life, and restore peace to his afflicted country.

She replies that she is Erin of the sorrows, once a queen but now a slave, and after enumerating all the wrongs and indignities she is enduring she prophesies the dawn of a brighter day, when her exiled lord shall be restored to his rightful inheritance. We question if imagination could originate a style of song more pathetic in its allusions or more powerful in its results.

* * *

Goethe says: "Men are so inclined to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect that every one should study by all methods to nourish in his mind the faculty of feeling these things. * * * For this reason one ought every day, at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words."

When the taste for truly artistic surroundings becomes general our cities will become beautiful. Much has already been done in that line, yet we are all too conscious that much still remains to be done, and no agency is more operative than the steady progress of artistic education among the people. Many a home is made cleaner, sweeter and more attractive by the unconscious influence of the children as they return from the schools, where they have imbibed a love for the pure, the chaste and the picturesque.

* * *

All who work, with either mind or body, ought to be included in the phrase, "laboring class"; yet we well know that they are not. The economist, looking over the field, finds that the popular definition of "labor" nowadays applies exclusively to those who are employed by others. And even in economic writings this tendency to restrict the use of the term to one class of labor is manifest, for when economists, refer to the "laboring classes," the "conflict between labor and capital," they clearly have in mind not all labor, but only a distinct part thereof.

* * *

The action and rapid changes in cell life can now be photographed, as a horse race or prize fight, for out of the microscope Dr. Robert L. Watkins, of New York, has evolved the micro-kinetoscope, or, as he calls it, the micromotoscope. This apparatus will greatly enlarge the use of the microscope and will give to the micro-organic world a new interest and fascination, for photographs of all sorts of cell motion observed in the microscopic fluid can be taken, remagnified thousands of times and thrown upon a screen, where they may be studied in clearest detail. The value of such an apparatus to science at this time is of very great importance, for the whole world of biology, physiology and medicine have entered upon the study of all cell life of blood and of bacteria, with a keen sense of their value in explaining life and disease. The action and changes taking place in the living cells must be relied upon to explain many of their profound phenomena, as yet only slightly understood or wholly unknown.

CHILDREN'S DEPARTMENT

(LOTUS GROUPS)

OF INTERNATIONAL BROTHERHOOD LEAGUE

(UNSECTARIAN)

"HELPING AND SHARING IS WHAT BROTHERHOOD MEANS."

GEN'L SUPERINTENDENT, MRS. E. C. MAYER

Children's Page conducted by Miss ELIZABETH WHITNEY and Miss MARGARET LLOYD



"Take your needle, my child, and work at your pattern—it will come out a rose by and by. Life is like that, one stitch at a time, taken patiently and the pattern will come out all right like the embroidery."

A loving deed when simply done,
Acts like radiance from the sun;
It warms and vivifies the air
And makes our human life more fair.

ONLY A KNITTED SHAWL.

BY GORDON ROWE.

STORY FOR CHILDREN.

Parry Warrington was nearly a grown-up. He was 18. But his poor body was so small and crooked and thin, that you would think him, to look at him, quite a little boy. You see, Parry was a hunchback; when he was quite little he had had a bad fall and this had bent his back so that it was humped and this humped-back made him always weak and ailing so that he had to spend nearly all his time in his narrow little bed.

A week ago Parry fell very ill, much worse than he usually was. His mother was nearly at her wits end to know what to do for him next. His sister Emly, who was two years younger but a big strong girl, had been at home, from work, nursing him, but his illness grew worse and worse.

Emly sat by his bedside thinking what could be done; she loved her brother. Certainly to-morrow they must have the doctor, she thought, and then she wondered how much it would cost to have a doctor come all up the stone steps of the block to look at Parry and to give him medicines.

At this point Parry stirred in his fitful sleep and shivered.

"Are you cold Parry?" asked his sister.

He shivered again.

"Guess he oughter be wrapped up more," thought Emly. "Oh, here's mother!"

"Mother, I'm goin out for suthing for Parry, shant be a minit." And Emly hurried out into the street.

All that night the girl sat by her brother's side crocheting as fast as she could with some warm, thick wool. Into her simple heart had come the one idea that Parry wanted more clothing and that it must be wool and real warm. They could't buy wool things or blankets, because they were so cruel poor, but crocheting a shawl only cost a few shillings for the wool.

At half past eight next morning Emly put the shawl right round her brother and feeling dreadfully sleepy and tired walked off to "the factory." Her last words to her mother were, "to be sure and git the doctor."

When Emly had gone to work her mother went out to the doctor's; as she was about to press the bell of his house, a strange gentleman came up to her and asked her if she had come for the doctor.

"I'm a doctor myself," he said after the good woman had told him about Parry, "and I fancy I would like to come and see your son. May I?"

So the stranger and Mrs. Warrington returned together.

When the doctor entered the inner room where Parry was in bed, he looked surprised and pleased. Then he examined Parry, who, to his mother's surprise was sleeping quite soundly and without the perspiration and groaning which usually occurred.

The doctor ordered him some medicine which he paid for himself, and some food which he also paid for though it was hard to make Mrs. Warrington take it. Then he told her that she need not fear about Parry for his life was safe, there was now no danger of his dying; and as for the rest, he would see that the poor boy had the proper medicine and food.

"Was he in danger of dying then, sir," Mrs. Warrington asked.

"He was early this morning," replied her unknown friend, "but his sister saved his life."

"My Emly saved his life, sir, and 'ows that?"

The doctor pointed to the woolen shawl wrapped round the boy. "That



X103 HERMIA MARIA ALGREN.
A SWEDISH "LOTUS BLOSSOM."

saved him," he answered, "but not because it keeps him so warm, but because your daughter who made it spent all she had in order to get the wool, because she sat up all night to make it although this morning she had to trudge to the factory to work, because as she crocheted each stitch she put Love, silent, all-powerful Love, into the work she was doing. Love is a wonder-worker, the most powerful magician in the world; it does things that very few can understand. It has saved your boy. How? I cant properly tell you. Except in this way, that as Emly moved her crochet hook and thought of Parry, little fairies arose out of her heart and lodged in and around the shawl she was making. Now the fairies can do many things the cleverest doctor cannot do. So when the shawl was put round Parry the fairies, knowing the wish of the loving heart that had called them forth, worked hard and wisely and so stilled the fever in your poor boy's blood and threw the dust of sleep in his eyes and made him well."

The good doctor went away. Mrs. Warrington never saw him again though Emly is sure she met him in her sleep one night when she dreamt she went into a strange land. And Parry got quite strong to what he used to be.

LOTUS HOME LESSONS.

BY MISS LLOYD.

Many things occurred at Lotus Home last summer that tended to develop the intuition of those workers who were fortunate enough to be there in charge of the children. Valuable lessons were learned and an insight into child-nature gained of priceless benefit to those who prized every opportunity offered to better comprehend the little ones they sought to help.

Here is an example of the experiences undergone. Little Leo, aged five, had an attack of the sulks—then he became quarrelsome and got into trouble with some of the other children. After an investigation of the matter, his teacher took him by the hand and said: "Now, Leo, I am going to take you upstairs to your room, and there you must stay until you feel sunshiny again."

But Leo rebelled and kicked and struggled, getting very red in the face

with his efforts and proving almost unmanageable. Finally, his teacher persuaded him upstairs to his room and there he lay on his bed, still rebellious and almost sick with crying and sobbing. His teacher sat beside the bed, trying to control him, and fearing that he would be ill, but the child would not cease and she began to feel alarmed. Suddenly an inspiration came to her, and she took the poor, tear-stained little bundle of humanity up in her arms and began to soothe him, saying: "Poor little Leo! Why, I know what's the matter. You want to be mothered, don't you?" And so it proved. The child soon grew calm and after a little more mothering the whole story came out. He was scarcely more than a baby and he had been fretting for his mother. The children had been rude to him, and as he had not yet learned self-control, he had become quarrelsome and very excited. How quickly a little love changed the whole aspect of things. Soon after the little talk with his teacher, Leo went downstairs and was bright and happy all the day after. During his stay at the home it was found occasionally that the mothering process had to be repeated, and with only this treatment the child bloomed and was full of fun and laughter.

The experience had with Leo was valuable in many ways, and was used upon more than one little waif whose hungry heart was thus fed, as well as his human body.

"Present to children things before words, ideas before names. Train them to observe, to do, and to tell."

Life is a song,

We are the notes.

Let us "Preserve harmony in our midst,"

"Weaving it in with purple and gold."

"Great truths are portions of the soul of man,

Great souls are portions of eternity."

"Get but the Truth once uttered, and it is like

A star new born that drops into its place,

And which, once circling in its placid round,

Not all the tumult of the earth can shake."

NOTICE.

The little play "Prince Harmony" needs some elaboration before publication which the writer has been unable to attend to on account of her illness, and of death in her family.

Money sent with orders for "Prince Harmony," will be credited to Lotus Song Books which are nearly ready and will be sent out at the very earliest possible moment.

My Dear Friends:

We had a very pleasant time this summer at the Lotus Home. We learned that helping and sharing is what brotherhood means.

From your loving friend,

KATE HENKES,

Sec'y Lotus Band, Home Caretakers.

East 14th St., District, N. Y.

INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN)

ORGANIZED BY MRS. KATHERINE A. TINGLEY.

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

OBJECTS.

1. To help workingmen 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 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.

In East Fourteenth Street, one of the first points of operation of the International Brotherhood League, the three meetings a week are still kept up. Mr. Herbert Crooke, Mrs. Leonard and Mr. James Leonard and the rest do not even dream of relaxing their efforts one little bit. Week by week the reports of their work are sent in to me, but thus far it has been impossible for me to collate these and many other reports that have come to hand, and furthermore there is not room to insert them. It can only be said, for the present, that these communications are from all over the country. But imagine with all else to be done, what it means to make and keep the records of committees formed, plans formulated and steps already taken. Buffalo, of course, with its indefatigable workers, has long since been heard from; so has Brooklyn; and Harlem is not in the background. Boston too is at it, as well as points in the South, in the West and on the Pacific Coast.

A few days since it was my privilege to go with Mrs. Tingley and others on a short crusade into New England. This gave an opportunity for direct observation in regard to what was being done in the modern Athens. As usual at 24 Mount Vernon Street they were in the thick of the fray. What was once an editorial room has now been fitted up to be used in connection with the efforts for the reclaiming of the poor who are slaves to the liquor habit. Dr. Van Pelt is in charge. Freed, to a certain extent from professional duties, she will give her time to the carrying on of this particular object of the league. The medicine will be that used in East Fourteenth Street and will be procured from Dr. Gunn, who has there had the work in hand. Those who know Dr. Van Pelt can look forward with nothing but hopeful anticipations for the outcome. Oh! that there were hundreds of such as she in every great city!

Ye who are in trouble, ye in prisons, or ye unfortunate women whose lives are wrecked, if this paper falls in your way, know that the dawn is at hand. The day of condemnation, the time when the hands were raised in horror at your mistakes is moving away as the shadow of a black cloud passes by. The ignorance which smote is itself in its own death agonies; the magic which with a touch heals the diseased spots is in the world again.

Men and women, a united humanity, are moving onward towards their own uplifting. Everywhere the nuclei are being formed; the little filaments are reaching out; the world shall again be made whole.

* * *

ST. PAUL, MINN.—Unity Branch has the greatest sympathy for the work of the I. B. L. and has devoted its meetings the last month to subjects relative thereto. A fine lecture was given by Mr. Shumaker on "The Mission and Scope of the I. B. L."—a paper from Mrs. Cristadoro on "Who are the real Heroes?" Other subjects have been, "How shall we help the working man realize his true position in life?" and "the Nobility of Labor." A very interesting visit was had from Mr. Sedholm.

* * *

The Brotherhood Bazaar work in New York is proceeding with alacrity. Mr. E. A. Neresheimer, Mr. F. M. Pierce, Mr. H. T. Patterson, Mr. William Lindsay, Mrs. E. C. Mayer, Mr. D. N. Dunlop have been appointed the General Committee. Mr. H. T. Patterson and Mr. William Lindsay have been appointed managers of the Bazaar, and Messrs. Neresheimer, Pierce, Patterson and Lindsay have been appointed finance committee, the general plan being under the direction of Mrs. Tingley. The Scottish Rite Hall, which has been procured, is situated in a very central position, and a very suitable one for the purpose, having a seating capacity of about three thousand people. The upper part will be used for the dramatizations and Shakespearean readings by Mrs. Richmond-Green. On this floor there will be an Egyptian room and an East Indian tea room both fitted up most attractively. Down stairs the booths representing twelve or thirteen different countries will be erected and elegantly and artistically decorated under the supervision of competent and skillful hands.

The Bazaar will run for three days, the 10th, 11th and 13th of December. All the branches in and around New York are co-operating to make the Bazaar a great success. The Aryan under Mr. Neresheimer's direction is taking hold of the matter in a manner creditable to the premier branch of New York. And the "H. P. B." branch is not likely to be far behind. The other branches are doing equally important work in their own way and to the fullest extent in their power, so that nothing will be lacking in any direction to make the Bazaar beat all previous records.

An attractive programme is being got ready. Meantime, admission tickets have been printed and all members should obtain some of these and push the sale as actively as possible. Any communications relative to tickets will be attended to by Mr. William Lindsay, 144 Madison Avenue, New York.

A sample of a very unique feature which can be used to facilitate the acquisition of the necessary wherewithal to meet the initial expenses connected with the Brotherhood Bazaar, will be sent from Head Quarters to branches throughout the country on application to Mr. William Lindsay.

* * *

Communications in regard to the work of the International Brotherhood League if sent with other matter to the editor of the NEW CENTURY entail upon her unnecessary work and causes delay. The workers should therefore bear in mind that all letters in regard to children's work should be addressed to Mrs. E. C. Mayer, 144 Madison Avenue, New York, and all others to me at 148 Centre Street, New York.

H. T. PATTERSON,
Superintendent International Brotherhood League.

THE BOND OF BROTHERHOOD.

BY E. A. NERESHEIMER.

The prevailing tender sentiment which exists throughout mankind that there is a subtle connection and a bond between all human beings, finds no adequate expression in practice to-day for want of faith in our own intuitions and the absence of knowledge of universal law, order and justice.

In this country, this is owing partly to the great rush and the energy that is expended to secure something for one's own special enjoyment; there are other countries whose inhabitants have opposite tendencies as regards activity, they do not work to acquire anything in particular but their inertia is likewise due to the desire for personal gratification, still, the underlying sympathetic bond exists, also the pity with all suffering and the desire to relieve it.

The people of the U. S. are especially impressible toward human suffering; this is evidenced by the existence of so many benevolent institutions, but this feeling has not yet found much practical expression in private life. A lurking reproach that we are not doing our full duty, therefore, crops up when we see abject misery and distress and when we realize our inability to help. This reproach is the voice of conscience, the messenger and transmitter from that bond of Unity of Mankind which we vaguely perceive in our inner being.

We all have relatives and friends whose welfare excites our close attention; this very feeling should be extended to at least one's own immediate surroundings and more concretely to the neighborhood in which we live.

The human beings immediately around us produce a psychic atmosphere to whose pulsation we are susceptible. There can be no complete happiness for us so long as there is one person in distress; those near us affect us more than those at a distance.

In large cities one is often accosted by strangers who beg for something to eat, or for money. It is true there are many impostors but to refuse to help moderately when asked in the holy name of charity, is a crime against mankind. To be an impostor and to beg in the street requires courage and involves a great amount of humiliation, however, we do not know the entire past of the individual nor the causes

which have led up to such a state of degradation. To give even to an unworthy person with kindness and consideration will do him no harm, if crime he commits by imposition, this is not our concern, the universal law will take care of that.

In the light of the law of cause and effect where every individual by past conduct in this or former lives has made for himself the conditions in which he now lives, it behooves us not to discriminate too closely nor judge too hastily and conclusively from appearances; on the contrary, we should, when asked give moderately if we can for the sake of the sacred principle which is appealed to and leave the consequences to take care of themselves. This does not in any sense discharge our whole duty, it is but one step in the right direction.

If nature is not a howling chaos and human life not an accidental jumble of events, then there must be a good cause why one should ask for something and why another should be placed into the position to choose between giving or not. The fact is: the one asking represents one set of conditions which concern himself only. If he ask wrongly, it is his affair solely and the immutable law will take care of it at the proper time and place.

To be asked to give in the name of charity is a condition of its own also, concerning only the person so asked and the law will treat him exactly in accordance how he shall choose his course of action.

"Inaction in a deed of Mercy, is a deadly sin of Karmic action.* Mental philanthropy is more needed than physical philanthropy. A kind word may do more good than some money. A sympathetic question showing the interest taken in a helpless condition may go very far to plant the seed of regeneration in a hopeless or depraved mind. If we had faith in our own professions about God and the Universality of law and justice we would not be so anxious about being wronged; perhaps if we saw rightly we might recognize that in the immutable order of things a vehicle of degradation can be an instrument to administer our deserts.

Holding to the idea however that there is an orderly unfoldment of events and that nothing happens that is not just and right we will soon come to understand more of the philosophy of life and the part we are playing in it; that we are units in the great whole, integral parts without which the Universe could not get along.

The names of members forming I. B. L. Committees should appear on the printed cards issued giving notice of meetings.

"The best provision for a happy life is to practice honesty in good earnest, and speak truth from the very soul of you. What remains but to live cheerful, and crowd one good action so close to another that there may not be the least empty space between them."

*Voice of the Silence.

THEOSOPHICAL SOCIETIES.

CENTRAL OFFICE IN AMERICA: 144 MADISON AVENUE, NEW YORK.

MR. E. A. NERESHEIMER, PRESIDENT.

"There is no Religion higher than Truth."

Notwithstanding the extraordinary amount of work which is constantly going on at the Head Quarters, occupying the staff to the fullest possible extent, occasionally one or two of the workers have to be spared for a visit to some of the branches throughout the country. Within the past few days the Rev. Mr. Williams has gone to visit some branches, and Mrs. E. C. Mayer also left a few days ago for East Hampton, Mass. While there Mrs. Mayer was the guest of Mrs. Richmond Green and met the branch members at her house. She then went on to Lowell to meet Mrs. Tingley, Mr. Patterson and Mr. Pierce who had gone there on Sunday night to attend a large public meeting on Monday. Mrs. Tingley was entertained at the very elegant and hospitable home of Mr. and Mrs. Mills. A morning reception was given here and quite a number from Boston were present including Mr. Crosbie, Miss Guild and Madame Peterson. At the public meeting which was well attended, a great many questions were answered and public interest aroused. Speeches were delivered by Mrs. Tingley, Mr. Patterson and Mrs. Mayer. Mr. Richardson, President of the branch, who has done most effective work there for years, felt gratified at the result of the visit. After the meeting Mrs. Tingley and party went on to Boston where a branch meeting was held Tuesday evening at the Head Quarters Hall, 24 Mt. Vernon Street. Here the Boston and Lowell people gave the visitors a most enthusiastic reception and a pleasant evening was spent. Mrs. Tingley delivered a most stirring address which evoked much enthusiasm among the members.

The Boston members always quickly respond to suggestions for work which are sent out from the Head Quarters in New York. The Brotherhood Bazaar is being arranged for on a grand scale and many unique features are being introduced to make it a success.

* * *

THE THEOSOPHICAL MOVEMENT IN SWEDEN.

After the third annual Convention this year in August, our Theosophists seem to have obtained new strength and power to promote our cause by the visit of our brothers and sisters from foreign countries. The battle has come to an end at last, and we hope for ever. A spirit of cheerful brotherliness prevails among us, effects of the beautiful convention still lingering in the air. We were all pleased to meet each other those few days in August, and longed for the time when our work was to begin again, as usual, in September.

We have now again taken possession of our former office. One member, Mr. Pauli, has presented us with an organ, and as Miss Bergman has in her possession a very good piano, we hope soon to enjoy beautiful music at our meetings and at our monthly conversazione the second Sunday. The President, Major Cederschiöld, gave an account of the convention and expressed our feelings of joy and gratitude of

having made the acquaintance of our foreign brothers and sisters.

Tuesday is the usual evening for questions and answers on different topics, conducted by Miss E. Bergman, for members and visitors. On Thursdays, ½ 8-9, Mr. Gibson has kindly consented to give us lessons in English, in writing and speaking, after new and simple methods, so that the members may be duly prepared when we have the pleasure of seeing our English brothers in Sweden. On Fridays, 6-8, is the usual Secret Doctrine class, conducted by Miss Bergman. We have already had two meetings, the first only a preparatory one, the other on the subject: "Why is it our duty to speak?" Next Saturday the subject will be: "Theosophy in daily life." I am perfectly convinced that there are many good speakers among us, who in a short time would develop a great power of speech, but the Swedes undervalue usually their capacity.

It has also been proposed to assign an evening for the study of Bhagavad Gita in connection with the Bible. Mr. M. F. Nyström has accomplished splendid work here and in different country towns among workmen, the locality always being crowded and the following discussion lively and interesting.

Work for children, songs and plays translated, etc., etc. The children are surely to be envied who have the privilege of enjoying these advantages.

Dr. Zander introduced THE NEW CENTURY and read letters from Mrs. Tingley and from Harmony Lodge, Sydney. Then followed a paper by Mr. Judge on "The future," and another by Mr. Crump on "Lohengrin." Mrs. Scholander read a letter by Mr. Spencer on Point Loma and the school R. L. M. A.

On October 17th we had the next public meeting, with a paper on "Brotherhood" read by Dr. Zander, and two excellent speeches, one by Mr. Gibson on the Theosophical Movement in America. He related many interesting facts from this land of promise, the land of the future, with its energy, its self-confidence, which makes success inevitable. America is the cradle of Theosophy, and Theosophy has permeated the country in all directions. There is scarcely any publication where Theosophy is not mentioned.

Mr. Swenson's speech was also on the Theosophical movement.

We had the pleasure of enrolling a large number of new members, among them our American friend, who still enjoys the beautiful autumn days with us, Mrs. L. Off.

* * *

WAGNER LECTURE IN NEWCASTLE, ENG.—The lecture delivered with such success to an audience of nearly 700 people at the Lit. and Phil. last Monday, has aroused so much interest that Mrs. Cleather and Mr. Crump have decided to give a second lecture at the Grand Assembly Rooms, Barras Bridge, on Saturday evening, at 7.30 P. M. The programme will be a specially attractive one, and will be designed to precede their lecture on "Lohengrin," which is to be given in February at the Lit. and Phil. The chief item will therefore be an interpretation of "Tannhauser" with vocal and instrumental illustrations. Dr. Herbert Coryn will come specially from London to give this interpretation, and he will be preceded and followed by short addresses from Mrs. Cleather and Mr. Crump, who will be assisted in the musical selections by violin and cello, thus making a most effective quar-

tette. The music so performed will include the prelude of "Parsifal," the prelude to Act III., and the lovely quintette from the "Meistersinger," and the prelude to "Tristan and Isolde." Mrs. Cleather and Mr. Crump are members of the Wagner Society, and in April and May last they lectured on Wagner with great success in the principal cities of the Eastern States of America. Their services were given free in all cases for the sake of spreading Wagner's true ideas. Mrs. Cleather is the wife of Colonel Barclay Cleather, late of the 79th Highlanders, who served in the Crimea and Indian Mutiny. She recently made a tour of the world in company with seven others on a philanthropic mission, which exerted a widespread influence in the direction of peace between nations. Mr. Basil Crump is a barrister-at-law of the Middle Temple, and was for some time on the editorial staff of the *Law Times*, under his father, Mr. F. O. Crump, Q. C. He received his musical education under Dr. G. F. Huntley, late of the Newcastle Cathedral Church, and has made a special study of Wagner for some years. He is preparing a book on Wagner's dramas, explaining therein the meaning in accordance with Wagner's own philosophy as expressed in his prose works and poems.—*Newcastle Chronicle*.

* * *

SWEDEN.—The work here in Sweden is going on as fast as ever and mindful observers can now see that the seed we Theosophists have been sowing during the past few years begins to sprout everywhere. It is most noticeable in newspaper articles, and conversations amongst people when they meet and have opportunity to speak to Theosophists. We have only to observe in a quiet way and be silent when we ought to be; to give a word here and there, taking care that we do not force our meaning on people; they don't like that, they will have their own, and think and believe that it has had its origin in their own mind. Many articles in the papers are full of contents of a Theosophical character.

That is just what we want. I saw an article a few days ago on "Universal peace," and how we all have to help forward that peace so that humanity may get hold of it; it exists if we only will see and feel it. We can see it everywhere, in literature, in painting, in music, in sculpture, wherever we turn our eyes.

It is as if the sun were rising and the minds of men were getting lighter and lighter, it is if we could breathe another air with a beautiful fragrance which is able to lift us up to higher and higher ideas.

O Spirit come and give your light in our hearts where it has been dark so long. We have been sitting by the wayside in the dusk, waiting for you and you have been with us all the time though we have not recognized you as you are, and yet, the most of us can only think of you, feel you as coming like the rising sun when everything in the whole of nature is harmonious and silent. ERIK BOGREN.

The Syracuse branch, T. S. A., commenced work on the Brotherhood Bazaar from the time the circular was received. Their desire is to coöperate with all branches in making the enterprise a success. A sewing class has been organized where all sorts of saleable things are to be made. Every one in the branch is working to make and solicit articles and the enthusiasm it growing stronger as time goes on.

VARUNA BRANCH, Bridgeport, Conn.—The "Brotherhood Bazaar" was started in this city upon reading the circular sent out at the branch meeting by appointing a chairman on arrangements with power to choose two assistants. A special meeting was called on September 8th, and among the suggestions brought up for this sale—several may be of

some use to other branches—hence this attempt to briefly outline our plan—which is as follows: First, to start out with a supper, at 25 cents each, after the usual church suppers, except, we hope to furnish music, and as much theosophy on the practical side as possible, and each one who buys a supper will be entitled to a ticket. Cake and cream will be 10 cents extra and served separately all through the sale. The Brotherhood Supper to be reserved for the first or second night following the sale, and then we hope to have speakers and music and whatever will attract and do the most.

The sale is to be arranged in stalls, after some oriental idea; decorating as the articles for sale will suggest. One stall will be sofa pillows, another a five and ten cent store, a flower stall. A special point will be made of the Lotus Circle Department. We intend to place some things on sale via the stores on commission, and as an "ad" for them. This will give us their support in various ways. We also hope to secure a good deal of newspaper help, both now and later. A request has been made for empty flower baskets and forms to be filled for that occasion and used as decoration, and afterwards auctioned off. A stall of fancy baskets and mats, straw work, etc., will also be attractive. We are planning to keep each article (not previously spoken for) as low in price as possible, for instance, the first stall work now in progress, of sofa pillows, we expect a hundred pillows, and most of them at 50 cents each. I have a scheme for getting the pillow up ready to cover for about 14 cents (not counting the work which is to be given) and we don't expect to buy covers either. I will send you a sample pillow with directions, if it is worth while. We are going to complete this stall first in every particular before taking our next work, but, of course, other work on fancy articles will be going on wherever we can get any one to do it who is not doing work on this stall. The children's work will be inaugurated as soon as possible. If a series of "good things" to do could be described in the NEW CENTURY so every Branch could gather some general ideas and "catch the fever" perhaps we might be able to bring out something so unique in character that it could be written up and copied to some extent in other working organizations. This would greatly enlarge our scope, and do much to overthrow present aversion.

ISABEL H. BUTLER,
Secretary Varuna Branch.

SEATTLE (WASH.) T. S.—Our Branch is making arrangements to hold a Brotherhood Bazaar, in connection with all the other Branches, and will try and make it a success. Twelve booths have been arranged by committees for the sale of articles. All are well active, and in no sense sleeping on their arms. We are pulling together in unity, and trying to hold up the hands of our Leader in loyalty and work. Subjects were discussed as follows during September: "God; Who Is He?" F. I. Blodgett; "Communion With Spirits," Aug. W. Schroeder; "Color and Form," Fred G. Plummer, of Tacoma; "Between Two Earth Lives," J. C. Greenbaum. Attendance at all meetings good.—Frank L. Blodgett, Secretary.

EXCELSIOR T. S. (SAN JOSE, CAL.)—We recommended our Sunday meetings September 5, after a summer vacation. We use the "Forum" topics at our Monday evening meetings and on the following Sunday take up the same subject, so we are in a measure prepared to give it to inquirers. A good attendance and considerable interest is manifested.—Miss L. S. Morgan, Secretary.

"Sweet mercy is nobility's true badge."