

# 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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## EGYPT.

BY KATHERINE A. TINGLEY.

(Continued.)

In front of the Sphinx there was found in 1816 three small hieroglyphical tablets arranged like a naos, dedicated by the monarchs Thothmes III. and Rameses II. to the Sphinx.

No information concerning the proportions of the Great Sphinx can convey to the reader the thrilling impression which it creates. There it lies, reposing on the sands as one in eternal waiting. Thousands of years have passed since it was placed in its present position, the eternal emblem of mystic silence, from which proceeds that knowledge of self which unveils in secret to the soul the mysteries of life and death and the Cause of Being.

As my Bedouin friend and I stood speechless before it, gazing at those eyes which seemed to contain within themselves infinite depth of knowledge, those thin, passionless lips, eloquent in their silence, there seemed a spell in the atmosphere holding all who beheld that calm, majestic figure. The mystery of the place was so great that the need of words seemed something which belonged to a remote past. We understood each other without speech. This, thought I, is prophetic of the time when all mankind shall comprehend one another without that medium—when knowledge shall be the fruit of silence. I thought of our Western world, of the time when it should wake from its hurry and bustle, its never ending stream of words, words, words, which generate all forms of excitement, and should know the stillness and repose of mind and heart, from which alone comes the abiding knowledge of



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A WOMAN OF CAIRO, EGYPT.

Self. As I stood there I seemed to hear a soundless voice, saying: Behold! I was begotten in the Silence of the Mighty Past. Born in the mysteries,

From them I came. I am the key. Oh! man, in me is contained the secret of all Eternity. In me the unchanging symbols of all time.

If thou wouldst know the mysteries of Soul—of life and death, thou must look within. Thou hast the key. Thou art the Eternal Sphinx!



## SILENCE.

There can certainly to-day be no more necessary lesson, and there is no more valuable one, for men and women to learn than that of silence. This is perhaps particularly true of Americans, for in the United States there is such an outpouring of energy, so much nervous force in our possession, that we do not know how to apply it and work it off in talk very much after the manner an engine works off steam. Only, in the case of the latter, something is accomplished afterward, while in the human being excessive talking denotes nothing but an extravagant waste of energy, and is followed by physical exhaustion.

## CAPITAL PUNISHMENT.

BY J. H. FUSSELL.

A man in a sudden frenzy of passion, on the impulse of the moment, without premeditation, kills his fellow, another is killed after long planning and nursing of hatred. Both are brought to trial and in the eyes of the law the latter is adjudged more guilty than the former because the action had received the assent of the mind, was carefully thought out and deliberately intended. The usual penalty for such a crime is death—capital punishment. If it be true that the premeditated killing is a worse crime than that which is the outcome of a moment of passion, what shall we say of the crime of "capital punishment" which is committed after still greater deliberation and determined on by minds well-balanced, acting under authority of the State and supported by all the machinery of law?

The excuse of passion or insanity of a diseased mind cannot be made in the case of the State though probably it might be valid if the facts were known in the vast majority of the cases of murder and manslaughter which are tried by the State courts. Hence if the simple injunction "Thou shalt not kill" were held to be right, as it must be by any Christian individual, that of itself would at least deter any State which is ostensibly Christian from resorting to capital punishment.

But manifestly the matter must be looked at from another point than the Christian or religious, for no one in these days would accuse the State of mixing up religious sentimentality (?) with the enacting or administration of its laws. The opinion that crime is the outcome of a diseased condition of the mind is steadily gaining ground. If this view be correct, and it is upheld by the foremost physicians and psychologists, then criminals are entitled to be treated in accordance therewith. The State should then be the physician, the criminals are its patients. Granting this, the State has no more right to inflict capital punishment upon a criminal than to permit a physician knowingly to administer drugs to a patient with intent to kill.

Before taking up the scientific argument against capital punishment, it will be well to examine the main arguments in its behalf. No religious argument can be seriously brought forward in its favor in the face of the Mosaic ten-

commandments and the express statements of Jesus, but it is upheld mainly on moral grounds, that it is necessary as a deterrent and for the sake of its moral effect. It is as though the cutting down of a weed in the garden would prevent other weeds from growing, which is absurd so long as the seeds of the weeds exist in the soil. But this very argument is in reality an additional argument in favor of treating criminals as morally diseased, for it at once assumes that the cause of the crime is to be looked for in the moral nature.

It is almost universally agreed upon as a theory that the punishment of criminals should be with a view towards benefiting the community and at the same time reforming the criminal. That this theory is not extensively carried out in practice is well known to all who have given any thought to the matter, and that it is violated *in toto* in the case of capital punishment is self-evident. Apart from the alleged deterrent effect on others the community is not benefited by the death of a criminal, and if it be the aim of the State to prevent the commission of a like crime by the criminal himself this can be accomplished by imprisonment for life. Hence the one important argument in favor of capital punishment is that it is deterrent on others, for in regard to the criminal himself apart from the community it becomes simply an act of revenge committed by the State calmly and judicially. This deterrent argument, however, is not in accordance with the facts. Dr. E. L. Rexford, ex-President of Buchtel College, in a recent article on this subject, states that "The researches of such men as O'Sullivan and Spear and Rantoul and Victor Hugo fail to discover a single instance where the executions of men have checked the tendencies to crime. These researches reveal precisely the reverse of this, and show as plainly that public executions have been the occasions of multiplied crimes."

The mere statistics of crime ought to be argument enough to cause the abolition of this form of punishment, and that it is still inflicted is but another evidence that the majority of people have not thought deeply on the matter. "Served him right, I'd have killed him myself if he had murdered one of my family"; such is the position taken on the impulse of the moment by most men on hearing of a criminal's death sentence. The question is then, how can the people be brought to understand their responsibility in the matter, for it is only by the people's demanding reform that it can be brought about. And it is especially important at the present time that this and similar questions should be discussed in view of the disturbances which threaten and even exist in the social organism to-day. Take a hypothetical case, one which any observer of the political, industrial and social relations now existing between classes to-day will grant as being quite within the range of possibility. Suppose that the Government in one of the civilized countries should find itself unable to cope with distur-

ances which might arise and that the forces of law and order should be unable to cope with the forces of anarchy and disorder, and that through fear or otherwise the range of capital punishment should be greatly and almost indefinitely extended. Would that tend to restore order or to check disorder? I think not, but that on the contrary it would but add fuel to those already set on fire by the lust of destruction, and increase the very disaster it was intended to avert. On every hand are indications of great changes impending in the world and, if these changes are to result in good, the seed for that good must be sown now and quickly.

Capital punishment is not a question which concerns merely a few, it concerns all collectively and individually. It is maybe but a pointer, a detail, but it shows what is the popular conception or rather misconception that exists in regard to individual and State responsibility. It is one of those questions which cannot be solved or in any way understood until the solidarity and unity of the whole human race is recognized as a fundamental truth.

Modern psychology has done much to show the influence of thought and it is recognized by many that man's well-being does not depend merely on the purity of the physical atmosphere and the cleanliness of physical surroundings, but in even greater measure upon the purity of the moral atmosphere. It does not require any abnormal degree of sensitiveness to be able to sense in some degree the differences between places and persons morally without reference to physical surroundings. The fact of the matter is that the mental and moral condition of every one affects all with whom we come in contact and that means everyone, for the subtle influences of thought are not confined by time or space. If my mind is diseased then I am as liable to transmit that disease to another mind susceptible to that disease, as physically if I had small-pox I am liable to transmit it to another.

Physically I may carry the germ of a disease and be the means of infecting another while I myself may escape unharmed. Mentally I may be diseased, I may be immoral, harboring thoughts of revenge and hate and lust and yet be strong enough and diplomatic enough to prevent the expression of these thoughts, in fact, I may be able to prevent the outward appearance of a loathsome moral disease, but I cannot prevent the influence of this disease and my unspoken thought upon others. And should another be susceptible, should he not be strong enough to restrain himself from carrying out these thoughts into act he will succumb to their influence, he will commit that act for which I in greater or less degree am responsible. Think of the thoughts of hatred, and lust, and revenge that spoken and unspoken pollute the moral atmosphere to-day and think of your responsibility and then say if the crimes with which the newspapers are full every day have not been aided by your thoughts and mine.

"Am I my brother's keeper?" Perhaps we are only too glad that the guilt

of crime should have been fastened on our brother and that he should have been punished. In fact his conviction and punishment make us appear more virtuous by contrast. Let the law be carried out!

Another fact, not generally recognized but which bears particularly upon this question of capital punishment. A man does not cease thinking when he is dead physically. After a natural death, man is gradually removed from the influence of earth life; but in the case of a violent death and to a degree depending upon the hold he may have had upon life at the time of death he remains as a potent factor in the thought sphere of the earth, having indeed a greater influence than in life because of being no longer in a physical body of his own in which to focus and act out his own thoughts.

Take the case of a man who has suffered capital punishment, sent out of this life with thoughts of hatred and revenge; his thoughts more subtle and potent because free no longer, having to act through an imperfect brain, yet still seeking to be carried out in act—as is the nature of all thought—these thoughts will be attracted to those whose thoughts are like in character and which perhaps needed but a little additional strength to manifest outwardly in act. This, I assert, is what actually takes place and this is the reason why crimes and more particularly those of murder followed by capital punishment do not come singly.

Why should capital punishment be abolished? Because it fails of its purpose, putting the criminal out of the reach of possible reform and failing to act as a deterrent to others. Because the criminal alone is not guilty but also the community; he alone is not responsible but also all those who have thought like thoughts. Because the human race is one organism, the criminal is our brother and is a part of that organism. The health of the organism depends upon the health of all its parts and we but delay the progress of humanity by putting out of reach one single member.

"Our people are humanity and our foes are yet to be discovered. Whoever shall deny us, we shall not deny. If they are witty at our expense, they shall have made us to laugh also, and if they are cruel we will remember that we can only be hurt by departing from our own ideals. We shall hail whatever is beautiful in them, as their contribution to a common cause. And indeed it seems to us, that it is only through such tolerance, and mutual recognition, that the dream, brooded upon with awe and hope, by so many great thinkers in the past will ever become possible,—that spiritual fusion of nations where a limitless spirit pervades a multiform life and one eternal will inspires all with equal intent.

"Though this divine event be far off in the sunset of time, it is not too early to begin our efforts while the clash and roar of battle are about us. While we are in the turmoil of spirit of ancient chivalry return again to us. Return, return!"



## SYMBOLS.

BY F. M. P.

We lounged in our easy chairs one summer evening, a masonic friend and I, dreamily watching the smoke from our cigars curling upward until it vanished in the quiet air into nothingness; yet not into nothingness, for at the vanishing point the mental vision took the lost trail and followed into space only to find the smoke in evidence as long as we were conscious of its existence. This cigar, its smoke and aroma are symbolical of many things, as all common place objects are when examined with the seeing eye: of nature in its diversity of expressions; of the unity in diversity, found everywhere.

Unburned this cigar is simply a roll of tobacco, but when burning, the invisible smoke appears and the subtle aroma becomes visible to a keener sense of smell; so said my friend, waking from his reverie, on returning from our excursion into the boundless realm of consciousness. Yes, I continued, the symbolism can be carried further: the cigar represents man's body: the smoke and ashes, the desires and burned out passions, the aroma, the pure spirit which becomes manifest through the refining fire of experience.

How simple common place things teach Truth and how clearly it is seen when the mind is undisturbed and placid. He caught the reflection of my thoughts in his own quiet mind and sagely remarked: Everything is symbolic. That building is an expression of the architects thoughts in stone and brick. My body is a representation of my thought life; nature and the visible universe are manifestations of the inviolable law which made and governs them. Then consider the three degrees in our order: what do they not symbolize: one aspect is this.

The first degree represents matter—blind force or energy—without light, guided and controlled by exterior intelligence: the second illustrates the evolution of the first advancing into the realm of mentality: of conscious intelligence; seeking more light.

The third symbolizes the entrance into the chamber of light—of spiritual knowledge, the "master" of self, ruling and governing the body and mind—"the brethren"—bringing these two lower principles into willing obedience to and harmonious action with the spiritual or Divine man, the Christos or Christ within. Looking further one finds the Holy Trinity—the three in one—symbolically represented by the three degrees.

After this excursion into the region of common sense we retired within ourselves to think over what we had seen and meditate on it in the silence. At such times when all without and within is quiet and at peace, the veil appears to be momentarily lifted and we realize the real, the true, the changeless. "We live in spirit and in truth." We engage in self-analysis and find that it leads to self-knowledge and final self-mastery. Then the mason becomes conscious that the body is the Temple of the living God, and that he dwells within that Temple as its master and makes his



TREASURE ISLAND.

presence known through deeds of kindness, justice, love and compassion. So we talked and smoked our suggestive cigars, and even indulged in a waking dream filled with hope that the time was near when masonry would take on its ancient glory, and the brethren standing before its sublimely sacred symbology will recognize the Light of spiritual Truth which it ever conceals and never reveals except to a worthy brother: one who has overcome the dweller on the threshold and passed into the Lodge of eternal Light; the time when masons will no longer stand like blind men at the symbolic door but shall fling it wide and enter the chamber of Light to again, as of old, become heroes in the true masonic strife for the redemption of man from selfishness.

"The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over Soul, within which every man's particular being is contained and made one with all other. . . . And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing, and the thing seen, the seer and the spectacle, the subject and the object, are one."—R. W. Emerson,

"God puts the excess of hope in one man in order that it may be a medicine to the man who is despondent. Like the beacon lights in harbors, which, kindling a great blaze by means of a few fagots, afford sufficient aid to vessels which wander over the sea; so, also, a man of bright character in a storm-tossed city, himself content with little, effects great blessings for his fellow-citizens." \* \* \*

"All experience is a corrective of life's delusion—a modification; a reversal of the judgment of the senses; all life is a lesson on the falsehood of appearances; pass, then, through the little space of time conformable to nature, and end the journey in content; just as an olive falls off when it is ripe; blessing nature who produced it, and thanking the tree on which it grew." \* \* \*

"He who wrongs another will regret it, though men may applaud him; but he who is wronged is safe from regret, tho' the world may blame him."

"Let your soul work in harmony with the Universal Intelligence, as your breath does with the air."

"Inaction in a deed of mercy is an action in a deadly sin."

"Great works need no great strength, but perseverance."

"Hatred ceases only by love." This is an old rule taught by all the world's great teachers."

## VERIFIED PROPHECIES OF SCIENCE.

Professor Ramsay, the well-known British chemist, joint discoverer of argon, in a recent address to the Chemical Section of the British Association, cites the discovery of the gas helium by observation of a new line in the solar spectrum, and the universal belief in the existence of the luminiferous ether which is known only from scientific deduction. He goes on to say:

"As the result of the work of . . . Mendelief and others, a periodic law of the chemical elements has been formulated, and this law, while still confessedly imperfect, has been in the hands of chemists what mathematics was to Maxwell. It made the existence and the properties of the elements gallium and germanium almost as certain before their physical discovery as it was after their isolation, and it is now made the *crux* by which the genuineness of all so-called newly discovered elements is gaged.

"The science of physics postulates an absolute zero—273° C. below the freezing-point—at which all molecular and chemical action ceases, and at which electrical resistance disappears.

"These predictions came as a *priori* conclusions long before the extreme temperatures now attainable were known. The verification of them by experiment at temperatures closely approaching the absolute zero therefore creates no surprise, and affords merely one more of the already many guide-posts indicating what the science of the future is to be.

"If we believe that the laws of nature are invariable, as science does believe—that nothing is the result of chance or whim—then we must come logically to the *a priori* conclusion that in the future, when we understand these inflexible laws more fully, the progress of science will no longer be the halting one of tentative work, but will be that surer one of consequences inevitable from antecedent. . . .

"And so if this doctrine be true, and we can not get away from it, the science of the future will be an *a priori* science—one in which all of the unknown quantities may be mathematically predicated from those which are known and with as great a certainty as are the properties of the conic sections to-day predicated by the equations of their curves."—*Literary Digest*.

"All parts of the Universe are interwoven and tied together with a sacred bond. No one thing is unrelated to another. The world take it altogether is but one. There is but one sort of matter to make it of, one God that pervades it, and one law to guide it."—*Marcus Aurelius*.

"Oh thou that pinest in the imprisonment of the actual, and criest bitterly to the Gods for a Kingdom wherein to rule and create; know this of a truth the thing thou seekest is already with thee,—here, or nowhere, couldst thou only see it."



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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.

Our readers should bear in mind that the NEW CENTURY has an international circulation. News about the West must be given to our readers in the East, who, as a rule, have little opportunity of learning much about life and methods in the West or of reading our literature. Facts about the East hitherto somewhat obscure must be gradually brought before the notice of readers in the West. The relationship between East and West, North and South, must some day be more fully realized.

We receive every week most encouraging letters of congratulation and approval, and these we are always delighted to see, but we want the circulation of the paper pushed actively. Some of our friends get from 20 to 50 copies per week at the 3 cent rate for sale at all public meetings. If all our friends did the same thing our venture would be put on a satisfactory basis and further developments made possible. Unity and coöperation in this work will carry us through to success. Suppose you write at once and arrange for a regular supply? Every one can help.

### JAPANESE LOVE OF COLOR.

All Oriental nations possess an intense love of color, and this is most marked in the case of the Japanese. With these people color enters into every detail of their life. No people better love flowers. In the spring the whole nation celebrates the feast of the pink and white cherry blossom; later on there comes the fête in honor of the purple wistaria, while in autumn the magnificent chrysanthemum is honored by a feast.

The Japanese color laws in relation to flowers are given by Sir Edwin Arnold in his delightful book, *Japonica*: "Among colors, red, purple, pink and variegated colors are male, and blue, yellow and white are female. Colors which do not harmonize are separated by green leaves or white flowers. Among leaf colors a rich deep green ranks first. For these consummate flower artists the colors have also rank and sex, apart from botanical science. In most cases the white flower of every species takes highest rank, but there are exceptions to this rule. Among the chrysanthemums the yellow ranks first; of peach blossoms, the pale pink; of the iris, the purple; of the camellia, red, and so on. In the kaurei-no-hana, or wedding decorations, red is regarded as male and white as female. The iris is said to be of princely dignity, but must not be employed at weddings, because of its purple color."

### WORK IN CHINA.

In the city of Kewkiang, on the Yangtze River, in China, dwell two young Chinese women who are doing noble work. About a year ago these women graduated from the medical college at Ann Arbor, Mich., and since then they have been devoting their time to dispensary work in their native country. The sufferings of the poor in China are very great, and many more native physicians are needed there.

### THE SEARCH FOR BEAUTY.

BY CARRIE C. REA.

Has any search after Beauty ever yet found it? I think not. It seems to me that it is like the circle bounding earth and skies. When we think we have reached it we must again lift up our eyes. To me this looking beyond, this striving of the soul for the Infinite, this eternal march onwards—eternal because the Infinite will never be reached—always means much more than the realization itself. In one sense Beauty will be ever elusive. Indeed it is only when we are not in quest of it that Beauty will be found. I may express what I mean by such words as "He that loseth his life shall find it," or again, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

What is Beauty? As well ask what is Light? What is Love? Perhaps it is the color of virtue, perhaps it is virtue itself, perhaps it is the yearning of the soul to express itself. At all events it is something without which Life would be utterly inconceivable. I wonder why

it is when we think of Beauty as I am thinking of it now, not as the whole but as one expression of the whole, that our thoughts instinctively go out to Nature. Humanity has to me a much deeper, fuller meaning than the word Beauty as I have taken it here could express. I think it cannot be said that there is any one who has no sense of Beauty. A soul which did not sense in some degree the hidden harmony of life simply could not exist, as it would be torn and racked asunder.

The existence of what is known to us as matter has always been to me a much greater mystery than Spirit, so, long before I knew anything of Theosophy and its teachings, it appeared to me that Nature, everything we *seem* to see around us, was probably an illusion of the visual organs. Perhaps the word "illusion" does not quite express my meaning, as I think everything one imagines is true. "Dreams are true, while they last." But it appeared to me that things might be only pictures formed by the eye—thoughts crystallized, or the shadows of ideas. If this be so, then in proportion as we live—as we progress, so shall we create or evolve Beauty. But there have been other moments when it has been impossible not to believe in the reality of things around me, when I have felt that every blade of grass distinctly and separately *is*—nay, even the stone walls encompassing me had a reality, a life, all their own. Each object seemed to be realizing itself. "God reappears with all His parts in every moss and cobweb." And when anything has fully realized itself, everything in Nature will be realized therein.

Now I want some one wiser than myself to tell me which of these feelings is the true one. Perhaps both of them are true as there exists the law of action and reaction. Perhaps all Beauty has issued from us and is the result of our thoughts and feelings, and in turn the mountains are imparting to us their grandeur and their nobility, the valleys are giving us their softness and sweetness and the breezes are whispering to those who are listening. Can it be that that lingering, reluctant sweep of the clouds o'erhead, of the shadows o'er the fields, speak to us of their unwillingness to depart, their messages untold? No, surely it can never be so. Have we ever fully realized that Nature is never silent? All day long, all night long, it is speaking to us, and that no force is ever expended in vain. Surely even in the deep heart of the forest, where the eye of man has never penetrated, not one phase of Beauty has ever passed away, its mission unfilled, its message undelivered. That message will never be repeated, for Nature never says the same thing twice. It may be that we are unconscious of it all, but the influences are there working around us all the same. And some day we will realize all we have received and are receiving and shall know all they are saying to us, which we do not understand now. Nature is very, very close to us. "Closer it is than breathing, nearer than hands and feet," and some day Nature and Man will understand each other

fully, just as when, sometimes, it is only after long lives spent beside each other hearts at last rush together. And oh! how magical will be that union and with what tender regret we will think how all along Nature has been trying to speak to us.

Was it at man's lowest stage of evolution that the necessity was first thrust upon him of immuring himself in dwellings of stone and clay? perhaps from being yet unable to assimilate himself with the fullness of Beauty.

Now granting that Nature may be objective surely it also, even as humanity is fallen, is in travail! And, if even now its fairness enraptures us, what wondrously divine vistas of transcendental beauty the future conceals for us! when Man shall have become one with Nature and we shall live not two lives but one. And is it not just because of this harmonious reciprocal growth that at times it seems to us that the Glean is still as far off—that the Light has grown no larger. We *are* nearer, the Light *has* grown larger, but we also have grown, we also are more resplendent and so it is that the increasing lustre may never be perceived by us.

And now you will probably say that I have considered Beauty from one point of view only and you will protest that Truth also is Beauty, that Virtue is Beauty, and I acknowledge that it is so, or will be so, but I have not seen just where the one blends with the other. If anyone has seen that vision let him tell us of it. For me Truth, Virtue and Beauty are still different colors in Life's great prism. But on the other hand, as I may seem to have wandered from my subject, I will also say that though I do not yet feel all the unity of Life, yet I am still far from feeling only its separateness, and it seems to me that every subject is so inextricably woven with every other that it is really impossible to speak of one alone.

I heard a remark lately on the seeming futility of discussing these abstract subjects—Sacrifice, Beauty, etc. But are they abstract subjects? Is not our whole life based on these so-called abstract indemonstrable ideas? Can anyone prove here as we demonstrate a proposition in Euclid? By here I mean that something within us which draws us to the Light—that striving to reach our very highest ideals, and we find that after all even our external interests are founded on abstractions as our whole system of commerce is based on faith. Is it not really all those external interests—our money, our business, etc., which are really the abstract ideas as being further away from our real lives? It is true that to some minds Sacrifice, Beauty, Virtue, do seem very abstract and even what we call God seems to them a very vague and shadowy something to whose existence they will give the benefit of the doubt, and therefore something to which they dedicate a small portion of their time in order to be on the safe side and in which they trust when all their own resources are exhausted. To this Deity also they are willing to surrender any spirituality working within them as



being something they do not feel the need of themselves. But I think what oftenest prompts such an objection as that which was raised is the very existence of one of these abstract thoughts, perhaps a true desire to know what are the realities of life. There are some of us who at times may feel that all that impels us to do right is but a sense of logic—a feeling of justice which forces us to acknowledge that something which we feel the whole Universe is making for. But whence have we this feeling? Some one says that "when all is said and done the rapt Saint is found to be the only logician." Yes, after all, is not Love the only logic that we know—Love! the longing for the Good, the True, the Beautiful—the link that binds us to the Universe?

In conclusion, I should like to say that perhaps some spirit more daring or more profane than mine would enter a little more into this question which I have very reverently touched upon—whether Beauty is only another name for harmony, and also into the reciprocal query—What is this craving within us which seeks for Beauty?

### "GIRL VIVISECTIONISTS."

BY MRS. HENRIETTA LATHAM DWIGHT.

In a conspicuous corner on the page devoted to fashion and other topics interesting to women, in a recent Sunday issue of a prominent newspaper of New York City, was an article descriptive of vivisection as practiced by young women students at Cornell. It was written with the same flippancy with which one might describe an afternoon tea. There was no comment, but the lines breathed only satisfaction with and pride in the "girls" who could spend the lovely days in June seeking in the fields and woods insect life to gratify their heartless curiosity in the laboratory. The writer waxed eloquent as she described the girl vivisectioning an angle-worm from the "diving of a soft white hand, without the faintest hesitancy," into a mass of them, to pinning "the wriggling creature" to her dissecting pan. We are then told that "she has the whole secret of the wriggler's existence before her." Has she, indeed! No scalpel has yet found the secret of Life. Is it not time to call a halt in this mad pursuit after knowledge? Is it not time to train the moral natures of our children? Is a heart good for nothing but a pumping machine to send the life blood coursing through the veins! Has it forgotten how to be tender and loving, gentle and kind towards all helpless creatures! Mothers, guard your children from this curse of vivisection that has come upon us. Think of the race of men and women to be born of those who, without flinching, can torture even a despised worm. More and more this evil is creeping into our schools, public and private; it begins with pinning living butterflies to beat out their beautiful, brilliant wings in the struggle for freedom, until the feeble life is ended. The children wonder they can live so long with pins stuck through them. Then comes the worm, "pinned to a board, the skin slit with scalpel, the edges

turned back and secured with pins to the wax." She then "studies with glass the digestive tract, the vascular system and the nerve centres to her heart's content." The writer goes on to tell us that "during the winter frogs and lobsters are the chief subject of study. These are kept alive at Cornell in tanks. Early in the spring lizards, mud puppies and cats are favorites among the biological girls." And thus the education of cruelty in the name of science goes on. It creates an insatiable appetite for experimentation that is now calling for human victims. Mothers, awake to the responsibility of your high calling! Guard your children. Teach them to love and reverence life in the lowest thing that crawls, and they will respect and love it in the greatest.

### SUCCESS AND FAILURE.

BY MARGARET S. LLOYD.

Everything in nature has various meanings, dependent upon the point from which it is viewed, and hence it follows that all which may be written of spiritual effort is true and applicable to effort in any direction, for even he who seeks success and wishes to avoid failure in any chosen occupation is governed by the same Law that rules the world of spiritual affairs.

Unlike some other terms, success is a word easily defined, for it is what every thinking being contemplates for himself in one form or another. The bare definition of the word, then, is the state of having accomplished one's attention; a result corresponding to the aim or object entertained. It is hardly to be doubted that any person of one's acquaintance would be willing to tell what he understands success to mean, and he might also agree to impart some of his cherished ambitions, but to tell all his ambition to any friend, however dear, would be another matter. Also, it often happens that we are swayed by such mingled motives, now low, and, again, almost god-like, that we ourselves do not know what goal we have in view. If our hidden ambitions could be revealed to us by some blaze of light we might be as much dismayed and horrified as would be our friends. Nevertheless, the whole world may read if it will what is the motive of any man. For, disguise his purpose as he will, it shines in or clouds his very face; it shows itself in his speech and reveals itself in his most trivial dealings with other men. One may purpose to be as secret as the grave, as dumb as a bell without a clapper, but for all that, a thousand voices will call out from every part of his being, saying to all the world, "Behold me, what manner of man am I!"

In all efforts for success five qualities are necessary, without which the goal can never be reached. These are Comprehension—that is, a clear idea of one's aim and the difficulties which must be overcome; concentration, or one-pointedness; determination, which nothing can shake; courage and energy. By energy is meant that force inherent in every man, which is to him what fuel is to the engine; his Power, tremendous word! These are the five

qualifications: comprehension, concentration, determination, courage, energy. All these spring from the Will. That in us which is the power behind, the actor and the spectator. It is this which says: "I am lord of the body, do thou obey Me." Says "Do!" and it is accomplished. Determination, will, concentration, are simply different aspects of one supreme quality. All success lies in the careful expenditure of energy. The poet Campbell once said: "A man accustomed to work is equal to any achievement he resolves on and necessity is the only prompter." One of the great Rothschilds is reported to have said: "The secret of success in business is to give soul, heart, body to it."

We who desire to succeed sometimes look within ourselves and think, have I sufficient power to accomplish my purpose? This undertaking which absorbs all my energies, will I be able to carry it through, or will strength fail me? And yet, would we listen, we would hear within ourselves the assurance: If any of you has sufficient power to work for one day—one hour, even, it is all he has to concern himself about. One day's work well done generates its own power and courage for the next day's labor. There are many who desire to live a life of nobler purpose than that which now occupies them, yet think: "I could never live on a lofty plane of being for any length of time. I might live this purer and nobler life for a little while, but that is all." An answer to such would be: You have strength for to-day. Try to-day, then, to live up to the highest ideal your mind can conceive. Be gentle, self-forgetful, compassionate and loving to everyone you meet to day. To-morrow will bring its new supply of strength to meet your new requirements. As for distrust, do not admit it. Do not permit yourself for one moment to think that any effort of yours can possibly result in failure. For your constant encouragement recollect that none can realize how great his potentialities for good may be. You fear, brother, that your determination may not hold out to the end. Think, instead, that you cannot measure your potentialities for good; there are immense reserve funds for you to draw from as need requires. Treasures of past effort may be stored up in your mind, and these mental deposits shall be yours to draw from day after day, as need requires.

The other side of the shield, failure. Failure! We fear the very sound of the word. There is no one who has not had occasion to remember what it means. The writer is among those who believe that in many cases failure is more helpful than success. For what is our great teacher? Failure. What alone creates in us a divine compassion for our brothers? Failure. The word success implies failure, for it suggests the contrast, the opposite pole. We would not ultimately succeed did we not sometimes fail in our efforts toward the great good. By failure we grow to better understand our nature, to analyze. We pry out all the weak places in our armor and make all strong and

ready to resist the next attack of the enemy.

The very worst thing about failure is that it nearly always brings with it a feeling of discouragement, and in this latter the great danger lies. For, of any failure it is always possible to make a stepping stone to a success in something higher than we had looked for if discouragement obstructs us, it wears away the strength we need for further effort.

Travellers say that in South America there is a tree which is known as the vampire tree. Its branches have numberless suckers and these fasten around the unfortunate man who gets within reach of the tree, and never release their hold until the victim has been deprived of the last drop of vital fluid and only a poor shell of a body is left. Let us beware of discouragement, for it is the real vampire tree and once drawn within its hideous embrace, few are those who escape with their lives.

In an old folk tale which has its counterpart in many countries there is related the battles of a great hero who goes to fight a dragon. He fights a terrible battle and at the last, when it seems as though the monster, belching out poison and flame, is about to destroy him, he makes a final effort. Just as his strength is exhausted, the dragon falls to the ground, dead. Whereupon the hero, feebly anoints himself with the dragon's blood and straightway he becomes a new man, ten times stronger than he was before the battle began, because the whole of the dragon's power has become his. Now this allegory merely represents a fact in nature, which is that every time the soul succeeds it gathers to itself the entire strength that was in the thing it has overcome.

Then come success or come failure, we are not concerned about either. All that we will do is keep our determination strong. We have resolved to gain wisdom at any cost and have determined to say, as Rama does, in the Ramayana, that old Hindu book, written thousands of years ago:

"Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is a man's privilege to know the right and follow it. Betray and persecute me, brother men. Pour out your rage on me, O malignant devils. Smile, or watch my agony in cold disdain, ye blissful Gods. Earth, hell, heaven combine in your might to crush me—I will still hold fast by this inheritance! My strength is nothing—time can shake and cripple it; my youth is transient, already grief has withered up my days; my heart, alas, it is well-nigh broken now. Anguish may crush it utterly and life may fail; but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man's master."

"The mere fact of naming an object tends to give definiteness to our conception of it. We have then a sign which at once calls up to our minds the distinctive qualities which mark for us that particular object from all others."



## 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"

## WHAT'S IN YOUR HEART?

What's in your hearts,  
My boys and girls?  
Just ope your lips  
And see if pearls—  
Sweet, loving words  
And tender tone—  
Drop when you speak,  
And they alone.

Or if there roll  
Out ugly things  
Which cut and hurt,  
Which stab and sting.  
So stop and think  
Before lips part—  
What comes from them  
Comes from the heart.

—Selected.

## JOAN OF ARC.

BY MISS E. WHITNEY.

(Continued.)

It was her birthday. She was seventeen. After a few days her uncle took her to Van-couleurs and lodged her with a wheelwright's wife, an honest and good woman. Joan helped do the house work, earning her keep in this way and talked freely of her mission to any who wished to hear. It soon spread abroad that a young girl was come who was appointed of God to save France. The common people flocked in crowds to look at her and speak with her. Next, a prophecy of Merlin's, more than eight hundred years old, was called to mind, which said that in a far future time France would be lost by a woman and restored by a woman. France was now, for the first time, lost—and by a woman, Isabel of Bavaria, her base Queen; doubtless this fair and pure young girl was commissioned of Heaven to complete the prophecy.

This gave a new and more powerful interest, and excitement rose higher and higher, with hope and faith also.

Far and wide enthusiasm spread, reviving the perishing people of France. They filled the town, overflowing the inns, till half had to go without shelter. And still they came, though it was winter, for when a man's soul is starving what cares he for meat and roof? Day

after day, the great tide rose. Domremy was dazed, amazed, stupefied and said to itself, "Was this world-wonder in our familiar midst all these years and we too dull to see it?"

Joan's brothers came with her parents' blessing and God speed. Then was Joan happy indeed, and again she went to the Governor. Again he refused. But she was not discouraged. Always she held her purpose, clearly and steadily before her.

"To rescue France. And it is appointed that I shall do it. For no one else in the world, neither kings, nor dukes, nor any other can recover the Kingdom of France, and there is no help but in me."

Finally two young noblemen appeared, and promised to help Joan—and at last the Governor gave way, and rode in state to visit her and grant her request.

So the first miracle was over. The ignorant, bashful little peasant girl, was on her way to the Dauphin, with an escort of twenty-five soldiers. She had never been on a horse—but no matter. She never had a day's schooling—yet she planned the course toward the king like one well versed in geography. Wise Little Joan. Well she knew that, *they are helped who try.*

Diligently she had questioned all those people who poured in to see her and patiently she had dug out all her valuable knowledge of the country. She ordered a horsemanship-drill for her soldiers and appointed a veteran to conduct it. That was sufficient for her, you see. She would not miss or forget a detail of the lesson, but would take it all in with her eye and mind and apply it afterward. That is why there was nothing she could not learn, and in the briefest time, too.

It was a terrible march of ten long days and nights. But it shows what men can do when they have a Leader with a determined purpose and a resolution that never flags.

At last they were within reach of the Dauphin. Joan dictated a letter to him, saying that she had come a hundred and fifty leagues to bring him good news, and begged the privilege of delivering it in person. She added that although she had never seen him, she would know him in any disguise and would point him out. The Dauphin was weak and easily controlled by his favorites, who cared nothing for France, but only to amuse themselves. So there was long delay before an audience could be had, for Joan would give her message to none but the Dauphin himself.

Then how they tried to trick her, by placing a false king on the throne, amid such splendor, it was enough to dazzle any but Joan! But she, instead, walked straight to the real king, who was plainly dressed, and kneeling, delivered her message. "I am called Joan the Maid, and am sent to say that the King of Heaven wills that you be crowned and consecrated in



X109 LITTLE "MISS HOPEFUL."

your good city of Rheims, and be thereafter Lieutenant of the Lord of Heaven, who is King of France. And He willeth also that you set me at my appointed work and give me men at-arms. For then will I raise the siege of Orleans and break the English power!"

Great was the wonder and amazement of all the court. Then the king had private speech with Joan in which she gave him a sign so he could no longer doubt.

Joan had entered the court attended by honors bestowed only on personages of very high rank and worth, but they were as nothing compared to her leaving, for then, honor shown only to the royal, was shown to her. The king himself led Joan by the hand down the great hall to the door, the glittering multitude standing and making reverence as they passed, the silver trumpets sounding their rich notes. Then he dismissed her with gracious words, bending low over her hand and kissing it. Always—from all companies, high or low—she went forth richer in honor and esteem than when she came.

But tedious delay was made by the king's councillors, who said that Joan's Voices might be of Satan, instead of God, and that it was a dangerous business and should be probed to the bottom. So a commission of bishops every day came and questioned Joan about her Voices and her mission, but declared they could not tell whether she came from God, for she was "a gentle and simple little shepherdess, very candid, but not given to talking."

Then was Joan sent to Poitiers, to the Great University, where the learned Dominican priests and monks might question her for three weeks every day and all day long, until finally they all surrendered, saying, "This child is sent of God."

Now was the cause of France delivered into her little hands. It was publicly announced by the king's herald at-arms that Joan of Arc, called the Maid, was become General-in-Chief of the Armies of France.

"Be watchful to keep silence."

## TO THE SUPERINTENDENTS OF THE LOTUS GROUPS.

To avoid misconceptions regarding the circular on the Lotus group work sent out September 13th by Mrs. Tingley, it seems necessary to call the attention of the members to a few points. If the superintendents and teachers will read over this circular carefully, paragraph by paragraph, they will see that there is an outline given and exact details regarding the formation of Lotus Groups. In every case where the selection of officers has been made the names should be forwarded immediately to the General Superintendent. The Lotus Groups are then enrolled and numbered; but in no case are they considered organized Groups until this has been done. Superintendents are told in this circular not to branch out on new lines of work. This does not mean that the work is to remain in *statu quo*; not at all. It simply means that the present is the time for organization, and the Leader does not ask for plans and suggestions, for those are already in her possession to the fullest extent. When the proper time comes further instructions regarding the work will be given. In the meantime Superintendents and teachers will give the greatest help by quietly organizing their Groups and fitting themselves in every way they can for the grand work. Do not become discouraged if troops of children do not flock in immediately. You probably could not handle them properly if they did. The present duty is to follow the plans and work in harmony with the lines laid down by the Leader as much as possible. A new circular containing details about the work regarding music, the work with the smaller children and other necessary points will be sent out in about two weeks.

Brooklyn writes that at the meeting when officers of the Lotus group there were appointed, everything went off with a vim and all indications point to united effort in the work.

There are now six Lotus groups in Boston and immediate vicinity.

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Mr. Iverson L. Harris writes from Macon, Ga.: "We are with you to the fullest extent and intend to make your mission a glorious success."

\* \* \*

Washington, D. C., is wide awake to the importance of the Children's movement, and Miss Rowell, writing from there, says: "It is a grand work and we are happy to have a share in it."

\* \* \*

Tacoma, Wash., R. H. Lunt, Superintendent of the Lotus group here, writes to say that "all our members are most fully convinced of the advisability and wisdom of following the plans outlined in the children's circular, and we shall all work toward a strict compliance therewith, gradually but earnestly."

\* \* \*

Earnest requests come in from isolated members who wish to form Lotus groups. In some cases devoted members have been holding regular sessions with only two children in attendance. Such devotion as this deeply touches our Leader. Where there is so much earnestness and loyalty, the tiniest seed sown is certain to bear a great harvest.



## 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.

## BROTHERHOOD.

BY BURCHAM HARDING.

For generations "brotherhood" has been a general aim. It has been the theme of poets, the ideal for which multitudes have striven, and yet the path of centuries is strewn with wrecks. Why is this?

Perhaps one reason is that the brotherhood sought for has been limited, whereas the real bond knows no limits. We perceive a religious body endeavoring to sweep people into its fold by promises of reward or by threats; it has sought to form a brotherhood circumscribed with a creed, and the result has been failure. Military leaders by the strong arm of conquest have made efforts to bring all nations under their own flag, but brotherhoods founded on force could not endure.

The present century has given birth to innumerable societies professing brotherhood. Their measure of success has been in proportion to the practical application they have given to the great principle of brotherhood.

Another false conception is sometimes held; as being brothers suggests the blood relationship, within which all are supposed to live under the same roof and to be engaged in similar occupations. This is not a correct idea; in fact, there is no such presumption in the term. Its absurdity is apparent, for suppose all the world were tailors, what would we do for food? "Brotherhood means helping and sharing," each one doing his own duty, attending to his own work, whatever it may be. By attention to our daily concerns we are helping other individuals, as they, by the performance of their duties, are helping us. Each one finds his allotted task, which is his particular method of helping. But our brotherhood, to be lasting, must not be limited, and the help we render should be cheerfully shared with our fellows. "Not grudgingly or of necessity," but with a free hand and

open heart. Helping others by sharing with them our thoughts and experience, as well as more material things. Every occupation which is necessary for the well-being of others is helpful, and although by our conventional standards some duties are held to be preferable, yet all helpful work is honorable.

Some of my fellow-students have doubtless wondered why we plodded on year after year studying and discussing philosophical principles and nature's laws. It was a time of preparation, a grand opportunity given us to eradicate erroneous teachings and free the mind from narrow beliefs and firmly implant a knowledge of nature's laws, the basis of right and justice. The mind, by repeatedly holding the same thought, obtains that little understood but mighty power of conviction. A good simile is found in chopping a log; the axe apparently strikes each time in the same place, but at each blow the steel enters more deeply into the log. It was necessary to pass through these years of drilling, training and continual repetition to instill the wider and grander ideas of brotherhood and gain freedom from selfish mental bonds.

The International Brotherhood League recently organized by Mrs. Katherine A. Tingley offers the means of applying practically that which we have worked to attain theoretically by the studies of the past years. The call is sounded, it is in the ears of all, summoning the soldiers to the standard, that the message of brotherhood may be made to resound throughout the world. Let all who can, and will advance to the fight. A struggle not to shed blood, but to help mankind to release itself from narrow and selfish limitations. The International Brotherhood League fulfills the highest ideals of Brotherhood. Not limited to any nation or race, but embracing all. Imposing no narrow restrictions or creed, but based upon that eternal Unity of Nature, in which every unit helps and shares with all others.

All who will, are invited to participate in this glorious work of redeeming the world from the bonds of suffering which, from ignorance of Nature's laws we have heaped upon ourselves. The aim is essentially humanitarian in its broadest sense. Some of its declared objects are to help the needy and distressed, and to conduct operations which are usually termed "charitable." The word "charity" has been so misused and prostituted in this materialistic age, that it seems best not to apply it in connection with the work of the League. The recipients of "charity" are apt to connect it with recollections of wood piles, snow shovelling, or well-meaning prayers poured into their unwilling ears. True charity has no strings attached to it, it is the irresistible impulse of the heart striving to

help and share with those who need, without thought of any return.

Part of the League work will be to remind man of Nature's laws, for the troubles and suffering of the world result from lack of knowledge of these laws. Two men quarrel and fight, inflicting bodily pain upon each other, but who is benefitted? Two nations meet in the din and clash of battle, many are killed and wounded, and families are bereft of parents and sons, and property is destroyed, but wherein can any benefit be traced? Friends and relatives differ and make their lives miserable, is any one the better for it? Envy and jealousy of others' supposed superiority are permitted to embitter life, but is it of any use? Desire to possess the whole world eats into the mind, but disappointment is the result.

To stand aside from the mad whirl of life, and impartially view man's actions is a droll but sad sight. Imagine a host of people vigorously knocking their heads against a solid stone wall, only stopping for a few hours once a week to implore God to remove the pain they continue to inflict upon themselves.

Yet such is the position which has to be encountered by the International Brotherhood League. There are certain immutable laws of Nature, more immovable than a stone wall, but through wilfulness or ignorance we persist in running counter to them, with the result that suffering follows. All trouble results from infringing Nature's laws. We have first to learn our true position in life, and the relation we bear to other beings and to the world, and our duty to each other.

This is the point wherein the past year's studies will serve. For have we not learnt that Nature is One and indivisible, that there is One Eternal and Boundless Principle, pervading everything, whose office is to help? That this beneficent heart of all things sends its force and energy into all creatures—as the Christian quoting the Bible would say, "God is All and in all," and is a "loving Father." This is the first great lesson to be made a part of ourselves, for the same divinity dwells in us all. Intellectually we may have accepted the idea of God dwelling in all, but has this become a part of our very self, that we feel and know it?

We cannot hope to evoke the divinity in another, and call forth the God in him, unless we have to some extent realized it in ourselves. But if this be so, then *the fellow feeling which makes the whole world kin* will plant into other hearts the joy and peace of our own.

## ACTIVITIES.

MACON, GA.—I. L. Harris states that the I. B. L. has created great interest in his branch. Committee has been appointed and active work will be commenced at once.

SAN FRANCISCO, CAL.—Mrs. Anna Bryce reports that preparations are being made in that city for active I. B. L. work.

MINNEAPOLIS, MINN.—Miss S. J. Manning writes that the International B. L. work have commenced in Minneapolis. Weekly meetings will be held. Committee in charge of work: Richard Seffman, Jas. C. Slafter, W. W. Wraman, Mrs. Ida F. Greely, Mrs. S. I. Manning.

WORK ON THE EAST SIDE, N. Y.—The usual public meeting of I. B. L., was held on Sunday, Nov. 14th. There was a good attendance. The chairman (Bro. H. Crooke) addressed the members and friends present and a discussion ensued upon "How to practically help the League." Mrs. Leonard contributed the musical selections and also spoke, quoting from Mrs. Katherine A. Tingley's editorial article in *Universal Brotherhood*. Miss Bernstein, of Harlem, also spoke with good effect upon the great opportunities the present day offered for those who were willing to work in a self-sacrificing way for humanity. Bros. McCarthy and Pine spoke and reference was made to the forthcoming Brotherhood Bazaar as a very useful means of helping on the work.

VARUNA BRANCH, BRIDGEPORT, CT.—Burcham Harding recently visited our Branch. We have commenced the I. B. L. meetings. The Mayor of the city and other prominent people were among the audience. Questions and answers formed a most interesting and useful feature. The Bazaar work is being carried on with great interest.

LONDON (ENG).—Dr. Coryn reports that action on I. B. L. work is being taken at once. "The plan is glorious and means real work at last." Magnificent results are expected in time. A new opportunity is given to reach the masses and create an atmosphere of brotherly love. "It means undying industry." Brother Campbell is beginning to work hard on the new lines. Will England be renewed and the old times of Egypt return?

The Brotherhood Auxiliary has dropped its business features and abolished its dues, and is now devoted chiefly to social relations. Mrs. Kate J. Black is president, and Mrs. J. L. Bedford secretary and treasurer. Steps have been taken toward the organization of the International Brotherhood League, and the following executive committee selected: Dr. J. A. Anderson, H. B. Monges, R. C. Krause, Mrs. Mercie M. Thirds and Miss Anne Bryce.

ST. PAUL, MINN.—Work for the Bazaar is coming on fine. The first I. B. L. meeting took place last Friday evening. The room looked very homelike and a most brotherly feeling was evident. Plenty of music and short talks on "The Nobility of Labor" made the hour fly. Many were attracted by the notice in the newspaper which contained the objects of the League, and all of them took cards for distribution.—Leila Thayer.

"Though the world blame thee, thou art not to blame;

Though the world praise thee, hearken not at all.

In thine own heart is the reward or shame.

In thine own heart the victory or the fall.

What others think of thee stay not to ask;

Rather than please the many, serve the few.

Knowing that life's most glorious regal task

Is never quite too hard for thee to do."

## NOTICE.

Reports about the I. B. L. work, Children's work, and T. S. Branch work *must be written separately* on one side of paper only, and be as brief as possible. Matter for the Editor should not be mixed up with other things. Remittances should be made payable as directed and not sent to the Editor. Correspondents should remember that each department is kept separate, and save time and confusion by following directions given. All business communications and remittances should be sent to The New Century Corporation, Room 1004, Havemeyer Building, 26 Cortlandt Street, N. Y.



## THEOSOPHICAL SOCIETIES.

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

MR. E. A. NERESHEIMER, PRESIDENT.

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

## A REAL STOIC.

BY HERBERT CROOKE.

It has been well said that in no age of the world has humanity been without a witness for the Truth and the Good. The stories of Adam and Eve, of Noah, Moses, Krishna, Lao-tze, Gautama, the Buddha, Zoroaster, Jesus the Christ, and the mythologies of Scandinavia, Egypt and Greece are inseparably associated with the idea of the Gods dwelling among men and being interested in the affairs of the great human family. It is therefore not surprising to us, when we have recognized this fact of history and turn to the teachings of the philosophers at the beginning of the Christian era, to find therein unmistakable evidences of their acquaintance with the profound and universal truths of life; a knowledge of that universal solvent of all our woes, which, in the later middle ages was called the Elixir of Life.

It is the fashion in these days for doctors of divinity and the teachers of theology to stigmatize the utterances of Plato and the Neoplatonists as visionary and impracticable and only of value in what they are pleased to call "metaphysical" discussions. By thus labelling these ancient teachings, they warn their own followers and hearers to have nothing to do with them in the practical affairs of life. But we all know that

## LABELS

are nothing if they do not serve to point to the truth of things. A label neither makes worthy that which is worthless, nor diminishes the value of that which gold cannot buy. Hence the seeker after Truth will ruthlessly tear down every label that hides from him the character of the thing denominated by it; and, while the label, torn into shreds, flutters away in the breeze, he will take note of the thing itself, whether it be profitable or no. The things which are called "metaphysical" and the things which are called "practical" are, by these said doctors and teachers, shut off from one another into watertight compartments, as it were; the former being discussed in our schools and classrooms, the latter being realized when in contact with men in every-day life. What absurdity! As though the things that are thought of in one's most quiet moments, in the heart of hearts, were not the things that give tone and character to all the events of one's outward life!

There is an old saying that "out of the heart proceedeth the issues of life" which on examination will be found perfectly true, because it is in the heart that men and women desire the things they love and from that desire they mould their thoughts and finally the actions of their life.

## STOICISM

is the name given to a school of thought or system of teaching which in later

days we can recognize, by careful examination, under the various garbs of Gnosticism, Rosicrucianism, Theosophy, and in earlier days, veiled in the language of Vedas, of Buddha, Lao-tze and others.

The real Stoic is then a real Buddhist, Parsee, Tivist, Gnostic, Christian or Theosophist. One word will express all this when we say he is a *real man*, and by this we mean a man conscious of his divine powers and of the place and fitness of things in the world about him.

In the teachings of Epictetus we find him described as "a lord," "a missionary," "a spy." "A lord," inasmuch as he has conquered every personal or selfish thought that has presented itself to him, and because recognizing his own inherent goodness and purity of character and his own divine essential nature, he stands not in any awe of men and things but will fearlessly do his duty. Thus he will assert the truth as though all men were his slaves, or to put it more mildly, as though every man about him and greater nature stood ready to serve him in his divine mission.

The Stoic is a "missionary" because he has a great work to do in the world—not for himself but for all men. The pleasures and comforts of family, which at any time when it is necessary he can and does enjoy, are not for him. The privileges of national life do not allure him, as they do many men, under the fascinating names of patriotism and "national rights." When in any country, he makes use of the advantages offered to the people of that country, but not as a permanent resident, only as a wayfarer making for his goal. Thus ambition often the curse of patriots, has no charm for him and he regards with equal mind the Englishman, the Frenchman, the Turk, the Hindoo, the Chinaman and the "nigger."

The real Stoic is a "spy" because he has to be constantly alive to the interests and welfare of humanity. He is a terror to evil doers, because he will fearlessly proclaim the truth and seek to destroy those things that distort it, or veil it in the folds of conventionality, in the fetish of superstition. Like Elijah of old, when before King Ahab and accused by him of being the disturber of Israel's peace he will boldly affirm "Nay, it is thou." The doers of spiritual wickedness in high places have always to reckon with the real Stoic. This spy and missionary is their mortal foe and because of his devotion and purity of life and purpose, he is invincible and they must fall in the combat.

The Stoic has no anxiety about anything. Literally he

"TAKES NO THOUGHT FOR THE MORROW,"

He seeks to rule only those things which are in his power, and all other things he uses as they present themselves to him. This is called the

"right use of appearances," and it corresponds with the teaching of the Bhagavad Gita and of the prophet of Nazareth: "True wisdom is freedom from self-esteem, hypocrisy and injury to others . . . it is freedom from attachment to children, wife and household" and "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break in and steal . . . He who loveth father or mother, wife or child more than me is not worthy of me." The things that are within his power are the desires of the heart, the will and its control over the mind, the thinking faculty, the discriminating faculty called the "Reason." When these are under his control then all the bogeys that frighten the ignorant man are dispelled as he gazes upon them. The opinions of others and the conventionalities of society do not affect him; the habits which for a time he may conform to and appear to have formed do not enchain him. He brushes them aside as readily as does the king of the forest the reeds and tall waving grass through which he moves.

As

## TEACHER AND FRIEND

he is faithful, steadfast and compassionate. Not having possessions, he freely shares whatever may come to his hands. Not having partiality, he helps alike the weak and the strong. Not being ambitious, he lends his ear to the cry of the needy, whether such an one be on the throne or in the gutter. He is constant in all things and at all times, though wonderfully versatile.

He loves—yea, with a love that is unquenchable, but it is not a blind love, nor a love of class or sex—it is a universal, a catholic love, that embraces all men in every condition of life—that says, when reminded of family ties while looking upon the whole world, "Behold my mother, my sisters and my brethren." Not, as some critics would say, less mindful of the near and dear ones, but equally considerate for those further away, seeing in every man, woman and child a brother and a friend.

## ACTIVITIES.

THE HOME CRUSADE AT MANCHESTER (ENG).—Letters show that the visit of Mrs. A. L. Cleather with Basil Crump and Herbert Coryn to Manchester and the Lancashire District have been greatly appreciated. Mrs. Cleather, as Home Crusader, has quite won the hearts of the new members at Manchester, who were charmed with her alike in the private branch gathering and the public lectures that were given. Lectures were given by the three comrades on "The Perfectibility of Man," "Brotherhood and Harmony," and "Reincarnation," while musical selections on pianoforte and organ contributed to what is described as "a most harmonious meeting." Since their visit parlor meetings have been held at various members homes and the spirit of brotherhood is calling out the best energies of the members.

SWEDEN.—A. E. Gibson reports that "Sweden is more irresistibly theosophical than ever," and that "the movements of the Leader awaken unbounded interest." "All is your work," says Mr. Gibson, "all your

doing and under your wise management Sweden finds herself approaching the attainment of a new glory."

SACRAMENTO, CALIF.—The meetings have been well attended for the past month. Dr. Griffiths has been up from San Francisco and has given us another lift. Our society must have made good karma in the past; we have received a valuable addition to our branch in the shape of a library of 250 volumes from Dr. J. S. Cook, which is being put up in the hall and is to be held open during the coming winter as a free reading room. Lectures were given in October as follows: 8th, "Influence of Theosophy on Modern Thought" by Robert Joy; 10th, "Aims and Objects of the T. S." by Mrs. J. F. Mills; 15th, "Modern Thought" by Miss E. Felter; 17th, "Mistaken Links" by Dr. Griffiths; 22d, "Brotherhood" by Miss Walker and L. Egeberg; 24th, "Toleration" by Dr. J. S. Cook; 29th, "Reincarnation"; 31st, "Origin and Objects of the Theosophical Movement" by Dr. Allen Griffiths. J. C. E.

NEWARK BRANCH.—Rev. Mr. Williams lectured at this Branch on Nov. 14th. His subject was "The Divinity of Man." A good audience listened attentively to his eloquent and convincing address. Questions followed and were ably answered. Mr. Williams made a good impression. It is hoped that D. N. Dunlop will lecture on Sunday, Nov. 21st.

KATHERINE A. TINGLEY BRANCH, N.Y.—This branch has regular meetings at 607 E. 14th St., which are usually very well attended. On Wednesday, Nov. 14th, in the absence of the President, Bro. J. D. Leonard conducted the meeting and was assisted by Bro. Hecht of Harlem H. P. B. branch and Bro. Flint of Houston St. branch, the latter contributing musical selections on the violin which were greatly appreciated.

"CLIFTON" BRANCH (ENGLAND).—Since our last letter our Branch membership has increased. We are reserving ourselves for the visit of our Home-Crusader, with Mr. Basil Crump and (we hope) Dr. Coryn, on the 1st and 2d November. We had a very harmonious and helpful meeting, electing new officers and discussing Propaganda work. For there is so much to be done in Bristol! The great prisons are waiting, myriads of children and thousands of workmen and women are waiting and all the many philanthropic societies—"the harvest truly is plentiful." We will turn all our force in the direction of the NEW CENTURY. Blessed be its name, as truly blessed are its contents! This we decided before the paper had reached us; but, now that we have seen three numbers, we *desire*—in spite of all prohibitions, and keenly too—that somebody or something would make it possible to shower it broadcast over the whole of this great city.

We find the Branch Papers, which come to us from our indefatigable Lecture Secretary, J. T. Campbell, of great use in making up our Syllabus.—E. C.

MANCHESTER (ENGLAND).—At a meeting of this Branch, held on the 6th October, 1897, it was proposed and carried unanimously, that, "Inasmuch as Mrs. Cleather is appointed by the Leader to the work of Crusader in this country, her work becomes a part of that of every Branch and she is therefore requested to accept the Honorary Membership of this Branch."—C. Woodhead, Sec.

"I hold it truth, with him who sings,  
To one clear harp, in diverse tones—  
That men may rise on stepping-stones  
Of their dead selves, to higher things."  
—Tennyson.