THE INTERNATIONAL THEOSOPHIST

A MONTHLY MAGAZINE DEVOTED TO THE FURTHERANCE OF

UNIVERSAL BROTHERHOOD

UNDER THE LEADERSHIP OF KATHERINE A. TINGLEY.

VOL. I. NOVEMBER 15TH, 1898. NO. 8.

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THE INTERNATIONAL THEOSOPHIST.

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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 organization is to teach brotherhood, demo that it is a fact in nature and make it a f ower in the life of humanity.

§ 3. The subsidiary purpose is organization is to study ancient and moder religion, science, philosophy and art; and to in estiga the laws of nature and the divine power 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. NOVEMBER 15TH, 1898. NO. 8.

THE INTERNATIONAL THEOSOPHIST.

THE GOLDEN MEAN.

> If we will not be marplots with our miserable interferences; the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organise itself, as do now the rose, and the air, and the sun.—*Emerson.*

How often do we hear the phrase:—"take a middle line," spoken in admonition or advice, without the speaker having any inkling that he is giving utterance to a profound truism. Profound indeed, yet so simple that it lies apparently on the surface, crystallised into a glibly-uttered phrase of our common, every-day speech. Like many another of these glibly-uttered phrases, 'tis mighty easy to say, but quite another matter to practise. Do we not find it so? Let us put the matter to the test. We read in our morning paper of some outrage, some unjust legislation, some (apparent) folly committed by a Minister of State. Or a friend comes to see us, and we fall to discussing some vexed question of the day. It matters not much what we instance, our purpose is to discover what, under the circumstances, we are most likely to think or do, and why.

As a rule it may safely be predicted that our natural impulse is to at once "take sides." Without sufficient knowledge of all, or may be any, of the aspects of the case, we incline to this side or that, guided by emotion or sentiment—or a mixture of both—rarely stopping to consider how little we really know, and how much wiser, therefore, it were to suspend judgment, or take a *middle line.* Better still, perhaps, not to bother our heads about it at all if it be not strictly our business!

These are the small and apparently insignificant causes which lead many a promising worker for Humanity off at a tangent, on some foolish fanatical line. Consider a moment: Has not every great leader of the world's thought, every great inspirer of the human race, remained ever

apart and above the small currents and whirlpools of political, social, and religious life ? They live and move in the higher and more brotherly region of the collective mind of man, shining there as stars to beckon each one onward and upward.

To this end work the Leaders, past and present, of the Universal Brotherhood, striving ever to draw their workers, and through them the world at large, into broader lines of action ; to break down small differences of creed, and race, and social station, which bar men and women from realising "the nobility of their calling, and their true position in life"

Nor does this mean that work on these more universal lines involves a proud and isolated position towards friends, neighbours, township, state. No, it means that in all our duties and relations with them, we shall, in even the smallest things, teach by precept, and *practical*, *unostentatious* example, a broader tolerance, a more universal sympathy. To the Religionist, the Socialist, the Capitalist, the Labourer, the Scientist, the Politician, we—as earnest workers on the lines of Universal Brotherhood—will say, "In all your schemes, your theories, your work, we recognise a common basis, a common aim, a common sympathy ; but with no one of you can we cast in our lot, for in so doing we should shut out the others."

Looked at in this light, we can ask ourselves—Is the work of a Lodge of the Universal Brotherhood Organisation—even if only half a dozen strong—such a small thing as it might appear to be on the surface ? Nay, rather is it a hundred times more powerful for good than all the organisations thousands strong which are on narrower lines, and are too often only tinkering with surface difficulties, with no knowledge or appreciation of the underlying causes.

Such thoughts must inspire us with an immense confidence, an enduring patience, a loving courage. We shall harmonise, not antagonise ; attract, not repulse ; love all, despising none ; while standing like firm and faithful soldiers at our post. Thus shall we truly seize, and hold, the Golden Mean.

"ONE BODY."

[This paper was originally written for a Church of England magazine, and the title is taken from the repeated references in the Pauline Epistles to the idea of solidarity under the analogy of the human body.]

NOT many minds escape a time of bewilderment and sadness, when they contemplate the laws of conflict and struggle, selection and rejection, through which nature seems to work in evolving the physical life around us. So many beautiful forms sacrificed that the most suitable alone may survive—brute force struggling with brute force that the strongest alone shall propagate their species. Seeing this we "falter where we firmly trod," and our hearts cry out with awe and anguish: where is there room for a God of love amidst this stern relentless law?

If we linger here, doubtful questionings will soon creep in, such as—are we not hindering Nature when we care for the sick and weakly? Should not the "Survival of the fittest" law be allowed to work on without interference? And after all competition and rivalry bring the best brains to the fore in all kinds of work.

Two modern writers have offered helpful and stimulating thoughts on this subject—Mr. B. Kidd in his *Social Evolution*, and Professor Drummond in the *Ascent of Man*. The main point of the argument in both is the same, and has I think put a sign post in the right direction towards solving our difficulties. Let us take up this point, viz., that it is man's moral and spiritual development that is the crown and consummation of all nature's evolution, and before this all minor questions as to the perfecting of physical and animal forms sink into temporary insignificance—temporary, for in the end we may find that the higher will lead to the perfecting of the lower. Let us see how the idea that man's higher nature must work for a harmonious unity—the One Body—seems to continue the principle of evolution. The multitude of hopeful thoughts that blossom in the light of this theory would seem to carry with them proof of the truth there is in it.

No character of mark is ever formed that has not wrestled with difficulties, faced opposition and struggled with its own evil tendencies, if outside difficulties do not come there is always this last, the "carnal mind that is not subject to the law of God." Taking this thought a little further afield, that is instead of considering only the individual, extend our ideas of spiritual growth to corporate life. Do not the laws which served for the development of animal life provide that very field of

opposition by contending with which the life of the "One Body" may grow? Is not spiritual man fighting for a great centralising and co-ordinating of the units into one whole, as against the disintegrating selfishness of animal man?

Following the analogy of the physical body, how is the health of the whole body maintained? By rivalry and self-important bearing amongst the different parts? No, rather by an instinctive co-operation, each organ, each cell, doing that for which it is best fitted. What order and harmony may result when the superior rule by virtue of their powers and talents (these bringing increased responsibility and capacity to serve), and the inferior in their turn cheerfully and loyally support those in whom they recognise the divine right to govern!

When there is disease the whole body is immediately concerned; and science has lately told us that when microbes invade a wound they are met by a little army of defenders. So should our hearts' concern go out to the festering sores in our midst. Who is to be included? How far are we to reach out our sympathies? Surely to all. What a grand and lofty idea stretches out before our mind's eye: perhaps not to be realised for ages yet to come.

Though this consolidation be the final aim, there are many difficulties and puzzles to be faced on the way thereto. We may stretch too eagerly after the appearance of brotherhood while neglecting to lay the foundations firmly. The attempt to embrace as many as possible under a form of fellowship arises from a mistaken idea of the value of such external bonds. It is a hollow mockery where there is no heart-union, no common purpose or common devotion to cement the bond. All such glossing over of fundamental differences helps to make people deceive themselves and creates hypocrites. When with heart and mind we have grasped something of this truth of the solidarity of the human race we desire for others what we should wish for ourselves, what we believe to be for their good. We cannot be blind to the faults and shortcomings of others, rather we see them the more plainly; we must not desire peace at all costs, rather war to the death with all that threatens the life of the "one body." There is all the difference in the world between having sympathy for and being in sympathy with. We can only join in true fellowship with those who think and feel more or less as we do; but we may begin to live as members of one body. We need not lose ourselves in thoughts that are so wide they seem to have no practical bearing for us. This idea is capable of instant application in our daily lives. At first perhaps the "one body" may mean for us only our own family and from this it may grow in ever widening

circles; though it have but a small beginning, if once the idea has become luminous for us, it will grow.

There is a mystic Brotherhood, and all those souls are members of it, whether they know it or not, who at the sacrifice of their separate interests are seeking to foster the growth of the "One Body."

The formation of the Universal Brotherhood Organisation would seem to be an effort to make this fact concrete and visible before the world. As Moses set up a tabernacle in the wilderness "according to the pattern shown him in the mount," a prototype of the larger temple to come; so beholding in a vision the golden age that is to come we would rear a structure that shall foreshadow it. Perfect it may not yet be, but it is a foretaste of what is to come, and everyone who joins the little band helps to image more forcibly this faith we have in a future all-prevailing Brotherhood.

EDITH L. WYNN.

OPERA AND DRAMA.

DEAR EDITORS,—

In the last paragraph of Mr. Edge's fine article on "The Dramas of Æschylus," he speaks of the restoration of the Greek ideal of Drama as one thing, and of Wagner's reform of the Opera as another. This might convey a false impression without a fuller explanation, which I therefore offer herewith.

Mr. Edge shows that the Greek Drama was largely composed of choral and instrumental music. It might be added as probable that the actors also adopted a kind of Tone-speech, since it undoubtedly befits the dignity of their lines, and would render it easier to throw the voice great distances. The Greek Drama was therefore a music-drama.

The revival of classic study at the end of the sixteenth century urged the art lovers and amateur musicians of Florence to attempt a revival of the Greek Music Drama. They abandoned the conventional music and created a kind of musical declamation in which words and music blended in such a way that the music imparted its magic life to the dialogue. It failed to accomplish what its founders hoped for; the only result was the Italian Opera, in which a more or less frivolous plot formed a convenient framework for ear-tickling melodies, and spectacular effects. However, its early name betrays its origin: "*Dramma per Musica*," or "*Tragedia per Musica*."

Now Wagner accomplished what the Florentines had not the strength and genius to do. Entirely single-handed; having within himself the powers of Musician, Poet, and mystic dramatist, as well as a full knowledge of modern stage-craft; he re-created the Greek Tragedy. Music as a separate art had reached its culmination in Beethoven; the Greek chorus and the primitive instruments of that time had become that vast engine—the modern orchestra. The spoken play and the opera were two side branches of the great dramatic stem, brought about by the loss of the binding principle of Brotherhood in Art, which made the Tragedy of Æschylus what it was.

Richard Wagner, with Brotherhood emblazoned on his banner, stepped into the arena at the beginning of a new epoch. He collected the scattered art-threads, and reunited them; he enlarged the orchestra and even invented new instruments for it; he re-introduced the Mythos as the basis of the action; he remoulded the Tone-speech of Athens and Florence in a new and more perfect shape; he built a theatre on new lines, with the orchestra hidden from view.

"I took my stand," he says, "on the position erewhile occupied by Art to the public Life of the Greeks. . . . As we marvel still to-day that 30,000 Greeks could once assemble to listen with the utmost interest to tragedies like those of Æschylus, I also asked what could have been the means of bringing forth effects so extraordinary; and I discovered that they lay precisely in the association of *all the arts* to form the one, the true great Artwork."

"In the antique Orchestra, almost completely surrounded by the amphitheatre, the tragic Chorus stood as in the public's heart: its songs and dances, instrumentally accompanied, rapt the nation of spectators to a state of clairvoyance in which the hero, now appearing in his mask upon the stage, had all the import of a ghostly vision."

These extracts are sufficient to show clearly that the best examples of the Wagnerian drama are the true successors of the Greek model in its original purity. But, unlike the Greeks we are not yet prepared to interpret adequately the mystic creations of our greatest dramatist. Why? Because the school for the revival of those lost Mysteries which ensouled the theatre of Dionysus has only just been founded. Only when that school is in full swing at Point Loma, shall we see the great artwork, inaugurated in this age by Richard Wagner, become established in its full power on a basis of true brotherhood for the inspiration and elevation of the human race.

BASIL CRUMP.

"ADVANCE AMERICA!"

AN APPRECIATION AND A PREDICTION.

THE Divine Artist was in a titanic mood when he painted America on the canvas of Time. A world—within a world. A magnet, drawing to itself people from every country under heaven. A voice, crying for light and liberation, for equality and freedom—such is America, the land of Hope, under whose star-spangled Banner over sixty million souls have found, not only a refuge, but a home. Her mountain ranges are longer, and her rivers further flow; her lakes are larger and more numerous, grander her forests and waterfalls, than those found in other lands With fish her rivers and lakes abound, with fruit the trees are bowed. Her granaries are full to overflowing with golden grain. On her pastures graze the peaceful flocks, and overhead the skies (serenely beautiful) bend in benediction. Nature has been supremely lavish in the profusion of her gifts to this her Benjamin. And for these gifts Americans are profoundly grateful. Yet it is not in these her glory consists—in something deeper and vaster lies her strength. America, the youngest, is yet the greatest nation on earth. And why? *Because her constitution has recognised the freedom and unity of mankind.* Because the labourer has been practically acknowledged "worthy of his hire." Because in this "Free Republic" was first formed a nucleus of Universal Brotherhood. In these facts lies her true strength and glory. Her Flag proclaims to all the world her underlying principles. Red, white and blue are the colours blended in her banner. Red denotes valour, promptitude in action, courage and zeal. White speaks of peaceful homes where love and plenty dwell; of purity and truth, without which the nation would soon be forgotten. Blue is the colour on which the stars abide—emblem of hope and faith immortal. And the stars, do they not symbolise man himself, seven rayed, resplendent with that "Light which lighteth every man." "Man, acme of things accomplished, encloser of things to come." Creator and ruler of his own destiny. Thus the star-spangled banner is a fitting emblem of America's inherent greatness. This New World has heralded the approach of a glad New Day. The soul is arising in its primeval beauty to announce its divinity, its unity and harmony with all that breathes the breath of life. It is the soul who has planted the seed of Universal Brotherhood in the virgin soil of a Free Republic. That

seed will grow into a mighty tree. As spring follows winter, even so will the bright age of love and helpfulness follow the dark centuries of greed and selfishness. Therefore, our hearts are glad; the earth rejoices, knowing that right not might must in the end prevail, and Truth stand conqueror.

"I announce natural persons to arise,
I announce justice triumphant,
I announce uncompromising liberty and equality,
I announce that the identity of these states is a single identity,
I announce the Union more and more compact, indissoluble,
I announce the Great Individual,
Fluid as Nature, chaste, affectionate, compassionate, fully arm'd."

ELEANOR DUNLOP.

THE GOAL OF REBIRTH.

WE are told by a writer, the settlement of whose inspiration may be left to posterity, that "cycles are measured by the consciousness of humanity and not by Nature;" and also that "for students the effort should be to bring all things down to states of consciousness." Philip James Bailey has made us familiar with this in language less precise, but not less suggestive. A reader on meeting these ideas rarely gets beyond the pleasant glow of gratification which involves the amateur when he finds himself able to agree with an authority. The pleasant glow is superseded by another, and the wisdom that occasioned both remains unhonoured by practice. After a succession of encounters with large and healthy ideas which leave him in a condition of red-hot enthusiasm, and swelling with the dignity of having endorsed the wisdom of the ages, such an one usually begins to impose upon himself the belief that he is one of the elect. Great thoughts dwell in his brain: he is a philosopher. Swelling words escape his lips: he is a sage. Wide-ranging and benevolent glances radiate from his eyes: he is a philanthropist. He subscribes to well-credentialled charities, rattles pennies in blind men's tin cups, and attends the funerals of departed friends. For the rest, he keeps his hands in his pockets and walks in the middle of the road. His buttons are in danger from the presence of the egotistic virtues. He kneels with a resilient humility.

Perhaps we are not all quite so bad as that, but we have been or will be. Fortunate people pass through the stage rapidly. And then comes sympathy.

Brotherhood is not merely the recognition of the fraternal sentiment in others. It is not merely the profession of allegiance to the principle. It is not merely a neutral or negative discovery of good intentions towards the universe. Brotherhood dictates and controls action. It is an attitude in life. It is the manifestation of the Soul.

A frequent objection to the idea of rebirth is based upon the irritatingly ignorant plea that if the objector believed in rebirth he would at once abandon all effort towards the realisation of such ethical ideals as his particular form of religious belief had enjoined upon him. This, in the case of a Christian, would be a confession that the injunctions of Jesus were not good in themselves, but only good because He had pronounced them. Thence follows the dogmatic religionist with the denial of the existence of abstract right and wrong in the universe, a position which places him, strangely enough, upon the other end of the same platform where stands the nature-worshipper who knows no evil but that which his heart condemns. One erects his self-appointed standard indirectly, the other directly. Both might be reconciled in the knowledge that the Christos is a living Spirit which dwells and prophesies in the hearts of men. But the one is wedded to a humanised type and the other to a cosmic abstraction. Happily both ways lead onward. But the chief weakness in the character of this objector is his failure to perceive the real foundation of his standard. He firmly believes that it is based upon an external authority - upon the teaching of Jesus nineteen centuries ago ; while, as a matter of fact, to whatever prophet a man may pin his faith, the choice is his own, the approbation of the prophetic message is his own, the expectation of the prophetic reward is his own ; and upon these elements of weakness, vanity, and covetousness are reared the greater part of our professions of religious belief. As we shift our standards from external reflections to inward realities we attain those sanctities of faith and hope and love which endure even amid the overturn of a great world system of religion.

It should be well understood that the man or woman who would give up right conduct with the loss of a belief would invariably do so even in the presence of his mental fetish if it appeared to be expedient. Fortunately most of these objectors are better than they know, and would exhibit no deterioration in practical virtue as a result of religious enfranchisement.

Among things earthly it is a modern theological tenet that man alone does not grow. He was created or made, damaged in the process, and must be made over again to be improved. Evolution and

growth are recognised as effecting all other mundane constituents, but man is, forsooth, a stationary being. As there is a half-truth embodied in the opinion a bitter warfare is likely to rage around it for many a day to come. The two-fold nature of man supplies the semi-basis to the various forms of belief which recognise either one of the aspects of man's dual nature to the exclusion of the other, and confuse the problems of life by confining the attributes of both his human and divine natures to one of these natures, or by transferring some of the characteristics of one of them to the other. Such expansion and contraction of facts are frequent in popular theology, and remind one of the inability of the savage to appreciate the laws of perspective. The creation of the world is dwarfed to a week; the paradise of, perhaps, some thousands of years at the most is spread over eternity. The social code of the period is magnified into the will of God Almighty; and the justice of the Deity is diminished to the spirit of our police regulations. Yet it should be clearly understood that we are not in insurrection against this. We see here a fact which explains many absurdities. We do not become irritated with the mistakes of a child. We know that he has a future.

And humanity has a future. The principle of growth is as active in the race as it is in any individual child. And when the race is an adult race it will put away childish things. Meanwhile it does not become the adults of to-day to be impatient.

But the growth of the race can only be accomplished by the development of the individual. And the preservation and the elevation of the high water mark of human civilisation over changing areas and through long historical periods can never be understood nor explained apart from the birth into the most favourable national conditions existing in any particular age of the most advanced and highly developed souls of earlier times. The multitudinous nations of the earth always provide suitable surroundings for the most widely various stages of evolution, and in this sense there is no greater truth than the statement that the poor we have ever with us. But the poor of one age are the rich according to their toil in the next, and the poor of to-day may be, in their ascent from lower levels, more fortunately placed in their poverty than they have ever been before. And of course poverty of mental equipment is implied as fully as poverty of social condition. But there is a choice between the slums of London and the habitation of the cannibal islander. He who would argue from this a defensible neglect of either slum-dweller or cannibal is still far from the discipleship of love, or the understanding of the Elder Brotherhood.

As we enter into the knowledge of our two-fold life, and in the passage of bodily experience learn something of the perfect purity and flawless wisdom of the Soul, we shall strive consciously to further the assimilation of its life-giving spirit in the slowly expanding consciousness which classifies us with humanity. We shall rely more devotedly upon those interior standards which never fail to give us the measure of our infirmities. As the inner or soul-body becomes radiant and we are transfigured and crowned while we robe ourselves with the encrystalled and shining garments of divine action, so the growth of our knowledge enlarges the scope and quality of our activity, and the expansion of our consciousness foreshadows the future equipment of the race when divine wisdom shall cover the earth as the waters cover the sea. These epochs and eras of racial illumination await the completeness of our love and of our devotion in deed and act when the energies of the spiritual life aroused in us by age-long effort are wholly consecrated to the service of the unfolding hearts of our brothers. To act as gods we must have the thoughts of a god, and a god's consciousness, which ranges far beyond the bounds of the empires we know, and is not wholly darkened even at the throne of the Invisible. This is to be sought through the widening circles of many births.

BEN MADIGHAN.

Sure enough, of all paths a man could strike into, there *is*, at any given moment, a *best path* for every man; a thing which, here and now, it were of all things *wisest* for him to do;—which could he be but led or driven to do, he were then doing "like a man," as we phrase it; all men and gods agreeing with him, the whole Universe virtually exclaiming Well-done to him! His success, in such case, were complete; his felicity a maximum. This path, to find this path and walk in it, is the one thing needful for him. Whatsoever forwards him in that, let it come to him even in the shape of blows and spurnings, is liberty: whatsoever hinders him, were it wardmotes open-vestries, poll booths, tremendous cheers, rivers of heavy-wet, is slavery.—Thomas Carlyle: *Past and Present.*

THROUGH MANY PRISMS.

THOMAS CARLYLE'S "SARTOR RESARTUS"—(*Continued*).

YET again, time after time, in fact, does Carlyle iterate and reiterate what seems really to be the central idea and keynote of *Sartor Resartus*—BROTHERHOOD. Witness, in addition to the examples already quoted, the following:—

Gaze thou in the face of thy Brother, in those eyes where plays the lambent fire of kindness, or in those where rages the lurid conflagration of Anger; feel how thy own so quiet Soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, till it is all one limitless confluent flame (of embracing Love or of deadly-grappling Hate); and then say what miraculous virtue goes out of man into man. But if so, through all the thick-plied mills of our earthly life; how much more when it is of the Divine life we speak, and inmost ME is, as it were, brought into contact with inmost ME!

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Mystical, more than magical, is that Communing of Soul with Soul, both looking heavenward: here properly Soul first speaks with Soul; for only in looking heavenward, take it in what sense you may, not in looking earthward, does what we can call Union, mutual Love, Society, begin to be possible.

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How were Friendship possible? In mutual devotedness to the Good and True; otherwise impossible; except as armed neutrality, or hollow Commercial League. A man, be the heavens ever praised, is sufficient for himself; yet were ten men, united in love, capable of being and of doing what ten thousand singly would fail in. Infinite is the help man can yield to man. And now in conjunction therewith consider this other. It is the Night of the World, and still long till it be day; we wander amid the glimmer of smoking ruins, and the Sun and the Stars of Heaven are as if blotted out for a season; and two immeasurable Phantoms, HYPOCRISY and ATHEISM, with the ghoul, SENSUALITY, stalk abroad over the Earth, and call it theirs; well at ease are the Sleepers for whom Existence is a shallow Dream.

But what of the awestruck Wakeful who find it a Reality? Should not these unite; since even an authentic Spectre is not visible to Two?

How forcibly does our Prophet strike the keynote of the social basis of the Humanity to come in that "looking heavenward" idea. Yet what a gulf betwixt the gloomy present as depicted by Carlyle in sombre but true colours, and the radiant sunlight of that better Day to come, that Day in which he fervently believed and no less eloquently predicted! Clearly he foresaw the conditions, and apprehended the Forces that should change the social order. "Ten men united in love"; aye, *that's* the keynote. What's the worth of the most elaborate mechanism (of machinery, or of Acts of Parliament) when *moving force* is non-existent? That Force must be Spiritual and must manifest itself in Unity and Brotherhood. How clearly does Carlyle justify (to those who need it) the first object, and indeed the animating spirit, of the U.B.!

Always let us remember that divinely-inspired message, "*Infinite* is the help man can yield to man." Let us by aspiration and actions write that truth in letters of living fire upon the firmament! The time has gone—for ever—for men to shift the burden of their responsibility to their fellow-men on to the shoulders of a non-existent extra-cosmic god. One day it shall be deemed a *privilege* to be permitted to help another. Already do we see the dawning gleam of that new day, that happier and better time whose first faint light must have touched with passing glory the Eastern fringe of those dark night-clouds that overhung Humanity as seen through Carlyle's eyes. Hear his by no means uncertain prophecy :—

> If our era is the Era of Unbelief, why murmur under it; is there not a better coming, nay, come? As in long-drawn systole and long-drawn diastole, must the period of Faith alternate with the period of Denial; must the vernal growth, the summer luxuriance of all Opinions, Spiritual Representations and Creations, be followed by, and again follow, the autumnal decay, the winter dissolution. For man lives in Time, has his whole earthly being, endeavour and destiny shaped for him by Time: only in the transitory Time-Symbol is the ever-motionless Eternity we stand on made manifest. And yet, in such winter-seasons of Denial, it is for the nobler-minded perhaps a comparative misery to have been born, and to be awake and work; and for the duller a felicity, if, like hibernating animals, safe-lodged in some Salamanca University, or Sybaris City, or other superstitious or voluptuous Castle of Indolence, they can slumber through, in stupid dreams, and only awaken when the loud-roaring hailstorms have all done their work, and to our prayers and martyrdoms the new spring has been vouchsafed.

May it not be possible that other thinkers and workers for Humanity in the past, and peradventure the present also, have *failed* confessedly or non-confessedly as the case may be, to achieve their aim, through non-recognition of the fact so clearly indicated by Carlyle that all movement really in the direction of enduring reform must begin in and have its foundations built upon the *spiritual* nature, with people in the mass just as in individual instances? Our modern reformers have not, for the most part, dug deep enough before laying their foundations. For as the visible and manifest is the expression of the Spiritual, it must needs follow that for any profound modification on the outer surface of things to be brought about, the most deeply seated, subtle and powerful forces of their inner nature must be invoked. That some such similar ideas in the past—the past of centuries ago—were recognised and even acted upon must be apparent on a little reflection. Is it not striking when we look seriously at the question that our chief souvenirs of ancient civilisations, whether in Egypt, India, South America, Java or wherever else we please, consist of *Temples* and *Sacred literature?*

C. H. C.

(*To be continued.*)

THEOSOPHY IN NORSE LEGEND.

(*Continued from p.* 92.)

HEIMDAL.

IN the *Secret Doctrine* it is stated that: "The Aryan race was born and developed in the far north, though after the sinking of the Continent of Atlantis its tribes emigrated further south into Asia."

Elsewhere, in the same work, it is said that "Sweden and Norway formed part and parcel of ancient Lemuria, and also of Atlantis on the European side."

These two statements should help us, I think, to a clearer understanding of the 12th Stanza of that remarkable document which it is the object of H. P. Blavatsky to elucidate in the pages of the *Secret Doctrine*.

The 11th Stanza concludes with a terse account of the destruction of Atlantis. Then follow the words:

"Few men remained. Some yellow, some brown and black, and some red remained. The moon-coloured were gone for ever.

"The fifth produced from the Holy stock remained. It was ruled over by the first divine kings.

". . . Who redescended, who made peace with the fifth, who taught and instructed it."

Now, it is natural to suppose that those divine instructors of the Fifth race began their work in northern regions, where the race originated; and, further, that some tradition of this would remain among the legends of Scandinavia.

Such is really the case. But while the *Secret Doctrine* distinctly supplies evidence that India and Egypt, in their respective records, show a knowledge of this enormously remote period when the divine kings ruled—not a word is said to suggest that the Sagas of Norse folk contain similar information. Therefore the testimony of Norse legends on this subject has all the value of independent evidence. At the same time it harmonises to an extraordinary degree with what is said in the *Secret Doctrine*, thus confirming what H. P. B. repeatedly declared: that the doctrines she taught would be confirmed by future discoveries.

Let us then turn to the stories of the north. Among the twelve great gods associated with the signs of the zodiac is Heimdal. He is described as a son of Odin by nine mothers. Cancer is the sign with which his name is connected. He is the keeper of the heavenly bridge

Bifrost, or the quivering tract, which reaches from Asgard (heaven) to Midgard (the earth). Mankind, in the Sagas, are called Heimdal's sons. And for good reason, as will be seen.

But before telling the story of Heimdal's advent among men, I want to place before you an interesting narrative to be found in our scanty Anglo-Saxon literature. It is from the poem of Beowulf, and runs as follows :—

One day a ship was seen near the coast of Scani (Scandinavia). It approached the land without being propelled either by oars or sails. Lying in it was a little boy, sleeping, with his head upon a sheaf of grain, and surrounded by treasures and tools. No one knew whence he came or who he was, but he was received as a Kinsman, and tenderly cared for. As he came with a sheaf of grain he was called Scef (pronounced sheaf in Anglo-Saxon). He grew up and became the benefactor and King of the Scandinavians. He ruled most honourably for many years—hundreds of years it is said.

When he died, his body was, in accordance with his instructions, "taken down to the strand where he had landed as a child. There in a little harbour lay the same boat in which he had come. Glittering from hoar frost and ice, and eager to return to the sea, the boat was waiting to receive the dead King, and around him the sorrowing people laid no fewer treasures than those with which Scef had come. And when all was finished the boat went out upon the sea, and no one knew where it landed." *

This story, as Rydberg shows, is almost identical with the account of Heimdal's advent among men. But pausing for a moment, I wish to draw attention to that "Sheaf of grain" which the little boy brought with him from unknown regions. Says H. P. Blavatsky in the *Secret Doctrine* (vol. 2, p. 373), while writing about the Divine Instructors of the fifth race, "If it be asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grass, but wheat has hitherto defied the efforts of botanists to trace it to its origin."

Now of Heimdal it is also related that he came to the northlands in a boat—a child sleeping with a *sheaf of grain* for a pillow! Moreover he was strengthened for his mission by *sonar* drink. (Soma-drink?)

---

* Rydberg's Teutonic Mythology, pp. 87, 88.

[Compare also the Legend of *Lohengrin*. - EDS.]

This sonar-drink comes from Mimer's subterranean fountain that nourishes the tree Yggdrasil. It contains the mead of inspiration and wisdom. Heimdal likewise brought with him the *sacred fire.*

These two stories of Scef, and Heimdal, are nowhere referred to in the *Secret Doctrine.* But read together with the account there given of the beginnings of the fifth race, it is impossible to deny their significance. Further information about Heimdal, contained in the Sagas, is yet more important as a corroboration of what H. P. B. tells us. But this I must reserve for a future article.

WILLIAM JAMESON.

STORY-TELLING.

WE are now beginning to realise the value of stories in the Lotus groups, and as story-telling is such an important part of Lotus work, a few ideas on this subject may not be out of place. The power of telling stories is rare at the present day and is looked upon as a "gift" by the usual run of humanity, but in reality it is a power latent in everyone which he can develop at will. Some of our best Lotus teachers have undoubtedly developed this power in past lives, some are in the mediocre state and some are in the state (or think they are) when they "simply can't." Whichever of these three classes we may belong to, let us not be satisfied to remain as we are: we can all grow and improve by that universal recipe—practice. More than this—we can begin to train the children in story telling, so that when they in turn become guides to Lotus groups they will be able to wield this power with added force.

The essential value of story-telling lies in the fact that it is a means of creating true and pure thoughts in the children's minds without the elaborate philosophy and long-syllabled words that have puzzled many an adult brain.

The strong intuition in the child grasps the atmosphere of the story, grasps the lesson it is meant to teach, without any undue working of an immature and as yet untrained brain. The child cannot perhaps tell you the story again and it certainly cannot give you "the moral," but it has unconsciously absorbed into itself the story-atmosphere and profited by it. That a child realises the lesson to be taught whilst it does not remember the words in which the story is told

is shown by the numberless times which a child asks for the same story to be told over again. It never gets tired of it, because it forgets the outward words that are so apt to weary older ears, and greets the inner lesson with unfeigned pleasure as an ever-fresh messenger of the spiritual state it has so lately left and is now unconsciously striving for.

To be a good story-teller one must have a rapid imagination, ready to clothe the driest facts with the most gorgeous clothing; and this comes by practice. Many teachers have enlivened a dull arithmetic lesson by reversing the ordinary process, and instead of giving the pupils a problem to be worked out by arithmetical symbols, he gives them a worked out sum in symbols and calls upon them to invent a problem to fit it.

Thus, on being given $10000-6453=3547$ the child invents—"On a clear night ten thousand stars could be seen, until a cloud came and covered 6453. How many stars were still visible?" Or again, $(4\times5)+(3\times6)=38$ is interpreted. "A man has four purses each containing five shillings, and three purses each containing six shillings: how much money has he altogether?" Such practice as this is splendid for the imagination, and leads to the gift of story-telling in later years

For our brethren of later life who wish to develop this latent power, it is a good plan to strive to make ordinary everyday occurrences into parables. Parables are but stories of a higher kind that appeal to a full-grown intellect as a fairy-story does to an undeveloped one, and the relationship is very close. For example, on walking down the street I pass two children who are standing looking at a golden laburnum blossom that someone has dropped on the pavement. I hear their talk as I walk by—

"Oh! *isn't* it pretty?"

"Ye-e-es. I think it's a shame to drop such pretty flowers."

"Yes. I wouldn't have dropped it, would you?"

"No; I'm sure I wouldn't; but it's no use now, somebody's trod on it."

I am past them, and can catch no more, but I hear a stamp and a scrape, and turn round in time to see the bigger child *completing the destruction, because it was partially destroyed.* That is a parable of the truest kind, and is a fairly easy one to interpret. Of course such an incident is unusual, and in this case may be used entire to bring home many points, especially that of not despising the fallen, but it is a good example of how a parable can be founded on the basis of an everyday incident. I have no doubt whatever that one of

our skilful literary staff could make a double-column article based on the above incident. If our eyes are opened and *our hearts are willing*, we shall find parables everywhere in everyday actions and incidents. Such a book as Mrs. Gatty's "Parables from Nature" gives a wealth of ideas for making stories, and is well worth familiarising ourselves with. The only point we must make very sure of is that our parables are true parables: they must be "earthly stories with a heavenly meaning," and not "heavenly stories with no earthly meaning."

It behoves us all as earnest strivers after means of spreading true knowledge and consequent happiness, not to neglect to cultivate this latent power within us but to tend it carefully, make it strong by exercise, and above all practise it, till it is a "well-made tool," to use a familiar term, by which we can help to bring up the coming generations in happier environment than we ourselves experienced. We may fail at first, but that is natural with every new power we try to develop; a baby takes some time before it learns to hit its mouth without making one or two misses first, but it goes on trying day after day with commendable perseverance, and when it gets older this act becomes part of its everyday accomplishments. Let us then return to our childish perseverance and energy, undaunted by failures, laughing at our mistakes, always hopeful, always striving, and assuredly we shall reap the reward. Once the power of telling stories is ours, the whole of child-land is free to us, we have got the key to every child-soul that has newly begun its pilgrimage after its rest in subjectivity, and by one key we can open the door of the child's heart and let the Sun of Life shine in early and warm it, and build it up strong and firm, ready, when manhood comes, to take deliberate steps of carrying Truth, Light and Liberation to discouraged Humanity. F.

One of our great Teachers, only a few years ago, gave this valuable information to the world:

"It is as much as the Brothers of Light can do to neutralise the evil work of the Brothers of the Shadow during the closing hours of this cycle."

We cannot be too careful, let it be reiterated. The destiny of the Nation lies in the hands of the people; to-day we stand on the verge of great changes. Let us realise then our individual responsibility, and let us by steadfast integrity uphold the true principles of Brotherhood. —KATHERINE A. TINGLEY in *The New Century*.

NOTES

We owe not only gratitude but an aroused attention and obedience to the stirring and definite guidance outlined for us in *The Crusader* of the 27th ult. in the article entitled "Our Lodges." The *Secret Doctrine* in action! United practical effort, grandly organised under a Leader whom it were surely a bitter mockery to call such unless one and all we stand ready at every instant to carry out the work to be done on the lines laid down by her. There are seven items given for U. B. Lodges to carry out, forthwith. Have we been waiting for marching orders? Here they are then. No need to study or argue about them. There is no time for that especially as their importance is self-evident to all who want to work, and who have studied things to any purpose. Knowing what we do of the importance of the cycle now closing and the new one fast arriving, not only to our own groups or cities or nation, but *to the whole human race*, how cheerfully, joyfully, do we hail the marching orders!

***

Think of it calmly, comrades—do not the first words stir you all deeply? "Consolidation of the U. B. work!" It reminds one of the long training undergone by many warriors till they are almost wearied, when suddenly a real call to arms resounds, and at length the words, "Forward—quick—march" have a living, in place of a theoretical, significance. Concentration and self-reliance will be the immediate practical effect of the succeeding items, while trust and obedience to generals, captains and lieutenants at once arise from the whole tenor of the suggestions given.

***

Ah, comrades, what a privilege to move forward now in and with this army! Individually, how feeble and petty, but united, with our training and our hearts aglow, how irresistible. A great and immediate work and destiny is ours, yet it is we who must *ourselves* move forward and make it. Remember, the present suggestions are for U. B. Lodges and U. B. work. We can understand that, and we can act and will act! Those who do not act and who are *always* going to wait till they understand everything will get left, and always will be left, till

they can acquire courage and faith enough to climb out above their own sparkling intellects. Were the lessons not simple enough? To an eager mind and pure heart was there not something to be added for those who would fain Help, and *especially* at grand cyclic crises? What of the symbol of the Pelican tearing open its breast to feed its seven little ones, a symbol "never hitherto understood by modern mystics" as H. P. Blavatsky tells us. She herself omits to explain it! Whatever other meanings it may have does it not at least suggest—Death to personal wishes, desires and ambitions! It's an old story of course, but generally associated in our minds with hermits and other peculiar people who "conquer the world" by running away from it!

***

WHAT more splendid chance will any of us *ever* have, both of conquering ourselves and helping the true progress of one and all, than that now offered? Now, even at the eleventh hour, all the wonders of Alchemy and magic stand open to us. For verily, if we strive as hard as we can, and none of us can do more, to promptly carry out unflinchingly and resolutely our "marching orders," remaining on the alert for the next signal, I believe that though our hearts were as lead yet will they turn to gold, and the influence and power for good that will result will be beyond our highest dreams.

***

AND what quick and instant loyalty do we not owe each moment to the agents in Europe of our beloved Leader. Don't let us worry them with useless questionings or complaints, but gladly do all we can to lighten their heavy task by doing all in our power to interpret faithfully, lovingly and *practically*, our Marching Orders.

F. J. D.

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