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UNIVERSAL BROTHERHOOD

UNDER THE LEADERSHIP OF KATHERINE A. TINGLEY.

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THE INTERNATIONAL THEOSOPHIST.

SOLDIERS OF THE SILENCE.

Look for the warrior and let him fight in thee.—*Light on the Path.*

THE world is in a turmoil. Wars of nations, systems, oligarchies and beliefs. But there are worthy and unworthy wars. Let us see if it is not possible to discriminate.

War is a fact in nature to be understood rather than reviled. Lawful war is surely that of higher nature seeking to overcome lower nature, involving the rebellion of the lower until either assimilated with the higher or lost in outer darkness.

Useless and therefore unlawful war is that of the lower against the lower, a reflex action of higher laws and forces, due to ignorance. "Every man for himself," the motto of modern commercial life, and actual wars for trade supremacy, are examples of unlawful war. So too when slander is met with slander, hate with hate, abuse with abuse, real or imagined injustice or injury with revenge or treachery.

Thus we have three kinds of warfare. Higher overcoming lower nature, lawful; lower against higher, neither lawful nor unlawful, but simply phenomenal; and lower opposed to lower, useless and tending but to perpetuate ignorance.

Of the three kinds consciously manifesting in man, the first is rare; the second not too frequent (for does it not mean recognition of the higher?); and the third pretty common. Of the three unconsciously manifesting in man, the first is sempiternal, the second long-lived, and the last more or less evanescent.

Great warriors of the human race, warriors of the higher as against the lower, warriors for the recognition of man's divine nature and stupendous destiny, have been moving among us for a quarter of a century. Many have had opportunities of noting in themselves and their brethren the rebellion of the lower against the higher light, and

of profiting by the experience gained. For lower nature has to be understood by degrees ere it can be really conquered by degrees; though it is equally true that it has to be conquered in like manner ere it can be understood.

Does it ever occur to us that in this great war of the lower against the higher, the more we conquer ourselves, the more we are helping in an especial manner comrades who press onward, comrades who stumble by the wayside, and all with like aims in the grand crusade for the recognition and realization of brotherhood? What faults and backslidings are there that one of us can lay his hand on his heart and declare himself beyond? They are there in germ, budding, masquerading in various guises, or fully developed, all the time. And we rise and fall with our brothers all the time. The lower qualities are part of the whole, and must be recognised for what they are while introducing and lighting the fire of a universal sympathy and compassion. For if lower wars against higher, the higher fights not so much against the lower as for its purification, to be followed by the living recognition *in actu* of divine nature.

There is no cure for the diseases of personality like wide sympathy united with active work and effort. The imps of self fly shrieking and routed before the silent advancing hosts of pure, unselfish and universal compassion; not "pity" or "charity" in their ordinary acceptation, nor personal affection for individuals; but compassion, born of reverent meditation, aspiration and love of truth, goodness and beauty for their own sake; compassion that awakens soul-knowledge, and dispels ignorance and selfishness "the cause of all sin, and consequently of all human sorrow."

THE BAYREUTH MASTER.

(Continued from p. 31.)

It is, however, as mystic and philosopher that Wagner strikes the deepest chords of our being. His philosophy of life was at once simple and profound: he believed in man and in the essential divinity of man. He has been called atheist and materialist; but who that knows his prose works—which, apart from all else, throw such an illumination upon the inner meaning of his dramas—can for one moment give ear to a charge so ignorant and shallow. This is an age of materialism, "the powers of soul are not believed in;" but the essential divinity of man has been held as true by nearly all great thinkers. Wagner was no exception. That he believed in the "illumination from within"

which constitutes the true mystic, the following conclusively proves:—

“Religion lives, but only at its primal source and sole true dwelling-place, within the deepest, holiest inner chamber of the Individual; *there*, whither never yet has surged a conflict of the rationalist and supernaturalist, the Clergy and State. For this is the essence of true religion: that, away from the cheating show of the day-tide world, it shines in the night of man’s inmost heart, with a light quite other than the world-sun’s light, and visible no whence save from out that depth.”*

The man who could thus think and write was a deeply religious man, in the best and truest sense of the word. Such men represent a tremendous force against the gross materialism of the present age; an age when truly “the powers of soul are *not* believed in.” But this man believed in soul, and in the powers of soul. Such men, too, are always in advance of their time, they know far more than they give out. Rarely are they understood in their life-time, and never is their deepest meaning grasped by their contemporaries. Appreciation comes late; but Wagner, like all true reformers, worked for results which he knew he could never hope to see. He saw the future, and for it he worked. Thus he comes to be numbered among the great band of souls who, in all ages, have devoted their energies to accomplishing some reform which will benefit humanity, or to reviving some long-lost and necessary truth. Richard Wagner did both these things; for not only did he reform the drama, restoring it to its ancient and sacred office, but he believed emphatically in the Brotherhood of Man, as a living fact; that long-lost and often forgotten truth. Hear what he says on this:—

“*The solitary unit is unfree*, because confined and fettered in un-Love; the *associate is free*, because unfettered and unconfined through Love.

“In every creature that exists the mightiest impulse is that of its *Life* . . . But the Life-need of man’s life-needs is the *need of Love*. As the conditions of natural human life are contained in the love-bond of subordinated nature-forces, which craved for their agreement, their redemption, their adoption into the higher principle, Man; so does man find his agreement, his redemption, his appeasement, likewise in something higher; and this higher thing is the *human race, the fellowship of man*, for there is but one thing higher than man’s self, and that is—Men. But man can only gain the stilling of his life-need through

* *Prose Works*, Vol. IV., p. 29.

Compare also Act II., *Tristan and Isolde*:—“To my bosom in mild and queenly might of darkness came the Night; so sank my Day from sight.”

giving, through giving of himself to other men, and in its highest climax, to all the world of human beings."*

In another essay, on "Art and Climate," he returns again to the same inspiring theme:—"As the only possible, true, therefore unconsciously and at last consciously striven-for redemption from this state of misery, we then see loom before us the ascension of the *egoistic* essence of the individual into the *communistic* essence of the human race; the concretion of the abstract idea of Man into the actual, true and blissful common-being of *Mankind* . . . The creed of those men of the future must therefore necessarily take this form: there exists no higher *Power* than *Man's Community*; there is nought so *worthy Love* as the *Brotherhood of Man*.

"But only through the *highest power of Love* can we attain to *perfect Freedom*; for there exists no genuine Freedom but that in which *each Man hath share*."

Well did Wagner illustrate this giving of himself to other men; for he gave his life, his genius and all its powers to the service of men in fullest and most overflowing measure. I shall now, in concluding this series of papers, try to show something of the manner of man that the Bayreuth Master was, in himself.

In all that has been written of Richard Wagner as man, nothing strikes so sympathetic a note, or displays such deep understanding of the true springs of the great Artist's nature—written as it was by one who knew and loved him—as C. F. Glasenapp's "Richard Wagner as Man." This sketch appeared in *The Meister* (then the journal of the London Branch of the Wagner Society) for 1892, running through three numbers, 18, 19, and 20; and it is from this source that I propose to draw the little that now remains to be said. The main facts in the life of Wagner are too well known, and have been too often set forth, to need re-stating here; though it should be added that not all who have imposed this task upon themselves have adhered rigidly to facts. To instance only Mr. Ferdinand Praeger's "Wagner as I knew him," the unwarrantable interpolations and inaccuracies of which were so admirably exposed in Mr. Ashton Ellis' long review of the book in the May number of *The Meister* for 1892.

Glasenapp's sketch is indeed a loving and understanding appreciation of a great genius, one of whose most marked personal characteristics seems to have been a deep inner gladness, the source of which was "the consciousness of having fathomed for himself the *true nature of the*

* *Prose Works*, Vol. I., "The Art-work of the Future."

things of this world . . . If we compare the incredible *power, fulness, and volume* of Wagner's creations with that which other men of 'genius' have left us, this comparison itself will explain to us why he must, by his very *nature*, have needs been lifted above all melancholy into the free ether of purest gladness." The translator, Mr. Ellis, here gives in a note the original German word which he has rendered as "gladness" — "*Heiterkeit*, a word as untranslatable as its opposite, the French *ennui*."

In a little mystical work called *Light on the Path*, there occur some remarkable words as to the source of this inner gladness, which was also Wagner's:—"Listen to the *song* of life. . . . Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: *it is a song*" (italics are mine). Surely he had reached this hidden place of the soul, whence the real harmony of Life is realised! "Unbending love of truth was the basis, gladness of heart the mainspring of his being," says Glasenapp. "How inventive was this gladness in its improvise and unexpected outbreaks! According to his own words he was driven 'by the primal force of gladness, and in order to regain this force in all its purity,' to that utterance of dissent, which 'in face of modern life could only proclaim itself as *yearning*, as *rebellion* at the last, and this in tragic guise.'"

Yet for long the outward life of Wagner grew ever gloomier and gloomier; "a life *sans* love, *sans* understanding . . . He saw himself bereft of hope and of all power of gladness, in that situation where others despair of life itself. But on the other hand, there is ripening within him a higher, long prepared-for lesson. The lesson that his own suffering is but a portion of the latent suffering of the world; a lesson that shows him this actual world in all its fearsome earnestness; a lesson that never reaches the consciousness of the 'everyday mind,' in its dull-witted helter-skelter." Following upon this Glasenapp quotes some words of the Master's, drawn from the depths which he had sounded, and laying "bare that knowledge which had become for him a religious intuition." Before, however, I give these words, I should like once more to refer to the little book from which I have already quoted, as I there find a parallel for Wagner's experience which is so remarkable that one feels instinctively that both he and the author of *Light on the Path* have touched upon the same source of inspiration.

The subject treated of is the deeper realm of man's consciousness, and the deliberate attempt made by some few among men to penetrate therein.

Following upon this "first serious contemplation of the abstract" comes "a sense of blankness" which "makes the world a waste, and life a vain exertion." For, in making the attempt "to gaze on the ineffable mystery of his own higher nature," the man himself causes what is here called "the initial trial" to fall on him (and, it is elsewhere added, "*in the first trial men go mad with fear*"). "The oscillation between pleasure and pain ceases for—perhaps an instant of time; but that is enough to have cut him loose from his fast moorings in the world of sensation. He has experienced, however briefly, the greater life. . . . This was the nightmare which visited Bulwer Lytton's neophyte in *Zanoni*." Compare the above with what Wagner writes, out of his own experience:—"The ordinary naïve man, when, by some unwonted turn of fate, this appalling earnestness is suddenly revealed to him, falls into *such consternation that suicide is commonly the result*. The man whose mental stature is greater than the ordinary finds himself every day, to some measure, in such plight. From the result aforesaid he is protected by the profound earnestness of that inner glimpse into the essence of the world which has become the standard of his every thought: each moment bends his gaze upon the terrible phenomenon. He is also armed with gentleness and patience, that permit him not to fall into swift turmoil at the perchance unboded stroke of evil tide."

It will be admitted that the parallel is wonderful, especially the passages which I have italicised in both quotations. Still more remarkable are some further statements in this little book, statements which might have been made about Wagner himself, so exactly do they describe what we know to have been the history of his inner life and consciousness. "The initial trial," says the writer, "is often brought on us by life itself. . . . There are persons so near the door of knowledge that life itself prepares them for it. . . . These must naturally be keen and powerful organisations, capable of the most vivid pleasure; then pain comes and fills its great duty. The most intense forms of suffering fall on such a nature, till at last it arouses from its stupor of consciousness, and by the force of its internal vitality steps over the threshold into a place of peace. Then the vibration of life loses its power of tyranny. The sensitive nature must suffer still; but the soul has freed itself and stands aloof, guiding the life towards its greatness." The whole history in brief, this, of the Master's inner life and its triumphant conclusion. "*This is the history of Wagner's Heiterkeit, and therefore may we call it the joyousness of 'victory.'*"

ALICE L. CLEATHER.

(To be concluded.)

UNITY.

THE grey light of dawn crept slowly in through the small window, revealing dimly through mysterious shadows, a poorly furnished bedroom, and the form of a youth asleep.

The soft breathing and stillness of the form filled the room with the quietness of awe.

The sleeper was far away.

He stood among many men and women on the green shores of a small lake. Facing him on the other side of the water, the men and women moved to and fro, seeking in the grass for something which one of them had lost. Suddenly a voice rang out clear and musical, "The book is found." An outburst of joy arose from all the people, and they clapped their hands in gladness.

The sleeper moved, and half awake, murmured, "How beautiful."

A. P. D.

THEOSOPHY IN NORSE LEGEND.

(*Continued from p. 36.*)

WE have in these two examples—the coin with its Theosophical indications; the square chamber, its low entrance, its runic inscriptions—something that will serve as a substantial introduction to the study of the written records of Norse Mythology; and with these definite facts before us we shall also know how to estimate the fantastic theory of the comparative mythologists, Max Müller and his co-believers, who hold that "all Aryan Myths are in the last resort mere descriptions of natural phenomena, especially those of the visible firmament, such as sunrise and sunset, dawn and dark, clouds and storm; and that they (the Myths) may be adequately explained by reference to these appearances."—[*Ed. Review, Oct., 1870.*]

Well, first of all I may state that Norse legends—the Sagas written and unwritten—had their chief treasury in the far distant Iceland—which I cannot help regarding as a sort of minor Thibet in former days. There these sagas remained—being orally transmitted only, until the twelfth century of our era, when we find that "Ari the learned, the mass priest, son of Thorgil, son of Gellir, was the first man of the land who wrote down lore, both old and new, in the speech of the North. He was fostered by Hal the mild, who was well acquainted with old Icelandic Histories." Here I would remark that to this day Icelanders are to be found who can repeat whole sagas by heart.

Following Ari, came Saemund, whose early life was spent in Norway. Returned to Iceland, he read Ari's writings, and wrote and collected Sagas. The meaning of the word Saga may be discovered in our familiar terms "sage" and "saw." Saemund's chief work was the *collection* of the Elder (or poetic) Edda. He died in 1133.

Next in point of time comes Saxo Grammaticus, a priest, who wrote a history of the Danes. This work is useful chiefly for comparison with those just mentioned. Saxo did not belong to Iceland.

Last in order we have the writings of Snorro Sturlasson, a rich Ice-lander. He wrote the "Heimskringla," which, beginning with myths and traditions, is a history of the Norse Kings down to the year 1177. A translation of this work is to be found in the Guildhall Library. Snorro also wrote a collection of sagas known as the younger Edda. It is said that he was famous as a scald. Which means, I take it, that he was somewhat of an occultist.

Besides these works there is one called the Volsunga saga (probably written in Iceland at the close of the 13th century). "Had more than one author. Its chief source was the songs and recitations of the people. Its subjects were chiefly prehistoric. It has a decided heathen indication."

These then are the scriptures of our race. Some of their transcribers, being Christian priests, have more or less adapted them to the ideas set forth in the Hebrew Scriptures—in other words, they have "Bowdlerised" the sagas. But we must put up with that. Fortunately a work was written in 1889 by a learned Norseman, Dr. Victor Rydberg, that puts things straight once more. It was not until I got hold of this work, entitled *Teutonic Mythology*, that I could make much headway in pursuing the study of Norse Mythology along Theosophic lines. With its aid point after point becomes clear. For the method of the writer is simply splendid. Starting with one or another Norse mythic character or concept, as described in the sagas, he follows it step by step through the traditions and folk lore of all Europe. Thus, many a christianised fairy tale, stripped of its more modern embellishments, becomes a definite item in Norse occultism.

Rydberg is not a Theosophist. Rather he tries, and tries vainly, to be a Max-Müllerite. But when the spirit of his Norse ancestors is upon him, he quite forgets the modern spirit—with its barbaric explanations of man's thought about the universe and himself—and speaks as though he had sat at the feet of H. P. B. This conflict between the writer and the man is sometimes quite amusing to note.

Coming at last to the Mythology itself, I feel a difficulty where to begin. At best it is but a fragment that I can deal with on the present occasion. I will just give the barest outline of the system ; then invite your study of the two chief gods, Odin and Thor, and conclude with one or two stories that are full of Theosophic ideas.

The *Secret Doctrine* will best give us our outline. There it is said "The Ases (or Esir), the rulers of the world which preceded ours, create the whole visible world from the remains of the slain giant Ymir ; but they do not create *man*, but only his form from the Ask or Ash tree. *Odin* endows him with life and soul, after *Lodur* has given him blood and bones. Finally, *Honir* furnishes him with intellect (*manas*) and conscious senses.

"The tree Yggdrasil is man himself, and the serpents dwelling in each, the conscious mind, the connecting link between spirit and matter, heaven and earth."

Here is Rydberg's more detailed statement of the same idea of man's evolution as picked out of the various sagas :—

"Man consists of six elements.

"These six elements, united into one in human nature, were of course, constant in reciprocal activity. The personal kernel, is on the one hand influenced by the spirit, and on the other by the animal, vegetative and corporal elements, and the personality being endowed with will, it is responsible for the result of this reciprocal activity. If the spirit became superior to the other elements then it *penetrates* and sanctifies not only the personal kernel, but also the animal, vegetative, and corporal elements. Then human nature becomes a being that may be called divine and deserves divine honour.

(2.) "The elements of the dead buried in the grave continued for more or less time their reciprocal activity. This *alter ego* of the deceased retained his character.

(3.) "The idea of a *regeneration* was not foreign to the faith of the Teutonic heathens. To judge from the very few statements we have on this point, it would seem that it was only the very best and the very worst who were born anew in the present world." (Olaf Geirstad-alf=Olaf the Saint.)

Here then we have a detailed account of man's nature, found in Norse Mythology, that corresponds, so far as it goes, with the account given in Theosophical literature. The lower side of mind—that aspect of it which is earthward, that which Paul the Apostle, so forcibly describes as the "carnal mind"—is not overlooked in the

Norse explanation of man's make-up. For that well-known bird the *Stork* is Honir's emblem.* The stork, that is one moment wading in the filth and mud of the earth; the next flying aloft in the Heavens! Such delicate discrimination of ethical ideas had our Norse ancestors, who, in popular belief, have been regarded as barbarous Vikings and plunderers, whose chief taste was to drink out of the skulls of their enemies!

Now let us consider the two chief gods described in Norse Mythology—Odin and Thor. But first I would impress on your minds that these gods were in no sense *idols*. Indeed no ancient race was more free from the worship of the outward than were our Northern ancestors. The gods of the Norse people must be looked upon rather as aspects of the One Divine, if we are to understand them. That *One* that the wisdom religion asserts is to be found rooted in the religions of all races at all times.

The chief of the Norse gods was undoubtedly Odin, or Woden as he was called in England. He is described as the father of gods and men, the all-powerful, all-penetrating being, the grace-bestowing god. At other times he is called the stormful, the terror-striking, who sends a thrill through nature. He is said to be "one-eyed." ("If thine eye be single thy whole body shall be full of light.") It was his custom when he sent his men to war, or on some errand, to lay his hands on their head and give them *bjanak* (bread). Then there is another significant thing said in connection with Odin. The space between the thumb and forefinger extended was one of his signs, or symbols. This, you will observe, makes the rude outline of a *triangle*. A little story from the sagas will illustrate this idea further. A certain man sought Odin. He came to a citadel. After answering sundry questions from the doorkeeper he was allowed to enter. Entering he came to a Hall—Odin's Hall, and saw not *one* throne but *three* thrones, and upon each of these was a chief. Asking their names he received an answer indicating that none of the three alone was Odin, but that Odin who was able to turn man's vision, was present in them *all*—Odin the Thrice highest.

WILLIAM JAMESON.

(*To be continued.*)

* Honir, as already pointed out, endows man with mind.

PRAYER OR WILL?

FOR some time past the *Sunday Magazine* has been publishing a series of articles on prayer in its practical aspect, that is, in its aspect as a producer of visible fruit. The experiences or experiments of many religious men of high standing in the Christian world make up a very valuable set of facts for study. In that study we shall hardly reach the same conclusions as do the writers, but their facts, frankly and indisputably recorded, will form some examples of laws upon which Theosophists have always based their lives. In selecting some few among the numbers of cases that the *Sunday Magazine* contains, we shall aim at the selection of those that afford types of large classes; meantime referring those who desire further details to the articles themselves.

The articles show that a large number of Christians of the highest type of piety and unselfishness have, during a space of many years, been accustomed to obtain by prayer whatever they desired in the way of help for individuals or institutions whose welfare they had at heart. Their desires were thus to a great degree unselfish and impersonal, and were, in most of the cases, almost exactly responded to. In fact, so exactly as to suggest and almost demonstrate an automatism in the recipient of the prayer. It would seem that if the prayer be strongly enough aimed, backed by earnest desire and concentration, and sustained on faith, the reply is certain. God is compelled. God being therefore the constant quantity, it is the variable quantity that we must study, namely the prayer; we must examine what are the common features in these invariably answered prayers as distinguished from the common features of prayers that are not answered, or only answered by events in such a degree as to suggest that the course of those events was not appreciably altered. For it is specially to be noted about the prayers we are considering that thereafter the course of events became so unusual as to place the hypothesis of coincidence out of the question.

The Rev. Dr. Horton proposes that each should try and settle the question for himself by experiment, and the way in which he lays down the conditions for success shows that he knows much, and that a little change of terminology will bring him exactly into line with the Theosophic view. Here is his proposal:—

“Take your friends, or better still the members of the church to which you belong, and set yourself systematically to pray for them. Leave alone those futile and often misguided petitions for temporal blessings, or even for success in their work, and plead with your God in the terms of that prayer with which St. Paul bowed his knees

"for the Ephesians. Ask that this person, or these persons, known to you, may have the enlightenment and expansion of the Spirit, the quickened love and zeal, the vision of God, the profound sympathy with Christ, which form the true Christian life. Pray and watch, and as you watch, still pray. And you will see a miracle, marvellous as the springing of the flowers in April, or the far-off regular rise and setting of the planets, a miracle proceeding before your eyes, a plain answer to your prayer, and yet without any intervention of your voice or hand. You will see the mysterious power of God at work upon these souls for which you pray. And by the subtle movements of the Spirit it is as likely as not that they will come to tell *you* of the divine blessings which have come to them in reply to your unknown prayers."

What is this? There is the desire to benefit a certain person in the highest way; the desire is kept fully active, and the picture is maintained in the mind, of that person receiving the benefit. Moreover, he who prays can only conceive of the state of soul he desires for his friend by producing it in himself, by modifying his soul into its highest possibility of form and feeling, and by maintaining it in that modified state. He has entered his own chamber of light, and taken his friend in with him. It is a meditation, the arousing of *will*, and the turning of that will upon the friend. The work is done in the heart, though the brain is made active in holding the picture of the friend's form. But the produced state or energy is a heart state or energy. The elements of a feat of magic are imagination as a picture-former, will as the energiser of that picture, and the final product, the child of the two. Only in this case, the picture to be created is a heart-state, and will is the force of the heart-life. Both are generated together. The tie thus made between the two men (the tie can never be unmade) is made manifest by the fact that the one benefitted instinctively comes to tell his benefactor. Everyone of us can do this over a wider or narrower area in proportion to his strength, and his own hold upon the light.

But the suggested experiment of Dr. Horton is of a far higher type of work than was pursued in two other cases which are quoted. Here is the first of them, from Dr. Horton :—

"I was staying with a gentleman in a great town, where the town council, of which he was a member, had just decided to close a music-hall which was exercising a pernicious influence. The decision was most unexpected, because a strong party in the council were directly interested in the hall. But to my friend's amazement the men who had threatened opposition came in and quietly voted for withdrawing the licence. Next day we were speaking about modern miracles; he, the best of men, expressed the opinion that miracles were confined to Bible times. His wife then happened to mention how, on the day of that council meeting, she and some other good women of the city had met and continued in prayer that the licence might be withdrawn. I ventured to ask my friend whether this was not the explanation of what he had confessed to be an amazing change of front on the part of the opposition. And, strange to say, it had not occurred to him—though an avowed believer in prayer—to connect the praying women and that beneficent vote."

Some may question whether this was a legitimate attempt ; I think it was, taking it of course as an act of will.

The question must be left for each one to settle for himself ; meantime we will add another example, this one from the note-book of Canon Knox Little :—

“ A family, consisting of a number of children, had been brought up by parents who “ had very ‘free’ ideas as to the Divine revelation and the teaching of the Church. “ The children, varying in age from seven or eight to one or two and twenty years, had, “ one way or another, been aroused to the teaching of Scripture and desired to be “ baptised. The father point-blank refused to permit it. The older members of the “ family consulted a clergyman. He felt strongly the force of the fifth commandment “ and advised them not to act in haste, to realise that difficulties do frequently arise “ from conflicting duties, and above all to pray. The clergyman asked a number of “ devout Christians to make the matter a subject of prayer. They did. In about three “ weeks the father called upon this very clergyman and asked him to baptise his “ children. The clergyman expressed his astonishment, believing that he was opposed “ to it. The father answered that that was true, but he had changed his mind. He “ could not say precisely why, but he thought his children ought to be baptised. They “ were, and he, by his own wish, was present and most devout at the administration of “ the sacrament of baptism.”

I would strongly suggest that Christians should classify the interesting examples given, instead of vaguely lumping them all together as cases of answers to prayer. Each tells its own special story, and the next is peculiarly instructive. I think it must happen to all of us sometimes that, without knowing why, we are uneasy or the prey to an undefined state of fear. A cloud darkens the peace of the inner life. It is best to take no notice of it, and insist that it shall not come between ourselves and the light. It feels like, but is not, the pricking of conscience for an unexpiated but expiable fault. Searching about then, in the lumber-rooms of consciousness, “ looking behind,” we presently *do* light upon some trifle, and by the time we have attended to this the cloud is gone and peace has returned. But instead of conquering the fear by rejecting it, we have made its return at some future date absolutely certain.

This story comes from Canon Knox Little :—

“ A person of real earnestness in religious questions, and one who gave time and “ strength for advancing the kingdom of God, some years ago became restless and “ unsatisfied in spiritual matters, failing to enjoy peaceful communion with God, and “ generally upset and uneasy. The advice of a good clergyman was asked, and after “ many conversations on the subject, he urged steady earnest prayer for light, and “ agreed himself to make the matter a subject of prayer. Within a fortnight, after an “ earnest midday prayer, it was declared by this troubled soul that it had been clearly “ borne in upon the mind that the sacrament of baptism had never been received. “ Inquiry was made, and after much careful investigation it was found that while every “ other member of a large family had been baptised, in this case the sacrament had “ been neglected owing to the death of the mother, and the child being committed to

“ the care of a somewhat prejudiced relative. The person in question was forthwith baptised, and immediately there was peace and calmness of mind and a sense of quiet communion with God.”

Here the “ prayer ” was clearly a more than half unconscious search into himself, and he seized upon a nearly “ forgotten ” fact, which to him seemed important, as the cause of his trouble. Similar instances have been met with in cases of non-compliance with the observances of other sects and religions, the uneasiness being due to an inner sense of disharmony with the specific spiritual mood of one's co-religionists.

Returning, however, to the subject of will proper, we notice in passing, for their practical importance the very numerous stories of money received in answer to prayer. One will do as a type, but the histories of George Müller, Mr. Quarrier, and Mr. Shaw, of Manchester, would supply hundreds of similar cases. All alike show that a strong will, earnestly concentrated, strikes far and wide, influencing the minds of others to act in ways of which they do not suspect the reason.

“ Some years ago in London a clergyman had succeeded, with the help of some friends, in opening a ‘ home ’ in the suburbs to meet some special mission needs. “ It was necessary to support it by charity. For some time all went well. The home “ at last, however, became even more necessary and more filled with inmates, whilst “ subscriptions did not increase, but rather slackened. The lady in charge wrote to “ the clergyman as to her needs, and especially drew his attention to the fact that “ £40 was required immediately to meet the pressing demand of a tradesman. The “ clergyman himself was excessively poor, and he knew not to whom to turn in the “ emergency. He at once went and spent an hour in prayer. He then left his house “ and walked slowly along the streets thinking with himself how he should act. “ Passing up Regent Street, a carriage drew up in front of Madame Elise's shop, just “ as he was passing. Out of the carriage stepped a handsomely dressed lady. ‘ Mr. “ So-and-So, I think,’ she said when she saw him. ‘ Yes, madam,’ he answered, “ raising his hat. She drew an envelope from her pocket and handed it to him, “ saying: ‘ You have many calls upon your charity, you will know what to do with “ that.’ The envelope contained a Bank of England note for £50. The whole thing “ happened in a much shorter time than it can be related; he passed on up the street, “ she passed into the shop. Who she was he did not know, and never since has he “ learnt. The threatening creditor was paid. ‘ The home ’ received further help and “ did its work well.”

Two cases of Canon Knox Little's, with which I shall close the quotations, differ instructively. For in the first of them, the will or strong wish of the dying man was aimed at large, not at any particular person. It struck upon the consciousness of the one who alone could respond to it, though if the truth could be ascertained, it would probably appear that many clergymen of the neighbourhood felt then uneasy, or had an impulse to go somewhere, they knew not where. In the second case the will was aimed at a particular person, and “ got there.”

A few years ago, a clergyman in London had been invited to visit a friend for one night in the country in order to meet an old friend whom he had not seen for long. It was bitter winter weather and he decided not to go. Walking his parish in the afternoon, he believed that a voice three times urged him to go. He hurriedly changed his arrangements and went. The snow was tremendously deep, and the house of his friend, some miles from the railway station, was reached with difficulty. In the course of the night the clergyman was roused from sleep by the butler, who begged him to go and visit a groom in the service of the family, who was ill and "like to die." Crossing a field path with difficulty, as the snow was very deep, they reached the poor man's house. He had been in agony of mind and longed to see a clergyman. When it was found impossible to fetch the nearest clergyman owing to the impassable state of the roads, he had prayed earnestly that one might be sent to him. The poor fellow died in the clergyman's arms in the early morning, much comforted and in great peace.

A strangely similar case happened more recently. An American gentleman travelling in Europe was taken suddenly and seriously ill in one of our northern towns. The day before this happened, a clergyman, who was at a distance in the country, was seized with a sudden and unaccountable desire to visit this very town. He had no idea why, but prayed for guidance in the matter, and finally felt convinced that he must go. Having stayed the night there he was about to return home, rather inclined to think himself a very foolish person, when a waiter in the hotel brought him an American lady's card, and said that the lady wished to see him. He was the only English clergyman of whom she and her husband had any knowledge. They had happened to hear him preach in America. She had no idea where he lived, but when her husband was taken ill she and her daughter had prayed that *he* might be sent to them. On inquiry, strange to say, he was found to be in the hotel, and was able to render some assistance to the poor sufferer, who died in a few hours, and to his surviving and mourning relatives.

H. F.

THROUGH MANY PRISMS.

INTRODUCTORY WORDS.

THE golden rays of the flaming sun, piercing thro' the dewdrop or the diamond, sing to us of their radiant home, voicing their heavenly theme in notes not of sound but colour. This we know and are familiar with: yet the analogue of the sun of truth or wisdom, illuminating the human soul—"heaven's dewdrop"—is not so often thought of, nor its truthfulness perceived. A sympathetic study of the wisest utterances of peoples old and new, will inevitably lead us to this conclusion, that the Divine in Nature has ever had its spokesman in the Divine in Man, that in every age the Supreme has been sought—and found; and that ever the same vital truths have been known and expressed, varying only from age to age (but important is this "only"), in what we may express as "colour."

The age colours the thought of the age; or, shall we say, the "age" is an expression of the dominant colour of the thought of mankind at that epoch, at that stage of its general development. We find therefore

well marked characteristics differentiating the style, the cast, the colour, of mankind's highest achievements in thought and knowledge of the inner life as recorded from century to century, from millennium to millennium. Compare, for example, the Upanishads of Ancient India with the possibly still more ancient Book of the Dead, of (virtually) pre-historic Egypt; the myths of Greece with those of Scandinavia; the Buddhist Sutras with the Koran of Mohammed. Yet with all their superficial seeming difference, this fundamental fact should ever be borne in mind: that they one and all embodied the spiritual aspirations and needs—and more than these, of great and highly intelligent peoples. And as human nature is ever much the same, it requires but little discernment to find in them the self-same truths expressed in ever-varying fashion.

Studying along these lines, we see that even the greatest modern philosophers do but re-echo the old ideas; that is, so far as they have reached in re-thinking out the old, old problems of human life and nature. This fact, for fact it is and not an adverse criticism dictated by pessimism, this fact being recognised, we are enabled to form a fairly just conception of the part played by modern thinkers in assisting the evolution of the Race. It becomes evident that whilst as yet we cannot look to them to produce anything essentially new in the domain of thought, we have every inducement to be grateful to them, for at least two important reasons.

In the first place, recognising that thought is no mere abstraction, but a very real and potent form of energy, the more powerful for being so subtle and intangible in its essence; we cannot but perceive that every thinker is affecting hourly the world of ideas, is helping to shape in no indefinite fashion the destinies of mankind—by the mere fact of thinking. And in the next place, when thought is followed by the spoken or the written word, not only is the former process considerably amplified in scope, but the man of aspiration qualified by but average intelligence, is not inconsiderably helped and encouraged to find that which he had more or less dimly sensed within himself, rendered forth so clearly and unmistakeably in simple words.

It should never be forgotten, however, that each man's standpoint differs from all others, including also our own. Although, of course, this difference is, for most, not one of kind but rather of degree; and not to such a great degree, either. So that the immediate and pressing question for each who has seen and responded to the Ideal is, how is *he* to reach it, how to take the next step; how to advance towards the

Ideal, if ever so little, from *the place he finds himself in?* Herein we find the use and the need of Theosophic teaching as to the nature of Man, for it solves the question in the very best way; namely, by showing each one how to gain *self*-knowledge. For from the acquisition of this follows the intuitive, if not reasoned-out, perception of what we each must do to go forward! So strangely and wonderfully are we indeed made!

In subsequent issues of this Magazine the reader will be introduced anew to some remarkable utterances of modern and well-known writers, which, buried amidst other matter less profitable, may have escaped his notice so far. Remarkable indeed, both for insight and foresight; showing the keenest power of sensing something of the realities of human life, individual and collective, and the *direction* in which it is undoubtedly trending. Elucidatory notes will be added wherever needful, to connect up as far as possible, and show the intermediate steps betwixt human life as it is, and as these gifted if not actually inspired writers point out it should and might be.

C. H. C.

Who shall measure the difference between the power of those who "do and teach," and who are greatest in the kingdoms of earth, as of heaven—and the power of those who undo, and consume, whose power, at the fullest, is only the power of the moth and the rust? Strange, to think how the Moth-kings lay up treasures for the moth; and the Rust-kings, who are to their peoples' strength as rust to armour, lay up treasures for the rust; and the Robber-kings, treasures for the robber; but how few kings have ever laid up treasures that needed no guarding—treasures of which, the more thieves there were, the better! Broided robe, only to be rent; helm and sword, only to be dimmed; jewel and gold, only to be scattered;—there have been three kinds of kings who have gathered these. Suppose there ever should arise a Fourth order of kings, who had read, in some obscure writing of long ago, that there was a Fourth kind of treasure, which the jewel and gold could not equal, neither should it be valued with pure gold. A web made fair in the weaving, by Athena's shuttle; an armour, forged in divine fire by Vulcanian force; a gold to be mined in the very sun's red heart, where he sets over the Delphian cliffs;—deep-pictured tissues;—impenetrable armour;—potable gold!—the three great Angels of Conduct, Toil, and Thought, still calling to us, and waiting at the posts of our doors, to lead us, with their winged power, and guide us, with their unerring eyes, by the path which no fowl knoweth, and which the vulture's eye has not seen! Suppose kings should ever arise, who heard and believed this word, and at last gathered and brought forth treasures of—Wisdom—for their people?

It will, however, require some rough experiments and rougher catastrophes, before the generality of persons will be convinced that no law concerning anything—least of all concerning land, for either holding or dividing it, or renting it high, or renting it low—would be of the smallest ultimate use to the people, so long as the general contest for life, and for the means of life, remains one of mere brutal competition. That contest, in an unprincipled nation, will take one deadly form or another, whatever laws you make against it. For instance, it would be an entirely wholesome law for England, if it could be carried, that maximum limits should be assigned to incomes according to

classes; and that every nobleman's income should be paid to him as a fixed salary or pension by the nation; and not squeezed by him in variable sums, at discretion, out of the tenants of his land. But if you could get such a law passed to-morrow, and if, which would be farther necessary, you could fix the value of the assigned incomes by making a given weight of pure bread for a given sum, a twelve month would not pass before another currency would have been tacitly established, and the power of accumulated wealth would have re-asserted itself in some other article, or some other imaginary sign. There is only one cure for public distress—and that is public education, directed to make men thoughtful, merciful, and just. There are, indeed, many laws conceivable, which would gradually better and strengthen the national temper; but, for the most part, they are such as the national temper must be much bettered before it would bear. A nation in its youth may be helped by laws, as a weak child by backboards, but when it is old it cannot that way strengthen its crooked spine.

RUSKIN: *Sesame and Lilies*.

FELLOW - WORKERS.

WE have received the following account of a Brotherhood League from Dr. Bertha Skeat, its foundress, and we note its work with the greatest pleasure and sympathy. Less wide in its scope than, and on a somewhat different basis from, the International Brotherhood League, founded by Mrs. Tingley, and now spreading quickly in many countries, it is yet one more manifestation of the spirit of Brotherhood which will in the next few years have universally touched the hearts of men. We wish it all success, and refer those interested to Dr. Skeat, at the County Girls' School, Llandovery, South Wales.

She writes:—

The League of "the International Brotherhood" was founded by myself in March, 1897, after I had spent the winter studying at the University of Zurich, for the Degree of Doctor of Philosophy. Finding that my fellow-students were representative of various nations, as Swiss, Germans, English, Americans, Russians, French, and others, and that there was a strong tendency for the different nations to form separate students' clubs, it occurred to me that many of us would have found a students' league, on a thoroughly international basis, far more helpful than clubs for each separate nationality. On further consideration it appeared advisable *not* to limit this form of union to University students only, as it could manifestly be useful to English persons residing abroad for study, teaching, official or business purposes, as also to foreigners resident in England for similar reasons. Results have shown that individuals belonging to the maturer section of the community have been among the first to realise the benefit to all of such a bond of union, and to come forward with ready and disinterested offers of helpfulness.

The Brotherhood now consists of over sixty members, representing the nations of England, Scotland, Ireland, America, France, Germany, Switzerland, Norway, Denmark, Holland, Iceland, Italy, Russia, Turkey, India, The Straits, S. Africa. The objects of the League are, firstly, to help *all* in need of help—monetary aid being strictly excluded; secondly, to encourage members to maintain the ideal of their national character when residing abroad; thirdly, by personal influence to bring about a closer fellow-feeling between nations, and so prepare the way for International Arbitration to take the place of war.

“UNBROTHERLINESS.”

THERE are many outside our ranks, and some in them—mainly to the extent that their names are on the books—whose eyes are continually turned on the “unbrotherly feeling” which is manifested in the “Theosophical Society and Universal Brotherhood.” *

But that which prevails must not be compared with that which would prevail in the ranks of an absolutely ideal Brotherhood. Regard must be given to the brotherly feeling which *is* manifested. It is easy to say, when an attack has been made on the organisation or its leader, that the feeling towards the attackers does not look like brotherhood. Perhaps it does not—Theosophists do not claim to be perfect. If you must see these little spurts of isolated unbrotherly feeling—well, you must, if that is the way you are built, but look also at the other side. Look at the solid wall of loyalty and brotherhood and comradeship which made the organisation a fact; try and realize the great heart-throb of loyalty and affection which drew the Theosophical Society up in line to protect Judge, recognising in him a leader and a friend of all humanity. These were no spasmodic jets of brotherhood, but steady streams of force which, pouring continually from the hearts of the members, gave life to their Society and sustained it against all assaults, a life daily growing in intensity.

For those who are outside, or whose hearts are absent from the work, or centred mostly outside it, there is a perpetual and incomprehensible problem—the problem of why there is so much energy of defence when the Society or its leader is attacked—why those who defend feel so strongly about it.

And they utter aphorisms which have the one solitary merit of being *true*:—“The Society, if it is true to itself, cannot be destroyed by enemies;” “One should not feel *anger* at enemies,—though we dislike their methods, we should still feel kindly towards *themselves*,—though we may defend our Society or leader from attack, our hearts should be full of Love (with a big L) for *those* who attack;” and so on.

If the Society were *less* brotherly, it might be *more* brotherly; if it felt less devotion to the work, less loyalty and *love* for its leader, it might show less counter-energy in defence, even when attack came from within. We are very brotherly—like our critics—when the attack is levelled at a cause or a person we are indifferent to, and the greater

* This is its old title. It is now “Universal Brotherhood” only. (Eds.)

the indifference the more beautifully can we manifest our brotherly feeling towards those who attack.

It is easy for those whose hearts beat no faster at the news of any attack to carp at those whose very brotherliness, whose very devotion and loyalty to the cause they have chosen, and its work, and its leaders, carries them, too far if you like, against anything or anyone who would injure either.

The brotherhood which distinguishes between the evil action and the actor is good, but the brotherhood and loyalty which are sufficiently earnest and real to exhibit strong feeling in defence are not to be despised. We must be thankful for what we can get, and it would be easier to take the criticism to heart if the critics had honestly borne part of the burden, instead of standing on the banks.

EDGAR CORYN.

UNDER THE SOUTHERN CROSS.

We have, just before going to press, received a magnificent account of the proceedings of our fellow-workers in Australasia, prepared by our comrade, T. S. Willans. His address to the members of the T. S. in Australasia is most inspiring. Speaking of the Chicago Convention on 18th February last, he says:—"The spontaneous and prompt acceptance of the priceless privilege offered to serve humanity in a well organised body of selected and appointed officers by the Leader and Outer Head, honoured the whole of the American people through their Theosophical Society." He continues:—"In London the same offer was given to the T. S. in Europe, and nobly responded to, the delegates and the National Branches voting 106 to 3. There were but three to represent the dying past. The great soul drama enacted in the mighty modern city of the North was responded to in Australasia at the recent Convention of the T. S. in Aust., held in Sydney on the 13th March. Though geographically far distant from that memorable scene, the soul impulse to rise and record their homage to the great Leader was carried by ringing cheers, without a dissentient voice. Some few are now going back on those cheers, but their work will only do the necessary weeding to allow of a free and healthy life for the work in Australia. This 'sifting' or weeding process is natural, and, being the work of nature, it is self-accomplished. The result in Australasia, as elsewhere, was a superb demonstration of the irresistible force and living power of the soul." The following is the Resolution adopted at the Sydney Convention:—"Whereas there exists throughout the world people of all races and nations who love truth, goodness and wisdom, and have a sincere determination to liberate the human race from the thralldom of ignorance and misery, and who find more joy in helping their fellow-men than in receiving help for themselves; and *whereas* these men and women of every race, whether consciously or not, belong to a great Universal Body of Brothers that has existed in all ages, which is based upon a fundamental unity of being and harmony of purpose in the Great One Life of the Universe; and *whereas* the time is now ready for Universal concerted intelligent action with the fundamental laws of life and true progress in Nature, therefore it is necessary to publicly acknowledge and adopt a *True Leader* for this beneficent purpose; and *whereas* KATHERINE A. TINGLEY, the successor of William Q. Judge and H. P. Blavatsky, has been selected for that purpose by the *Wise Ones* of the Human Race, and has been universally acknowledged and accepted as such a *True Leader* by all those who could possibly be well informed on this subject; be it therefore resolved at this Convention of the Theosophical Society in Australasia, assembled in Sydney, Australia, on the date known as the 13th day of March, 1898, that we do hereby proclaim KATHERINE A. TINGLEY as *Leader* of the *Universal Brotherhood* movement throughout the world, and pledge to her our *Loyalty* and unswerving support, and to follow her without cavil or delay in all actions by organisation and otherwise that she may deem necessary to bring Light, Truth and Liberation to the Human Race."

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