

THE INTERNATIONAL THEOSOPHIST

A MONTHLY MAGAZINE DEVOTED TO THE FURTHERANCE OF
UNIVERSAL BROTHERHOOD
UNDER THE LEADERSHIP OF KATHERINE A. TINGLEY.

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Alice L. Cleather, F. J. Dick, Editors.

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Two of the departments of the **Universal Brotherhood** are :—The **Theosophical Society in Europe** and the **International Brotherhood League**.

Extracts from the Preamble and Constitution of **UNIVERSAL BROTHERHOOD** :

ART. I., § 1. The title of this organization shall be **UNIVERSAL BROTHERHOOD, or THE BROTHERHOOD OF HUMANITY**

ART. II., § 1. This organization declares that Brotherhood is a fact in nature.

§ 2. The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

§ 3. The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy and art ; and to investigate the laws of nature and the divine powers in man.

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§ 2. Every member has the right to believe or disbelieve in any religious system or philosophy,

each being required to show that tolerance for the opinions of others which he expects for his own.

ART. XIV., § 2. There shall be a department of the **BROTHERHOOD** for the purpose of doing practical humanitarian work, to be called "The International Brotherhood League."

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1. To help men 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 better the condition of unfortunate women, and to assist them to a higher life.

4. To assist those who are, or have been, in prisons to establish themselves in honourable positions in life.

5. To endeavour 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.

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THE INTERNATIONAL THEOSOPHIST.

"AID, HELP AND COMFORT."

THE dignified address of the President of the International Brotherhood League to the President of the United States, after the pressing wants of nearly ten thousand of America's sick and wounded soldiers had been more or less relieved in the course of a few weeks by the splendid operations of the League, is a document that might well make us pause and ask ourselves--Do we yet know the meaning of Brotherhood? If we do not, then here is an object lesson whose plain meaning no sophistry whatever can obscure. Will they tell us there has been an evasion of "higher duties" and "more important work on thought planes" in devoting the full strength of a movement, so steadfastly nurtured during the past quarter of a century to the relief of physical wants? Truly, had physical wants alone been relieved, there might have been a woeful dissipation of energy, perhaps. But what of the personal contact with the suffering ones and the practical sympathy and personal helpfulness? Who can measure that form of energy? Its dynamic power will sweep onwards for centuries to come. And what of the murmurs at mal-administration, the bitter thoughts of heroes ill-treated by their country, the growing disaffection? Mighty forces these, leading to insurrections and worse, loss of hope and national aspiration towards higher ideals. It is hardly too much to say that such forces have been stemmed and conquered in the hearts of many thousands by the swift practical personal help given by the men and women of the I. B. L., and by many other American citizens wholly unconnected with that organisation.

This grand work of the Leader and her army has done much to restore the *true* spirit in which the recent war was undertaken--the spirit of brotherly helpfulness. It has done far more, for it has fanned

sparks into flames. Even during the war, it is well known that the feeling of real comradeship shown by the Americans touched the Spaniards, officers and men, too deeply to be ever effaced.

Mark the contrast between personal effort, sympathy and helpfulness, and many "charitable" methods in vogue. Subscriptions are sent, duly acknowledged in newspapers or somewhere, and all the work is delegated to paid officials. Or "Hospital Sunday" comes round, once a year, and you drop your sixpence or fifty pound cheque in the plate, and go home happy. We throw our surplus cash and surplus goods at people as if they were dogs. "Fire insurance" is the slang term for our "charitable" operations, for obvious theological reasons.

Well, H. P. B. told us there was a "day of reckoning" for nations who drift into this pleasant, comfortable, vicarious style of "helping" our fellows.

But the New Century already shines, with America in the van of true progress to better social conditions based not only on an intelligent perception of man's place in nature, but on mutual sympathy and practical helpfulness the world over.

Try to realise that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity. . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful, then not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after; and neither priest nor yogi, chela nor mahatma (great soul) ever attained all at once. . . . The idea that sinners and not saints are expected to enter the path is emphatically stated in the *Voice of the Silence*.--H. P. B.

THE RUSSIAN OLIVE-BRANCH.

A BREATH of peace has gone out over troubled Europe. But recently we heard the mutterings of disaffected nations, ready each to come to arms as soon as the moment ripened; now the greatest land-Empire among them, the maker of many quarrels, sues for the cessation of armaments, and the formation of a Council of Nations for the furtherance of universal peace. "This conference"—to quote the Czar's recent Manifesto,—“would be, by the help of God, a happy presage for the century about to open; it would converge in one powerful focus the efforts of all the states which are sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord. It would, at the same time, cement their agreement by a corporate consecration of the principles of equity and right on which rest the security of states, and the welfare of peoples.”

Until we have the result of this Disarmament Congress, shortly to take place, it is, perhaps, unwise to be too sanguine of the success of the present attempt at general appeasement over others which have preceded it. The “consciences of civilised nations”—with all due deference to his Majesty of Russia—do not inspire great confidences. Nevertheless, the outlook, so far, is encouraging enough to draw us, in hope, at least one stage nearer the ideal hour, when

The war-drum throbs no longer, and the battle-flags are furled
In the Parliament of Man, the Federation of the World.

Under brave pressure from the Arbitrationist portion of the community, England can show a noble roll of Parliamentary signatures in favour of the Russian proposal; Kaiser Wilhelm, forgetting traditional ambitions, professes complete oneness with the aims of his Royal Kinsman; Italy declares herself ready to carry out disarmament proposals, under certain guarantees; Belgium offers its capital for the forthcoming Congress and its monarch as President over the deliberations; the Dutch girl-queen's first speech to her States-general contains the happy announcement of “peculiar sympathy with the proposal of the Czar for the holding of a conference relative to the limitation of armaments.” In fact, the bare suggestion of such a proposal in the interests of universal brotherhood, coming at this particular juncture of the world's life, has a meaning for those who are wise in the reading of signs. To such it is but an amplification of the answer made long ago to those who watched for a younger dawn in greyer skies,—“the morning cometh.” Setting aside the question of the motive which leads the Czar of all the Russias—a maker and owner of great armaments—to

appear suddenly before the nations in the light of a universal Arbitrator; setting aside also, a discussion of the practicability of an immediate abandonment of armaments by those who, for long, have pursued a fighting policy,—one point in the Manifesto is worthy of special and serious attention. The nation that has come to the point of confessing that the development of militarism, even in the interests of protection and peace, is futile to bring about the “beneficent results of the desired pacification,” has made strides indeed in the development of political ethics. For how many centuries has Europe been learning this lesson? Has she, in fact, learnt it yet? The Czar, or those who work through him, are, at any rate, beginning to realise the world-old truth that “hatred ceaseth not by hatred,” and that to seek peace by fighting for it is to pursue a sad and fruitless quest. We almost find it in us to wish that so large-minded a declaration had been sounded first by our own nation, with its leavening of Peace-parties, Brotherhoods, and the like. Instead, we have to watch the floundering of our Ministers in the “Serbonian bog” of a Chinese policy which has practically committed them to go to war with the first Power with whom it may suit the convenience of the Pekin Mandarins to fall out. Since the Czar really means us to take him seriously, beside his Manifesto Lord Salisbury’s instructions to Sir Claude MacDonald are very bad reading indeed.

But a truce to politics. Let us consider rather the fact—undeniable, if we read our times aright—that the Spirit which makes for Brotherhood and spiritual progress is acting to-day through every channel wide enough to transmit it. Now is the testing-time of those institutions which men have consecrated to humanitarian uses; now comes the hour when social organisations will be called upon to prove their utility to the purpose which called them forth. Governments, Powers, social institutions, churches, sects, parties which cannot expand to the widening influence of Brotherhood will crumble and fall upon a deserted track. Well it is for England that, of recent years, a new spirit has been quickening the dry bones of her social and religious life. May she yet face the coming crisis, and not be found wanting, by virtue of that true germ of spiritual vitality which the overgrowth of years has still left unimpaired.

Merciful is the Law that spares a whole city for the sake of the ten righteous; incalculable the power even of a minority in things spiritual. Reflecting on this, we are tempted to take heart who seem but a handful in the midst of an unbelieving generation. Not but what I find myself anticipating aid from sudden and unexpected quarters,—hands

held out to us which we thought were steeped in selfishness or sectarianism,—god-speeds from lips which speak strange tongues, and pray, it may be, to unknown gods. Though the new Force has its reservoir in the Universal Brotherhood and its Leader, it is not, happily, confined to any one organisation. All societies whose trend is humanitarian participate in its baptism; all are united on the inner planes, though outwardly they may never realise the ideal of the “one Fold, and one Shepherd.” Their work is none the less real for outer differences in method.

Ours it is, then, to spread and generate the Force of spiritual unity, unconcerned though results may lie beyond our apparent sphere of influence. Knowing how thought is interlinked, we will welcome gladly all efforts for the general amelioration of the Race, even though they be initiated by distant nations, and in a form which many decry as Utopian.

CHARLOTTE E. WOODS.

In the prognostication of *such* [Karmic] future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, to which her own cycle of racial *Karma* has led her.—H. P. B.

I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity and love for the whole creation, and who think of themselves *last*. The blind will never profit by these teachings. They would make of the straight gate a large public thoroughfare, leading not to the kingdom of heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls but to their own idols with feet of clay.—H. P. B.

THE DRAMAS OF ÆSCHYLUS.

IN the whole vast enterprise of bringing back to a dispirited world the lost 'Soul of Music,' there is no more important field for effort than the Drama. This fact has been fully recognised by Mrs. Katherine A. Tingley, the Leader and Official Head of the "Universal Brotherhood," who has approved the formation of a class, both in New York and in London, for the purpose of studying the plays of Æschylus.

No better exemplar than Æschylus could have been chosen to prove what was the original purpose of the Drama—to reveal to the lay public some of those tremendous mysteries of the Soul and of the Universe which were taught in the sacred schools of occultism. The mighty drama of the human Soul, in the fulfilment of its awful destiny, was the eternal subject of all those great masterpieces of dramatic, epic, and musical art, that have descended to us from out the past, and from every corner of the earth wherein have flourished nobler races than our own. Be it then our glorious task to prepare the re-birth of the Drama, for verily—

We have come down from Olympus to the mole-hill—say, rather, the mud-heap—when we have left Prometheus for the Parisian stage villain in evening dress who lolls and lounges and lights cigarettes. But let Apollo answer it. The sun himself breeds maggots in a dead dog, being a god kissing carrion. From Æschylus to Monsieur Maquignon, is it not change from free flight of the soul to lively rotting of the body it as left? In the name of Æschylus, their great forefather, let dramatists and actors dare to mount. Some dare, let others follow. Life is longer on the hill than by the marsh. There is not a poor super on the stage who has no day to mark with a victory which he may find, like Æschylus, his Marathon, and through which he learns to flash, out of a true thought in himself, life-giving fire into the true conception of the poet, consuming fire on the false offerings that scatter filth upon the altar of his art.—*Professor Henry Morley: Introduction to Robert Potter's Translation of Æschylus.*

The tragedy of the ancient Greeks is said to have originated in the worship of the god Dionysus. Dionysus was the productive or bountiful power of Nature, and the earlier and pure conception of him was of a beauteous but manly figure, attended by the Graces and presiding over dramatic representations of Nature's mysteries. It was only in later times that he appeared as the God of wine and intoxication, attended by Bacchantes, and presiding over lewd and drunken orgies. It is but an example of the degradation of sublime symbols in degenerate times.

From the jovial aspect of Dionysus sprung Comedy; from his sombre aspect sprung Tragedy, which had its origin in the *dithyrambs* or choruses danced and chanted at the festival of Dionysus.

At first the Dithyrambic Odes celebrated only the mystical woes of Dionysus: then they were extended to embrace minor mythical incidents connected with his worship; and at last the god himself was forgotten, and the tragic sufferings of any hero were chanted by the Chorus. . . . The first step in the progress of the dithyrambic chorus towards the Drama was the introduction of heroic legends into the odes. The next step was the addition of the Actor. . . . To the dithyrambic chorus of Arion was added an interlocutor [or *rhapsode*], who not only recited passages of narrative, but also exchanged speech with the Chorus, and who in course of time came to personate the hero whose history was being celebrated. . . . The Chorus stood and danced round the altar of Bacchus. The rhapsode, whom we now begin to call the actor, stood on a raised stage above them. The whole history of Greek tragedy exhibits a regular expansion of these simple elements.*

Æschylus added a second actor and Sophocles a third, which latter improvement Æschylus himself afterwards adopted.

From the author last quoted is taken the following description of the scene of the Greek drama. A large semi-circular theatre was carved in the rocks of the Athenian Acropolis, and held 30,000 spectators. Their faces were turned towards Mount Hymettus and the sea. The stage fronted the Acropolis: the actors had in view the cliffs upon which stood the Parthenon and the gleaming statue of Protective Pallas. The whole was open to the air. These surroundings rendered especially appropriate the appeals to the sun, the sea, and the elements, which we find in the Choruses; and kept ever in the minds of the audience the feeling of grandeur and sublimity which is so lacking in the artificial appliances and stuffy confinement of a modern theatre. Across the diameter of the semi-circle ran a straight wall—the *σκηνή*—which formed the background of the stage, the stage being a narrow platform running in front of this. The vast distances and magnitudes involved made it necessary for the actors to increase their height by buskins with high soles, to wear masks with bold and dignified features, and to use a kind of speaking-trumpets. These adjuncts would appear comic on a modern stage, but were absolutely necessary in so large a theatre to bring the actors to a level with the dignity and vastness of the scene.

The stage was narrow and raised from ten to twelve feet above the ground, to which a flight of steps led from it. On the stage, very long in proportion to its depth, all the action of the play took place: the actors entered it through three openings in the *skênê*, of which the

* J. A. Symonds: *Studies of the Greek Poets*

central was larger and the two side ones smaller. When they stood upon the stage, they had not much room for grouping or for complicated action: they moved and stood like the figures in a bas-relief, turning their profiles to the audience, and so arranging their gestures that a continually harmonious series of figures was relieved upon the background of the skênê. The central and side openings had doors capable of being thrown back and exhibiting a chamber, in which, at critical moments of the action, such spectacles as the murdered body of Agamemnon, or the suicide of Jocasta, were revealed to the spectators. The chorus had their own allotted station in the centre of the whole theatre—the semi-circular pit left between the lowest tier of spectators and the staircase leading to the stage. In the middle of this pit or orchestra was placed the thymelé, or altar of Bacchus, round which the chorus moved on its first entrance, and where it stood while witnessing the action on the stage. The chorus entered by side passages leading from the back of the skênê, on a lower level than that of the stage: nor did they ever leave their orchestra to mount the stage and mingle with the actors. . . . Above the stage was suspended an aerial platform for the gods, while subterranean stairs were constructed for the appearance of ghosts ascending from the nether regions.

The whole action of the drama was slow, dignified, and stately, in accordance with the amplitude of the scenery, as also with the sublimity of the topics represented; another important difference from modern drama, which is quick, subtle, and minute. The aim of the Greek tragedians seems to have been preservative, where that of ours is creative. They depicted great ideals which the people already held, and constantly reminded the people of them. Our drama portrays the restless, unsatisfied spirit, ever striving towards an undefined ideal, ever seeking new modes of expression.

Nemesis was the central idea of the old Greek tragedies; it is almost identical with the Eastern conception of *Karma*, or the law of compensation, but it is always the gloomy or retributive aspect of that law that is depicted in the Attic drama. We witness the inevitable retribution of the guilty for their sin, and the gods themselves are subservient to and acquiesce in the decrees of fate. Hence these tragedies are for the most part lessons in the great moral law of compensation, illustrated by old legends of Troy and other familiar stories. The gods always take part in the plot, and the human will is shown to be subservient to the divine will.

The *Purgation* of the *Passions* was, according to Aristotle, a main purpose of the tragedies. Great human passions were portrayed, and

the spectators made to see that, after all the storm and unrest is over, God's eternal purpose remains unchanged. The interference of human passion and ambition can only bring about temporary discord; Nemesis restores the balance, woe wipe out woe, and the eternal will of Zeus prevails as before.

A few words must be said about the *Eumenides*, as this is the play now being studied by members of the "Universal Brotherhood" in New York and in London. It is the last of a Trilogy, or set of three plays with one plot running through the set. In the first, the *Agamemnon*, Agamemnon returns home from the siege of Troy, bringing with him Cassandra, a captive prophetess. He finds that, during his absence, his queen, Clytæmnestra, has been ruling the kingdom in conjunction with Ægisthus, her lover. Clytæmnestra welcomes her returned lord, but, when she discovers Cassandra, she treacherously murders her husband, and also Cassandra. In the second play, the *Chaphora*, Orestes, the son of Agamemnon, is ordered by Apollo to avenge his father's murder by slaying his mother, Clytæmnestra; and does so, urged on by his sister Electra. In the *Eumenides*, the Eumenides, who are the agents of avenging Karma, appearing as hideous hags, pursue Orestes for the murder of his mother. But Apollo protects him, Orestes being Apollo's suppliant, and having acted under the god's orders. The Eumenides being obdurate, the matter is tried before a jury of Athenian nobles, with the Goddess Athene as judge. The votes for and against Orestes are equal, and Athene casts her vote in his favour, decreeing that in future all people in similar circumstances shall be similarly acquitted. The Eumenides rage in baffled spite, and vow to blast the earth with barrenness and pestilence. But Athene soothes away their anger by promoting them to be the agents of prosperity and beneficence, so that henceforth these avenging furies become the bestowers of happiness and peace.

In this story then we see the birth of a family curse, and its ultimate wiping-out. The fatal swing of destiny's pendulum was started by Clytæmnestra and Ægisthus, whose foul act roused the vengeful ire of the Eumenides, ministers of retribution. These agents of fate would have wreaked the vengeance of murdered Agamemnon upon his murderers, thus giving rise to another foul deed; and who can tell where the chain of crimes would have ended. But Orestes appeals to Apollo, whom we may take to represent the divine spirit in man, and is urged to put an end to the curse by avenging his father's murder himself. Thus Orestes acts from a pure sense of duty and escapes the evil consequences which would have ensued had he acted from revenge.

or had he left someone else to do the deed. The whole trouble is ended by Orestes' devotion to duty and obedience to the divine voice, and the bad Karma, represented by the Eumenides, is turned into good by their conversion into ministers of bounty.

Whether or no these dramas of Æschylus have a higher and more occult import than is usually attributed to them, can be decided by each for himself. But certainly they are invaluable as specimens of the spirit and tone of the ancient drama as contrasted with the modern. If mystic dramas are to form any part of our future work in the ennobling and elevating of the human race, no better preparation for the future establishment of such dramas could be made than by studying Æschylus. In the ancient drama we have grandeur, vastness, and dignity, in place of modern pettiness; the exemplification of great moral laws, like that of Compensation, instead of the portrayal of human passions; the direct interposition—or rather interblending—of divine influence in the affairs of men; and the vivid contrast between the fixity of divine law and the evanescent character of human deviations therefrom.

Let us prepare to welcome the day when the Drama shall be restored, in our midst, to its true and original purpose of interpreting and depicting sacred truths to the people; even as the Opera is being restored under the leadership of Richard Wagner. There is one great Drama that has formed a never-failing plot for all mystery-plays, epics, and sacred legends—the Drama of the human soul in its pilgrimage through the toils and perils of earth to the shrine of initiation into the divine wisdom. That is the Drama which must be kept ever before the eyes of the people, and whose sublime and reverent enactment can restore to the theatre its forgotten use.

HENRY T. EDGE.

The translators of the drama wonder how Æschylus could become guilty of such "discrepancy between the character of Zeus as portrayed in the 'Prometheus Bound' and that depicted in the remaining dramas." (*Mrs. A. Swanwick.*) This is just because Æschylus, like Shakespeare, was and ever will remain the intellectual "Sphinx" of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence—Mind wedded to Desire; Prometheus—its divine aspect merging into and aspiring to the divine Soul.—H. P. B.

AMERICAN LETTER.

A GLOOM has been cast over the entire country by the unspeakably shameful treatment which the brave soldiers have received at the hands of the government. Stupidity and incompetence on the part of those responsible for the management of the various departments of the army, have brought about misery and suffering difficult to describe. The citizens were forced to come to the rescue and save the lives of the heroes of the war, and when they realised the truth no time was lost in their endeavour to mitigate the hardships of the soldiers' lot. Foremost in this work of amelioration came the I. B. L. under the personal supervision of Mrs. Tingley. A tent was erected at the camp, and supplies sent in charge of physicians and nurses—members of the League—to administer to the necessities of the suffering. We have a Leader who leads at the front—not from the rear. Organising, cheering, stimulating, and with consummate skill directing the available forces so that they shall be used to the best possible advantage, her power is indeed wonderful, especially when one considers that the workers are few, and how little money there is in the treasury. It is the triumph of indomitable will that knows not defeat—the triumph of mind over matter. This is simply a statement of fact. The press here unanimously applauded the work, which is evidence enough of its effect. But better than all is the happy recollection of the kind treatment which the soldiers carry back to their respective homes. They will not readily forget the I. B. L. nor its Leader. All the workers who assisted Mrs. Tingley at the camp are unanimous in their high opinion of the character of the soldiers. They were a noble, unselfish lot of men, types of the warriors of bygone times, returned again to their old task.

And so each department of our organisation is turned to good account in the service of humanity. A time will come when there will be a sufficient number of workers to devote time to each department concurrently; the needs of the suffering will receive attention; the philosophy will be promulgated by lecturers, and suitable literature adapted to the needs of the people; the drama and music, also, will have fitting interpretation through skilful hands. The scope of the movement becomes more vast every day until it is difficult to measure one's steps, but what patience a leader must have who, seeing the possibilities, works and waits until workers are at hand trained and ready to act together as a unit.

We live in fateful hours as we approach the close of our wonderful century. In this great country everything is mirrored as in a glass,

and that not darkly. Before universal peace is reached, it would seem that much turmoil must be passed through. The Czar's proposal for the disarmament of the nations is soon followed by conditions that cause uneasiness throughout Europe.

Affairs in Austria, Crete, and Egypt have assumed a somewhat critical aspect, to say nothing of the jealous wrangling over the development of matters in China. As against this the Forces of Light are in league together, and from the cosmic organ is sounding in deep tones the anthem of fraternity. Brothers one and all throughout the world, all hail! In our hand-clasp we form an implacable wall of peace. Oh! it is good to feel you all standing there in your places. I salute you one and all! We might say in the words of Montaigne: "We sought each other before we had seen one another . . . We embraced each other by our names; and at our first meeting . . . we were so taken up, so at home and beholden between ourselves, that from thenceforward nothing was so near to us as one unto the other."

The following comparative lists, given by Alfred Russell Wallace in his new book *Our Wonderful Century*, indicate clearly the tremendous momentum of the age in which we are now living.

Of Nineteenth Century.

1. Railways.
2. Steamships.
3. Electric Telegraphs.
4. The Telephone.
5. Lucifer Matches.
6. Gas illumination.
7. Electric Lighting.
8. Photography.
9. The Phonograph.
10. Rontgen Rays.
11. Spectrum Analysis.
12. Anæsthetics
13. Antiseptic surgery.
14. Conservation of energy.
15. Molecular theory of gases.
16. Velocity of light directly measured, and earth's rotation experimentally shown
17. The uses of dust.
18. Chemistry, definite proportions.
19. Meteors and the meteoric theory.
20. The glacial epoch.
21. The antiquity of man.
22. Organic evolution established.
23. Cell theory and embryology.
24. Germ theory of disease, and the function of the leucocytes.

Of All Preceding Ages.

1. The Mariner's Compass.
2. The Steam Engine.
3. The Telescope.
4. The Barometer and Thermometer.
5. Printing.
6. Arabic numerals.
7. Alphabetical writing.
8. Modern Chemistry founded.
9. Electric science founded.
10. Gravitation established.
11. Kepler's laws.
12. The differential calculus.
13. The circulation of the blood.
14. Light proved to have finite velocity.
15. The development of geometry

How true it is that even comparatively feeble efforts made at this time, to bring back again the golden age (with the addition of all that we have gained in the interval) have a far-reaching effect. Yes, Comrades! the flowing tide is with us. "And as this century has witnessed a material and intellectual advance wholly unprecedented in the history of human progress, so the coming century will reap the full fruition of that advance in a moral and social upheaval of an equally new and unprecedented kind, and equally great in amount." There is a feeling of expectancy in the air; "the stress of our servile, every-day attentiveness being relaxed, the happier powers in things without us are permitted free passage, and have their way with us."

D. N. DUNLOP.

Do not indulge personally in unbrotherly comparisons between the task accomplished by yourself, and the work left undone by your neighbours or brother; in the field of Theosophy, as *none is held to weed out a larger plot of ground than his strength and capacity will permit him*—do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man, can only be known to and dealt with justly by Karma. Even the simple presence amidst you of a well intentioned and sympathising individual may help you magnetically.—H. P. B.

PURIFICATION BY FIRE.

WE know that the eye is, on the outward or material plane, the organ of the body, which is used firstly by the astral man, and then by the mind, as an informing instrument. The medium of communication is light. Without light the eye is useless. Let us carry forward the symbol from our daily experiences and ask ourselves these questions.

When we are dreaming and see a scene as vividly as we do in any waking experience, with what eye do we see it?

When we are studying a mathematical problem, and the solution at last comes, with what eye do we see it?

When we are pondering on our duty, and at last see what is the right course to pursue, with what eye do we see it?

A consideration of these questions will lead us away from the material plane to our inner being, and the further we go inside

the nearer we shall get to a recognition of that which is spoken of by Jesus as the "treasure in heaven which thieves cannot break through and steal." In every region we shall find a correlative idea which corresponds with the outward material one, and a study of the symbolism of the eye throughout our inward selves is thus possible.

From this we are naturally led to the still more abstruse idea of Fire, when used as a symbol, but before entering upon it we should carefully consider the action of fire upon the material plane. The first thing we notice is, that fire is always unseen. It is a mystery. If we look at the burning coals in the grate, all that we see is the light produced by the flame of combustion. We do not see the action of the Fire, only its result, Light and Flame. There is, however, an action of Fire which we know by its effect, and that is the consumption of the raw material, and its change into other (so-called) chemical compounds. The coal which burns in the grate is converted, by the union of the oxygen of the air, into carbonic acid gas and the vapour of water, both invisible. At the same time heat is evolved. The action of the fire is therefore accompanied by a change of plane of material substance from solid to liquid or gaseous. The process described as going on in the fire is repeated in every breathing animal—man included. Food is taken into the body and is then translated to another plane.

Another helpful view of heat or fire may be drawn from its action in refining silver. If impure silver is heated in a crucible so that a current of air passes over its melted surface, the dross is oxidised, and may be skimmed from the surface, so that in time the silver is left bright and pure. There can be no purification without fire, and the separation and removal of the detected dross.

If then we have got well hold of the idea of this action of fire on the material plane, it will help us to understand the symbology of fire as used in an occult sense, the facts to be borne in mind being the essential character of the idea as producing certain changes and effects.

H. B. Blavatsky once said that Fire, a horse, and the legs of a man are all intended to express a similar meaning, *i.e.*, a change of state or a motion from one condition of surroundings to another.

It is evident, therefore, that the ideas symbolised by Fire are those of a change of plane, a moulding by the action of free will to other states, and a purification or transmutation of grosser substance to that of a finer texture.

It will not now be difficult to see how the human mind has for long ages been spoken of as a flame. By the use of the mind as a purifying agent, light is thrown upon the dark places of our inward conscious-

ness, and the dross is purged away by the consuming fire. This is the burning of the chaff by unquenchable fire spoken of by Jesus. We can form no better idea of our own inward selves than that we are in reality a flame of consciousness living in a material body for the purpose of refining it, and raising it one step towards our real divine status.

Leaving this idea, however, for the moment, let us see how this fire symbol plays its part in the religions of the past and of to-day.

First, then, we have the perverted conception of the hell fire which is to last for ever. No doubt it does—let us all hope so, for if we read it aright it is simply that teaching action of the Karmic law which is both justice and adjustment. So when the present humanity has passed onward to higher cycles of evolution, the fire of hell, which is but the consciousness of disharmony, will still continue in that part of nature which will then occupy the same plane which we do now, and in this sense it will burn for ever and ever. But once let a man recognise this Karmic retribution for what it is, and he will endure patiently the effect of past offences against the Good Law; he will place himself outside the fire of hell, and control his own progress in accordance with the Law.

Then we have the equally true idea that the Earth will be consumed by fire. So it will, and so it is gradually happening to-day; for when in the long course of future ages, the growing thought power of humanity shall so unite as to purge away the material nature—the earth itself will gradually return to the gods.

Viewing matters from this standpoint we may join hands with the Fire worshippers (whom some are too apt to look upon as heathen) and with Bible readers who say that “Our God is a consuming Fire,” for both alike venerate that which is acting as a redeeming force in nature.

Thus life is progressive in its character and our evolution is accomplished by the working of the hidden fires, which gradually burn away the apparent reality of the moment and show us constantly a fire within a fire.

The important point for us to appreciate is that possibly no symbol is more occult in its inner meaning and more difficult to grasp in its fullest sense than this of Fire. It is the essential idea embodied in every thing we are, and know, and see, and it is the one solvent for the difficulties which the earnest seeker may find in his path. It means that every type and maxim has to be changed from the material plane to a very complex and progressive consciousness within and that the outward words in which they are written, have a hidden meaning which

no one can communicate, yet which every one can and must himself discover.

Another thought is that Fire is easily communicated. Once given a condition, which renders a thing inflammable, the application of fire sets it aflame. "Behold how great a flame a little fire kindleth" said the old writer, and is it not the fact to-day that humanity is so conditioned that the flame of a great idea will kindle once more the fire of Brotherhood? Do we not see even now the working out of this purification of the lower nature in the growing appreciation of Brotherhood as the fundamental law of the Cosmos? W. Q. Judge said "Change the existing order;" but how is this to be done, unless we can so work as to use the existing forces of the lower nature, in order to render them more potent for good through their hidden and fiery prototypes. Personal ambition and patriotism may be changed to a desire for the advancement of all men. Pride may become a proper appreciation of the great destiny of the world-soul which is common to all the human race. Resentment may be changed to that love of truth and justice which protests everywhere against cant and hypocrisy—and personal love may be changed to a love so great as to merge its very consciousness in that of another—or still further to merge it in that of all humanity, and, thus losing its personality, become one with the whole.

The inward conditions which are described by the real disciples of the Spiritual Christ as "Conversion," "Conviction of Sin," "Repentance," are but the action of that fire hidden within us, which changes personal desire to union with the world-soul, and which causes the change of plane from the outer to the inner or truer consciousness. This is all independent of any brain-mind conception of the real nature of this hidden fire, and therefore we cannot say "Lo! here is Christ or lo! there," but must accept all as our brothers in very deed and truth.

CRANSTONE WOODHEAD.

I. B. L.—WAR RELIEF WORK IN AMERICA.

THE following appeared in a New York newspaper recently, and will no doubt be read with interest by all who peruse these pages.

MRS. TINGLEY A SOLDIERS' ANGEL.

WORKS ALMOST INCESSANTLY TO RELIEVE THE SICK AT CAMP WIKOFF.

SHE FOUNDS A HOSPITAL.

URNS THE BROTHERHOOD LEAGUE HEADQUARTERS AT BRIDGEPORT
INTO A HOME FOR SUFFERERS.

Bridgeport, Conn., Sept. 7.—Katherine A. Tingley, founder and president of the International Brotherhood League, which has camp headquarters for the relief of sick soldiers at Montauk Point, arrived at Bridgeport last night on a special transport with eleven sick soldiers from the Brotherhood League Hospital and forty-five patients from the general hospital at Montauk. The latter were removed through the intercession of Mrs. Tingley with General Wheeler, to whom she presented a telegram from Mayor Taylor, of Bridgeport, offering to furnish a special transport to bring them to this city.

Mrs. Tingley, upon her arrival, transformed the local Brotherhood League headquarters into a hospital, with accommodation for twenty-six of the most seriously ill, and placed it under the supervision of the Mayor's wife, who is a member of Mrs. Tingley's organisation. The others were sent to the City Hospital, where preparations had been made for their reception. Eight of the patients at the Brotherhood headquarters are members of the Eighth Ohio Volunteers, "the President's Own," with homes in Canton.

Mrs. Tingley leaves to-night for New York, where she will establish a private hospital to which patients from the Brotherhood hospital at Montauk will be transferred when their condition allows.

A letter received at the International Brotherhood League headquarters at No. 144, Madison Avenue, New York, from one of the nurses at Montauk, tells a remarkable story of heroism and sacrifice on the part of Mrs. Tingley. She established the Brotherhood camp at Montauk at the time the first horror transports began arriving from Santiago, and so continuous was the stream of applicants for relief that for four days Mrs. Tingley went without a wink of sleep. On the fifth day she slept five hours, and has been continuously at work ever since. Mrs. E. C. Mayer, the head nurse, slept only ten hours during the five days.

Mrs. Tingley intends shortly to send a shipload of medicines and provisions to Cuba, accompanied by a staff of physicians and nurses of the Brotherhood League.

TENNYSON'S "ANCIENT SAGE."

OFTEN, in reading Tennyson, we come on passages that suggest the teachings of the Wisdom-Religion, and wonder how far the poet had consciously acquired the ideas. One poem, at least, by its form and subject lends itself to the theory that Tennyson had drunk as seriously, if not as deeply as Lytton, at the fount of mysticism. *The Ancient Sage*, cast as it is in the form of a dialogue, has little to show with which speaker, if either, the poet is identified. At times one feels that the argument on the part of the non-disciple has no great force behind it. At times the Sage uses instances drawn from the life of Alfred Tennyson, as in the passage describing the boy's reminiscent haunting by some sad, sweet past in which that boy could have had no part.

This, however, is for each individual reader to decide for himself. Our concern now is with the poem and its teaching.

The Ancient Sage is, in substance, a talk between a Seer who lived one thousand years before Christ, and a friend who "loved and honoured him, and yet was no disciple." The introductory lines show that this friend had tried the world's way and now, wasted with pleasure, was ready to moralise in verse on the emptiness of life and the vanity of beauty, seeing that external nature has no message from the beyond.

The Sage first attempts to call his friend's attention to the inutility of looking for evidence of his higher nature while devoting himself to externals. That the senses cannot respond to the demands of soul, nor the things of the spirit be brought to the proof is the opening statement, leading to the first of the definite theosophical teachings which are to follow.

"— Some in yonder city hold, my son,
That none but gods could build this house of ours,
So beautiful, vast, various, so beyond
All work of man, yet, like all work of man,
A beauty with defect—till That which knows,
And is not known, but felt thro' what we feel
Within ourselves is highest, shall descend
On this half-deed, and shape it at the last
According to the Highest in the Highest."

The world-worn man seems unable to grasp this and falls back on his former assertion that no Power is evidenced to him but Time and Change. Gently the old man tells him of the Illusion which he is mistaking for the Power behind it:—

"The days and hours are ever glancing by,
And seem to flicker past thro' sun and shade,

Or short, or long, as Pleasure leads, or Pain ;
 But with the Nameless is nor Day nor Hour ;
 Tho' we, thin minds, who creep from thought to thought,
 Break into 'Thens' and 'Whens' the Eternal Now :
 This double sceming of the single world !—

.
 But thou be wise
 Nor take thy dial for thy deity,
 But make the passing shadow serve thy will."

The Sage's admirer now makes great efforts to show that time, and time's effects, are the great realities man has to cope with. He piles up the pitiful details of loss of strength, of love, of ambition, of memory, calling sentiment to his aid when the older man's interjections show that he is failing in his argument. The response he calls forth is very beautiful, but should be read in full.

" My son, the world is dark with griefs and graves,
 So dark that men cry out against the heavens.
 Who knows but that the darkness is in man ?
 The doors of Night may be the gates of Light."

Follows, a noble assertion of the Oneness of man with the Ever-changeless ; a strong protest against the "black negation of the bier," so falsely invested with terror ; a wonderfully delicate presentment of the soul's reminiscences of former lives, and of its flights in this life "into the Nameless, as a cloud melts into heaven" ; and we come to the peroration, in which the Sage bids his friend go back to the city,

" And since
 The key to that weird casket, which for thee
 But holds a skull, is neither thine nor mine,
 But in the hand of what is more than man,
 Or in man's hand when man is more than man,
 Let be thy wail and help thy fellowmen,
 And make thy gold thy vassal, not thy king,
 And fling free alms into the beggar's bowl,
 And send the day into the darkened heart,

 And more think well ! do-well will follow thought,
 And in the fatal sequence of this world
 An evil thought may soil thy children's blood ;

 And lay thy up-hill shoulder to the wheel,

And climb the Mount of Blessing, whence, if thou
 Look higher, then perchance thou mayest—beyond
 A hundred ever-rising mountain lines,
 And past the range of Night and Shadow—see
 The high-heaven dawn of more than mortal day
 Strike on the Mount of Vision!
 So, farewell.”

NOTES.

“UNBROTHERLINESS is the insanity of the age,” says our Leader; and so also says—in effect—the writer of a recent leader in one of our great London dailies. Can there be any connection between the two? May we not go yet further and find a connection between her words and the desire for Peace so lately put forth by the great White Czar!

* *

“ONE propaganda of blood is not to be wiped out by another,” says the writer of the leader in question. “The less Europe deals in ideas of violence and disorder the less will she breed violent and disorderly men;” and then, speaking of Anarchy, he says:—“It is essentially the ‘coming of the milder day’ in the general conditions of our social life, and the bent of men’s minds, which will tend to bring about its disappearance.” *The closing of the military epoch*, which . . . has beset European polity, is, we are convinced, a real necessity for civilisation.”

* *

A SEASON of quietness in regard to activities has been with us in Ireland for some months, and rightly so, for we needed to ponder on the great events which took place in February last, and to rest and gain strength for labours to come. But the time has now arrived for us to organize our forces if we intend to make the Universal Brotherhood idea a living power in the lives of the people of this land. Ireland has often been called among us by her ancient name “the Isle of Destiny,” and perhaps the dwelling on a title of so much import, and the prophetic half-consciousness of a great future in store for this country which we share with the rest of our race, has given rise to a tendency to stand aside and watch for events to happen.

* *

BRETHREN all, *events are made by men*. If there be gods and powers and potencies in the inner worlds, they act through mankind—through us. The gods manifest themselves in action, therefore let us act. Up, up; work, work; into the stream of life with you, lest you be, like flotsam on the tide, washed purposeless and inert upon some unknown shore, away from humanity and its tender, loving influences.

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