THE INTERNATIONAL THEOSOPHIST

A MONTHLY MAGAZINE DEVOTED TO THE FURTHERANCE OF

UNIVERSAL BROTHERHOOD

UNDER THE LEADERSHIP OF KATHERINE A. TINGLEY.

VOL. I. JANUARY 15TH, 1899. NO. 10.

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UNIVERSAL BROTHERHOOD.

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.

ART. X., § 1. Any person endorsing the principal purpose of this BROTHERHOOD, and whose application is signed by three members in good standing, may be received as a probationer, but shall not be an accepted member until a diploma is received from the Central Office.

§ 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."

The objects of the INTERNATIONAL BROTHERHOOD LEAGUE are:

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.

For further information apply to Mr. F. M. Pierce, Secretary, 144 Madison Avenue, New York City, U. S. A., or to Mr. Basil Crump, 3 Vernon Place, Bloomsbury Square, London, W.C.

VOL. I. JANUARY 15TH, 1899. NO. 10.

THE INTERNATIONAL THEOSOPHIST.

THE LEAVEN OF LOVE.

THE closing year of a momentous century has dawned—a century more remarkable by far for its material than for its moral progress, until the last twenty-five years. But in that last quarter a marvellous amount has been accomplished. When the Universal Brotherhood Movement began its effort for this century in 1875, under the name of "The Theosophical Society and Universal Brotherhood," the civilized world was fast drifting into the abyss of materialism. To-day it stands on the threshold of a new hope.

Change and growth are everywhere taking place with unusual rapidity, so that many people who have been resting long in some comfortable groove are beginning to miss the old landmarks. They have not yet eyes to see the new.

Amid the general stir and disquietude one deep, sure, strong, dominant tone is to be heard: it is Love, the conqueror, leavening the vast surging mass potential alike for war or peace. Everywhere the cry of Brotherly Love is heard; in religion, in politics, in the busy world of commerce, in the realms of art and literature its divine influence is felt and noted. A wider and nobler field is being entered upon; the basis of human action has begun to change from the selfish to the unselfish, from the individual to the universal. The over-development of intellectual and commercial faculties has received a severe check, and the sympathetic chords of the heart have begun once again to vibrate.

Some ten years ago Mr. Judge asked the lion-hearted foundress of our movement, H. P. Blavatsky, what hope there was of reaching the vast mass of people who neither knew of, nor cared for its objects. Her

reply was: "When you consider those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in Universal Brotherhood, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty which have come down to us from immemorial time. . . . You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

That nucleus has been formed! Does every member realize it, and that the "accumulations" are beginning? H. P. Blavatsky's battle-axe cleared the ground; William Q. Judge's strong hands prepared the foundations; Katherine A. Tingley has formed the nucleus of Universal Brotherhood. The struggles through which the Movement has passed to achieve this end have been signs not of failure but of strength and growth—the successful efforts to preserve the great principle intact and pure. The Movement necessarily mirrors the state of the world at large, and we should not be surprised if those struggles are repeated on the larger scale. Nay rather, through any outer storms we may preserve a great joy in our hearts; for to the cry, "Watchman, what of the night?" the glad answer rings out—

The night is departing,
The day is approaching.

THE GREAT ENTERPRISE.

ENOUGH has already been placed in motion within the last two years to demonstrate the Cosmopolitan sweep of the work going on in that great enterprise Universal Brotherhood. The mind, facing broadly this vast work which is bringing our Race into harmony with the great evolutionary song of life, at once perceives the stupendous nature of this noble undertaking. So in the presence and atmosphere of this thought, all personal affairs sink into oblivion.

A leader whose work is the Motherhood of a New Age, who gives birth to the vast re-generating lines of force required for the building of its body, will be accompanied by those whose personal hopes and fears are forgotten in view of the larger interests involving their attention. As the truth about the great body so splendidly born begins to dawn upon itself, the work will unfold in all its majesty. The woes of a nation are but the repetition, the echo of a single experience in one small life in its struggles from the personal to the Universal, from imprisonment to freedom. So such a heart will take to itself the childhood of that nation to whom it belongs, and tend it with a deep faith, lovingly.

In this Great Enterprise of the world event there is no longer any need to speculate or wait. There is nothing to wait for! There is but its life to live. Clothed with the power of the Supreme Will, united as only souls can be, with a conscious immortality in one, bound by the wondrous bonds of love and singleness of purpose in the great Heart of the World's Avatar, all needs are bounteously supplied, and all cavil about help stops, "for in Him we live and move and have our being." So the torrents of energy are flooding the world, and by its irresistible power of love, will draw every *living thing* into the path of pure desire for Unity, Brotherhood, and Progress.

Who would pause when there is a world to be re-born! Who would count the cost of personal loss in the balance of a world's progress? To give up the dark imprisoned view of life to *Live.* This is the first duty, let all others follow. This is the first debt, the most ancient debt to the race so long, so long overdue. In our hour of great good fortune let us pay to the uttermost farthing. The youngest volunteer is welcome in the work.

There is but one clear course and line, let no one think that other steps are safe, than those *seven* already cut by the Guide, in the walls of ice made by misguided hearts.

Let the simple glorious truth be said without a hint or metaphor. Ye who would live, work in the "Ark of Safety," the Universal Brotherhood. For in that ark are all the seeds, the germs of life of the New Day and Race, whose destiny is divine.

This *is* and will be the New World. As you value the soul, put all your life and energy in that ark. From that ark will spread the Tree of Life for all the human race. Be that Tree of Life, grow with it, in it; be its sap, its limbs, its leaves, its bark, and one day you will be its flowers. This is the Great Enterprise, and it embraces all that is destined to live.

T. W. WILLANS.

EPOCH MAKERS.

IT is well occasionally to remind ourselves, for our greater enthusiasm, and steadiness of purpose, how epochs are made, and who make them—how turning-points are reached, and the responsibility devolving on those who reach them. To come to a point in the world's life where the road of progress diverges may seem—indeed is—a mere necessity of growth; the fact that it also holds a responsibility is less patent, though none the less actual. For we cannot come to the turning-point without a consequent exercise of choice. It is one thing to reach and face a crisis—quite another to pass through that crisis with wisdom. We will look at this matter seriously for a while.

Who are the true epoch makers? The great men who rise from time to time "whenever there is a decline of virtue and an insurrection of vice and injustice in the world"—the saviours and leaders of the race—do they make our history, and carve our epochs? I should be inclined to answer, no; the world is not made by its handful of great ones, rather, the great ones are called by the world to lead it to its own self-made crises. The general conducts the battle, but he does not make it. The leader is the highest product and expression of the human life-stream which it is his to guide over its crucial point. He is not only called forth, but is actually conditioned by the Karma and the

free will of the people. Nietsche's statement that "a people is the circuit which Nature makes to arrive at six or seven great men" is true, perhaps, in a deeper sense than that in which he intended it. Do we want the reign of the Gods on earth—let us be god-like, and we shall attract our own by the unfailing power of spiritual affinity. For Heaven is instantly responsive to the thrill of earth's spiritual demands. "Ask and ye shall receive" is no arbitrary promise, but an inflexible law of higher Nature. Since, then, the Kingdom of Heaven is ours for the storming, it is well to lay to heart our responsibilities as active and earnest belligerents. We may call out a leader, and we may bind him hand and foot He is *ourselves*, the highest efflorescence of our thoughts, deeds, and aspirations. The best that is in us has made him possible—that best alone will support him in the work to which his own spiritual fitness, and ours, has appointed him. Herein lies the responsibility of all who share with a leader the task of making a crisis and surmounting it. If our best can make a leader, our worst can mar him. We are never for a moment free from the consequences of ourselves as living souls attracting living forces.

We, then, the men and women who have attained to a certain measure of freedom in thought and action, are the true epoch makers. We spin history with every breath of life. Humanity makes its crisis as the river makes its bed—silently, gradually, by long and steady course, over slow yielding soil towards a distant sea of consequences, unforeseen, but ever looming, ever the end of the life-flow of human passion and human thought. "All the rivers flow into the sea, and yet the sea is not full." For countless æons the rushing human flood has emptied its forces into the tideless ocean of Karmic effects; these, becoming in their turn, causes, again start young rivers in new courses, till the world's face is slowly changed anew by the current of centuries. By and bye, a point is reached in the river's flow when the smooth bed shelves away, and when, with a hurl, and a far-resounding roar, the placid stream rushes to its crisis in foaming rapids.

It needs no great strain of picturesque imagery to detect the rapids in the human life-stream at the present juncture. The dullest ears can catch their roar from out of a daily nearing distance. Neither do we want the assurance of our own far-sighted ones that a crisis of no light moment is at hand. On all sides its signs are apparent; in every direction voices are upraised, proclaiming death to the old, and welcome to the new. Passing a tiny Christadelphian chapel the other day, my eye was caught by the following announcement:—

"The approaching crisis for humanity."
"How to escape the coming time of trouble."
"What shall I do to be saved?"

The thought occurred that possibly the extreme individualism in religion—the selfish regard for personal salvation—was in a large measure the cause of this trouble which all see ahead, but which few have the courage boldly to face. It is a spirit from which even our own ranks are far from exempt. A man's development—salvation if you will—is never so satisfactorily subserved as when he is concerning himself with the development of the race at large. To pass the rapids safely, we may not—cannot—pass them alone. To work for the world's uplifting, no matter in what department of life, is the task of the true epoch-maker. For as epochs are the silent product of thought, the structure grows on whether the thought be selfish or beneficent. "And what shall it be in the end thereof?"

A great non-conformist platform orator, and one of the largest-hearted of London's social reformers, recently gave, in my hearing, an impassioned sketch of the impending doom that threatens the existing social order, unless a new force be liberated that shall transform the spirit of Anarchism into one of harmonious reformation. It is for the people to choose, said Mark Guy Pearse, the kind of Socialism that shall dominate the new future, whether it shall be the Socialism that snatches and destroys, or the Socialism that blesses and bestows. This kind lies outside parties and politics; it has no shibboleth, no war-cry; its name is Brotherhood, and it means the blessing and uplifting of the whole human race. Such a Brotherhood, he was convinced, was possible and to come, did every thinking man and woman realise his own individual responsibility in helping to bring it about. And he went on to say how his heart was lightened in his labours by the thought of the new spirit that has already fallen upon the age, and of the new peace that was struggling to arise from the ashes of strife and selfishness which mark the close of the richest—and yet the poorest—century in the Christian Era.

Truly the new spirit is abroad in the world, burning in countless earnest hearts, both inside the Churches and without. It is for us at this juncture specially to realise and to enter into the *nature* of the work to which we are called. Much otherwise valuable energy is often wasted through lack of an intelligent appreciation of our position. As far as I see it, the aim of the Theosophical Movement and its Leaders is to arouse all through the world the *hidden Self* of *Humanity*. The doctrine

of the Soul—the basis and essential of what we technically call Theosophy—has been presented in its intellectual form, as the groundwork of an elaborate system of philosophy—so sound, so inexhaustible as to offer almost the last word of human knowledge. But to reason about the Soul is one thing— to arouse it within, quite another. And this arousing takes place by divers methods, and on many lines. It is even possible to stir a man's soul by first feeding his hungry body. The doing of it is something quite silent, hidden, unfruitful, perhaps for many years. Yet the true impetus is always given if the simple conditions be simply fulfilled. And these are—a belief in the reality and unity of Soul, and a conscious, direct attempt to uplift, wherever, and by whatever means opportunity presents.

This is a simple, and at the same time a practical way of trying to understand the motives and aims of Those under whom we work. Nothing is gained by acting emotionally or unintelligently. Our small natures tend to run in grooves, and to kick at what we do not understand. But we may—indeed we must—understand a great deal. The success of our movement requires it. Unintelligent workers have ever been but sorry use to a Cause, and certainly no less intelligence is required to *practise* a philosophy, than to comprehend it. We will regard then, the chief and fundamental aim of the Theosophical Movement as the unfettering of the hidden Soul of Humanity. This done, all things follow naturally. The Soul in man to-day—dim, blind, impoverished though it be—yet knows what it wants, and its hour. It is watching the last sands fall through the cyclic glass. Then the impetus —the birth throe— and the race is new-born,—the starved patient soul once more free. These are not mere high-sounding platitudes, but the actual secret of those who deal with spiritual verities. And the task—did we but *really* believe it—is in the hands of all to whom these words may come. It is not so hard—easier indeed than many we undertake with cheerfulness—for the Soul of each is *not* separated, save in our illusory consciousness ; "nearer it is than breathing ; closer than hands and feet." And he who attempts, or even desires to assist this divine arousing, is learning to unveil himself.

CHARLOTTE E. WOODS.

THE LIGHT OF THE CRESCENT.

JUST now when the word "Muslim" is synonymous in the ears of so many Western people with Turk, and Turk with cut-throat, I think that in the cause of human brotherhood we should strive to know something of Islam, that great force which built up the empires of the Saracens and the Moors, out of hitherto wild and ignorant Arabs; a Light which, however dimly it may shine, has still been the one Light for millions of men during the last thirteen centuries, nor are there now any signs of its waning, but rather of its rapid increase. To understand it, indeed, is to help to dispel the intolerance which prevails in both Hemispheres; to learn the lesson that the life of a hero is bound to teach; and to find, where we may have expected only an arid and waterless desert, a fair oasis in which is a deep well, from which the ignorant may quench their thirst after Religion, and from which the Sufi may draw the waters of wisdom.

In this work it is necessary to know something of three things, if we would gain the ears and hearts of our Mohammedan brothers. These are—(*a*) the Faith of Islam, (*b*) the Koran, its latest written Sacred Book, and (*c*) the Life of Kothan Mohammed, the "Messenger," who first taught it under that name. "La Illaha illah Allah! Mohammed Resoul Allah!" These two sentences, which have been the death-knell of effete empires, and which have scattered great armies in confusion, contain the kernel of Islamic belief. Call this confession who will, an affirmation of the Oneness of God, it is in truth rather a declaration of the power, nature, and divinity of Man. For although, translated literally it means—"There is no God but the ONE God, and Mohammed is the Messenger of God," yet the mystical meaning lies deeper. Allah is the True SELF, that from which we came and unto which we shall return. And "Mohammed," the "Praised," is not alone the title that Kothan al Amen took when he attained enlightenment, it is the name of the divine spirit in man, with which he united his personal consciousness—

> The Mighty Mahmud, Allah-breathing Lord,
> That all the black and misbelieving horde
> Of Fears and Sorrows that beset the Soul,
> Scatters before him with his whirlwind Sword.

So then we have it:—There is no God but the ONE, the SELF, and the Divine Mind is the Messenger of God, the link between the SELF and the self. And this is the whole belief which is necessary; but only the carrying out of this can make a man a Muslim, for "Muslim" means one whose personal will is resigned to, or made one with the

Divine will, the will of Allah and Mohammed, or rather, the will of Allah revealed to us through Mohammed, the Mohammed that is within ourselves. So indeed "Islam" truly means the state of the man who has made this identification or submission; certainly not the creed of any particular set of people. But there is a real philosophy of life which becomes knowledge in the true Muslim, not mere belief. It must, for that Divine Will and Mind which orders and acts through his every thought and deed is not a thing that believes in the dark. This it is that "knoweth and is wise."

This Wisdom was, said the Prophet "divided into ten parts, nine of which were given to Ali Ibn Abu Taleb,* the Lion of God, and one only to the rest of the world. This one part may be found more or less near the surface of the Koran, the other nine, perhaps all of them, are hidden deep in the hearts of its Suras."

The first principle of this "the doctrine of Ibraheem the Orthodox," as it is called in the Koran, may be clumsily expressed as the Unity of God, for there is a wider and deeper meaning than those words convey.

"God is the One God, the Eternal God; he begetteth not, neither is he begotten, nor is there anyone like unto Him."

"God the Lord of the Worlds! God the King of the Day of Retribution! † His are the Heaven and the Earth! ‡ His are the East and the West, therefore whithersoever ye turn yourselves to pray, there is the face of God—God the All-knowing, the everywhere Present."

"When thou didst fight, not thou didst fight but We did fight: when thou didst shoot, not thou but We did draw thy bow. Of a truth We are nearer to thee than thy jugular vein."

"God is as a niche wherein there is a Lamp, and the Lamp is lighted from a Holy tree; an olive neither of the East nor of the West, the oil whereof would well-nigh give Light tho' no fire touched it, yea Light upon Light."

"Oh True Believers! Desire Union with God!" . . . "Meditate upon Him when thou standest and when thou sittest down and when thou liest upon thy side."

This is no personal tyrant—no unapproachable imperial monster capriciously murdering his subjects from an unseen palace in the seventh heaven, but an all-permeating, all-containing Divine Essence. Says Jallalodin, the Turk:— "I would have said that God was the soul of the

* The cousin, chief disciple and Occult Successor of Mohammed. He was the founder of the Sufi Schools.

† Maliki yourni-d-deen—The day when Justice is delivered, *i.e.* the Life Cycle.

‡ Of Him are Spirit and Matter.

Universe, if I had known the relation between the Soul and the body, for verily He is enshrined in the Heart of Every atom." And to this Divine it must be the aim of the man who would be Muslim to unite himself by strong aspiration and deep meditation, by a recognition and practice of Brotherhood towards all men, by freeing the slave and the captive, protecting the orphan, aiding the beggar, tending the sick, shewing kindness at all times both to those of his brothers who are strangers and those who are near of kin, practising always religious toleration in the belief that with the knowledge of the Supreme will come the knowledge of those things about which we may disagree, and that Truth lies at the core of every religion ; meeting the rebukes and persecution of Unbelievers with the Salutation of Peace—these were the means by which a man might draw nearer to his God. " Dost thou love God, Oh True Believer? Love then first thy fellow-man."

Furthermore, every man has in his own hands the shaping of his own destiny. In Sennej * is the Volume of Fate, in which the record of the deeds of each man is written. Kismet is that which brings before the Soul everything that comes to it, to accomplish the decrees which that Soul has itself written in the Book of Fate. It is as though there were for everyone a "pre-destined plot of dust and soul." This garden may be overgrown with weeds, or full of rare and beautiful flowers, but in whatever condition he may find it, he alone made that condition, he alone can improve it. He alone sowed the seeds which Kismet caused to sprout and blossom forth. He is not to tamely watch the growth of every thorn, or despair at every bramble, saying " Kismet."

When ye say Kismet, say it wittingly,
Oh, True Believers ! Under Allah's throne,
No room there is for that Accursed Three,
Chance, Fortune, Destiny.

It is not Allah that rewards and punishes, but each man that hurts or benefits his own Soul.

Such then, is a little of that one portion of the Doctrine of the Messengers which Mohammed gave out to the world. For the rest, that is said to be true, which is supported by the Scriptures, by the Sunnah, the storehouse of ancient legends and folklore, by the opinions of the Wise—the truly wise, " Those who know"—and above all Kais, human reason. And by "Scriptures," I mean not alone the Koran of Mohammed, " Whoso believeth not in God and *all* the Angels, and *all* the Apostles, and *all* the Scriptures, errs with a wide mistake."

KENNETH MORRIS.

* Sennej is the Astral World, the abode of ghosts and phantoms, "wherein " as the Sunnah says, "are contained the prototypes of all forms sublunary."

THE HEART-LINK.

MANKIND is a great Self, divided into many little selves, like a tree divided into many branches. Our individual minds are but minute parts of the great master-mind which ensouls the human race. But, in our civilisation the feeling of separate personality has become immensely exaggerated, and there is very little sense of oneness. We have developed individualism and independence to such an extent, that we have lost the feeling of being a whole. We try to plan social systems in which every puny individual atom shall have full scope to assert its own petty personality without interference from any of the others; and this we call "freedom"; freedom for each man to live in his own little prison; a separate table and a separate dish for each member of the family.

But the branches of a tree, though they may swing loose in the air meet in a common stem; and through this stem is drawn the greater part of the nourishment on which the tree lives. So each human soul has its source in the one great Over-soul.

The greatest gifts of the Soul can *not* be monopolised; they cannot be enjoyed by any single individual. The personality may have talents and riches, but they are transitory and evanescent as the butterfly. Joy, peace, love, happiness are qualities of the Soul, and cannot be appropriated, even by the wealthiest millionaire or the most cultured scholar.

It is the work of our civilisation, in the immediate future, to *realise* this ideal that mankind is one. It is easy to perceive intellectually that there is a common mind and a common soul in humanity. But that is not enough; it is possible to *realise* this truth. If there is a point in my soul at which the separateness ceases, and union with the whole begins, then surely, I can seek out and find that point. I am sick of my personal life; I long for expansion; how can I escape and be free?

There is a Soul-force that can be aroused in our breast, and that will break the walls of the prison of self, and liberate the weary spirit pent therein, so that it may expand and soar. It cannot be named with one name, but we can attempt to suggest it by the words sympathy, love, harmony, enthusiasm. It is felt whenever we feel any emotion in common with others, as when we greet old friends, or rejoice with them that rejoice, or mourn with them that mourn. Also, when our spirit is

harmonised by music, or loses itself in contemplation of Nature's grandeur.

Such experiences cannot be attained by the selfish recluse. The music of the Soul needs an orchestra of human hearts ere it can make its chords resound. If the purpose of humanity is to manifest on earth the joys of heaven, it can only be done by attuning human hearts.

In Western civilisation the individual has become very much more accentuated than in Oriental or "uncivilised" nations. This was, no doubt, quite necessary, simply a stage in the growth of humanity. But, it is equally necessary, now that individualism has run its extreme length, that the fact of our oneness should be recollected and re-asserted. Our differences are much more complicated, and therefore much harder to harmonise than those of simpler peoples; but the result, when achieved, will be much the more creditable and glorious. How to harmonise the countless loud and conflicting strains we have been playing into one grand symphony is a feat worthy of a Beethoven or a Wagner. It can only be done by finding the *leit-motif*, or dominant melody which reconciles them all. In this case that dominant melody is sympathy or love.

The chief barriers between human souls are those of (1) Race, (2) Religion, (3) Caste. The barriers of race have been very much broken down during this century by the wonderful improvements in the means of intercommunication and by the increase in the literature of travel and folk-lore. We are even beginning to see that we can learn something from "savage" tribes.

Side by side with this breaking down of racial insularity there has been a most marked broadening of religious sympathy and toleration. The human sciences have shown indisputably that differences of dogma and ritual are merely part and parcel of the other inevitable local differences between races, and do not affect the permanence and invariability of essential religious truths. All races agree in acknowledging an intelligence higher than the personal mind of man, and in invoking this intelligence as a guide in life. That is, all races worship the same God—the over-soul—according to their lights.

Distinctions of caste go down before the march of education, and those who still, by means of isolation, preserve a remnant of exclusiveness based on a superiority that is purely imaginary, will be hopelessly left behind.

We have reached an epoch when an old order of things is passing away. Corrupt and tyrannic government, crushing competition, rampant individualism can no longer continue to be the ruling forces of society.

There will soon be a sifting and sorting; and when reconstruction begins, sympathy and toleration must be made the basis of the new order. Sympathy and fellow-feeling form the only true rock on which a lasting structure can be built.

"He that loveth not knoweth not God; for God is love." 1 John, iv., 8.

H. T. EDGE.

The mere presence of the sage suffices to paralyse destiny; and of this we find proof in the fact that there exists scarce a drama wherein a true sage appears; when such is the case, the event needs must halt before reaching bloodshed and tears. Not only is there no drama wherein sage is in conflict with sage, but indeed there are very few whose action revolves round a sage . . . . . It is only in the Passion of Christ, the Phædo, Prometheus, the murder of Orpheus, the sacrifice of Antigone—it is only in these that we find the drama of the sage, the solitary drama of wisdom. But elsewhere it is rarely indeed that tragic poets will allow a sage to appear on the scene, though it be for an instant. They are afraid of a lofty soul; for they know that events are no less afraid.—Maeterlinck's *Wisdom and Destiny*.

It is true . . . that the exoteric cycles of every nation have been correctly made to be derived from, and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them—

> With centric and eccentric scribbled o'er
> Cycle and epicycle, orb in orb . . . .

But with the pagans, with whom, as Coleridge has it—" . . . Time, cyclical time, was their abstraction of the Deity . . . ." that "Deity" manifesting co-ordinately with, and only through Karma, and being that KARMA-NEMESIS itself, the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations.—H. P. Blavatsky, in *The Secret Doctrine*.

THOUGHTS ON RE-INCARNATION.

SUGGESTED BY BROWNING.

WE had lately been reading and discussing with new members in our lodge the subject of re-birth or re-incarnation, and by way of following our Leader's suggestion that we should read our standard authors in the light of theosophic teaching, I took up Browning and tried to show how very often his thoughts had come closely up to the thoughts we were then considering. Extracts read at a U. B. meeting are too long to quote fully in a magazine article, but references are given, and the numbered pages will be found in Smith Elder & Co.'s complete edition of Browning's works.

Most of my readers who already have some acquaintance with these volumes and will recall the poems as I refer to them, will pardon me a few introductory words for the benefit of those who do not know much about Browning.

I should say he was a philosopher and a teacher. He thought deeply on many of the great problems of life. Though he put what he had to say into the form of poetry he was not first a poet but a teacher, a prophet, and a veiled one most people find him. He had the Seer's vision, which sees constantly through the outward acts and circumstances of life to the inner meaning, the developing character; and he tried to hold up before us that living, growing character. This gave a more or less dramatic form to his work. He carries characters through the circumstances and experiences that serve to draw out and develop them. Browning's philosophy is no mere dry book-learning for the scholar, it brings the man of heart into contact with real living human problems; and we cannot but feel that he had a great genius for grasping and sympathising with a wide variety of characters in their many different phases.

I have tried very simply to show three points in which Browning seems to lead up to the idea of re-birth. We gather from many of his poems that he looked upon our life here as a time of preparation and training. In the letter-heading to Sordello (i. 115), he says, "my stress lay on the incidents in the development of a soul, little else is worth study." That life is a time of probation he suggests in,

> Nothing endures: the wind moans saying so
> We moan in acquiescence, there is life's poet.
> Perhaps probation – do I know?
> God does; endure his act.

And again,

> This life is training * * *
> The moral sense grows but by exercise.

One of the first problems we are all brought face to face with is death. To one who values character as Browning did, how mysterious must be the sudden ending of all relationship—of all the growing interests—the developing powers in death. The first step in reply is to find that the soul cannot die. Man's intuition rises up and says it is impossible.

I. Let us take up first the consideration of the sudden ending of developing powers. Looking around us and considering the lives of people we have known, how many of them seem to have passed through a wholly satisfactory schooltime or probation, to have graduated for heaven? How many seem to be getting very little, if any benefit by their lives as far as we can see? How many live only to endure days of hopeless drudgery that seems to deaden all their higher nature? Then as to those who do learn valuable lessons, how often do they feel themselves that it has come too late. The whole life has been spent before they have learnt what now they see they needed to have known to start with, in order to have made the best of their opportunities. This often leads people to exclaim, "If only I had my life over again!"

Browning worked this idea out in a long poem giving in glimpses the life of Paracelsus, a theosophist of the 15th century. Browning represents Paracelsus, as only on his death-bed, realising why his life had been, in the main, a failure. He makes him set out in the pursuit of knowledge and wisdom, not selfishly desirous of keeping it to himself, but anxious to impart all he gained for the benefit of others. Yet, there is something wrong. At one time he is seized with despair, and at another sinks into sin, and finally sees that he has failed to help mankind, because he had not a true love and sympathy for men.

> A strange adventure made me know, one sin
> Had spotted my career from its uprise;
> I learned my own deep error; love's undoing
> Taught me the worth of love in man's estate (i. 71)
> Truly there needs another life to come!
> If this be all- . . . . . .
> And other life await us not—for one,
> I say 'tis a poor cheat, a stupid bungle,
> A wretched failure. I, for one, protest
> Against it, and I hurl it back with scorn.

Paracelsus's last words are—

If I stoop
Into a dark tremendous sea of cloud
It is but for a time . . . . . I shall emerge one day.

II. The severance of all tender ties and relationships. In "Evelyn Hope," Browning faces this question. Can it be that a tender love that has grown up for a beautiful woman is never to have its fruition because she dies? All that is meant by such love, the growing sympathy in thought and feeling—the promise of so much more—is it all severed by death? He knows that it cannot be:

Delayed it may be for more lives yet,
But the time will come. (i. 260.)

In a little poem written to his wife, "One Word More," he says he has brought her all he has to offer in *one* life, and it is verses only, but he looks forward to being able to paint her pictures, carve her statues, or make her music that will "all-express" him in other lives. (i. 548, st. xii.)

In these two instances we find our poet-philosopher has arrived at the necessity of the continuation of life somewhere and somehow: the next step is very naturally to think of a constant succession of lives immediately following one another. Browning glances at this idea but feels that it would be intolerable—we crave for rest when this life is over.

There's a fancy some lean to and others hate—
That, when this life is ended, another begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins.
Yet I hardly know . . . . .
There remaineth a rest for the people of God (i. 270.)

How exactly the idea of re-birth after a long intervening period of rest and time for assimilation, how this idea supplies all that Browning feels the need of. Supposing that at the crisis called death we are swept out of all the agitation and turmoil of life, swept out of these physical bodies with all they imply of struggle and decay, to be refreshed by a long, long rest before we start "once more upon the adventure of life"—yet sometime inevitably returning to renew old relationships, "to wage afresh the warfare" knowing the better "what weapons to select, what armour to indue," and returning also to reap the effects of our sowing in previous lives?

III. Now we come to the last point, and to my mind the strongest of all. The evolution of the human race as a whole, a unit. Browning gave unusually wide and deep teaching on this subject. He points out

that here and there a solitary man has risen far ahead of his race, but what is the effect on the whole?—next to nothing. He seems to shoot like a comet through the universe hardly altering existing relations. This is not what is wanted. It is no use one here and there, idly striving for his own development (if he could achieve it with that for his aim). Those who see the way must set to work to help the others on, that the whole of humanity may reach a higher level of living together, and *then* he says "man's general infancy begins"—his infancy in a new state of life. Humanity has not yet arrived at infancy according to Browning, to such a distance and to such unknown heights would he refer man's full growth.

> Progress is
> The law of life, man is not Man as yet.
>
> * * * * *
>
> For wherefore make account of feverish starts
> Of restless members of a dormant whole.
>
> * * * * *
>
> When all the race is perfected alike
> As man, that is; all tended to mankind
> And, man produced, all has its end thus far;
> But in completed man begins anew
> A tendency to God.
>
> * * * * *
>
> Men begin to pass their nature's bound,
> Aud find new hopes and cares which fast supplant
> Their proper joys and griefs; they grow too great
> For narrow creeds of right and wrong, which fade
> Before the unmeasured thirst for good: while peace
> Rises within them ever more and more.
> Such men are even now upon the earth,
> Serene amid the half-formed creatures round
> Who should be saved by them and joined with them.
>
> *(Paracelsus i. 70, 71.)*

But how is man to feel concerned in this vast development of the whole, if he only lives here one short life of 70 years, his only experience being in one nation, and at one epoch in its evolution? He may feel that he still lives in his children, and his children's children, he may go further and grasp something of the brotherhood of souls, but this will hardly take him in sympathy beyond the nations of his age. What will carry him through the flight of the ages, through the rise and fall of nation after nation, the birth and expansion of new race after new race? What, but the knowledge that we are bound up with all history —that the nations living now formed the nations of ages past, and that

we shall again form the nations in the ages to come? In the past we may have helped to create the conditions under which we live now, in the future we may incarnate again in another race to enjoy or *suffer* the results of England's actions now.

We, who have come to believe in this teaching of re-birth feel that it helps to give the strength and enthusiasm necessary to launch out in a great undertaking, it helps to unite us in aims so far-reaching that we cannot expect to see much accomplished in this life-time; for we trust that the old companionships will be renewed, that we shall be drawn together again by the bonds we are forming now, the half-written page that we must leave at death's call will be taken up again in our next life, not just where we left off, for other hands will have gone on with our task while we rested, and humanity will be progressed another stage on its journey ready we trust to give a warmer welcome to Brotherhood.

E. L. W.

"To be wise we must first learn to be happy, that we may attach ever smaller importance to what happiness may be in itself. We should be happy as long as possible, and our happiness should last as long as is possible; for those who can finally issue forth from self by the portal of happiness, know infinitely wider freedom than those who pass through the gate of sadness. . . . . Moreover, there is in happiness a humility deeper and nobler, purer and wider, than sorrow can ever procure. There is a certain humility that ranks with parasitic virtues, such as sterile self-sacrifice, arbitrary chastity, blind submission, fanatic renouncement, penitence, false shame, and many others, which have from time immemorial turned aside from their course the waters of human morality, and forced them into a stagnant pool, around which our memory still lingers . . . . . there exists another humility that extends to all things, that is lofty and strong, that has fed on all that is best in our brain and our heart and our soul . . . . . We must be happy, not for happiness' sake, but so that we may learn to see distinctly that which vain expectation of happiness would for ever hide from our gaze."—Maeterlinck's *Wisdom and Destiny*.

NOTES.

Who says the spirit of Brotherhood is not in the air! Last month the Bishop of London preached a most remarkable sermon to the "Assembled Friendly Societies," in St. Paul's Cathedral. He tells them that "the truth of the Brotherhood of men" is the central truth of Christianity. He points out that St. Paul "did not go forth to reform society"—the society of his day; and we know what that was—but, says the Bishop, "he left society with all its regulations alone and apart; he laid down principles before which, as we know, slavery silently disappeared."

***

Then follows a most remarkable passage, which deserves to be given entire:

> And that great principle of brotherhood, how has it worked from within upon man ever since that time? Never forgotten, always making its way to the front, always showing a power of regenerating and reviving society, always asserting its force to bind men together with new mind and new bonds! It has worked its way—worked its way with difficulty. It is opposed by man's ineradicable selfishness, opposed by many evil sides of human nature, struggling against all that seems most natural, and yet steadfastly making its way in the world. It has spread, although it has oftentimes been impaired by revolutionary violence, although it has been impeded by unwise schemes, although it has been mixed even in its good side with human self-will, and hampered by human frailty; still it has made its way, sinking deeper and deeper into the consciences of mankind, inspiring their efforts with a larger sense of the meaning of life, developing constantly unknown possibilities, working always most steadily with its work, quietly, peaceably, from within.

***

With such noble sentiments as these in our minds; sentiments to be found, mark, in every section of society, in almost every religious body; is it any wonder that the hope within us grows stronger each day, that we are indeed within measurable distance of a golden age? An age when we shall not find—as we now find—on the one hand hard, unlovely *drudgery*, and on the other idle, useless frivolity; a state of society in which there seems no place for happy duty, or uplifting recreation. Even our old friend, Mark Twain, comes forward with a strong and serious plea for a revival of the old-time *Tragedy*, in the drama.

A comrade from over the sea sends us the following:—

"To think that we can by 'sympathy, work and trust,' be one with a Great Being of spiritual light and energy now descending, as it were, for the birth of a New World that will steadily and surely rise like a Phœnix from the old 19th century shell of sin and suffering. The certainty of it (the New Age) is wonderful beyond a dream. To think that we should be permitted to serve, and that by faith and pure trust; right motive working from our *heart* and soul for the great work alone, that a Presence should always be near at hand, ready at every emergency, when we are honest and true for the great service, so long as we work for all. What a *gratitude* and reverence wells up in us for the Great Ones and our Teacher and Leader who with gentleness and compassion has guided us so tenderly into our true life . . . . . the method, the *way* and the *things done*, do they not transcend all words of delight and approval? This is an Avatar of the world-soul in a higher sense than could be said, *I* believe, for many hundreds of years."

***

"About . . . the commencement of the Kali-Yug [5,000 years ago] . . . . Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8° and Saturn 17° distant from it. The Hindus saw four planets emerge successively from the Sun's rays; first Saturn, then Mars, then Jupiter and Mercury, and these planets appeared united in a somewhat small space. . . . This phenomenon was visible at the time the eclipse of the moon must have been observed."—H. P. Blavatsky in *The Secret Doctrine*.

***

Whether the foregoing assemblage of planets be accounted especially noteworthy or otherwise, it is certain that a very remarkable grouping of planets will occur at the time of the solar eclipse in December this year, when no less than five planets together with the Sun will be found in Sagittarius, viz., Sun and Moon, Mercury, Mars, Saturn, Venus, rising in the order named, and Jupiter preceding the Sun within 5° of the same sign! Those who think Uranus and Neptune also point, like the hands of a clock, to the course of mundane events will be interested to note that the former will likewise be in Sagittarius in conjunction with the Sun and Moon; while the latter will be in opposition, in Gemini, to Saturn. The eclipse and planetary grouping seem to occur at the commencement of the third sign of the Hindu *fixed* zodiac.

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