

# The New Century

TO PROMULGATE THE BROADEST TEACHINGS OF UNIVERSAL BROTHERHOOD

"TRUTH, LIGHT AND LIBERATION FOR DISCOURAGED HUMANITY."

EDITED BY KATHERINE A. TINGLEY.

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## CONTENTS.

	PAGE.
EGYPT.....	1
OF DEEPER BIRTH.....	2
ABOUT MODERN PROBLEMS.....	2
THE FIRST IDEALIST.....	3
MAORI RACE AND THEIR TRA- DITIONS.....	3
EJECTED AND SHOT AT.....	3
EDITORIAL NOTES.....	4
FREE ART.....	4
TOPICS AND REVIEWS.....	5
CAPITAL PUNISHMENT.....	5
CHILDREN'S DEPARTMENT.....	6
Joan of Arc	
Reports of Lotus Groups	
INTERNATIONAL BROTHERHOOD LEAGUE.....	7
THEOSOPHICAL SOCIETIES.....	8
The Use of a Little Theosophy.	
Reports of T. S. Branches.	

## EGYPT.

BY KATHERINE A. TINGLEY.

(Continued.)

The Great Pyramid which we had recently passed was built by Chufu, or Cheops, B. C. 3733. His name was discovered on the inside written in red upon the blocks of stone.

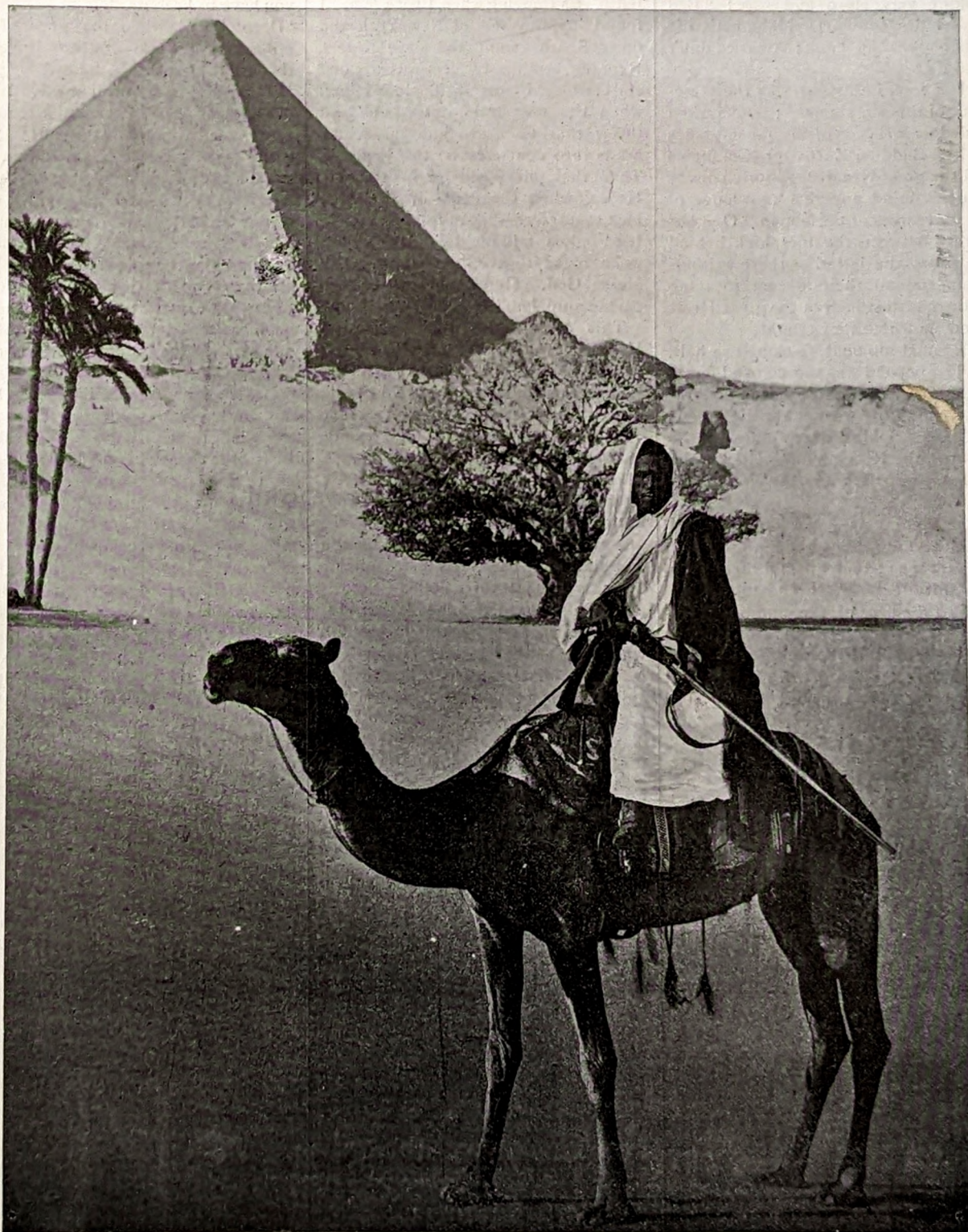
The stone used in this magnificent structure was brought from Turra and Mokaltana, and the whole amounted to eighty-five million cubic feet; the height of the pyramid is 451 feet.

Herodotus gives the following account of the building of the pyramid:

"Now, they told me to the reign of Rhampsiurtus there was a perfect distribution of justice, and that all Egypt was in a high state of prosperity.

"For that having shut up all the temples he, Cheops, first of all forbade them to offer sacrifices, and afterward he ordered all the Egyptians to work for him; some accordingly were appointed to draw stones from the quarries in the Arabian mountains down to the Nile; others he ordered to receive the stones when transported in vessels across the river; and to drag them to the mountains called the Libyan.

"And they worked to the number of one hundred thousand men at a time. The time during which the people were thus harassed by toil lasted ten years on the road which they constructed; a work, in my opinion, not much less than the Pyramids, for its length is five stadias—3050 feet—and its width ten orgyae, or forty-eight feet, and it is of polished stone with figures carved on it. On this road ten years were expended in forming the subterranean apartments on the hill on which the Pyramids stand,



THE GREAT PYRAMID.

"Over twenty years were spent in erecting the Pyramid itself. It is composed of polished stone and jointed with great exactness. None of these stones are less than thirty feet.

"The Pyramid was built in the form of steps which some call crossae, others bomedes; when they first built it they

raised the remaining stones by machine made of short pieces of wood; having lifted them from the ground to the first range of steps. It was put on another machine that stood ready on the second range, and so on, for the machines were equal in number to the ranges of steps. The highest part was

first finished and afterwards they finished the part below, and last of all they finished the part on the ground."

A most interesting conversation was kept up with my Bedouin friend as we slowly trudged along through the deep sands. He had heard something about America—he supposed it was a small



place and that Chicago was the larger—"a great Mecca." When I made an attempt to answer some of the questions he had asked me about the habits of the American people, he grew quite excited and said: "Yr, yr, layde, me see some day great free country; me know how be good some day; me must backsheesh work do now."

Many curious things he told me of his people, their customs and beliefs, and one could readily discover that these crude, uneducated Bedouins recognize an esoteric side to their religion. With a shrug of his shoulders he said, looking very stern and wise: "Bad fools hide Mahomet. Mahomet's life tells better than book; America don't know."

How true, I thought, was the statement of this simple man; books often misled us, writings of the ancient sages such as Buddha, Zoroaster, Confucius and the great Nazarene, poorly convey to one's mind any real knowledge of the inner lives of these men. One has to read between the lines, look behind the form, the letter, of these writings to understand their deeper meaning and to get the touch of the great Heart Doctrine which they taught.

The next moment we came to a halt, for just beyond was the colossal figure of the Sphinx, standing out in bold relief, facing the east. The Egyptians call the Sphinx *Hern-em-chut*, or "Horus, the Rising Sun." He was the conqueror of darkness, the god of the morning.

The Sphinx is hewn out of solid rock, the body about one hundred and fifty feet long; the paws, fifty feet; the head, fifty feet. From the top of the head to the base of the monument the height is seventy feet. At one time it was covered with limestone, its head bright red, but there are no traces of anything of the kind now.

(To be continued.)

## OF DEEPER BIRTH.

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

BY WM. JAMESON.

### CHAPTER II.—ANTECEDENTS.

To understand the vagaries of our wealthy American, his personal history ought to be considered. His father, also Hosea Cutt, had risen into fortune, as numbers beside him did, by army contracting during that terrible struggle between the Northern and Southern States of the Union. A year or two after the strife had ceased, he married a Boston heiress, whose friends despised and ignored him. His wife dying when Hosea the younger was about ten years old, all prospect of a better understanding with her relatives disappeared. In fact, the lad grew to manhood with the sentiment strong in his breast that none of his mother's kindred were worth knowing. On his father's side there were none to know.

"I only recollect, my boy," remarked the elder Cutt on one occasion when the question turned up, "that as a little 'un, my life was spent on board ship. My dad was captain of a sailing ship, that traded between New York and the West Indies. He wasn't a Yankee,

nor was my mother, who sailed along with him. Well, they both took fever together here in New York and died. The mate of the vessel—the 'Bright-man' she was called and his name was Stubbs—wanted to take me as cabin boy when he succeeded to the command; but I hated the fellow, and I think he hated me, for I had a bit of a temper even then, so he wanted, you see, to pay off old scores. But I just stepped it, with one or two trifles belonging to my mother, and about fifty dollars from my father's desk on board (they were mine, I reckon), though I felt it was thieving when I took 'em. I found my way out of New York and down South among the slave dealers. Running errands for 'em was my first start; but I was a dealer myself when the war broke out. Luckily I threw that up sharp and put all my brads into contracts for the Federals. Then that pile you'll get for yourself, Hosea, when I'm dead—if you don't kick the traces—began to make itself. It is only a million dollars now, but we'll make it five between us, lad, please God. Here's success to the partnership, lad."

This conversation took place on Hosea's twenty-first birthday. Four years afterwards the firm of Hosea Cutt & Son, general contractors, of New York, lost its senior partner by death. The young man had loved his father, while fearing him. The old man, coarse, illiterate (he could scarcely write a letter correctly, though he had a wonderful head for figures), divided his affection pretty evenly between his son and his money bags. His tastes outside business were just three: billiards, cards and brandy—chiefly the latter. Indeed, he used to tell the old negress who looked after his household affairs when her mistress died, that "brandy and 'brads' were all he cared for, bar the boy."

And he took care to show his regard for the latter in a practical fashion. All that New York could command in the way of education, was made attractive for the youngster. The idea was impressed on him at an early age that he was to be his father's partner. He therefore, must not "fool about" learning unnecessary things; but he must be abreast of the times in knowledge. I reckon that a trader ought to be like a lawyer," said the old fellow to his son, energetically. "Needn't be deep on anything, but ought to be a knower all round. So you just nibble away wherever you get a chance—geography, history, mechanics—a language or two—for talking—don't want to go far into 'em—and, remember all your learning has got to bear upon business, Hosea."

Sayings such as these repeatedly recurred to the young merchant for many weeks after he had been accustomed to sitting alone in his office. Ungainly, cross grained, harsh willed man was his father, known to business acquaintances (he had no friend), first as "Short Cutt"—for he was a thick set, stumpy sort of mortal—and in latter years as "Cross Cutt"—an illusion to the growing infirmities of his temper; yet he had shown his heart freely to his only child, and in doing so had made it evident

how much the success of the latter (as he conceived it) occupied his thoughts. Only a month before his death, he had been almost uproarious in his delight on hearing that a man who had been somewhat worsted in a bargain with the junior member of the firm, had forthwith described the younger Hosea as "deep Cutt." There was something touching—mournfully touching, then, as the old man, dying of suppressed gout, whispered almost with his last breath:

"You won't forget to make that pile of ours into five millions, lad. Remember you have to keep up your character as 'Deep Cutt,' when I'm gone. Five millions is all I ask—you can leave off then; but promise me sonny."

The promise was duly made. It indeed, was the chief occasion for Hosea's rapid accumulation of wealth. Not that he disliked business on its own account; but he would possibly have carried it on in a more leisurely way, had he not felt the obligation of becoming a millionaire so binding. He meant to be this before he was thirty, and at the age of twenty-nine when he ventured to pay his first visit to Europe he had so far succeeded as to be worth, in round numbers, nine hundred thousand pounds.

But our budding millionaire had not in every respect acted in accordance with his father's wishes. It is true that he had steadfastly kept his mother's Boston connections at arm's length, although they sent some polite expressions of regret at his father's death, accompanied by the hope that he would call on them when next in Boston. Loyalty to his dead father made him staunch on this subject. He felt free, however, to disregard the paternal injunctions as to making all his knowledge bear upon business. The arts made no appeal to him. Society he sternly avoided; he felt it would distract him from his task of money making. Besides he had some pride in being thought a chip of the old block in his disregard of the dictates of fashionable New York; and further, he had no notion of being angled for by proud mammas.

His hobby was antiquities of one sort and another. America with its newness could scarcely satisfy his taste; and so it was that he found Europe interesting to his imagination—venerable Europe whose histories reached back to times when they were blent with those of Africa and mysterious Asia. And old England was to him especially attractive; for it was linked on by language to his own country. It was a keen delight to find words and expressions in Shakespeare—and Chaucer likewise turning up as Americanisms!

Now it is not suggested that Hosea Cutt was a very extraordinary young man. He could make money—he had been brought up to the practice. His leisure was devoted to something as far out of the line of money making as possible. Still the tendency of his private studies was to make him discontented not merely with American newness in general, but with his own newness. His father—born on the high seas most likely, and belonging to

no country in particular, nevertheless gave him a typical American name. There was the beginning and end of his own explanation of himself *historically*, until in an idle moment, a moment when he was feeling sick of London with its dreary modernness—that same name of his suddenly presented itself in a story associated with an ancient race. The reader can now understand a little of the workings of Hosea's mind when he resolved to rush away northwards. That his resolution was put into execution so swiftly, really counts for little. He just acted in this like the common American millionaire.

(To be continued.)

## ABOUT MODERN PROBLEMS.

BY E. A. NERESHEIMER.

A hotel with many hundred simply furnished rooms and other provisions for comfort and entertainment was recently opened in New York City for the benefit of single men where they can procure these conveniences at exceedingly moderate charges. The philanthropist who built this institution intends that it shall be self-supporting and still furnish great advantages over other lodging houses, in cleanliness, utility and cheapness.

The enterprise has a true ring of humanitarianism, there being no odium of charity attached to it; but however noble and unselfish or suitable to the times this may be considered, it does not strike deep enough because it does not touch those who are on the brink of starvation, mental misery and desolation.

Henry George endeavored to work out a solution of the problem by the science of political economy. He entertained hopeful views of what could be, but did not say how to realize it. He wrote: "Think of the powers now wasted, the infinite knowledge yet to be explored, of the possibilities of which the wondrous inventions of this century give us a hint! With want destroyed, with greed changed to nobler passions, with the fraternity that is born of equality taking the place of jealousy and fear which now array men against each other, with mental power loosed by conditions which give to the humblest comfort and leisure, who shall measure the heights to which our civilization may soar?"

Social reformers take due cognizance of external conditions but rarely touch on the vital truth that man is a soul and that remedy is to be found in man himself alone and not in outward institutions. Change man first; the institutions follow! The external conditions of the individual constitute but one phase of his relation to the rest of mankind.

"Each man is of the same nature as that ideal on which his faith is fixed," and he will act according to his nature. A man whose faith is fixed on a universal ideal will consider his fellow man as part of himself therefore, less selfish; if his faith is on the narrow path of individual lines, he will take what he can get. There are grades between but it comes to this, that whoever has not a deep conviction of the



existence of the Universality of Law and Justice has no motive in adopting ethics unless it be by the occasional waking of the slumbering intuition, the existence of which most men deny.

The first thing to do, therefore, is to make men and women acquainted nowadays with their own resources and the possibility of knowledge of their dignity. This is easier than it appears; no books are required to do it; nothing, in fact, except to stand still or aside, as it were, to look at oneself from the standpoint of an outsider. And lo! what do we see? What a wealth of information! Yes, the whole Universe may be seen mirrored inside and we had not known it before.

Let us begin finding ourselves out. How? First: ascertain what am I thinking about? So soon as we try to concentrate our thoughts on ourselves we find four stages following each other: (a) the mind flies off; (b) when brought back with the intention of steadying it on the subject, it flies to some pleasant thought; (c) to an unpleasant thought; (d) it becomes a blank.

By steady and persistent application, however, we soon get to the point where we become something more than shiftless day dreamers. Next comes the observation of the voice of conscience. What is it that so persistently gnaws at the heart, or the throat, at the slightest unpleasant or exciting occurrence?

The experience of all mankind being the same in this line, is it not about time to look into this?

The voice of conscience will tell wonders. It is the herald of intuition which faculty is superior to the reasoning quality; it conveys knowledge by direct perception. Its message is always *sympathy* with our fellow-being's welfare. The process therefore is to look constantly interiorly for light and knowledge; to watch and sift our motives concerning the slightest incident and always act as nearly as possible to the dictates of the highest impulses.

No one faculty of our complex consciousness may be obscured or neglected; all are natural gifts, and they have much to do with all problems, individual, social and universal. Out of the higher impulses grows the certainty of right action which is in accord with universal law and productive of harmony, while the intellectual and ratiocinative impulses unguided by the higher ones produce entanglement—disharmony. The modern problems will solve themselves from within when once due attention is paid to our own natures. Each one for himself will find within himself what every one else finds. Thus, mankind wakes up to the truth of the Unity of all men and things and their intimate spiritual relation with each other will become real to them; co-operation follows as a natural consequence.

"Let your soul work in harmony with the Universal Intelligence, as your breath does with the air. This correspondence is very practicable, for the Intelligent power lies as open and pervious to your mind, as the air you breathe does to your lungs."

### THE FIRST IDEALIST.

A jelly-fish swam in a tropical sea,  
And he said: "This world it consists of Me;  
There's nothing above and nothing below  
That a jelly-fish ever can possibly know,  
Since we've got no sight, or hearing or smell,  
Beyond what our single sense can tell.  
Now, all that I learn from the sense of touch  
Is the fact of my feelings, viewed as such;  
But to think that they have any external cause  
Is an inference clean against logical laws.  
Again, to suppose, as I've hitherto done,  
There are other jelly-fish under the sun,  
Is pure assumption that can't be backed  
By a jot of proof, or a single fact.  
In short, like Hume, I very much doubt  
If there's anything else at all without.  
So I come at last to the plain conclusion,  
When the subject is fairly set free from confusion,  
That the universe simply centres in me,  
And if I were not, then nothing would be."

That minute a shark, who was strolling by,  
Just gulped him down in the wink of an eye;  
And he died, with a few convulsive twists—  
But somehow the universe still exists.

—Exchange.

### MAORI RACE AND THEIR TRADITIONS.

Many writers have tried to prove that the Maori race is a lost Celtic tribe of Central America. Their statement has been based on a certain resemblance they have found between the Teocallis of Palenque, Copan and Uxmal, and those of Polynesia; it is said that in Easter Island, the island nearest America, there are gigantic stone idols, statues which are over 27 feet high and are very much like those of Central America. It is also said that the Maoris of the Pacific resemble the Teocallis of the Mexican in some of their religious forms. It has been found that many structures quite like those at Teocallis have been discovered at Samoa and there are similar resemblances at Opolur, druidical circles, stones over twelve feet high.

In the extreme west of Polynesia enormous hewn stones have been found. In Uhlau there are the most perfect works of antiquity; enclosures (quadrangular) of over 100 feet square; walls 30 feet high built of hewn rock, beautifully finished. The architecture of the ancient remains of the South Seas in some particulars very closely resemble the elaborate and fancy structures of America. Teocali of Pachacama in Peru is exactly like that at Mikuhiva, in the Marquesas, but it would be presumptuous to say that the two races were identical. One writer asserts that the Polynesian is a branch of the great Indo-European family who, by many migrations, found their way from, or even beyond India through the Eastern Archipelago, leaving small colonies along their route which can be traced up to the present time; and it is also stated that these migrations were largely due to an over-population.

In one of the traditions it is stated that 250 years ago, Ngariki, the sacred tribe, quelled a rebellion of the Tonga tribe and ordered two of the number, TeTaraka and Tanai, great chiefs, with their followers, to vacate the island, which they did, in search of new lands. They reached New Zealand. The



X105

MAORI SYMBOLS.

same writer mentions that some fifty years after this time, the Tonga tribe again rebelled and Tuawera of that tribe with their followers, were sent away and that they reached Rarolonga, and were found living there 150 years after by members of the same tribe from Mangai.

It is said that Kupe was the first Maori who landed at New Zealand. Turi, a famous chief, met on one of his sea voyages, the good Ronganai, who rose up out of the ocean, seized a paddle, then Turai cast a man overboard to appease the wrath of the Spirit. As he fell into the water the sea-god arose and said, "When the bright star of the morning directs you, I will have reached land."

This speech so alarmed Tuari that he drew the man on board again and made him a high priest and prophet. Turai was a great voyager. He travelled as far as the Wairapa, naming all the rivers and points of interest along the coast, which are found in the songs sung by his descendants.

The Patea tribe, with great pride, show the site of Turai's first plantation, called Heke-Heke-i-ipapa and Kupe's sacred post, called Karigitawhi.

It is said that when Turai reached New Zealand he slew the people who were there and enslaved the remainder. The New Zealanders have great respect for ancient laws and customs; they have a great desire for more knowledge. One strange thing about them is that it is impossible to excite their wonder. They value life but die with indifference when death is unavoidable.

Some of the Maoris believe that the two water demons are still in Lake Taupo. It is difficult to find a native who cares to take his canoe across the lake in a direct line from Tapuaeharura to Tokaanu.

Once an adventurous Maori went across and he relates this:

"When we started the water was smooth and there was no wind and we pulled swiftly towards Tokaanu; but our hearts were troubled, and as we neared the place where the Taniwha lived we hurried and looked neither to the right nor to the left, nor did any man speak a word. Suddenly the canoe

stopped and then began to whirl round and round and a large rock appeared above the water. This we knew was Horomatangi, for Taniwas can take any shape they like. In another moment we should have been lost, but for our Tohunga, who, taking a hair from his head and making a brief incantation over it, dropped it into the water. In a moment the rock disappeared and the water became quiet, which showed that our Tohunga was stronger than Tanawha." (Signifying the victory of the higher over the lower.)

It is said that it is the belief of the Maoris that the Tanawha can control the white men so they can travel safely with them.

K. A. T.

"The ends aimed at, by human action, may be reduced to three, viz.—pleasure, interest, and duty; what conduces to these ends, we all seek after, and what is contrary, we call evil and shun. The highest of these ends is duty, and the chief good of man lies in the faithful discharge of duty."

"'Tis the mind that makes the body rich. And as the sun breaks thro' the darkest cloud so honor peereth in the meanest habit."

"Let us endeavor so to live, that our yesterdays may look back on us with a sweet smile of approval."

Who is wise? The one who learns from every one.

Who is strong? That one who conquers himself.

Who is rich? The one who is content with that which he has.

Who is honorable? The one who honors all men.—*The Talmud*.

### EJECTED AND SHOT AT.

McKinney, Ky., Oct 29.—A report from Mintonville, states that the Rev. Gilham of the Christian Church, preached a sermon there, in which he affirmed there is no devil. The congregation took offence, and when the reverend gentleman attempted to speak again, he was ejected from the house, and about 20 pistol shots were fired after him.



## The New Century

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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.

### EDITORIAL NOTES.

*Universal Brotherhood* in its new dress has created a lively interest among many, and the letters received by the editors are most enthusiastic in their expression of approval.

In changing the form and style, there was not time to complete the original plan. Even the title had to be presented in a crude form, and the quality of the paper was inferior. December issue will show marked improvement. Mr. Knapp of Cincinnati, an artist of rare ability, whose work is very familiar to many readers of the Magazine, has carried out the ideas for the title on the cover in his usual artistic way. Mr. Knapp's work in this direction has always been a labor of love, and is greatly appreciated by the editors.

Since the first settlement of America there has been a constant stream of emigration coming to our shores from all parts of the world with rapidly increasing volume until it now threatens our national life and the safety of this life demands that we take prompt effective means to check and control it. True, up to date we required this influx of energetic, courageous people drawn from the various nations of the earth, in order to quickly occupy and develop our vast territory and to build up a new nation and a new national life on the basis of self-government, which in truth should depend upon individual intelligence and liberal thought, as laid down by the fathers.

Up to within a few years the strong Anglo-Saxon element in the United States has been able to amalgamate and Americanize the heterogeneous but honest and intelligent flood of emigrants who have sought our shores to make for themselves a home and fortune such was impossible in the more crowded and less favorably governed countries of the old world. So long as these conditions continued everything went well and the nation grew healthy and strong and our foreign born population were as a rule counted among our best and most patriotic citizens, peaceful and happy in the main. About the year 1885 the fact became apparent even in our public life that a marked change had taken place of such a nature as to require serious attention. Should not the National Government enact more stringent laws in this connection?

\* \* \*

It is astonishing to what a great extent many social reformers misunderstand their best friends. They become so absorbed in the aspect of things as viewed by themselves that they overlook the good in the efforts of others not identified with their particular ideas. Surely there is scope enough for all endeavors, whatever direction they may take, to ameliorate the lot of suffering humanity, and to hasten a better social order. In a recent number of a certain democratic paper exception was taken to the work of the International Brotherhood League, accompanied by some undignified remarks about its founder, because it did not in the opinion of the writer, go about its work with a proper understanding of the evil it sought to combat. It would appear that there is but one method, and one method only, to save society, and that by some mechanical or industrial amelioration. While not denying that much may be accomplished by wise legislation, still we believe that a great if not a more important work can be done by the spreading of high moral ideas, and supplying a rational basis for ethics. Others, besides the editor of this paper and her friends, desire not less than them, the uplifting of humanity and radical changes in our present social system. Because methods differ we do not think any antagonism should exist between those, who are sincerely working to that end, and for that reason we regret the tone adopted by the paper to which we refer.

### FREE ART.

BY R. MACHELL.

There are so many things to wonder at in this age of "civilization by trade," that it is perhaps well occasionally to try to understand some of them as well as marvel at them. An artist finds very much to wonder at certainly, but then we artists are notoriously very ignorant people and weak of understanding. We sometimes wonder vaguely why it is so difficult to be true to our art and at the same time to pay our rent and other things; this is a mild marvel that is always with us. But if we express a wonder on the subject the answer is always much the same, and it is both marvellous and luminous. "Why you know *art is a luxury* and people can't afford luxuries when it is so hard to get necessities."

The artist generally feels vaguely that this obviously correct answer is somehow unsatisfactory and seldom perhaps cares to push the inquiry further, and ask: "Why is Art a luxury? or 'what is a luxury and what are necessities?'"

The general view of life to-day leads people to say that the necessities of life are food, clothing and lodging for the body, and so much education as shall enable them to earn or get those things. But though they say that, they do not think that the necessities of life are summed up in that short category. But rather do they think that those things that they have been accustomed to have are necessary for them and unnecessary for those who have been so far unaccustomed to their possession. Therefore the standard of necessity seems to be fixed by custom, and to be different for each class. But what creates the classes? Wealth—and what is wealth? The accumulated product of other people's work. So that at the base of the whole question is the power to get and to keep the product of other people's work. That I suppose is really the basis of our civilization, and if only my brother artists would recognize that fact they would cease to wonder at their difficulties, frankly recognizing that they are interlopers in a civilized country, and promptly turn tradesmen. That many do this while still believing they are artists is not surprising, though it is sad. And yet there is another obvious fact; that many people in all classes love art in all its phases and are shut out from contact with it by this very system of Wealth that is supposed to constitute the only right to its enjoyment, for the right to possess a work of art as private property is nothing more than the right to prevent other people seeing it. That indeed seems to be the one great right of possession, the right to prevent other people having a share of that which is possessed.

This marvellous *Right* of possession would have completely shut the mass of the people out from any share at all in some of the finer branches of art, but that the greed of gain urges men to multiply copies and imitations and reproductions of works of art to such an extent that at last the rarest pictures become the best known by reason of

their constant reproduction. So the system of possession and gain partially corrects its own evils.

But still the idea remains that works of art are superfluities or at least "ornaments" which the poor must dispense with.

Now the idea that education was superfluous and ornamental held good until very recent times, but is now exploded, because it was found that it was impossible any longer to keep the people ignorant.

In the same way art is creeping into the lives of the people and soon it will be impossible to keep it from them any longer.

I am not supposing that every householder will be endowed by the state with three pictures and a statue, on the principle of the celebrated "three acres and a cow"; but that the mass of the people will recognize the fact that ugliness and vulgarity are abnormal and unnecessary, and that beauty is natural and necessary to man's higher development and evolution. Then art will be recognized as a serious factor in the life of the people and at once the artist will become a helper in that evolution, instead of a caterer to tastes that he knows to be vicious and vulgar.

For the nature of the artist impels him to seek the deeper beauties and the subtler harmonies of nature and so to point the way to the rest of the world that it may grow towards beauty and harmony.

Do we realize sufficiently, I wonder, that the world, the nation, or the individual, grows towards an ideal which is constantly floating in the mind spheres, and which is subject to constant modifications. In fact life is a process of materializing along the lines of an ideal, or a process of building up a body or a life on a plan which is constructed by the architect within. This plan is not rigid but eternally changing though usually only changing within pretty narrow limits.

Man has a great power which in his ignorance and folly he usually despises; it is the power of imagination. This great power from the steady disuse or rather abuse to which it has been subjected has become generally diseased and stunted. The necessary result being that the race materializes along the lines of a stunted and diseased ideal and consequently grows more and more feeble, selfish and vain.

Art is the expression of ideals for the use of the world. The function of the artist is to sense with his inner faculties the deeper beauties and harmonies of nature and with his imagination to image forth ideals for the minds of others to contemplate, as keys to the great mysteries, which surround them, and guides on the path of a beautiful and harmonious evolution.

But if the artist is swamped by the flood of difficulties that beset the path of art and sinks to the level of a mere breadwinner, what chance is there that his painting will do more than feebly echo the passions and desires of the masses of which he forms a part?

And if the right of possession sets its cloven foot upon art, what chance for the people to receive what by right is



theirs, the free expression of the highest ideal that can be evolved by the imagination of the race focussed in the exponents of art.

Free education means free art.

## TOPICS AND REVIEWS.

CONDUCTED BY D. N. DUNLOP.

Prof. Mathews, of Chicago University, has written an interesting book on *The Social Teaching of Jesus*. Many books have been published recently on the same subject, and while Prof. Mathews cannot lay claim to originality, it must be admitted that he has handled his subject with thoroughness and presented his ideas in a logical and concise form. The Professor has evidently made a careful study of the gospels with the aid of all modern and critical methods, and the result is admirable in many respects.

\* \* \*

The art of poetry and singing has had its martyrs, like religion and education; and the remembrances, the destruction of which was desired, were increased by the feeling of how much they cost to preserve them. The Irish poets sang the hopes of the nation in strains of misty song, and when the sword of O'Neil was broken the minstrelsy which had made it start from its scabbard still lived and moved the pulse of Ireland's heart. When the battle-axe of Tyrconnell had rusted, the strains which once nerved the arm of the fierce gallows-glass still hung on the people's lips and kept alive the spirit of national resistance. The warrior's strength dies with him, but the poet's power ever stirs like an immortal prophecy.

\* \* \*

In an article in the *University Review* for May, 1886, the teachings of Theosophy from the standpoint of common sense are summed up in these words:

1. That there is, a principle of consciousness in man which is immortal.
2. That this principle is manifested in successive incarnations on earth.
3. That the experiences of the different incarnations are strictly governed by the law of causation.
4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand, it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal he is capable of conceiving.
5. That for the above reasons it is wise and just to practice the most ungrudging toleration toward our fellow creatures.
6. That, as absolute unity of all nature exists forever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of the universal brotherhood of man.
7. That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is at-

tainable only through the individual's own exertions.

\* \* \*

In the *Popular Science Monthly* for October there is a very interesting and suggestive article by Mr. W. B. Parker on "The Psychology of Belief." It is a discussion from the standpoint of physiological psychology, and perhaps overestimates the physical factors of the problem, but in answer to the three questions, "What is the nature of belief? What are the conditions under which it arises? and, What are the causes for its appearance?" the subject is viewed from angles which, while not the familiar ones of theological discussion, are none the less instructive and stimulating. More, perhaps, than we have supposed, even our highest spiritual states and activities are affected by physiological conditions. While we live in the body the functions of the soul are conditioned in part at least by bodily states.

\* \* \*

*Universal Brotherhood* for November presents a striking contrast to the magazine in its old form. When Mrs. Tingley was on the Crusade, she outlined an ideal magazine for the popularizing of the fundamental teachings of Theosophy and we can now confidently look forward to the gradual and orderly unfoldment of her conception. The "new hope" referred to in the "Searchlight" embodies a picture presented by Mrs. Tingley before a Nashville audience with telling effect and has truly a stimulating influence.

## CAPITAL PUNISHMENT.

BY WILLIAM E. GATES.

The right to life is acknowledged to be the most sacred of our possessions, and when the sovereign power of the State sets aside this right, it defends its action on two grounds—a benefit to the rest of mankind or a worthlessness in the individual which is supposed to lessen the rights in his case.

These defenses are to be objected to as resting entirely upon materialistic and inhuman views of human society. They are a relic of the struggle for life and utterly at variance with the educational theory upon which the modern and future State is sought to be built. They ignore every possible consideration except that of a terrorizing deterrent effect upon the rest of mankind, and then fail utterly to accomplish this end. In fact the claim that capital punishment is a preventive measure, so far from being the underlying cause of the practice, is but one of those curiosities so frequent in the law—a fiction devised, more or less consciously, in an attempt to harmonize outgrown procedures with more advanced theories. Such as the fiction that a seal on a written instrument "imparts consideration," or the argument that we should have rigid divorce laws to prevent hasty marriages—as if hasty marriages (above all kinds) were entered into hastily because the parties thought at the time of the ease of divorce. The law is full of such fictions, and they sometimes are pernicious in the last degree; as in the present case, when the fiction is left as the

sole support of a practice violating every other consideration.

While it may be admitted that fear has a deterrent influence, the very enormity of the penalty exacted, the very acknowledged sacredness of the right sought to be set aside by the State, throws the probability of the punishment into such doubt, surrounds the trial with so many turns and complications,—the least one of which, says the law, must defeat a death sentence—all resulting in the apprehension and punishment of but a small percentage of murderers, that the effectiveness of fear resulting from a death law is reduced to a minimum.

Against this minimum of so-called good, what have we? Taking the case of the would-be murderer, such a law puts him exactly in the position of the class of boys at an examination, watched to see they do not cheat. The whole is degraded into a contest of skill as to who is the sharpest, the detective or the furtive, for all but those boys of highest honor who need no watching or penalty, but seek to become better students or men. The very substitution of the ideal of contest for that of progress, stimulates a desire to get the better of the powers that be, and in doing this commits against society the greatest crime that can be thought of—the enthroning in the seat of Law, the great expression of justice and compensation, retribution and revenge, the attributes of tyranny. It is a curious fact that in our law the ideas of "sanction," originally something, holy and divine, importing an essential rightness in the law which would be its own executioner regardless of human agency, has gradually dwindled to the merest thread. This has followed upon the anthropomorphizing of the Divine into a jealous deity and the fall of kingly divine right to royal rule by grace of a despotic god. Men's minds have revolted against these negative abominations in the Divine seat, and in the chaos that has resulted the human race must either tear itself to pieces in a primal state of savagery, or an uplifting, encouraging and constructive theory must be placed in our law.

As it stands to-day, the would-be murderer, that very member of our society who most needs, for his and its sake, to be given an ideal, is in effect told that he only engages in a set-to with a power which loses nine out of every ten such encounters, and yet which, from its lofty position of the highest power he knows, proclaims that human life is not sacred, for it makes human life, his life, the stakes in the game it invites him to. How can any law appeal to men with that sanction which comes from a character representative of divine right and helpfulness to upward striving humanity, when it itself violates the most sacred right they have, and threatens to murder in turn, if it can? How can mankind be educated and taught to recognize an all-pervading and binding justice at the foundation of society, a true reason for right action, when in the place of law they find only a futile fiction to cover over and excuse a survival from chaos?

But while all these considerations,

by far the most important, since their effect is felt upon the ideals of society; thus by their enormity and injustice fail equally in their effort to deter, what shall we say of the results of capital punishment executed? What of the effect upon the community of this brutal struggle, void of all charity, love or uplifting, scare-headed over pages of our journals, answering violence with violence, the greatest need for social instruction and development by the deprivation of all chance to progress? Is it not enough to make of our civilization a real anarchy glossed by the fictions of law, to let loose all the destructive tendencies of our nature in a seething struggle that must without fail disrupt the entire body? Is it not time that when we see so many executions and lynchings followed by epidemics of the crime avenged, we stop to wonder whether this vengeance pays, and seek some method which does not injure the community more than it protects. It would seem to be indeed time to abandon a procedure founded upon social welfare and extinction instead of civilization and education, sustained only by a fiction in law, carried on only for a deterrent effect which it does not possess, and defended only for protecting society from crime which it would seem even to increase.

The whole picture is consistent with itself. Capital punishment is a failure and an evil to society because it is fundamentally unjust. The organized state has no right to murder a human being. The state has no rights except its duties, and its duties are to educate, in the true sense, as well as the formal, to make better social men, in short, and failing in this, it fails itself. And it is a curious fact that just as we are beginning to find that this way does not pay, we begin also to see the reason. As we change our theory from vengeance to development, we begin to treat man not as a mere animal, but as a divine being, with a future, yes, even a past, outside of and yet related to this experience on earth; one divine being with ourselves, part of a humanity working upwards and creating the race which is itself; and seeing this we see our responsibility to these other members of that race which we are, and whom we must take up with us, or stay down with them, whose future as well as whose present we must provide for, and whom we cannot simply get rid of by the short scaffold road. And it then becomes easy, seeing the after crop of crime that follows our executions, to see in this the natural outcome of our injustice, our violated duty to help the morally weak while we protect our physical wards,—working through this disembodied being, upon whom society has declared war to the death, and who, never morally strong, but passionate and violent, has been thrust out of life with this great wrong burned into his nature, to war in turn, by mental suggestion leading other weak natures to take yet other lives of that humanity he hates, for it has taught him only hatred, enthroned in its highest seat of Law. What fools we are!



## CHILDREN'S DEPARTMENT

(LOTUS GROUPS)

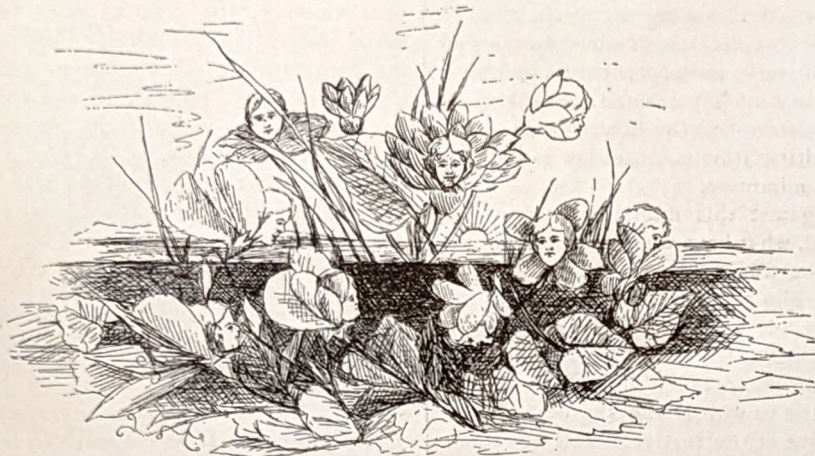
OF INTERNATIONAL BROTHERHOOD LEAGUE

(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."

## JOAN OF ARC.

BY MISS E. WHITNEY.

(Continued.)

Joan was now grown to be sixteen, of shapely and graceful form. In her face was great sweetness and serenity and purity, and altogether her beauty was so extraordinary that no language could describe it. In her heart all was joy and content, except for distressed France. Her people, so burdened with taxes to pay, and nothing with which to pay them. Joan grew sorely troubled for them and often she went to the Fairy Tree, for silent moments of peace.

Three years before at the Fairy Tree, had she seen for the first time, in a glory of dazzling light, attended by myriads of angels—the archangel Michael, the chief and lord of the armies of heaven.

With this Light, came speech and glorious music, and voices spoke to Joan. Always since then, was she guided and helped by these wonderful Companions of Light.

The Voices spoke of her mission in life. Now she, a girl of sixteen, was to be the saviour of France. She was to go to the governor at Vancouleurs and beg an escort of men at arms, therewith to be sent to the Dauphin (the young, uncrowned King of France).

Before two years had sped, the English domination would be broken and the French monarch's head re-crowned!

Poor little Joan! In trembling fear she clasped her hands and pleaded, "But I am so young! Oh, so young, to leave my mother and home and go out into the strange world to undertake a thing so great! Ah, how can I talk with men, be comrade with men?—soldiers!"

"How can I go to the great wars and lead armies? I a girl and ignorant of such things, knowing nothing of armies, nor how to mount a horse, nor ride it. . . . Yet—if it is commanded—"

Her voice sank a little and was broken by sobs. Then, the great white shadow wrapped itself around Joan and the golden light shone soft and warm and the voices comforted little Joan.

She arose with a strange new fire in her eyes and an unconscious air of command about her as she went in search of her playmate Louis.

He had been brought up by the curé and was the only lad in Domremy who knew how to write and spell. To him she told her secret. That she was appointed to liberate France.

Joan begged her uncle to go with her, and Louis followed next day, in case he was needed to write a letter to the Governor.

How calm and clear Joan was, what courage she showed when she and her uncle arrived at the great banquet hall where the Governor was surrounded by guests. The poor uncle was stupefied with embarrassment and fear and stopped midway. But Joan went steadily forward, erect and self-possessed, this sweet white lily maid, with her very remarkable message.

At first, the Governor laughed, then he swore, declaring her mad, and was most rough and rude, like most of the men of that time. But Joan only turned sadly away, saying, "You refuse me the soldiers, I know not why, for it is my Lord that has commanded you; therefore must I come again, and yet again; then I shall have the men at arms."

You may be sure this made a great deal of wondering talk. Joan's family felt disgraced, the village people scolded and mocked and jeered at her, while her father threatened to drown her, rather than see her go to the wars like a man. A strict watch was kept over her to prevent her leaving the village.

Poor little Joan shed tears in secret for she was but a shy little village maiden. In public she showed no distress or resentment, for that was not her way. But none of these things shook her purpose in the least. She only said her time was not yet, that when the time to go was come, she should know it, and then the keepers would watch in vain.

The summer wore on, and the winter, till at last a change came the fifth of January, 1429. Joan's uncle came to get her to help take care of his wife. She sent for Louis and said, "The time is come. My Voices have told me what to do. In two months I shall be with the Dauphin."

Thus quietly Joan left her village, taking one long look back at the Fairy Tree, and oak forest and the flowery plain and the river, for in her heart she knew she would not see them any more in this life.

(To be continued.)

NARADA T. S. (TACOMA.)—The Lotus group commenced its work again September 19 with a large attendance, including many new faces. Seventy-two names are on the Lotus roll.

"No, dear," said a mother to her sick child, "the doctor says I mustn't read to you." "Then, mamma," begged the little one, "won't you please read to yourself out loud?"



X106 LITTLE ED. O'ROURKE.  
A FORT WAYNE "LOTUS BUD."

## LOTUS GROUP REPORTS.

MACON, Nov. 8, 1897.—Dear.—I know you will be interested to hear how our Lotus Group is progressing.

We have enrolled and attending regularly twenty-three children, and a brighter, cuter, more intelligent crowd of children cannot be found in Macon, and they are good too, I wish you could see the Lotus Bud class. The ages range from three to five years old; when they are asked to sit silent for a few minutes it is a sight to see their reverent little faces and their motionless little forms, it seems as if they absolutely cry out to you for help, and then they trust you so fully and are so unaffected and natural. After singing (in which even the smallest tries to take part) the group is asked to repeat the motto, Helping and Sharing, etc., you would hardly believe it but several of the three-year olds say it with their baby language. The moments of silence are a wonderful institution, it affects them throughout the whole hour. The most perfect harmony prevails in the Lotus Group Com. as well as in the whole Branch. Speaking for myself, I am full of confidence, love and loyalty to the work. Yours cordially,  
E. D. STOW.

SACRAMENTO, Cal.—The Lotus work is doing very well under the guidance of the Superintendent, Mrs. I. F. Mills, who says she has great expectations for the work in the near future.  
J. C. EGERBERG.

Officers of the Lotus Group at Toledo are Mrs. Clara Breckenridge, superintendent and treasurer; Mrs. Ada M. Bell, assistant superintendent; Mrs. Clara Mulzer, secretary. Mrs. Breckenridge is in many ways admirably fitted for the office of superintendent.

## NOTICE.

The Leaflet Series No. I is reissued and can be ordered from Headquarters.

As leaflet No. I of the second series really embodies the ideas in Series No. I, the latter will be found useful in dealing with evolution.

## CHILDREN'S RECEPTION.

Our children in the East Side of New York will long remember Sunday, the 7th of Nov., for on this day they came up town and were the guests of the children at 144 Madison Avenue. Mrs. Tingley had arranged that the children of the Aryan Lotus group should entertain the children of the East Fourteenth Street group at least once a month. So last Sunday, all the Fourteenth Street children, little and big, came up-town to the spacious Aryan hall, which had been beautifully decorated to receive them. Preparations had been made to illustrate the topic of the lesson that had been taught at both groups during the past month. This was dramatized in a very effective way by the children, who sang the well-known songs and recited their little speeches with an earnestness and zest that showed they understood the parts they had to play. The bright eyes and winsome smiles told how much they enjoyed everything. Mrs. Mayer, the General Superintendent, spoke to them of the great school which is to be established at Point Loma, California, in which children will be taught so much. She also told them of the many groups of Lotus children all over the world, and said that our children should think of, and try to get in harmony with all these other little brothers and sisters. It is largely due to Mrs. Mayer's devotion and untiring efforts that the children's movement has assumed its present importance. The children love her very dearly and it was evident from the attention with which they listened to her that they had not forgotten the influence of Lotus Home, where so many of them had spent the summer.

Much praise is due to Miss Whitney and her associates for the charming way in which the entertainment was carried out.

M. S. L.

## "DO GOOD" MISSION, EAST SIDE, N. Y., REPORT.

The Lotus Home Caretakers have chosen Sunday afternoons for regular meetings. New members were admitted after hearing "regulations" read by the Secretary, Katie Henkes, and being asked by the President, Lena Powers, "Will you follow them?" For "if you come just to fool round and talk, you can't join." The regular members were asked if they had lived up to the objects, such as airing the beds, keeping food covered, cleansing baby's bottle, washing dishes, etc.; the boy members carrying wood, coal, etc. A vision of the woman's club of the future as conducted by these small women is exhilarating.

SAN FRANCISCO (CAL.) T. S.—Work is progressing in usual good shape. The Lotus group has started on its new era with Miss Clara A. Brockman as superintendent; Miss Anne Bryce, assistant; R. C. Krause, secretary; Miss Mercedes Burnham, treasurer.

SACRAMENTO.—The following have been chosen as officers of the Lotus Group, which held its first meeting October 3: Superintendent, Mrs. James E. Mills; assistant, Mrs. G. Schadt; secretary, Miss Emma Felter; treasurer, L. Egeberg. Mrs. Mills' active work with the children for two years especially fits her to carry out the programme for practical brotherly help to the children.

The following report is a pleasing indication of the great possibilities of children's work in the near future:—Fifty-five Lotus Groups in active operation in America. In the city of Chicago three Groups have been organized.



## INTERNATIONAL BROTHERHOOD LEAGUE.

(UNSECTARIAN)

ORGANIZED BY MRS. KATHERINE A. TINGLEY.

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

## OBJECTS.

1. To help workmen 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.

The following are a few of the I. B. L. committees already formed:

*Nashville:* James A. Jowett, Tem. Pres.; Isaac M. De Hart; Morris Dubner; Mrs. Lucy G. Briast; Charles F. Belver, Tem. Sec.

*New Orleans:* Dr. C. J. Lopez, Chairman; Mrs. Annie L. Pitkin; Eric Brand; C. F. Redwitz, Jules J. Sarazin, Sec.

*Macon:* I. L. Harris; Emile Banckman; Frederick Worrill; Mrs. Paul Franklin; Miss Mattie Miller.

*Washington:* Mrs. Coffin; Mrs. Townsend; Mr. Sullivan; Mr. Bergmann; Mr. Coffin.

*Cincinnati:* J. A. Knapp; Samuel Pearce; Mrs. Viola A. F. Scott; A. B. Leonard; Dr. W. A. R. Tenney.

*Jamestown:* Mrs. Maria Watson Johnson, Sec.; Julia L. Yates; Grace A. Barnes; Mrs. Mary Parks; Mrs. Harriet Close.

*H. P. B. (Harlem):* A. M. Stabler; Dr. Wilcox; Dr. Simpson; S. Hecht; Mr. Copp.

I. B. L., EAST 14TH ST., N. Y.

East 14th St., New York, is pushing ahead steadily. Brother Crooke sends in from there these reports:

The usual weekly public meeting under the auspices of the I. B. L. was held on Sunday last (Oct. 24), in the rooms, 607 East Fourteenth St. The proceedings were opened with music, Bro. Conger playing a selection from Wagner's operas, and Bro. Leslie spoke on "Do We Live Again?" that being the subject selected for the short speeches of the evening. Bros. Löhr, Leonard and Conger also spoke, expressing their ideas as to what life is and how necessary to development from a condition of ignorance to one of wisdom was this law of rebirth, by which the Soul, having been started on its pilgrimage, should, with intervals of rest at the end of each life, resume its appointed task. Bro. Leslie emphasized the hopefulness he felt upon first hearing of such a teaching.

The chairman stated the objects of the I. B. L., and also read an extract from the current number of *THE NEW CENTURY*, which was very appropriate to the subject of the evening.

Reference was also made to the Brotherhood Bazaar, which is about to be held in New

York, and in which much interest was manifested.

The usual Sunday evening public meeting was held in the rooms at 607 East 14th St., on Oct. 31st. Brother Crooke presided and Brother W. D. Gates, of Cleveland, Ohio, spoke on, "Is there Justice in the World?" He referred to the many contradictions in life which if judged of without a knowledge of causes would lead one to conclude that gross injustice prevailed, but when the idea of rebirth was entertained and the opportunity of gaining wisdom by experience was thus made clear, many things ordinarily regarded as unjust might be viewed as the only right and proper thing. Thus he instanced intemperance and criminality and showed the different sides of man's characters by some happy illustrations taken from his own business career. Brother Löhr referred to the great opportunities of the wealthy classes to relieve suffering humanity, and it was later pointed out that the man in the palace who hugged his gold and the man in the garret who wasted his sinew in debaucheries were alike foolish and that ignorance was more the trouble in both cases rather than willful misdoing. Brothers McCarthy, J. D. Leonard and Mrs. Leonard also spoke of harmony in all things as essential to happiness and how such harmony could be best brought about by each man living and working in the spirit of Brotherhood. A few questions were asked and the meeting was enlivened by musical contributions on the part of Mrs. Leonard and proved to be enjoyable and elevating.

## Buffalo says:

"Work at the 'Wayfare' goes on in its usual quiet though effectual way; Mrs. Griffith finding more and more encouragement in the work, in the gratitude and sincere appreciation of the women, help received and timely advice given.

"The 'Wayfare' hopes to broaden its work and is reaching out to help more than ever."

## A distant member writes:

"DEAR MRS. TINGLEY: I am one of those unfortunates whom you did not have time to give a private audience to while here, so you asked me to write my complaints or approvals. My approval consists in the work of the International Brotherhood League, which is my idea of practical Theosophy. I am a laborer myself, so am in a position to know exactly what are our wants and failings. We have had too much of the doctrine to 'be good' taught to us, until we almost feel sick. You see the ones that preach do not always live it. I will do all I can to help in that work here, or wherever I may be. For years I have had such an idea, but I do not know what to teach them or where to begin to draw their attention. So, if there is to be a regular course of teaching given, I should like to have an outline how to work."

## Another worker reports:

"It was suggested that we make an effort to have a Brotherhood meeting once a month and see if we could work up to your broader plans, perhaps. I think this place has a rather peculiar class of people, and it has been remarked frequently by others. They seem to be perfectly satisfied with their lot in life after their physical wants are supplied, and that includes of course their 'good times,' as they call it. If they could be aroused I think it would take a Katherine A. Tingley to do it."

Quite so. She's doing it. Help her all you can.

So it goes. The bugle has sounded; the troops are swarming on to the field of action.

Send reports about "Children's Work" to Mrs. E. C. Mayer, 144 Madison Avenue, New York; other reports about "International Brotherhood League" work to me at 148 Centre Street, New York.

Don't look for personal answers to letters. It is impossible to handle all of the general work. Whenever there is a lull in activity—which is not likely to happen—personal letters will be personally answered. But as much information as possible will be sent out through these columns, and through printed communications in other ways.

H. T. PATTERSON,  
Superintendent of I. B. L.

## REPORTS.

The regular weekly I. B. L. meeting was held at 607 East Fourteenth Street, New York City, last Sunday evening. A great deal of enthusiasm is shown at these meetings, and the attendance is always good. Dr. Bunker, of Brooklyn, was the speaker of the evening, and his practical remarks were followed by short addresses by Dr. Wilcox of Harlem, and Messrs. D. McCarty, J. D. Leonard and Alden. The subject was the first object of the I. B. L. Music is a great feature of these meetings and the success with which they are held is largely due to the untiring efforts of Mr. Herbert C. Crooke, the superintendent.

YOUNGSTOWN, O., Nov. 5, 1897.

The Committee of five, consists of Mr. Harry Parrock, chairman, Mr. C. H. Phillips, Mrs. A. L. Acheson, Miss Flora Pinney and Mr. Geo. C. K. Strachan, to have charge of the I. B. L. work. We finally decided to each take charge for one evening, and get the entertainment, as each could best give their ideas that way. The first meeting was held on Oct. 24th at Theos. Hall at 7:30 P. M. There was a good attendance and all seemed very much interested. We gave short talks and very good music. The meeting of the 31st was under the charge of Flora Pinney. The subject for the evening was "Thoughts." Mr. Merritt gave a fine illustration of the subject. Mr. Manning gave a short talk. With music the evening was made very enjoyable.

FLORA PINNEY.

October 14th, Mrs. Henry L. Wheeler of Toledo, reports that the I. B. L. work has commenced activities; that the members are visiting the different districts in Toledo and expect soon to determine location and suitable house for the work. The Branch members are ready and anxious to undertake this practical work.

The Milwaukee Assembly of the I. B. L. was formed Wednesday, Oct. 13, with the following as committee: Charles W. Denicke, Dr. Warren B. Hill, Mrs. Harriet Allen Anderson, Mrs. Carrie Hill and Oscar F. Utesh. Articles were prepared for all of the daily papers, most of which were used in full, and being well placed and with good headings attracted much attention. Cards were printed of purple stating the objects of the I. B. L., also the place and time of meetings, and giving a general invitation to all interested to be present at any and all meetings.

The first meeting was held Friday, Oct. 22, at 8 o'clock at the rooms of Milwaukee Branch T. S. A. The meeting was composed of interested people. It opened with music which

was followed by a reading of the objects with some comments thereon by the presiding chairman, L. H. Cannon. After more music, three short speeches on the first object of the I. B. L. were in order, Gerhard Mohr, Mrs. Anderson and Oscar Utesh being the speakers. The chairman closed the speaking with some telling remarks on Brotherhood, and after more music the meeting was adjourned. The music was furnished by Mrs. Alice Severance and Dr. O. E. Severance. These meetings are to be held weekly, with special meetings to be held the first and second Thursdays of each month for women and men respectively.

Fraternally yours,

MRS. HARRIETT ALLEN ANDERSON, Sec.  
571 Van Buren Street.

"Every soul, the philosopher says, is involuntarily deprived of truth; consequently, in the same way it is deprived of justice and temperance and everything of the kind. It is most necessary to bear this constantly in mind; for thus thou wilt be more gentle towards all."

Willie Smith was playing with the Jones boys. His mother called him and said, "Willie, don't you know those Jones boys are bad boys for you to play with?" "Yes, mamma," replied Willie, "I know that; but don't you know I am a good boy for them to play with?"

"Charlie, your father is calling you." Charlie—"Yes, I hear him. But he is calling 'Charlie.' I don't need to go till he yells 'Charles.'"

"Some sincere and natural intercourse with the poor and suffering, some vivifying contact with struggles and sorrows not our own, is indispensable to the deepening of character as well as to the fulfilment of duty."

"Of the priceless gift of time how much will one day be seen to have been lost; how ruinous shall we deem our investment of this our most precious stock."

"We sometimes act as barriers, shutting out the eternal truths of God from our fellow men; while we might be atmospheres through which these truths come all radiant."

"So long as we are conscious of self, we are limited, selfish, held in bondage: when we are in harmony with the universal order, when we vibrate in unison with God, self disappears. Thus, in a perfectly harmonious choir, the individual cannot hear himself unless he makes a false note."

"The force expended by dissatisfied persons in efforts to escape their surroundings would often pluck the sting out of the incongruities of their situation and track them to whole hives of honey."

"As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably as the fruit falls before the east wind so falls the power of the kindest human heart, if you meet it with poison."



## THEOSOPHICAL SOCIETIES.

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

MR. E. A. NERESHEIMER, PRESIDENT.

*"There is no Religion higher than Truth."*

## THE USE OF A LITTLE THEOSOPHY.

BY B. B. GATELL.

*(Continued from No. 4.)*

Theosophy teaches us to attend to the wants and needs of the present and not to be concerned either about the future or the past.

If it did nothing more than to make us acquainted and befriend us with death and sickness, it would be worthy the great effort our spiritual instructors have made and are now making to place it before the world. But it does more. It shows us that life is a play and we the players, and that, what we must learn is how to play the game skillfully. Having explained that we, the unchangeable Self, are not affected by any changes in the forms which we live, the main rule for the playing of the game is laid down—"Live not in the past nor in the future—live in the Now." But that is a rule we will not conform to. The mind is forever going over the storehouse of the past, ransacking memory for the reproduction of pleasant or disagreeable events, for both are equally enticing to brood over, and thus our thoughts are concerned with that which is past and settled, while they ought to be directed towards the necessities and the duties which the present moment places before us and demands.

In consequence the present is neglected and the future is filled up, instead of with new things, simply with the events of the past, which we conjure up only to project them into the future, where they are brought out on the material plane for us to go through again and again. For "a lifetime's meditation is the sum total of a lifetime's thoughts, which is the subtle power that binds us to rebirth." And in the same way, instead of attending to the natural duty toward which the present points, we think out problems the future may or may not hold in store. Thus building castles in the air, we turn our backs to the reality which lies before us. Yet natural duty cannot be escaped from. It is crystallized Karma of the past. All our past Karma binds us to the present duty. All the powers of the universe are pitted against one who does not do the duty naturally and immediately before him. He may shirk it once, twice or many times, but finally these powers will so shape conditions as to force him to do or undergo that which he would not voluntarily do. To perform, therefore, the duty which the conditions and circumstances hold out amidst which man finds himself at any given time—that is the chief rule of life. Nothing else will satisfy. Nothing else will do.

If man would go along his path in life, doing his simple duty, holding neither forward nor backward, he

would soon exhaust his past Karma. He would always get along. Doubt and despair are foolish. Every one is a part of the universe; he cannot get along without it; it cannot get along without him. That is why it wants him to play his part in life in the proper way. And a little bit of elementary theosophy will enable him to do it.

T. S. HEADQUARTERS.

144 MADISON AVE. NEW YORK,

Nov. 8, 1897.

*To the Members of the T. S. in A.:*

At a meeting of the Executive Committee, held in New York on 6th inst. the report of Mr. James M. Pryse, the Superintendent of the Bureau for Branch Extension, was carefully considered, and it was decided to suspend the work of the Bureau for the present, for the reason that Mrs. Tingley and the Committee wish to go into the voluminous correspondence which this activity has occasioned, so that the needs of the various Centres which have arisen may be met to the best possible advantage.

Faternally yours,  
E. AUG. NERESHEIMER,  
President T. S. A.

## REPORTS.

KANSAS CITY, MO., October 17, 1897.

The last report of the work here was dated April 17th, this year, and covered the month ending April 15th. Since that time we have been busy theosophically speaking, as well as in a business way, the latter being a chronic condition. From April 18th to October 10th we had twenty-one public meetings, on Sunday nights, with a large attendance. Our membership since January 1st of this year has increased four-fold.

CENTRO TEOSOFICO DE VENEZUELA, Caracas, Venezuela.—It is pleasant for me to advise you that during the past month we have had our lectures in the Centre as usual twice per week, and two of the members have presented papers on Reincarnation. One member has been admitted, Sr. Mauricio de la Cueva who aspires to form a Branch in the place of his residence, Altagracia de Orituco. When the circumstances permit, one of our members will go there to see what can be done.

CHICAGO has been enjoying visits from Mrs. Stevens, of Buffalo, and Mrs. Myers, of Syracuse. These ladies attended the Branch meeting Thursday evening, spoke to the Saga Branch Sunday morning; addressed a meeting in Ravenswood in the afternoon, and finished this busy day by addressing a large audience at the regular Sunday evening meeting. Wednesday addressed a large gathering in Woodlawn; Thursday attended Branch meeting. Mrs. Stevens went to Nashville with the Chicago party. Mrs. Myers spoke in Ravenswood again Sunday afternoon, and Tuesday both ladies left for the East.

The attendance at all the meetings of Loyalty Branch is increasing. New members are coming in and there is every prospect of a busy winter.

EVA F. GATES.

"The future hides in it gladness and sorrow. Naught that abides in it daunting us—onward."

SAN DIEGO (CAL.) T. S.—Besides topics in current "Forum" the Branch has discussed its new motto, "Harmony, Sacrifice, Devotion." Our public meetings, especially Sunday lectures, have been well attended, many strangers being present and manifesting great interest. Rev. W. E. Copeland made us a visit of several weeks, and the Branch received great benefit and help from his talks. On Sunday August 1, a symposium was given on the "Lower Quaternary," assigned as follows: "Physical Body," H. C. Cooke; "Astral Body," Colonel E. T. Blackmer; "Kama," Mrs. Thomas; "Lower Manas," Miss McConaughy. Other lectures in August and September were: "The Waking World," Mrs. J. Y. Bessac; "Theosophy and the Spirit of the Age," Stanley Fitzpatrick; "What Theosophy Has Accomplished Toward the Religion of Brotherhood," Miss Jessie Mayer; "Individual Responsibility," Dr. Lorin S. Wood; "The Emotional Nature," Mrs. Sabrina Hyde; "Centres of Consciousness and the Real," Mr. Upperman; "Theosophy and Brotherhood," Ernest Harrison; "Cycles of Inspiration," Rev. W. E. Copeland; "Theosophy and the Bible," Mrs. Wheelock; "Rounds, Races and Globes," Mrs. Ellen Dean.—Miss Marion McConaughy, Secretary.

VANCOUVER (B. C.) T. S.—Our young Branch here shows a strong vitality. Activities are increasing, as also are the interest and earnestness of the members, and our Sunday meetings are gaining in attendance and usefulness. We have received a much-needed addition to our Branch in the person of J. P. Kinraid, of the Boston Branch, and are making use of him during his short stay. He is conducting four study classes each week, on the "Key," "Letters That Have Helped Me," "Ocean of Theosophy" and "Secret Doctrine." These classes are well attended and give rise to interesting discussion, which is animated but harmonious. Our members seem to realize that Theosophy is not an easy, go-as-you-please religion, but means solid work for humanity and plenty of it. Lectures for the month were: "Seven Principles," Brother Knapp; "Aims and Objects of the Theosophical Society," Sister Moir; "Brotherly Love," Sister Swallow; "Capital Punishment" and "Reincarnation," Brother Beken; "Optimistic Philosophy," Brother Mallett.—T. Parsons, Secretary.

SANTA CRUZ (CAL.) T. S.—A three weeks' vacation was taken in July, and the headquarters were then reopened with lectures by Dr. Allen Griffith; all were well attended and good press reports given. His lectures were on "Heredity" and "Sun, Moon and Stars," these being followed by a quiz meeting. The Branch library proves useful. Good reports are sent in by out-of-town members; all are doing Theosophical work in their way.—Mrs. Lucinda H. Littlefield, secretary.

BLUE MOUNTAIN T. S. (ELGIN, ORE.)—Our meetings are small, but we are the more earnest. Soon we expect to have music during our gatherings. J. C. Hug, Eugene F. Hug and H. H. Hug each gave addresses on the subject "Why I Believe in Reincarnation."—C. Hug, Secretary.

HARGROVE T. S. (SACRAMENTO, CAL.)—The Branch continued uninterruptedly during the progress of the State Fair to hold Sunday evening and Branch meetings at Headquarters, 1017 Ninth Street. Strangers occasionally dropped in, and were always greeted with the discussion of some interesting Theosophical subject. Folsom Prison, the protégé of Sacramento "Theosophy" is well cared for, notwithstanding the necessity for a fifty-mile drive.

SOUTHERN CALIFORNIA COMMITTEE.—Abbott B. Clark, of Los Angeles, Lecturer for the Southern California Committee, sends the following report of operations for year ending July 1, 1897: Branch meetings attended, 46; lectures given, 72; classes held, 43; total attendance at same, 4430; press reports, 173; leaflets distributed, 5000; receipts for the year, \$400.52. Lectures have now been given in almost every town in Southern California, and Theosophic teaching has been spread abroad so that a good-sized audience, having an intelligent appreciation of the subject, can now be obtained in any part of the district. It is gratifying to note the growth resulting from the Crusade visit, and the steady, harmonious work under Mrs. Tingley. Los Angeles has trebled its members during the past eighteen months. San Diego, Pasadena and Riverside Branches have also made great progress. The entire movement is united and harmonious as never before.

PASADENA (CAL.) T. S.—Attendance at our Sunday lectures and Tuesday evening Branch meetings has been good all summer, notwithstanding very warm weather. Many new faces are seen among us continually, and our members are all active. Great interest is shown in the Brotherhood Bazaar work, which promises to be a success. Our Branch is happy in having about a dozen young people in constant attendance, many of them being members; these all are taking active part in the Bazaar work. One new member in September. September lectures: "Brotherhood," Mrs. L. F. Weiersmuller; "Evidences of Reincarnation," Abbott B. Clark; "Cycles of Inspiration," Rev. W. E. Copeland; "Harmony," H. A. Gibson.—Miss Edith White, Secretary.

PETALUMA (CAL.) T. S.—Mrs. Mercie M. Thirds spent a few days with the Branch here during the month. On Sunday, September 19, at 3 o'clock, this being the hour of the Branch meeting, she addressed an audience of twenty on "The Object of the Theosophical Movement." Numerous questions followed. Talks with members and inquirers filled the leisure hours of the next two days of her visit. An increase was noticeable in the demand for Theosophical literature.

STOCKTON, (CAL.) T. S.—Open meetings were resumed the first of September. During the month Rev. W. E. Copeland gave three lectures, which were well attended, and seem to have awakened an interest in Theosophy among the townspeople. Lectures during the month were: "Aims and Purposes of Theosophy," Mrs. Conley; "What is Theosophy?" Mrs. Southworth; "Christianity and Theosophy," Mrs. West; "Cycles of Inspiration," "Life is Harmonious Vibration" and "Theosophy in the First and Nineteenth Century," Rev. W. E. Copeland.—Mrs. E. F. West, Secretary.

KSHANTI T. S. (VICTORIA, B. C.)—September Lectures: "The Growth of Hinduism," A. P. I. Calderwood; "Nature," H. W. Graves; "Why We Do Not Remember Past Lives," G. F. Jeanneret; "Misery: Its Cause and Remedy," F. C. Berridge.—W. H. Berridge, Secretary.

NARADA T. S. (TACOMA, WASH.)—The Branch has begun active work after the natural dullness of the summer months. Audiences have been good and very attentive at both the public and Branch meetings.

"How old is your little dolly?" "I don't know." "You're not a very smart little girl, then, are you?" "Well, all I know is, I got the body at Christmas, and we bought a new head for her yesterday."