THE INTERNATIONAL THEOSOPHIST

A MONTHLY MAGAZINE DEVOTED TO THE FURTHERANCE OF

UNIVERSAL BROTHERHOOD

UNDER THE LEADERSHIP OF KATHERINE A. TINGLEY.

VOL. I. DECEMBER 15TH, 1898. NO. 9.

CONTENTS.

THE CHILDREN		161
MORAL SANITATION	Henry T. Edge	163
HOLY GROUND	Ceinydd Morris	165
THEOSOPHY IN NORSE LEGEND	William Jameson	168
THE LAW OF REBIRTH	Ben Madighan	171
THROUGH MANY PRISMS	C. H. C.	175
OCCULTISM	Katherine A. Tingley	177
"FORWARD!"	T. W. Willans	178
NOTES		179

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

DUBLIN: 13 Eustace Street.
LONDON: 3 Vernon Place, Bloomsbury Square, W.C.
NEW YORK: 144 Madison Avenue.

PRICE 4S. PER YEAR POST FREE. PER COPY 3d. POST FREE 4d

THE INTERNATIONAL THEOSOPHIST.

BUSINESS NOTICE.

All Communications connected with the Editorial Department to be sent to the EDITORS, INTERNATIONAL THEOSOPHIST, 19 Gayton Road, Harrow, Middlesex; or at 163 Rathgar Road, Dublin.

Articles in harmony with the spirit and aim of the magazine are invited. Manuscripts should be accompanied by postage for return if found unavailable.

Business communications to be addressed to PUBLISHERS, INTERNATIONAL THEOSOPHIST, 13 Eustace Street, Dublin.

Subscriptions 4*s*. per annum, post free (America $1). Remittances should be made payable to PUBLISHERS, INTERNATIONAL THEOSOPHIST.

The Editors are responsible for unsigned articles only.

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 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. DECEMBER 15TH, 1898. No. 9.

THE INTERNATIONAL THEOSOPHIST.

THE CHILDREN.

AT THIS season of the year when the sun commences his re-ascent, and the life forces again stir within the ground to burst forth anon in the song of Spring, the same Sun-forces renew their life in the hearts of men, and for thousands of years the winter-solstice has been a time of festival and gladness, giving expression to the silent joy and peace in which mighty Nature renews her work within and around us. By some unerring instinct the festival is especially one in which the thoughts of all are directed towards the children, and one and all devote their efforts to making the children happy. In our homes, in the theatres, the shops, and the magazines, the love we all have for children displays itself in countless ways. Do we not know right well that we are never so happy as when we feel like children ourselves—when we share their delights and amusements—or when we behave in a simple and child-like way to all around us?

But has not a special privilege and delight been offered to the I.B.L. by the Mother, as many love to call our Leader, in work of the nature now being carried out in connection with Lotus work?

Magic lantern entertainments of any kind are a delight to children; but when they consist of illustrations to nature studies and folk-lore, simply explained and re-inforced by the little ones in repetition or answer, so that they take part in it all, up to the final march out to the strains of inspiriting music, a regular vista of possibilities seems to open up. How exhilarating to hear a chorus of children vociferating the words "Helping and sharing is what Brotherhood means!" Or to see them following in rapt attention the scenes, and *the meaning*, of the story of the Sleeping Beauty or the parallel one of Siegfried and Brünhilde!

Truly, if our Leader's work has been aptly described as the Secret Doctrine in action, those who have been fortunate enough to witness

such an entertainment, must have felt two things at least—that they were now only *beginning* to realise the true meaning of theosophical teaching (so instantly grasped by some children !), and that here are in very truth the 'Lesser Mysteries' again in action right in our midst, even as in Egypt of old! Priceless too is the feeling of comradeship engendered among all who take an active and enthusiastic part in such truly delightful work among children. Have we not the keys of all the folk-lore, allegories and classics in the world, to place before children in this simple and attractive manner?

How pale and threadbare in comparison to outward-flowing and living work of this character seem the studies, analyses and dissertations through which many of us have passed in our search for the secrets of life and happiness! Necessary though, we must all admit cheerfully. We have extended our gaze across vast cycles of time, and endeavoured to understand the wonderful inter-relations of planes of consciousness in the invisible spacial depths of our inner being, but when our brain-minds attempt to formulate much of these subjects, we find ourselves continually baffled. For instance, someone might ask "How long will it be before I re-appear on earth?" We cannot answer, save in general terms, because we do not know! Or again, "Who are really the Lunar Pitris?" We do not know! Why? Well, if we go to one of these children's entertainments, the children will tell us. "Why was Siegfried able to know the language of birds?" A child-voice replies, "Because *he killed his Dragon.*" [Fact.] That is the answer.

Most of us have not yet slain our Dragons. Shall not the fresh voices of the children help us to slay our Dragons of selfishness, vanity, desire and apathy? And as they help us, we shall help them. "Helping and sharing is what brotherhood means."

MORAL SANITATION.

So DEEPLY has the cancer of individualism eaten the breast of humanity in this age that even *individualism in virtue* is considered a possibility. Right conduct is regarded as a personal possession, setting its "owner" on a pinnacle apart. The purification of life is looked at by quite well-meaning people, from the individualistic point of view, through sheer force of habit. This is mere pharisaism, and the bare idea of personal possession, entering into our notions of right conduct poisons them with the bane of vanity and self-righteousness.

Zoroaster laid more stress on the need for keeping the moral atmosphere of the community pure, than upon virtue as a personal attainment.* Very likely in his days the people knew of the existence of a *moral atmosphere*—a moral atmosphere as real and actual as the oxygen and nitrogen we breathe, not a mere figure of speech. They knew that that atmosphere could be polluted by evil thoughts and evil emotions as surely as the air we breathe can be polluted by fever-germs.

We of to-day recognise that virtue and vice can be communicated from man to man by speech, and by example. But we do not pay enough attention to the contagion that is spread by "secret" thought and "silent" desire. These things are not *real* to us. We have no science of the inner man, no science of the thoughts and emotions. Late years have developed a marvellous improvement in wisdom regarding external sanitation. We do not allow our sick and our healthy to pig together, regardless of contagion, as less enlightened generations have done. No fever patient is allowed to pollute the air of his fellows. Even in the case of consumption we are beginning to see the need for isolating the sufferers.

But in the matter of moral contagion through impure habits of thought and emotion, we are gross and ignorant and reckless We do not yet realise that each man breathes in, through some organ in his body, a moral and mental atmosphere; that we are all steeped in this atmostphere; and that it can poison us as surely as a pestilence. Yet these things are facts, and thought emotions float round in that atmosphere as germs are borne on the breeze. No man can live in a polluted moral atmosphere for long without suffering from the impure thought-emotions that are so persistently presented before the gates of his mind.

* *See* Dr. Wilder's Article in *Universal Brotherhood*, October, 1898.

When will science, taking the wings of aspiration for human welfare, explore these realms of nature and shed her cleansing radiance upon the dark alleys of our teeming inner life? When shall we wake up from our barbarian grossness of inner life, and begin to cleanse the inside of the platter?

This is one of the many vital human interests which both the churches and the scientific academies leave untouched; great need is there in truth for a School of the Mysteries wherein can be taught the science of life in real and practical form.

We have among us the sense of public duty; we recognise that we have obligations to the state, city, or community of which we are a part. Would not our incentive to right living be strengthened and ennobled if right living were regarded as a public duty?

Let us consider the case of a household, which is a community on a small scale. No member is allowed to do just as he likes, in speech or act, because there is a fellow-feeling to be considered, a common interest to be consulted. The members of the family combine to keep out from the household all dirty, unwholesome aud mischievous persons and things that might intrude. But what about the moral atmosphere—the secret, silent moral atmosphere? Is this kept equally free from harmful intrusion? Do we see people combining together to ward off all dangerous and unpleasant thought-forms from the inner atmosphere of the circle? Too often they are callous and indifferent to such things, and individual members are allowed to indulge in sulks or anger, or any injurious mood, so long as they do not express themselves openly. But it is an absolute fact that no member can shut himself up in a private room, there to indulge any injurious mood, without spoiling the peace of the whole family.

We most of us know what is meant by a peaceful atmosphere and a bad atmosphere in a house; how some houses or rooms have a cheerful feel and others are like the tomb. It should be the common interest of every household to create a harmonious and healthy moral atmosphere, just as it is to create a sanitary one; nor should the guest be asked to enter a pandemonium where thoughts and passions are allowed to run riot, and the inner discord is rendered only more unendurable by the outward restraint that is imposed.

Most of our faculties and so-called possessions are really only common stock, in which we have a right of use, like the oxygen and nitrogen which we share in our lungs. This is especially true of the thoughts we think, of the ideas we absorb, digest, and excrete, and of the emotions which are wafted over the resounding chords of our nerves.

These things are *real*, real as electricity and light and warmth. They are human food, human property, and we have no right to pollute them, any more than to pollute the air. No man can abuse himself in any way without abusing much that is not his own.

O, here is a sacred law of health that we must learn; how to use skilfully and well those wondrous instruments of brain, nerves and heart, with which we thrill the æther of human feeling. We can do as much harm as a cow in a garden, and make as unearthly a din as a drunkard in an organ-loft; or we can sweeten the air wherever we pass The time will come when a man with a dirty mind, a despondent mind, a vain mind, will be shunned like a toad, or cast lots for and thrown overboard like Jonah. Between then and now we have much to learn in psychic sanitation and the use of our organs. All hail to the revival af the Sacred Mysteries of Antiquity! HENRY T. EDGE.

HOLY GROUND.

"Take off thy shoes from off thy feet, for the place whereon thou standes is Holy Ground."

LYING down awhile ago in a rushy field, by a clear spring-filled pool, which tradition calls sacred (which the Church has dedicated to an old Welsh Princess—one of its Saints), the green hills rising all around, and beyond them the Black Mountains, now purple in the evening glow, my mind fell to brooding over these spots of popular reverence, and seeking some reason for their sacredness. The Church might point to this as St. Tybie's Well, but its inspiration did not begin in her days. By-and-bye, as the influence of the place penetrated my being, these thoughts dropped into my mind.

First, the Godhead of the Earth, our bounteous mother. There are those who speak of her as a brown, insensate ball, rolling through space; others, as a "force" to be conquered or directed; but such language seems little short of irreverent. In the bright old dawn-time men held her and the other Powers in high reverence and worship; and they were far wiser, as well as possessed of a greater knowledge of beauty than we.

It is the body of the Earth only which we see; for just as her outward form is greater than the greatest of her children's, so is she herself greater than they are From her we are derived; from her form our forms; from her Heart of Fire, which we call the Sun, come

the Sparks which are in our own hearts; from all her Spiritual Essences proceed the like in ourselves. From her, inspiration comes to us, and the deeper, brighter moods we know for the fire fountains of her breath and the radiant pulsing streams of her life manifest themselves in all the men and things they touch. We feed her with our thoughts, and in turn are ourselves moulded and formed by her. There is a perfect Harmony to be attained between the Mother and her children. In the Golden Age it existed, and so it is that we read in old fairy tales of men who understood the language of birds and stream and tree, from whom nothing was concealed. We may laugh at these stories, but it is our own blindness alone which is ridiculous; the absurdity is that we ourselves can see and hear nothing. I suppose it is because this harmony is a long way off, and poor human nature is like broken and tangled harp-strings. Not for ever; the disentanglement will proceed, and we shall come to know every sight and sound and light-gleam as manifestations of World Thoughts.

"The light of the body is the eye." Imagine then, the eyes of the earth; for would there not be countries corresponding with such centres? Think what mystic light would breathe up through the soil itself. You would see it, I suppose, in the delicate loveliness of the vegetation—slender fronds of many and many a fern and long green rushes, everything suggesting an intelligence behind the forms, a host of Faery Children of Beauty dwelling within and behind the Beauty visible, a Beauty betokening the nearness of the Spirit looking down and out from Its own realm. You would find it above all in the eyes of the people, and in the warm glow in their hearts. There would be Gods dwelling in those lands—Gods in the hearts of the hills, Gods in the hearts of the people unseen, maybe, but potent.

And so perhaps it is that the holy lands are some of the sacred organs of the Mother, and the Gods who inhabit them are beings able to direct their benign influences, feeding them with their own fires and shining through them into the minds of men. Old books speak of many such lands—Ireland, one of them; Egypt, Thibet and parts of America, others—lands from which Light has radiated and will again radiate to all mankind. These would be among the World-Centres of Spirituality.

And just as there are countries which are life centres, so in every country perhaps, or in many, there are sacred spots, holy fountains through which the Mother flashes Light which influences all, though maybe in ways unperceived. In Britain there are such places, some of them marked by temples, of which there are still remains, some of them

marked only by mountains and pools, where "in the Sight of the Sun and the eye of day" holy rites were performed without any temple-roof but the blue of the sky, or any temple-walls but the Druid Magic which encircled them. For in those old days of the Mysteries it needed no material barriers to keep defilement from the Holy Ground. It was enough that the Druidic rulers of the realm used such spots, and they would not be interfered with. People did not know how to blaspheme in the modern fashion.

It is strange what old glimmerings of Truth, elsewhere forgotten, linger around these sacred places. And yet not strange, for it is the Mother who whispers them dimly into the hearts of her children, and they living in such an influence cherish her secrets.

But it was from Môn, the Dark Isle of the mysteries, that the power emanated which shaped for good through many ages every occurrence of moment in Britain. When the flames from that sacred island gradually receded from the east and sank back with the cyclic twilight, Druidic authority declined, and arrogant princes rose up, who would be independent of the Wise Ones, thus bringing disruption to the Island—and the Roman legions at the end of it. Maybe there is a significance in the fact that now, when the Herald Star of the Mysteries is rising, there is a bridge over Menai Strait.

And so the ripples from the first falling thought have, by their disturbance of the mental atmosphere, brought down another truth. It is simply stated - the brotherhood of all creatures; the wonderful inter-dependence of the whole universe, the mystic intimacy between all its parts. A vaster idea this, even than the spiritual unity of men, for our brotherhood will include Gods and men and stars and mountains. Everything that is or can be will be shewn as a part of ourselves. everything that ever has been will be known as existing now and here. We shall know these things in due time, and then the Golden Prime will have returned. The winds will be our messengers, as they were for many an olden hero. They will bring us something of grandeur and nobility from all the sacred places: lonely wastes and wild upland moors will have messages to send A gladness in all existence, a reverence for all things; for all things will reveal the Gods.

And all through the portals of human brotherhood! For so it must certainly be. Ah! when you have heard that word till it sounds to you like cant, when you dream it is a little thing, take courage! It is a spell potent enough to raise the veil of the true eternal reality that will bring back to us the most ancient and Starry Magic.

CEINYDD MORRIS.

THEOSOPHY IN NORSE LEGEND.

(*Continued from p.* 156.)

WITH Heimdal began the golden age of Norse Mythology. Happiness was universal, as the "Divine Instructor" journeyed along "green paths in the land which his presence had blessed." During his travels he visited in turn the homes of Thrall, Karl (Churl) and Jarl, and begat children. So that, in the belief of our Norse forefathers, the slave, the freeman and the noble have been alike honoured with divine birth.

And the observation which Rydberg makes in recording this fact is purely Theosophical. He says: "In the account of Rig's (Heimdal's) visit to the three different homes lies the mythic idea of a common fatherhood—an idea which must not be left out of sight when human beings are described as sons of gods in the mythological and heroic Sagas. They are sons of the gods, and, at the same time, from a genealogical standpoint, men. Their pedigree, starting with Ask and Embla, is not interrupted by the intervention of the visiting god, nor is there developed by this intervention a half-divine, half-human middle class or bastard clan." (*a*).

But it is significant that while all classes shared in the blessings—spiritual and material—of Heimdal's coming, the god also "became the progenitor of sacred families in Midgard" (the Earth). That is to say, trained occultists and Initiate Kings were associated with the civilsation of the Northern Aryans from its very earliest stage. A little study will make this fact evident.

Among the gifts bestowed upon mankind by Heimdal was a "knowledge of runes" (white magic, the sacred mysteries). Yet the knowledge was not indiscriminately spread among the race. On the contrary, it was entrusted to those fitted to receive it; and these, nevertheless, had to win it for themselves! This seeming contradiction will be well understood by practical students of the Wisdom Religion.

The "sacred families," then, may be grouped under the name of Heimdal's son Jarl, (*b*) who is at once Ruler, Judge, and Bard. They may be grouped again under the name of Jarl's son and Heindal's grandson Kon. And while Heimdal strikes the keynote, so to say, for the golden age of Aryan humanity, Jarl does the same for its copper age (an age of transition), and Kon for its iron age. Moreover, we have in this classification evidence that Norse mythology is no mere record

(a) *Teutonic Mythology*, p. 93.

(b) Note how the names of Heindal's three sons—Jarl, Karl, and Thrall correspond with the "three qualities" of Vedic literature: *Sattva*, *Rajas*, and *Tamas*, *i.e.*, wisdom, desire, ignorance.

of the acts of deified men—ordinary mortals who have become transfigured when seen through the mist of ages. No, since each of these great ones marks an epoch in the history of our race, it becomes impossible to connect them by a merely physical tie. In truth, what was said earlier, when dealing with the character of Odin—"Odin, the Thrice Highest"—applies here. Of Heimdal, Odin's greatest son, it may be said that He was present in Jarl; He was present in Kon; and He is present in all of us.

Like other mythological characters, Jarl appears under different names. One of these is Borgar, and signifies a judge. This title, according to Rydberg, identifies him with Bhrigu, who is "One of the great Vedic Rishis. He is called 'Son' by Manu, who confides to him his *Institutes*.' (*a*)

Skjold is another of Jarl's names, and a distinct race or clan—the Skjoldings—is indicated by it in Saga lore. Further, I venture to suggest that the title *Scald*, which, as is generally known, was given to the poets of the Norse folk, may be traced to this appellation of Heimdal's wise son. Jarl is called Skjold, because he is poet-musician, as well as judge and ruler.

It was towards the close of the Borgar epoch that, as I gather, the Aryan race began to leave its cradle in the north for other lands. In this connection, I quote again the remarks of H. P. Blavatsky on the ancient northlands:—"In the days when *tropical* nature was to be found where now lie eternal, unthawing snows, one could cross, almost by dry land, *via* Iceland and Greenland, to the lands that at present surround Hudson's Bay."

Bearing this statement in mind, the following quotation from one of the most ancient of the Sagas gains a fresh and important meaning;

> With all their might the threads
> of fate they (*b*) twisted.
> *In the east and west*
> they hid the ends:
> there between
> the chief should rule;
> Nere's kinswoman (*c*)
> northward sent
> *one* thread, and bade it
> hold for ever.

Now of the ties that bind the Aryans of the north to the Aryans of the east (India), we have abundant proof in the writings of comparative mythologists, not to speak of theosophical literature. But of a similar

(*a*) *Theosophical Glossary*, p. 57.
(*b*) The Norse—*Karma*.
(*c*) Urd, the chief goddess of fate.

connection with the *west* with ancient, pre-historic America, there is little, if any, direct evidence. Yet, far away in Mexico we seem to find one clue in the name of *Votan*, the demi-god of the race whom the Spaniards conquered. For Odin is, as we know, identical with the Germanic Woden, and from the latter name to Votan appears to be a perfectly legitimate phonetic change. Beyond this, it is known that, in historic times, the Norsemen discovered (*re*-discovered?) America long before the Spaniards did. They called it Vinland, and the memory of their coming remains among the traditions of the Red Indians. Yet about the connection (if any) between the north and the west during those vast ages which we are now considering, I can say no more. Others may find additional clues in due season if they are needed.

I have said earlier that those to whom Heimdal brought the knowledge of runes had yet to teach themselves. What were these runes? Let the following quotation make answer:

> Kon the young
> taught himself runes,
> runes of eternity
> and runes of earthly life.
> Then he taught himself
> men to save,
> the sword-edge to deaden,
> the sea to quiet,
> bird-song to interpret,
> fires to extinguish,
> to soothe and comfort,
> sorrows to allay.

The name Kon was given to him *a ter* he had acquired this sacred knowledge. He, the grandson of Heimdal, is identified with the Germanic hero *Mannus*; and under the name of *Halfdan*, figures largely in Norse legends. It was during his epoch that the "knife and sword age" began to be followed by the "great winter" which rendered the greater part of the "tropical" north uninhabitable; and Halfden is described as the son of Thor. Thus is indicated the coming into play once more of those physical forces, distinctive or otherwise, which have ever been associated with man's history—as commonly rendered. With the close of Halfdan's epoch began the "twilight of the Gods."

One word more about this Norse patriarch. He it is whom Swipdag (Siegfried) has to slay in the fulfilment of that task imposed upon him by his stepmother. Thus we are at once brought into the domain of the Wagner Drama. Without a doubt to my mind this slaying of Halfdan (Kon) means simply the acquisition of that knowledge of divine truth which belonged to the period, the cycle, with which his name is associated.

Perhaps some may think that I have wandered somewhat widely from the subject—Heimdal—with which this article began. But my object in doing this is to show how *accurately* the fragments of ancient lore that may thus be gathered in the north, fit into what I would call the Theosophical mosaic. Further enquiry into the character and attributes of Heimdal, which I promise faithfully to attempt in the next article, will confirm this statement.

WILLIAM JAMESON.

THE LAW OF RE-BIRTH.

As Anglo-Saxons we encourage fair play and the love of justice. We also applaud the wisdom of a man who is prudent in forming his opinions and guiding his conduct by taking care to provide himself with all possible information. We laugh at the stupidity of those who rush into a speculation after listening only to the promoter's account of it. Yet most of our politics and all of our religion depend upon adherents whose simplicity rivals that of the victims of a "Liberator" fraud. The religious promoter with the greatest amount of assurance, dogmatic plausibility and vehement persuasiveness—these being the pulpit equivalents of faith, hope and charity—secures the largest investment of credulity from his hearers. Such is the result of relying on the good faith of one who is regarded as having special opportunities for acquiring knowledge. An office whose functions should be judicial and educative, has quite lost these qualities, and its holders are now permitted to form the opinions of their supporters, and indeed, required to do so, rather than provide them with the materials from which every man should insist after due consideration upon deriving his own.

But this is not all, for these opinions, of which there are many widely-varying sets, are erected into beliefs and accorded the dignity of knowledge. It happens, therefore, that when a man speaks of his religious knowledge he usually refers to the second-hand opinions of his favourite clergyman. It is true that a similar state of things prevails with regard to science and literature. But there is this difference, that the dicta of science (either occult or ordinary) can at any time be put to the proof and corroborated; and the standards of literature are admittedly matters of personal taste and experience; while in religion the special matters of debate which divide sects and even nations, are purely speculative, and entirely beyond the limits of ordinary experience, though at the same time they are given the very

greatest prominence in public affairs Even the traditions of extraordinary experience are so susceptible of various interpretations that the widely-divided sects of the several great religions generally appeal to the same records for authority for their views. The whole question is begged by asserting that most people are incapable of judging for themselves. It may well be asked how their faculties are to be developed if not by exercise? Even though there be many falls ere the mental man can stand erect, is it not better that he acquire the use of the highest talents than that he should die like the beasts, his best skill but a docile submission to halter and yoke?

The declaration that God created man as He intended them, with intellects more or less brilliant, merely measures the extent of the development of the Idea of God in the mind of those who will thus excuse their own deficiencies by assuming defects in their Deity. There are higher ideals, but the highest that humanity shall ever attain can only be an image of the glory of the One Incorruptible and we cannot rest in the possession of one capable of being more worthy. How then are we, dissatisfied with our ignorance, to press on to the possession of the knowledge of the Divine and of the Divine Spirit through which comes the Life-Breath of the ages? It is not difficult to understand that if we have been sent here to gain this knowledge, then here we must remain, or hither we must return until we succeed.

The immortality of man is really the great central truth of all religion. We know that nature never leaps. We know that life is a continuous process, the stages of which—some gradual, some immediate—are conception, birth, growth, efflorescence, decay, death and reconception. Beyond the physical our knowledge does not extend. Our reason, however, and our knowledge of the great law of continuity, enables us to deduce what occurs on the subjective side of existence. It is enough for our present purpose to know that the experience of those who possess superior channels of knowledge, or organs of perception, corroborates in detail our general conclusions. And in these days when a scientific jargon is as necessary to some as a theological jargon is to others, we may be forgiven for adopting a scientific or quasi-scientific presentation of these ideas.

We naturally proceed from the known to the unknown, from the familiar to the unexpounded. And this we can the more readily do when we find that the definitions of ethics or religion, for instance, are really the expression, in terms suitable to the problems with which they deal, of principles or laws, whose identical manifestation in the realms of force and of matter encourages us to pursue our explorations in those departments of nature; for the very permanence of those laws enables

us to forecast each succeeding step with a prophetic accuracy which constitutes the miracle of what has been termed "the scientific imagination," and becomes our surest guide into the Unknown. That which leads the man of physical science to the discovery of new worlds in his peculiar domain, is equally capable of guiding the student of humanity into larger spheres of life. Galvani, noting the twitching of the legs of a dead frog, became the herald of Edison and Bell, of Tesla and Marconi.

We may be assured that while in universes beyond our ken, other and unapprehensible conditions may exist, nowhere in the evolutionary region with which we are associated can we find phenomena outside the limits of our understanding. We may have to content ourselves with hypotheses concerning noumena; the point of the mathematician and the atom of the chemist are as far beyond us in the minute as the Unknown and the Eternal in the immense. But in the half-way fields of Space and Time and in dealing with phenomena, we are on familiar ground. Here the Sun is our day-star and the lode-star pierces the night.

In the war that wages between spiritual and material, or religious and scientific thinkers, much tension might be saved by recognising that their real differences depend upon this distinction between the noumenal and the phenomenal, the subjective and the objective. All or nearly all religious creed and dogma is as we have already declared the result of the effort to erect theories, hypotheses, or assertions regarding the noumenal world into rules of procedure in matters pertaining to the phenomenal. All or nearly all the scepticism of science is based upon hostility to these arbitrary assumptions, or the refusal to consider the possibility of a noumenal world. It matters little whether we recognise the universe to be entirely material with some thinkers, or entirely spiritual with others, so long as we preserve for ourselves the distinction between the noumenal and the phenomenal, the things that are seen and the things that are invisible. Nor should we forget that however far we may advance our knowledge of the phenomenal, so surely will the eternities of the noumenal recede before us.

With the great fact of our immortality is associated the indestructibility of matter (or spirit) and the persistence of energy. The passage from phenomenal conditions which are sensible to us into noumenal conditions which are insensible, and the emergence (or re-emergence) from the noumenal, of organised phenomenal structures developing under clearly recognised, but not always fully determined laws, is the rule of our death and birth. The interplay of our three-fold

nature in matter, force and consciousness, presents us with the parallel action of the laws of the phenomenal world in all these departments, and the penetration of their authority into the regions of the invisible. Heat and light and electricity and chemical action are convertible and re-convertible each into the other, and they follow the line of least resistance to a level of equilibrium continually re-adjusted by the universal alternation of ebb and flow. We transmute iron into steel, and diamond into carbon, and solids into liquids, and all these into impalpabilities, and we know that the reactions of nature will restore them to the places where they belong.

We know that through millions of years the globe and its creatures have marched from the infinitely little towards the infiinitely great, and that the races of mankind come and go like the yearly yield of wheat. All that we do not certainly know in general is of the space between harvest and seed-time; the interval between the disappearance and the re-appearance of the type; the transmutations of consciousness in phenomenal conditions into consciousness in noumenal conditions, and the re-emergence of the latent powers of thought and organisms of character into phenomenal forms.

Paul, an apostle, declared that the noumenal structure, which he recognised as the real basic entity in man, was sown like a seed at birth in a physical human body; that the body, corrupt and mortal, served as the field of its growth and efflorescence, and that the perfection of the type was the object of plantation and harvest. Shall the struggle towards perfection cease because some have failed to recognise it; or the law of birth and death, of seed-time and harvest cease, because the seedlings object to die or to be re-born?

BEN MADIGHAN.

THROUGH MANY PRISMS.

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

It is not without significance that Carlyle based his clear emphatic prophecy of "the good time coming" as much upon an intuitive and intellectual grasp of the existence of the law of cycles as upon a reaction (natural enough!) from the barren materialism and superstition that pervaded the world, deadening most attempts to give expression to or even believe in real spirituality, as opposed to mere Religiosity.

To show the definiteness of his grasp of cyclic law as a fact in nature, take the following:

For all things, even celestial luminaries, much more atmospheric meteors, have their rise, their culminations, their decline.

Find mankind where thou wilt, thou findest it in living movement, in progress faster or slower; the Phœnix soars aloft, hovers with outstretched wings, filling earth with her music; or, as now, she sings, and with spheral swan-song immolates herself in flame, that she may soar the higher and sing the clearer.

To the wisest man, wise as is his vision, nature remains of quite *infinite* depth, of quite infinite expansion; and all experience thereof limits itself to some few computed centuries and measured square-miles. The course of Nature's phases, on this our little fraction of a planet, is partially known to us: but who knows what deeper courses these depend on? What infinitely larger Cycle (of causes) our little Epicycle revolves on? To the minnow every cranny, and pebble, and quality, and accident, of its little native Creek may have become familiar; but does the Minnow understand the Ocean Tides and periodic Currents, the Trade-winds, and Monsoons, and Moon's Eclipses; by all which the condition of its little creek is regulated, and may, from time to time (unmiraculously enough), be quite overset and reversed? Such a Minnow is Man; his Creek this Planet Earth; his Ocean the immeasurable All; his Monsoons and periodic Currents the mysterious Course of Providence this Æons of Æons.

Slightly diverging from the trend of the above quoted lucid exposition of Cyclic law, let us note this significant allusion to Reincarnation:

Generations are as the Days of toilsome Mankind; Death and Birth are the vesper and the matin bells, that summon Mankind to sleep, and to rise refreshed for new advancement.

Coming now to the New Cycle itself, Carlyle has certain things to say that bear in the most extraordinary way upon our relations to the leader whose advent changed the possibilities thereof into certainties.

What.....is the universally arrogated virtue, almost the sole remaining Catholic Virtue, of these days? For some half-century, it has been the thing you name "Independence." Suspicion of "Servility," of reverence for Superiors, the very dog-leech is anxious to disavow. Fools! were your Superiors worthy to govern, and you worthy to obey, reverence for them were even your only possible freedom. Independence, in all kinds, is rebellion; if unjust rebellion, why parade it, and everywhere prescribe it?

True it is that, in these days, man can do almost all things, only not obey ; true likewise that whoso cannot obey, cannot be free, still less bear rule; he that is the inferior of nothing, can be the superior of nothing, the equal of nothing.

Can I choose my own King? I can choose my own King Popinjay, and play what farce or tragedy I may with him; but he who is to be my Ruler, whose will is to be higher than my will, was chosen for me in Heaven. Neither except in such Obedience to the Heaven-chosen is Freedom so much as conceivable.

Obedience is our universal duty and destiny; wherein whoso will not bend must break : too early and too thoroughly we cannot be trained to know that Would, in this world of ours, is as mere Zero to Should, and for the most part as the smallest of fractions even to Shall.

Thus accurately does Carlyle lay his finger on one of the most troublesome "kinks" in our tangled human nature! Immensely unpopular must such an utterance have proved at the time it was first published, over sixty years ago. Immensely unpopular it remains ; and one can only marvel at the wonderful originality of a mind that could thus clearly grasp, formulate and enunciate a principle that even theosophists have only lately attained to the point of *acting* upon, as a body. The time has for us at last gone by when it was still possible to gravely discuss the advisability of qualifying or breaking the first rule to be observed where united action is needful—*obedience!* Thoroughly in agreement as all sincere students and workers for the cause must naturally be upon such a point—for the constitution of the U. B. stands on this, or falls to the ground ; yet it has not seemed uninteresting to have recapitulated the clearly expressed views of a man whose knowledge of human nature, insight, and foresight alike, are so profound and thorough, that we may well be excused for surmising that behind Thomas Carlyle stood a directing and instructing intelligence that utterly transcended in true knowledge, all that the *personal* Carlyle could possibly have acquired.

Those who but obscurely, as yet, perceive the value, the necessity of following the principle just enunciated, may be reminded (with their permission) that progress does not lie in the direction of over sixty years ago, back to the state of things that Carlyle thundered against, but rather along the lines of making up for lost time.

In passing, this little sentence casually occurs ; again contradictory ; this time to certain set views as to the power of environment :

How indestructibly the good grows and propagates itself, even among the weedy entanglements of evil !

The following is not inappropriate to considerations as to lines of Lotus Work ; although doubtless sufficiently acted upon by this time :

Of this thing, however, be certain : wouldst thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart. Wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his self-love and Arithmetical Understanding, what will grow there.

In a short time from the appearance of this article, the New Year —99, will be upon us It is customary, of course, to make "New Year" resolves at such a time: one may be, perhaps, pardoned for remarking that their breaking in due course is equally customary. Or perhaps, *almost* equally. This latter qualification emboldens one to conclude, then, with the following passage, which seems to possess particular interest from the point of view of the I. B. L. ; to sum up, in fact, the *raison d'être* of that organisation :

But indeed Conviction, were it never so excellent, is worthless till it convert itself into conduct Nay, properly Conviction is not possible till then ; inasmuch as all Speculation is by nature endless, formless, a vortex amid vortices : only by a felt indubitable certainty of Experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise man teaches us, that 'Doubt o any sort cannot be removed except by Action.' On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service : '*Do the Duty which lieth nearest thee*,' which thou knowest to be a Duty Thy second duty will already have become clearer. C. H. C.

(*To be continued.*)

OCCULTISM.

The word *Occultism* is of deep meaning, and is very often misused. It is a natural tendency of some people to love the mysterious, and they are fascinated by this word *Occultism*, which has been used again and again by persons comparatively ignorant, as a bait to those whom they have thought to be an easy prey. An unselfish and sincere student of Occultism who had the faintest conception of its true meaning would hesitate a long time before he would attempt to influence people by its use, and would be the last person in the world to bring forward or recommend such a publication as that mentioned by M.B. Anyone can take some old book, and copy out symbols and pseudo-esoteric information and present them as "aids," but in general our members have too much good sense to accept such trash and to endorse the actions of its promoters. The very claims to superior knowledge are often evidence of the lack of it.

KATHERINE A. TINGLEY.

"FORWARD!"

To the breach, O valiant comrades, O knightly heroes, to plant the beloved Standard in the citadel of the hearts of men, the Banner of Purple and Gold!

Away! away to Victory unparalleled in the legends of the brave. Spring out from the Ocean of the Heart of Gold, the palace of the king. Carry the Presence of that Name which knows no resistance to its will. Has He not said the sacred word? Old warriors, heroes of the ages, look on that Mighty One who leads the van! O vision beautiful! Within that Mighty Heart what have we not?

Look at the legions, dazzling in the vestures of the Sun, Samyak Sambuddha—the Lion of the Law—the Lord of Mercy and the Hosts led by many a famous champion of the ever-living banyan!

March, to those glorious aerial strains of sweetest music, with many a joyful peal of laughing sound O to think of it—to see it—to *work all together!* To hear the ringing of the calls, the flash-like quick attention—the harmonious hum, and blending of the busy sounds of love and mighty energy—the clarion notes of watchwords from the Captains of the Hosts, and off we go into the caverns of the Earth, bringing the light, the life, the joy of it, and listening to the answering echoes in the opening of the flowers, each new tint of heart-bud blending in the colour-song of Life Immortal!

Valiant Braves of a thousand victories, Ancient Souls, Hearts of a Mighty Past, where are you? This *is the Day!* Away, away, *to work*—to clear the mists round many a lovely form and gem, as yet unseen, and ready to blend its brilliant colour with the Sun.

T. W. WILLIAMS.

PERNICIOUS CORRESPONDENCE.

"Often it is simply curiosity that makes some of our good members keep up correspondence with those whose influence is pernicious, but can any devoted member permit himself to encourage such persons who, by their own folly, will ultimately bring only confusion upon themselves and ridicule upon those beguiled by them? If members could only see the contents of my waste basket every day, they would soon realise that the undeveloped side of human nature is ever revealing itself in mad schemes. Surely it does not need much discrimination for members to be able to judge for themselves when these things are brought to their notice."

KATHERINE A. TINGLEY.

NOTES.

WHEN are we to have a really good exposition of Christian teachings illumined by the ancient doctrines of the Wisdom Religion? Much has been accomplished, but it is all so scattered and fragmentary. Perhaps the time is not yet, so much has yet to be done in broadening the foundations of Brotherhood on practical lines; and it is somewhat difficult, no doubt, to find just the right combination of Greek scholarship, wide sympathies, and knowledge of the theosophical philosophy which, avoiding pedantry on the one hand, and gush on the other, would give us both the true genesis and exegesis of gospel and epistle in a manner both clear and acceptable to all.

***

ON 7th December the Home Crusader and Mr. Basil Crump came to Dublin to arrange for a Wagner Lecture and a Childrens' Entertainment on the lines followed by them elsewhere.

***

THE Lecture was delivered in the Antient Concert Rooms, Dublin, on the 9th December, to a very attentive and appreciative audience. The Dublin U.B. members learned a great deal from it in regard to the new lines of work sanctioned by the Leader. No previous lecture which they had organised had been free from opposition on the part of most of the audience; indeed, friction and discord had come to be looked upon as inseparable from such assemblies. But at this lecture so attentive were the listeners that at times audience and speaker seemed one being. Each section of the lecture was listened to with a silence that could be felt, and the applause which greeted certain quotations from the Master's prose works, and marked the conclusion of each part, showed that it was the silence of intense interest. And yet everything was mentioned by the Speakers which in times gone by gave rise to such opposition—the divinity of man, the evolution of the soul through re-birth, the brotherhood of religions, and so on.

***

The lecture was illustrated throughout with excellent lime-light views and musical selections on piano and American organ. During the music the screen was occupied by suitable pictures, and the effect produced by the playing of the Prelude to "Parsifal" accompanied by a picture of Parsifal elevating the Grail cup was very impressive. It was an experience to go back to in thought with a feeling of reverence in the heart. Truly the lecture brought us into touch with high and holy things, and made us remember that we are souls.

A tea and lantern entertainment was given to poor and destitute children on the 13th with the funds contributed after the Wagner Lecture. After tea, the little ones were amused and instructed with the history of a butterfly, and the stories of the Sleeping Beauty, Siegfried, and the Quest of the Holy Grail, their meaning being explained simply, and with limelight illustrations. On leaving, each child was given a flower, an orange, and a portrait of the Leader. The Dublin members intend to continue these entertainments for children, following as far as they are able, the example so well set them.

***

ONE of the best evidences of the tremendous force which is being poured into the Movement at the present time may be found in the *tone* of letters received from members all over the world. Just to take a few sentences from some recent letters received from comrades in Australia. One writes:—"It is a glorious time, and hope mounts high in one's heart when one thinks on the past and the glad present. . . We had a splendid meeting on Sunday; ever so many more people there, and a steady harmonious force and feeling of success in the air all the time. It is the 'flood' time again, evidently."

***

AGAIN, in the same letter occurs this significant statement:—"Very few *women* went against the Leader here, and no active workers; for we were only *too* delighted with the ideas of work of the new Day and Era." From another staunch heart come these inspiring sentences:—"The Leader's work is the Secret Doctrine in action. . . She *is* a genius—*the* genius of the last 5,000 years! *They are all there* in that Heart!" Such soul-stirring, forceful words need no comment.

Printed by HELY'S LIMITED, (Mecredy & Kyle, Hely Son & Co.), Dame Court, Dublin.

Standard Theosophical Literature.

Key to Theosophy.

By H. P. BLAVATSKY. A clear exposition in the form of question and answer of the ETHICS, SCIENCE and PHILOSOPHY, for the study of which the Theosophical Society was founded. With a Glossary of general Theosophical terms and an Index. Cloth, small 4to, 6*s*.

Isis Unveiled.

A Master Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. BLAVATSKY. Royal 8vo, 2 volumes, about 1,500 pages. 42*s*. net.

A marvellous book both in matter and manner of treatment. The Index alone comprises about fifty pages, and such a list of subjects was probably never before compiled.

The Ocean of Theosophy.

By WILLIAM Q. JUDGE. Giving a clear and connected idea of the fundamental principles of the WISDOM RELIGION. Paper, 1*s*.; cloth, 2*s*. 3*d*. net.

Contents: Chapter I, Theosophy and the Masters; Chapter II, General Principles; Chapter III, The Earth Chain; Chapter IV, Septenary Constitution of Man; Chapter V, Body and Astral Body; Chapter VI, Kama-Desire; Chapter VII, Manas; Chapter VIII, Of Reincarnation; Chapter IX, Reincarnation—*continued;* Chapter X, Arguments supporting Reincarnation; Chapter IX, Karma; Chapter XII, Kama-Loka; Chapter XIII, Devachan; Chapter XIV, Cycles; Chapter XV, Differentiation of Species—Missing Links; Chapter XVI, Psychic Laws, Forces and Phenomena; Chapter XVII, Psychic Phenomena and Spiritualism.

The Secret Doctrine.

The Synthesis of SCIENCE, RELIGION and PHILOSOPHY. By H. P. BLAVATSKY. New and revised edition, with Index bound as a supplementary volume. Price, complete, 45*s*.

VOLUME I, COSMOGENESIS. *Part* 1, Cosmic Evolution; Seven Stanzas from *The Book of Dzyan;* The Builders; The Awakening of Cosmos; The Septenary Hierarchies; Fohat; Our World, its Growth and Development; The Parents of Man on Earth. *Part* 2, The Evolution of Symbolism; Symbolism and Ideographs; The Mystery Language and its Keys; Primordial Substance and Divine Thought; Chaos, Theos, Cosmos; On the Hidden Deity; The Mundane Egg, etc.

VOLUME II, ANTHROPOGENESIS: Twelve Stanzas from *The Book of Dzyan;* Nature Unaided Fails; Attempts to create Man; Creation of the First Races; Evolution of the Second Race; Evolution of the Sweat-born; From the Semi-Divine down to the First Human Races; The Final Creation of Man; The History of the Fourth Race; The Civilization and Destruction of the Fourth and Fifth Races, etc.

The Voice of the Silence.

Being Extracts from *The Book of the Golden Precepts.* Translated by H. P. BLAVATSKY, 2*s*. 6*d*. Pocket edition, bound in cloth, 2*s*. In whole calf or morocco, 4*s*.

The Bhagavad Gita.

Fifth American Edition, revised by WILLIAM Q. JUDGE. Printed on woodcut paper, bound in flexible morocco with gilt edges and round corners, 4*s*. 6*d*.; flexible red leather, round corners and red edges, 3*s*. 6*d*.

Light on the Path.

With Notes. New edition, 1*s*. 6*d*.

For sale by the Publishers of "The International Theosophist," 13, Eustace Street, Dublin, Ireland.

Any of the above works sent post-free on receipt of price.

Patanjali's Yoga Aphorisms.

An Interpretation by WILLIAM Q. JUDGE. Printed on wood-cut paper, uniform in size with *The Bhagavad Gîtâ*. In flexible red leather, round corners and red edges, 3*s*. 6*d*. net.

Letters that have Helped Me.

Compiled by JASPER NIEMAND. Printed on handsome super-calendered paper, same size page as *The Ocean of Theosophy*. Light cloth with olive-green side-stamp. 2*s*. 6*d*.

Septenary Man.

A Study of the Human Soul, in relation to the various vehicles, or avenues, of Consciousness (technically known as the Seven Principles), by means of which it brings itself into relation with the Outer Cosmos; including a brief examination of Dream and the Problems of Heredity. By JEROME A. ANDERSON, M.D. Paper, 2*s*. 6*d*.

Reincarnation.

A Study of the Human Soul, in its relation to rebirth, evolution, post-mortem states, the compound nature of man, hypnotism, etc. Proving the existence of the Soul, its rebirth upon earth, its state during the intervals of its earth-lives, etc. By JEROME A. ANDERSON, M.D. Paper, 2*s*. 6*d*.; cloth, 5*s*. net.

From a scientific standpoint, this is the most important contribution to the literature of Reincarnation ever printed. It is clear, logical and conclusive, and will go far toward breaking down the prejudice, in Western minds, against the doctrine it advocates.

Brotherhood.

Nature's Law. By BURCHAM HARDING. Price 1*s*.

The Sermon on the Mount,

and other Extracts from the New Testament. A faithful rendering of the original, with explanatory notes By ARETAS. Price 6*d*.

Songs of the Lotus Circle.

With Music. Arranged by TREGINA. Foolscap. Bound in limp linen cloth, 2*s*. 6*d*. net.

The Purposes of Soul.

By JASPER NIEMAND. Reprinted by permission from *The Path*. Post free, 2½*d*.

Echoes from the Orient.

A Broad Outline of Theosophical Doctrine. By WM. Q. JUDGE. Price 2*s*. 6*d*.

MAGAZINES.

Universal Brotherhood. Devoted to the Brotherhood of Humanity, the Theosophical Movement, Philosophy, Science, and Art. Edited by Katherine A. Tingley and E. A. Neresheimer. 8*s*. per annum. Published monthly. New York.

The New Century. To promulgate the broadest teachings of Universal Brotherhood. Edited by Katherine A. Tingley. 9*s*. per annum. Published weekly. New York.

The Crusader. Devoted to the Cause of Universal Brotherhood under the leadership of Katherine A. Tingley. Editor, Basil Crump. 3*s*. per annum. Published twice a month. London: 3 Vernon Place, Bloomsbury Square, W. C.

For sale by the Publishers of "The International Theosophist," 13, Eustace Street, Dublin, Ireland.

Any of the above works sent post-free on receipt of price.

Printed by HELY'S LTD. (Mecredy & Kyle, Hely Son & Co.), Dame Court, Dublin.