
The LAMP

A THEOSOPHICAL MONTHLY

EDITED BY
ALBERT E. S. SMYTHE.

O mystic Nile! Thy secret yields
Before us; thy most ancient dreams
Are mixed with far Canadian fields
And murmur of Canadian streams.
—Charles G. D. Roberts.

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The LAMP

VOL. I.

TORONTO, AUGUST 15, 1894.

No. 1

The Theosophical Society, as such, is not responsible for anything contained herein.

Claude Falls Wright.

MR. WRIGHT will miss celebrating his twenty-seventh birthday in Toronto by a month, having been born in dear dirty Dublin on 18th September, 1867. He must have been born at an advanced age, however, to judge by his appearance and acquirements, or have made more use of his previous incarnations than some of us older people. Educated at the Harcourt Street school in Dublin, he passed a grade in the Civil Service, and took an appointment in an Assurance Company while waiting for a vacancy. At the age of eighteen, however, he entered the Royal College of Surgeons to study medicine and during his first year there heard of Theosophy from Mr. Charles Johnson, the well-known Irish theosophist and Sanscrit scholar. Mr. Wright was at once interested in the Wisdom Religion and in 1887 went to

London to meet H. P. B., who had just then published *The Secret Doctrine* and was planning "Lucifer." He thought of going to India, but followed Madame's advice and founded a Branch of the Society in Dublin which was opened by Messrs. Judge and A. Keightley, and then returned to accept her invitation—"Do not go, but come to me and I will

teach you." Since then he has been entirely devoted to the Society.

He remained with H. P. B. for three years, until her death, when he knelt beside her as she passed away, and drew the Master's ring from her finger which Mrs. Annie Besant now wears. Mr. Wright acted as H. P. B.'s Secretary for some time and has been one of her most intimate friends.



CLAUDE FALLS WRIGHT.

Her apartments at London Headquarters were arranged under his supervision. He has also managed the Theosophical Publishing Society's affairs, and held the office of Secretary of the Blavatsky Lodge. In December, 1891, he arrived in New York and has been attached to Headquarters there ever since. As a lecturer he has travelled all over the United States meeting everywhere with great success in stirring up interest and elevating the signal of higher and purer standards of thought and life. Even in New Orleans the most gratifying reception was met,

and the churches in several cities have opened their pulpits for him. His book on "Modern Theosophy," written by invitation for the owners of the Humboldt Library series, has recently been issued by the New England Theosophical Corporation and is a recognized textbook for beginners in the study of theosophy.

So Should We Live.

So should we live that every hour
May fall as falls the natural flower—
A self-reviving thing of power ;

That every thought and every deed
May hold within itself the seed
Of future good and future need.

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

MONCROX MILNES (Lord Houghton).

The Theosophical Society.

THE birth of the Theosophical Society was at New York, on 17th November, 1875. It has for its true founders certain great spiritual teachers who took the opportunity of awaking the West and re-awakening the East to certain knowledge of hidden truths in Eastern philosophy, and of presenting a compact opposing front to the spread of materialism in the West, by giving to the West a spiritual philosophy as demonstrable as any facts in physical nature; supplying, in addition, proofs never contemplated by physical science, and showing to the East the beauties of their long forgotten Shastras and the truths in their old religions. The new light thrown on old dogmas by the published works of Madame Blavatsky soon drew together an earnest body of enquirers after these hitherto hidden springs of knowledge. To weld this mass into a consistent whole was the ideal of theosophy. And the work of the Theosophical Society was to form a living vitalized body through which the work of the Masters could be carried on. In the three objects of the Theosophical Society we have its work laid out. The first object, the working ideal of brotherhood being the central thought, is the one article of faith, the one condition, the only one, which the society exacts of those who become members. The second object tends to it, in that it leads to broad-minded toleration in allowing your brother to think for himself; and the third object tends to it by showing the unity of origin and interdependence of all the units of humanity as a living concrete whole. Hence the Society's object is to serve, rather than to order. And every individual member coming into this Society will do so knowing that he is taking up a working partnership,

that he brings to the Society all that is purest and best in his ideals, and that his reward will be the privilege of working. In a word he comes in for what he can give, not for what he can get.

Not a few of the early trials of the Society have arisen out of a failure to grasp this ideal. It has been a struggle for advancement in occult works with some, and as a natural result there has been a crushing load of Karma under which their brilliant prospects have become as dust and ashes, and wearied with their fad they turn to some new avenue for delight.

One who knows, writes in reference to phenomenalism versus altruistic works: "Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor, of the despised, of the oppressed, to take care of themselves as best they can? Let the Theosophical Society with both its founders perish rather than we should permit it to become no better than an academy of magic, a hall of occultism. And is it we, the humble disciples of the perfect Lamas, who are expected to allow the Society to drop its noblest title, the Brotherhood of Humanity, to become a simple school of psychology?"

Now our attitude towards the different religions, and towards the different sects of any religion, must necessarily be the most liberal. Our mission is to teach toleration, to show that all reverence is due to the Spirit of Truth in whatever garb; and our only admonition is—Live your highest, your holiest, be brotherly with all, give your brother the same liberality you ask for yourself.

Learn to realize your responsibility to the whole mass as an integral part of the same. Only then will all difference of sect and creed disappear. An appreciation of this fact will form an explanation to the apparently abnormal attempt of a Society to progress without propaganda, or seeking converts. Our attitude is that all men, all sects and creeds, have a spark of the divine Truth, and it should be the mission of the Society to point out these essential points of agreement and to assist in separating the grains of Truth from the chaff and dust of formalism. Our mission will be ful-

filled, not when all become members of the Theosophical Society, but when the theory of Theosophy shall be put into practice, and become the spring of action in, as well as the bond of union between, the creeds and sects and races of the world—a constructive, not a destructive mission.

This, briefly, is the true inwardness of the Theosophical movement, to bring to humanity a unity of action, and a singleness of aim. It seeks nothing for itself but the privilege of working. Believing and knowing that all heresies and doctrinal disputes arise more from the misconception of words than from any real distinction, seeks to indicate a common ground where all may meet.

Speaking broadly, we know that divine truth has been given to every race, to every people, and looking back to the time when great souls walked and talked with mankind, teaching of things human and divine, we strive to direct men's minds back to those primeval founts of truth embodied in the traditions of every race, savage and civilized, crystallized in architectural symbol, and graven in hieroglyph. Thus would we draw men from the strife of warring creeds, from the darkness of doubt, superstition or ignorance, to the clear sunlight of the Divine, whose radiance we do not think humanity has ever been without, and which has but more brightly bathed those spiritual leaders of all times, so variously named as the Masters, the Prophets of the Lord, the friends of God.

S. L. BECKETT.

An Idea Here.

When Mrs. Besant was here last September a Parliament House official took her up to an exceedingly high place, to wit, the top of the Buildings, and showed her the glories of Toronto. On being pointed out the many colleges and having their sectarian features explained—Presbyterian, Methodist, Catholic, High Church, Low Church, etc., she remarked: "What a pity that people should strive so to emphasize and perpetuate their divisions. Could the students mingle together in one University they would have their minds broadened and polished by mutual intercourse, but this unfortunate system with its extra expense and divided effort simply accentuates the narrowness of each."

Friday Fragments.

YOU should use your brains, says a friend. That's just the point. The brains don't use themselves.

MATTER is either an illusion or it is real. If it be real then it must be composed of atoms and these must be in finitely divisible, which is impossible.

In the consideration of the infinitely divisible atom one reaches a vanishing point. Now, what is the condition beyond this vanishing point?

CHRISTIANITY cannot suffer from the support of the other great religions. We cannot too firmly establish the principles of all religions.

THE Seven Elohim, in whose image man, according to the first chapter of Genesis, was made, are the seven Archangels of the modern church, the seven Gods to whom the seven days of our week are dedicated.

ALL evil is relative, and the comparative virtue of one may be absolute vice to another. When one becomes a man the virtues of the beast cease to be meritorious; but when men practice beastly virtues only they should not claim kinship with humanity.

THERE can be no thought without a brain, said a Christadelphian friend. There can be no manifestation of thought on this physical plane without a brain, seems a more reasonable proposition.

DESTROY the brain and you destroy the thought, exclaims one. Turn off the tap and you destroy the water, was retorted. The brain is a channel for thought to flow through.

Do you know that graceful flower, the Bleeding-heart? It dies down every winter. Its life is hid somewhere on another plane. But spring after spring it grows again. The same plant, yet not the same. Different stems, different leaves, different blossoms, but the same life. So we return life after life, reanimated, back from the same source, the same yet not the same. One immortal principle in many different bodies, branches of one true Vine.

Scripture Class Notes.

THE Epistle to the Romans is a summary of Paul's teachings in his mission journeys. He gathers together his strongest arguments and outlines his system in full. Judgment and Justification are considered to be the divisions of his message. Judgment is the rendering of the Greek word *Krīma*, bearing the same meaning and evidently from the same root, if not directly from *Karma*. It is rendered elsewhere condemnation and damnation. It occurs in Ch. ii. v. 2 and 3; iii. 8; v. 16; xi. 33; xiii. 2 and should be distinguished from the other word *Krisis* rendered by the same English words. Paul's occult training (Galatians i, 17) is evident. The Hermetic "As above so below" is amplified Ch. i., 20. Anthropomorphism is condemned i. 22, 25. Taught in the same school as the Master, the parallels to the Sermon on the Mount are notable in Romans. Compare Ch. ii. v. 1 and 21 with Matt. vii. 2 and 5; Ch. ii. 6: Matt. v. 26 and vii. v. 2; Ch. ii. 12: Matt. vii. 21; Ch. ii. v. 29; Matt. vi. 18. The antithesis of aeonian life ii. 7, is not death, v. 8-9, with which compare Matt. xxii. 13 and similar passages. Chap. ii. 14-16 recognises the operation of the Universal Christ. The Jew with the oracles of God has the advantage of testimony to confirm his intuitions.

The distinction between faith and belief and want of faith and unbelief is most important through the Epistle as in the Gospels. Jesus marvelled at the lack of faith in the people, not in their unbelief. One may have much belief and no faith. Faith is the aspiration that inaugurates growth and leads to knowledge. The devils believe (James ii, 19) but they lack faith. It is in faith, not in belief, that a man is accounted righteous, or justified, as the translators have it. We have the idea in ordinary life of a man acting in good faith. So all ideals exhibit faith and all effort towards their fulfillment tends to advancement. Thousands of years before, Krishna had said "Even those who worship other Gods with a firm faith in doing so, involuntarily worship Me, too, albeit in ignorance." Bhagavati (Sita Ch. ix. So is the Eternal Law established, Ch. iii. 31.

The symbolic blasterion of Ch. iii. 25, which occurs again only in Heb. ix. 7,

is here translated propitiation, though mercy-seat is the natural rendering. The allegory of the mercy seat, the last covering of the Holy things, the veil of the Great Law itself, will bear study

Sparks.

WE don't intend to use any lump black.

* *

THEOSOPHY works seven days a week

* *

To be, or not to be, that is the question.

* *

As Mr. Port remarks, Do you really know who you are?

* *

Do not think that everything you hear at 365 Spadina Avenue is Theosophy.

* *

We are entirely non-political, and have sympathizers on both sides of the House.

* *

EXPECTING to be back here again, and to reap as we sow, we think that the more civilly we behave now the more civility we shall experience the next time.

* *

DON'T forget this, there is nothing new in Theosophy. It is the oldest thing in the world. But there are many things about it which you probably never heard before.

* *

SOME Christian Science friends in Toronto have likened theosophy to the Scarlet Woman of St. John's Revelations. All right brethren, if it be so we can find consolation in the first chapter of Isaiah, especially the 18th verse. Come, now, let us reason together.

RAY'S.

THE Gospel is not history; it is legend and dogma. History is a science, and the whole Gospel belongs entirely to Faith. —Eliphas Levi.

* *

A RAY spirits in every heart and the is us as we treat it. —Seneca.

International S. S. Lessons.

August 19. John I, 35-49.

The designation of the Lamb of God, v. 36, applied in this passage connects the Christian with all earlier religions. The lamb or ram was sacred among the Jews as the sacrificial victim or burnt offering. The Agnus Dei of the Romans suggests the Agni of the Brahmans, the God of Fire, who is represented seated on a ram. The Golden Fleece of the Greeks is also connected with the sun or fire symbols of antiquity, and all are related to the sign Aries, the Ram of the Zodiac. The translation of the word Messiah (v. 41) indicates the current use of the Hebrew. The Jews had a tradition that Adam or Abraham reincarnated as David and would come again as the Messiah. V. 45. Compare Luke iii 23 38.

August 26. John II, 1-11.

The third day, the mystic period, is celebrated the mystical marriage of the Lamb, the disciple is joined to his Higher Self, and water, the astral, is turned into wine, or Matter into Spirit. Cana or Khana is from a root meaning a "place consecrated." It appears in the term Devachan. The Mother of Jesus is the body or lower principles in which the candidate must accomplish his Initiation. "What have I to do with thee?"—the atonement not yet achieved, the hour of Initiation not yet arrived.

September 2. John II, 13-25.

The temple to be cleansed represents exoteric religion generally, oxen, material things; sheep, the subdued passions and desires; doves, spiritual aspirations. The money changers are those who traffic in spiritual things. The scourge, common on the Egyptian monuments, like the noose of the Hindu Shiva, represents the means by which the baser nature is tamed. "My Father's House," the human body, naturally the temple of the Holy Ghost. The mystical three days of ch. ii., v. 1, again occur in which the body shall be raised. V. 20. Wilt thou with three Fires do more than with forty-six? There are forty nine fires—7 x 7.

September 9. John III, 1-16.

The surprise of the Master that Nicodemus did not understand the teaching of rebirth in v. 10 is notable. The Jews of the time were familiar with

the doctrine, but, as at present, materialized it, and hence the allusion in v. 4. A man must be born of water, symbol of the astral, and the Spirit. "The Spirit breathes where it wills," as it should be rendered in v. 8, "and ye hear the voice (phone) thereof, but canst not tell whence it cometh." The true man is a spirit who may go whither he wills, and it is that spirit, not his body or bodily vitality, which is reincarnated, or stands again in a new body. The popular confusion of reincarnation and regeneration should be avoided. V. 11-13 are notable,—no man hath ascended to heaven but he that came down from heaven—in connection with chap. x., v. 34, 35. V. 14 connects the serpent and dragon symbols of all religions with the Christian. It is one of the most sacred emblems.

September 16. John IV, 9-26.

The Master knew no distinction of race, creed, sex, caste, or color. To the Samaritan woman He conveys the sacred teaching of the spiritual life as freely as to his own disciples. The tendency to materialise on her part, v. 11-12 and 15 and to spiritualise on the Master's, v. 13-14, is characteristic. Our own age speaks in v. 15. The Master in v. 23-24 expresses the great esoteric fact which places all formal and ritual worship on the same level. "God is Spirit" is the basis of occultism and they who would worship must rise above the physical plane and worship in spirit and truth. The claim to be Christ, Anointed, Illumined, v. 25-26, is unequivocal.

The Gospel of John, the last book of the Bible to be written, may be usefully compared with Genesis.

The Local Branch.

The various activities of the Toronto Society have been well sustained during the warm weather, and the attendance has exceeded expectation. The Wednesday evening studies are being devoted to "Modern Theosophy," the "Ocean of Theosophy" having been completed. Papers during this series by Mrs. Titus, Miss Harrison and Miss Simpson were very favorably criticized. A new feature of the Friday evening meetings will be monthly lectures on special subjects.

The last Friday of each month will be devoted to these, and "The Story of Osiris" will be treated on 31st August. Interest in the "Secret Doctrine" class continues.

The Maister and the Bairns.

[Those not familiar with the Doric will lose the great beauty of this rendering of one of the Gospel episodes.]

The Maister sat in a wee cot hoose
Tae the Jordan's waters near,
An' the fisher fowk crushed and crooded roon'
The Maister's words tae hear.

An' even the bairns frae the near-baun' street
War mixin' in wi' the thrang,
Laddies and lassies wi' wee bare feet
Jinkin' the crood amang.

An' ane o' the Twal, at the Maister's side,
Rase up an' eried aloud—
"Come, come, bairns, this is nae place for you,
Rin awa' hame oot the crood."

But the Maister said, as they turned awa',
"Let the wee bairns come tae Me!"
An' He gaithered them roon' Him whar He sat,
An' liftit ane up on His knee.

Ay, He gaithered them roon' Him whar He sat
An' straitkit their curly hair,
An' He said tae the won'erin' fisher fowk
That croodit aroon' Him there—

"Sen' nae the weans awa' frae Me,
But rather this lesson learr—
That nae'll win in at heaven's yett
That isna as pure as a bairn!"

An' He that wisna oor kith and kin,
But a Princee o' the Far Awa',
Gaithered the wee aunes in His arms,
An' blessed them ane an' a'.

* * * * *
O Thou Who watchest the ways o' men,
Keep our feet in the heavenly airt,
An' bring us at last tae Thy home abune
As pure as the bairns in he'rt.

WILLIAM THOMSON.

OCCULT INSTANCES.

—Do you understand how it is that you shudder?

—How is it you can blow hot and cold with the same breath?

—Did you ever observe how your breath changes from one nostril to the other?

—Have you ever dreamed that you were flying, and are you quite sure it was an illusion?

—When you were about "falling asleep" did you ever come back to your body with a start, and with the impression that you had fallen down a precipice?

—Have you ever failed to catch a remark at first, and then gradually have the meaning spread itself through your consciousness until it became unnecessary to have it repeated?

Zoroaster: Persian Reformer.

ZOROASTER, one of the world's great religious reformers, has around his birth and history that veil of mystery and uncertainty which is characteristic of the Saviours of Mankind.

His period is fixed by Aristotle at 6400 B.C. By others it is given a far more recent date; but, as we ordinarily understand history, he evidently belongs to a prehistoric period. Three of his followers came to the cradle of Jesus. We find them mentioned in the Bible as the Magi, or Wise Men, who came from the east. The home of this religion was the Perso-Iranian kingdom, lying east of Palestine.

In the later and more corrupt scriptures Zoroaster is invested with supernatural powers such as humanity seems prone to heap upon its religious heroes. At his appearing all nature rejoices. He enters into conflict with demons and rids the earth of their presence. Satan approached him as tempter to make him renounce his faith. The Zardusht-Nama, which belongs to the thirteenth century, is full of miracles and miraculous deliverances wrought by him.

But it is quite otherwise in the Gathas. These writings alone, within the Avesta, make any claim to be the very words of the prophet. In them he is the very opposite of the miraculous personage of later legends. He is a mere man, standing always on the solid ground of reality, whose only arms are trust in his God and the protection of this powerful Ally. He had to face, not merely all forms of outward opposition and the unbelief and lukewarmness of his adherents, but also the inward struggles of his own heart, nature and intellect.

It is well to approach the life and teachings of these religious teachers from that point of view in which they appeared to the body of their followers, or that view of them which is held by those who lived the nearest to their own time. For this reason I will not dwell upon the fact—for fact it is stated to be—that the Zoroaster of history was the thirteenth of that name and the last of them all, notwithstanding that his greatness served to illumine the pages of the world's moral and spiritual thought for thousands of years and still

survives among the Parsees of Bombay, India, as the purest form of monotheism.

The sacred books of Persia (the Zend-Avesta) were twenty one in number and contained all the religious and scientific literature of the ancient Persian empire. Of these twenty-one books only four are now in existence, the greater portion of the remainder having been destroyed by the powerful barbarian of Macedonia, Alexander the Great.

In the examination of the great religions of the world the one thing that strikes the student is the remarkable similarity of their fundamental doctrines. Of course, if one accepts the theosophical view that all these founders of religion are merely the pupils of one great school of Initiates, Prophets, Servants of the Lord, then the reason of this similarity is quite apparent. These various religions then are seen to be but the several branches of the one tree of religious and scientific knowledge. The one vital principle permeates each. The variation of their manifestation is due to difference in race, climate, stage of mental and moral development—to all those local surroundings which serve to distinguish one man or one set of men from another.

If one rejects the Theosophic teachings upon this question of the fundamental identity of all religions, the fact of the similarity of their doctrines may still be interesting. The leading tenet was: There is but One God, not many gods. But within that one God, the Absolute, there were two forces opposed to each other, one being Good, the other Evil. In later teachings of His followers this conflict between good and evil became so magnified that the Oneness behind was to some extent lost sight of and these two principles became deified as Ormuzd, the Supreme God of Wisdom, and Ahriman, the Spirit Enemy. Both spirits possess creative power, which manifests itself, in the one positively, in the other negatively. Call one spirit and the other matter, and the philosophy of Zoroaster's religion becomes at once apparent; and in the metaphysical world name the one spirituality and the other materialism, and you get a point of observation which more nearly approaches his. Ormuzd is Light and Life and all that is pure and good; in the ethical world, law, order and truth; the antithesis is dark-

ness, death, and all that is evil. These two principles are represented in another place as twin sons proceeding from the fundamental principle of all, named as Zeruana Akarana, or limitless time. These two spirits had until then counter-balanced each other; to assist in the ultimate triumph of the good was the object, and that its ultimate triumph was certain was the essence of Zoroaster's revelation.

Ormuzd was endowed with the attributes of personality much more than Ahriman. Within the world of the Good, Ormuzd is Lord and God alone. There were no other gods beside him, but he has in conjunction with himself seven "immortal holy ones," personifications of ethical ideas, his instruments, creatures, and servants. These are identical with the seven Elohim of the Jewish scriptures.

Zoroaster taught that the world was the field of battle for these two forces of Good and Evil, and the history of their conflict is the history of the world. All creation divides itself into that which is spiritual or Ormuzd, and that which is material or Ahriman. In the centre of battle is man. His soul is the object of the war. Man is a creation of Ormuzd, but he was created free in his will and his actions.

Man takes part in this conflict through all his life acts in this world. By a true confession of faith, by every good deed, by continually keeping pure his body and his soul he impairs the power of the evil one and strengthens the might of goodness. By a false confession, by every wrong act or thought, he increases the evil and renders service to Satan.

Zoroaster divided the life of man into two parts—its earthly portion and that which is lived beyond the grave. No other religion has grasped and taught more clearly than his, the idea of guilt and merit, cause and effect; and the immutability of the Laws of the Universe. Zoroaster taught that man's life in the other world was the result and consequence of his life upon earth. Wicked actions cannot be undone, but in the heavenly account can be counter-balanced by a surplus of good works. It is only in this sense that a wicked deed can be atoned for by a good one. Of a remission of sins the doctrine of Zoroaster knows nothing. The course of God's inexorable Law cannot be turned aside

(Continued on page 14.)

The Lamp.

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TORONTO, AUGUST 15, 1891.

Mr. Wright's Meetings.

Mr. Claude Falls Wright lectured on Sunday night on "The Theosophical Society and Universal Brotherhood." The attendance was large, and the interest manifested was intense. Mr. Wright made an excellent impression by his clear-cut style.

On Tuesday evening he spoke on Reincarnation; on Wednesday night he lectures on Occultism, Thursday night on Dreams, on Friday evening on H. P. Blavatsky. If the interest warrants a larger hall than the local headquarters, 365 Spadina Avenue, will be secured, and notices will appear in the papers as the week progresses. If deemed advisable Mr. Wright will remain longer and deliver other lectures than those above noted. You will miss it if you don't attend some of these lectures. Admission free.

The Countess Wachtmeister lectured to a crowded audience on 15th June in Victoria, B. C., and next day met enquirers and addressed the Victoria T. S.

The London Enquiry.

THE most important result of the meeting of delegates in London was the reaffirmation of the non-dogmatic character of the Theosophical Society, and the right of each to believe as he pleased with regard to Masters or other matters, provided the principle of Brotherhood be recognized.

It was a great gathering headed by the President, Col. Olcott, besides, among others, Mrs. Besant and Mr. Judge, Mr. B. Keightley and Mr. G. R. S. Mead; Mr. A. P. Sinnett and Mr. E. T. Sturdy, representing India; Mr. Herbert Burrows and Mr. W. Kingsland, representing Europe; Dr. J. D. Buck and Dr. A. Keightley, representing America; and Mr. Oliver Firth, Mr. E. T. Hargrove and Mr. James M. Pryse.

The results arrived at are best indicated by a few sentences from the leading speakers. Mrs. Besant stated that letters she had received from the Masters had been received in a different way to that which she had at first understood, and while accepting them as genuine messages she had been mistaken as to their transmission. She said: "The source of messages can only be decided by direct spiritual knowledge, or, intellectually, by the nature of their contents; and each person must use his own powers and act on his own responsibility in accepting or rejecting them."

* * * The outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be sub-human or human in their origin, than superhuman: and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world."

Mr. Judge's simple statement confirms this most valuable assertion of individual responsibility. He said, "I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas, but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim,

which I repudiate, that I am the only channel for communication with the Masters; and it is my opinion that such communication is open to any human being who by endeavoring to serve mankind affords the necessary conditions. * * * Lastly, and only because of absurd statements made and circulated, I willingly say that which I have never denied, that I am a human being full of error, liable to mistake, not infallible, but just the same as any other human being like myself, or of the class of human beings to which I belong."

And President Olcott nobly affirmed the principle. "Nobody," he declared, "knows better than myself the fact of the existence of the Masters; yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; everyone in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it."

And the Masters Themselves, careless of any recognition but that inspired by the Love of Humanity, are as grateful to the son who refused, and yet labored, as to those who fed the hungry, and clothed the naked and knew not Whom they served.

"The humblest worker is seen and helped."

The Toronto Evening News has said all there was to say about the war. All war is wrong from the stand-point of reason. The man who slogs above the belt is only less brutal than the slogger who ignores the belt altogether. At present the Japanese appear to display the greater dexterity in murder, and may therefore expect to receive the sympathies of our glorious western civilisation.

THE recent commendable action of the Roman Catholic Church with regard to the liquor traffic is characteristic of a body claiming special authority. The appeal is either to fear or faith. Those who obey in faith exercise one of man's brightest privileges. Those who obey in fear fall below ordinary standards. The latter class might benefit by a little learning. No reasonable man possessing even a slight acquaintance with the occult facts related to it would remain in the saloon business for a day.

THE late railway strike reminds the thoughtful what a slow process the education of humanity is. For countless generations men have been revolting and striking and learning the lesson Mr. Debs now acknowledges. Still there are millions who never will be satisfied until they have gained exactly Mr. Debs' experience. The great law must wait till men "Resist not evil" but "overcome evil with good." As long as every working man is a millionaire at heart and willing to assume the position of a Pullman if given the opportunity, so long will there be capitalists and laborers. In a competitive system there must always be someone ahead, and those who chase behind are just as culpable as those who run in front. The mere brute play of physical forces will not advance men on the mental plane. Mr. Debs has learned the lesson. There are many yet to learn it, so school keeps, and they return term after term.

It is not yet too late in the season for anyone desiring it to make some progress in the study of botany. There is no more valuable adjunct to the understanding of occult teachings than a familiarity with the processes of the vegetable Kingdom. The nature of cell structure, the development of the organism, the whole intricate subject of sex, and a host of other questions have a flood of light thrown upon them by the correspondences and analogies to be found among the silent Solomons of our plains and forests. Get a little piece of rhubarb and pick it to pieces with a pin. The cells are large and easily observable. If you do not find enough there to interest you in botany you have none of the qualities of the scientist.

THE ants and bees, who are survivors of a previous stage of evolution, might provide society with many lessons on the labor problem. If nature knows anything, co-operation is the only method of social success. This means the suppression of individual greed. The bee has the innate greed but he ordinarily directs it to the welfare of the colony. In times of alarm and panic he loses his reason and leaving his work attacks the stores of the hive and gluts himself until he is helpless or the honey all consumed. Are we really better than bees?

Other Men's Bibles.

Christ, According to the Brahmins.

AMONG thousands of mortals a single one perhaps strives for perfection, and among these so striving perhaps a single one knows Me as I am. Earth, water, fire, air and akasa (the spirit of ether), Manas (mind), Buddhi (soul), and Ahankara (spirit, egoism), is the eight-fold division of my nature. It is inferior; know that my superior nature is different and is the Knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the cause. I am the production and the dissolution of the whole universe. There is none superior to me, O conqueror of wealth, and all things hang on me as precious gems upon a string. I am the taste in water, O son of Kunti, the light in the sun and moon, the mystic syllable OM in all the Vedas, sound in space, the masculine essence in men, the sweet smell in the earth, and the brightness in the fire. In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. Know me, O son of Pritha, as the eternal seed of all creatures. I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and long ing; in all creatures I am the desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, sattwa (goodness, light), rajas (passion, burning), and tamas (indifference, darkness), are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. The wicked among men, the deluded and the low-minded, deprived of spiritual perception by this illusion, and inclining toward demoniacal dispositions, do not have recourse to me.

Four classes of men who work righteousness worship me, O Arjuna: those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O Son of Bharata. Of these the

best is the one possessed of spiritual knowledge, who is always devoted to me. I am extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me as the Vasudeva, who is all this, for such an one of Great Soul (Mahatma) is difficult to meet. Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by Me alone. But the reward of such short-sighted men is temporary. Those who worship the Gods go to the Gods, and those who worship Me come unto Me.

From chapter vii., Bhagavad Gita, an Indian Bible, dating about 5,000 B. C.

The Planet Mars.

According to the latest reports from London there is something going on in Mars just now which greatly excites astronomers. So far as laymen may penetrate these mysteries, it seems that some shining specks, quite unlike anything ever seen before, have been discovered, and that the stars are exceptionally favorable to the hypothesis that Marsians are trying to signal to us. The only other conceivable theories are that these specks are the effects of an aurora, or of forest fires on a gigantic scale, but scientists appear actually to regard these as less probable than the first explanation. The mere suggestion of such a thing sends a thrill of fascinated expectancy through the whole academic system of Europe, and men of weight are already reviving the old schemes and propounding new ones by which an effort at sending back an answering signal through space may be made.

Is it possible that the prediction of Madame Blavatsky, in the Secret Doctrine, that something would occur before the year 1897, which would completely overturn all the theories of material science, may prove to have a fulfilment in this direction?

Rays.

MERE magic is as worthless as mere money.

* *

You should master your mysticism, not let your mysticism master you.—
H. P. B.

* *

humble, if thou wouldst attain to Wisdom.
humbler still, when Wisdom thou hast mastered.

—Voice of the Silence.

* *

"To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery."—Elixir of Life.

* *

THE Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning.—Voice of the Silence.

* *

GIVE light and comfort to the toiling pilgrim, and seek out him who knows still less than thou: who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.—Voice of the Silence.

* *

FREDERICK DENISON MAURICE "the last of the prophets" as he has been described, once said that "not capital, or labor, or land, or goods, but human relations, lie at the root of all social reform." In perfect agreement with that statement one expects in the Theosophical Society an effort at the realization of the ideal relations among men of love, patience, forbearance, forgiveness, generosity, magnanimity—all those characteristics which we include in our conception of a perfect humanity. The practice of these virtues grows with the advance of knowledge on the higher planes of morals, ethics, and things spiritual. The Theosophical Society by calling attention to the highest standards of all religions and philosophies, and by supporting their conclusions with the investigations of occult and secular science, should establish a general standard of such an elevation that all must be permanently influenced and exalted to levels of absolute Truth.

A Minister Over a Century Old.

There died in Trikhala, in Thessaly, recently, a Greek priest, aged 120, according to the records. In this long period he had never left the village in which he was born. He ascribed his long life and vigor to the simple way in which he lived. Until a few years ago he slept summer and winter in the open air, drank no wine or alcoholic liquors, except at communion, and smoked no tobacco. For a short time he used snuff, but gave it up, as it did not agree with him. Meat he seldom ate in the course of the year. His nourishment consisted chiefly of fruit, nuts, vegetables and bread.

He always rose from his simple bed—which was invariably turned towards the east—before the sun was up, and only priestly duties could induce him to break his habit of retiring at 9 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he often, in the belief that he was following out his system of regularity as to meals, ate two meals close together or fasted entirely. On this account his stomach became disordered and indirectly brought about his death.

Throughout his life, it is said, he was never sick and never used medicine. He died easily, his last words being: "Now, let Thy servant depart in peace, O Lord!"

He had acted as priest in Trikhala for 99 years.—Empire.

VAIVASVAT MANU recognized the love of all animated beings as the highest religion, the root of Universal Brotherhood. To bring it about he laid down the ten principles of Eternal Law as follows: Dhriti, Fortitude; Kshama, Forgiveness; Dana, Self-restraint; Asteyan, Honesty; Shauchan, Purity; Indriya Nigraha, Sense Control; Dhi, Knowledge; Vidya, Wisdom; Satyam, Truth; Akrodha, Freedom from Anger. Let a man meditate daily on these things and practice them, and in him shall the tenfold faculties of the spirit be evolved.

Our Fellow Cranks.

Dr. Ryder's Lecture.

Dr. Ryder's lecture on the Origin and Destiny of Man on the 26th July was an admirable instance of the perfect harmony between all advanced thought and research on independent lines, and the teaching of the Secret Doctrine. His statement of the persistent organic life of the cell, and the assimilation of the vegetable cell into the animal organism is most interesting, though the direct derivation of the blood corpuscles from these cells is not quite clear. His interpretation of occult symbolism on the physical plane appears to be entirely correct, but we must remember the existence of a sevenfold key to every symbol. The Tree of Life is a case in point, and in dealing with the idea of the thread of Life, he appeared to overlook the obvious connection of the Grecian myth of the three fates, Clotho, Lachesis and Atropos spinning and cutting off that thread. The thread soul, or sutratna of the Hindus embodies the same conception. Dr. Ryder should read Paracelsus before stating that salt, sulphur and mercury were understood by the ancients to be the literal constituents of man. Mind, soul and spirit correspond fairly enough with the alchemical trinity. Knowledge is power, as was stated, and we cannot know what we do not study, neither have we a right to dogmatise outside our own domain. Others may know in their own departments what we have not investigated. Much ridicule was at one time directed against passages in the Bhagavad Gita, such as this: "Whosoever shall meditate . . . with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows, attains to the Supreme Divine Spirit." Yet Dr. Ryder, a modern medical man, now tells us that the organ of Judgment is situated between the brows, and upon its cultivation depends man's mental development.

ORTHODOXY would be astonished if it only knew the extent to which spiritualism is followed in Toronto. Seances are held continually of all kinds from the simplest clairvoyance through all the various phenomenal grades up to the so-called materialisations.

The Socialist League.

At a recent business meeting of the Socialist League of Canada the following officers were unanimously elected: President, W. J. Watson; Vice-President, Miss M. Simpson; Secretary, Miss M. E. Youmans; Librarian, Miss E. Adams; Treasurer, C. Armstrong; Councillors, Dr. Lelia A. Davis, Phillips Thompson and Wm. Scott.

In accepting the chief office, the President said he did so only because he understood that the members were banded together as a nucleus of the brotherhood of man, that this League believed in the Socialism of love, not the Socialism of hate, and that, while holding fast to the principle underlying their organization, they would endeavor to minimize the points of difference between all the varied classes of the community.

The members unanimously agreed and since then the League has been holding study meetings at the President's residence, 64 Close Avenue, city, every Tuesday night. Every one interested is cordially invited. The work now being studied, after a review of current socialism for the week, is Sullivan's "Direct Registration by the Initiative and Referendum."

THE astrologers are all agreed in predicting the death of Her Majesty the Queen about October, 1895. This is confirmed by a Hindu prophecy of two hundred years ago which says: "A Mlechcha lady, ruling over the earth, will die in the year Manmatha, when the Sun enters Tula Rasi (Oct. Nov., 1895). She will die accidentally. Her territories will then gain the name so that the Sun will never set upon them."

ARE there not vegetarians enough in Toronto to support a vegetarian restaurant? The usual idea of our housekeepers when a vegetarian develops in the family is to feed him on potatoes and cabbage. There should be some means of enabling a vegetarian to escape with his life, for man cannot live by potatoes and cabbage alone.

CREMATION grows in favor, 503 instances being reported from the States for 1893. The movement to build a crematory in Toronto is gathering force.

Personal Notes.

* Mrs. Julia S. Yates, secretary of the Jamestown, N. Y., Branch, writes expecting to visit Toronto.

* Walter Old was lecturing in Birmingham, England, in June. His astrological researches in India have proved very valuable.

* Dr. LaPierre of the Minneapolis, Ishwara, Branch, hopes to stay over a day on his way to Montreal and lecture for the Toronto Society.

* Mrs. Annie Besant bids farewell to London in July Lucifer and outlines her lecture tour in Australia, New Zealand and India during the coming winter.

* The serious illness of G. R. S. Mead, General Secretary of the European Section, is happily over, and after a period of rest he has resumed his work with renewed ardor.

* Mr. Judge, while regretting his inability at present to carry out his intention of visiting Toronto writes commending Mr. Claude Wright as a worthy substitute. All Wright, Mr. Judge, see you later!

* Mr. Fullerton continues his devoted labors at the New York Headquarters, and his trenchant criticisms are a feature in The Path. Should The Lamp escape his censure it will certainly find it necessary to cultivate humility.

* Mr. Todd, brother of the President of the New Britain, Ct., Society, was in Toronto recently. He was the bearer of fraternal greetings warmly reciprocated, and spoke of the general impression among the public that theosophy was the coming religion.

* Mr. F. E. Titus has occupied himself during a month's vacation in spreading theosophic ideas. Much interest was developed in Woodstock where Mr. Titus conducted meetings, and it is probable that a class for study will be held at Otterville during the winter. In other places in the same district much earnest enquiry was manifested.

* Colonel Olcott, during his recent visit to London, exhibited many interesting relics of H. P. B., including articles "created" by her. He also showed letters, one through mail to the family of H. P. B., from the Master K. H., written in 1870, five years before the founding of the T. S. and consequently long before the Psychological Research theories of forgery could be feasible.

The Month to Come.

Friday, Aug. 17, 8 p. m.—"Theosophy and its Message."

Sunday, Aug. 19, 9.45 a. m.—Romans vi and vii.

Sunday, Aug. 19, 7 p. m.—"The Prodigal Son of Theosophy," Mr. Port.

Sunday, Aug. 19, 8 p. m.—Secret Doctrine, Vol. I, pp. 258-265.

Wednesday, Aug. 22, 8 p. m.—"Modern Theosophy," pp. 15-31.

Friday, Aug. 24, 8 p. m.—"Proofs of Reincarnation."

Sunday, Aug. 26, 9.45 a. m.—Romans viii.

Sunday, Aug. 26, 7 p. m.—"The God of the Jews," Mr. Titus.

Sunday, Aug. 26, 8 p. m.—Secret Doctrine, Vol. I, pp. 265-272.

Wednesday, Aug. 29, 8 p. m.—"Modern Theosophy," pp. 22-27.

Friday, Aug. 31, 8 p. m.—"The Story of Osiris," Lecture with diagrams.

Sunday, Sept. 2, 9.45 a. m.—Romans ix and x.

Sunday, Sept. 2, 7 p. m.—"Imagination," Mr. Beckett.

Sunday, Sept. 2, 8 p. m.—Secret Doctrine, Vol. I, pp. 272-279.

Wednesday, Sept. 5, 8 p. m.—"Modern Theosophy," pp. 28-36.

Friday, Sept. 7, 8 p. m.—"Death as viewed by Theosophy,"

Sunday, Sept. 9, 9.45 p. m.—Romans xi.

Sunday, Sept. 9, 7 p. m.—"Ideals," Mr. Smythe.

Sunday, Sept. 9, 8 p. m.—Secret Doctrine, Vol. I, pp. 279-285.

Wednesday, Sept. 12, 8 p. m.—"Modern Theosophy," pp. 36-46.

Friday, Sept. 14, 8 p. m.—"Theosophy the Religion of Jesus."

Sunday, Sept. 16, 9.45 a. m.—Romans xii and xiii.

Sunday, Sept. 16, 7 p. m.—"Whittier; the Poet-Prophet," Mr. Howell.

Sunday, Sept. 16, 8 p. m.—Secret Doctrine Vol. I, pp. 288-299.

The Montreal Branch is known as the Mount Royal T. S. Mr. Louis Trudeau is President, and Dr. James H. Fulton, 2444 St. Catharine St., Secretary.

THE single taxers, having gained representation in the Trades and Labor parliament, will doubtless now soon enable us to render tribute to Cæsar without any further pangs.

Zoroaster: Persian Reformer.

(Continued from page 7.)

by any sacrifice or offering, nor even by the free grace of God Himself. The fulfilling of the Law can only be reached through Love.

His teachings contain a clearly defined philosophy in reference to the days or periods of creation. As later in the Jewish religion these were six in number.

In the first, the heavenly canopy was formed; in the second, water was brought into existence; in the third, the earth became solid; in the fourth, vegetation sprang forth; in the fifth, animal life was slowly formed; in the sixth, animals culminated in Man.

The seventh period is the day of the advent of the Messiah, when the sun of our solar system will be extinguished, and Pralaya, a period of rest from all striving, will begin.

A careful comparison of this order of creation with that given in the 1st chapter of Genesis will show that while Zoroaster was more clear, definite and orderly in the expression of his views than is the Jewish account, yet the ideas conveyed are very much alike. Zoroaster stands out among religious teachers in several respects. His thinking was consecutive, self-restrained, practical. His form of expression is tangible and concrete. His system is constructed on a clearly conceived and well defined plan. It is true that for the mass of the people his doctrine was abstract and spiritualistic, but the philosophy he formulated, pure and lofty, has ever evoked the respect, while it has stimulated the mental and spiritual growth of those in all ages who could truly lay claim to be wise and great of soul. Its effect upon the Jewish religion, and through that upon Christian thought, can only be estimated by those who are conversant with the Jewish Scriptures before they were rewritten in the time of Ezra. In the Babylonian Captivity the Jews for the first time learned of the idea of Satan, and this idea, together with the whole teachings necessarily resulting therefrom came from the Persian, or Zoroastrian, evil spirit—Ahri-man.

The following points in his teachings are familiar to us as students of our own Bible. Zoroaster hoped to live and

see the decisive turn of things, the dawn of the new and better aeon.

Ormuzd will summon together all his powers for a final decisive struggle and break the power of evil for ever. By his help the faithful will achieve the victory over their enemies. Thereupon Ormuzd will hold a Universal Judgment upon all mankind and judge strictly according to justice, punish the wicked and assign to the good their hoped-for reward. Satan or Ahriman will be cast, along with all those who have been delivered over to him to suffer the pains of hell, into the abyss, where he will thenceforward lie powerless. Forthwith will begin the one undivided kingdom of God in heaven and on earth.

Here the sun will ever shine, and all the pious and faithful will live a happy life, that no evil power can disturb, in the fellowship of Ormuzd and his angels for ever.

We find in his teachings, as we would naturally expect to find in a religion so spiritual, ethics of the highest standard. His followers were taught to be pure in deed, pure in word and pure in thought. Thus, and thus only, would they be enabled to ally themselves with the power which worked for good and thus also work out that development of the highest faculties which is the reason for man's existence in a world where the balance of pleasure and pain seems to be on the wrong side.

F. E. TITUS.

STILL we say as we go
Strange to think, by the way,
All that there is to know
That we shall know some day.
—Dante Gabriel Rossetti.

STILL we say as we go
Never enquire by the way.
The mysteries here below
Mysteries here must stay.
—some of our friends.

JUVENILE temperance societies known as Bands of Hope are paralleled in India by Boys' Associations, the members of which take this pledge: "I shall speak truth even at the risk of my life. I shall never take intoxicating drink in any shape. I shall never take an unlawful gain. I shall never take animal food. I shall not take the life of an innocent (probably harmless) creature, be it the lowest form of life." These societies are encouraged by the Theosophical Society, and we hope by the missionaries also.

The Solid Truth About Vaccination.

EDITOR EMPIRE.—Little by little the wedge of truth is penetrating and dispelling the ignorance and secrecy surrounding vaccination. The British "Royal Commission of Enquiry on Vaccination," under the presidency of Lord Herschell, and composed of the most eminent physicians and scientists in Great Britain, is still taking evidence pro and con. The fourth volume of evidence is just published, and contains the important evidence of Prof. Crookshanks, the greatest authority in the world to-day on bacteriology. Prof. Crookshanks is lecturer on bacteriology in King's College, London, Eng. He states in substance: 1. "The vaccine matter now in use for vaccination against smallpox is the product of horse grease, cowpox or smallpox." A trio of filth products with which children's blood is being poisoned and their bodies saturated with the sweltered venom of foul cattle diseases. 2. "We have no known test by which we could possibly distinguish between good and bad vaccine matter." The silly talk about pure vaccine is as illogical as to talk about pure filth. The vaccine pus (it is not lymph) used by vaccinators is the outcome, the product, of a filth disease. 3. "Vaccination is useless, affords no protection against smallpox, and at times is injurious and fatal." 4. "Vaccination should be left to the discretion of the individual, and the law that forces parents to have their children vaccinated should be abolished."

Perhaps no other scientist of equal fame ever gave one-half the study and time to the investigation of vaccination that Prof. Crookshanks has, and his conclusions are not only unanswerable, but of the greatest importance to the whole human race now under the thralldom of a medical delusion that has been a curse to mankind. Even now, in liberal Ontario, our children are forbidden the advantages of public instruction unless they bare their arms and receive into their bodies the putrescence of a diseased beast. The foul contamination of a pure, healthy child with the putrid venom of a beast, is nothing less than a wicked crime! Is it any wonder that so many persons are afflicted with cutaneous eruptive diseases when this despicable rite of vaccination is forced upon our children?

ALEXANDER M. ROSS, M. D.

The Vegetarian Creed.

One of the causes which have led people to reject the doctrine of vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational vegetarianism of to-day is entirely scientific and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size diminishes, humanity degenerates and is kept in working order only by sedatives and tonics. The numerous maladies of the stomach and the intestines, from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Vegetarianism, we are told by Dr. Bonnejoy, does not consist solely in vegetable food, but is based on three dietetic axioms: (1) The general rebuilding power lies in cereals, seeds, vegetables, tubers, fruits, eggs, milk, and their derivatives; (2) the food, the air, and, in general, everything that is introduced into the body should show absolute purity, freshness and entire absence of falsifications, mixture and adulterations, even in the smallest quantities; (3) it is necessary, as far as may be possible, for each one to manufacture his food and drinks at home, in order to reach the desired results.

These are the principle dogmas of the vegetarians. Man is not intended to eat. His jaw is made to grind grains and fruits. His hands are made to gather them. The Darwinian theory does not permit us for an instant to doubt the frugivorous nature of man.

Four classes of substances are necessary for the maintenance of life; the albuminoids, the carbohydrates, the fats, the minerals. Now, meat contains but three of these, while the vegetables contain all four. Vegetable food is also necessary for our intellectual life, for, as Moleschott has said, without phosphorus there is no thought. The phosphorus contained in vegetable food is almost double the quantity contained in animal food. Those who believe that meat gives the rose color to the cheeks and lips must be shown their error, as the amount of iron oxide contained in the vegetables is much greater than that found in meat.—Dr. Neuville, in Review of Reviews.

Plan of Publication.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

* * *

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

* * *

If you would like to have THE LAMP delivered to you every month send in your name and address with 25 cents to our office and you will be supplied regularly for a year.

* * *

We are not printing THE LAMP to make money, but we hope to get enough to pay expenses from subscriptions and advertisements. All surplus will be devoted to increasing the size of our editions.

* * *

For every set of 20 subscriptions at 25 cents each, sent in from any body of our Fellow-cranks we will be able to give them one column of our space to be filled as they desire. By getting 20 new subscribers each month any of the pioneer movements may thus obtain a hearing from a public with sympathies in the direction of their views, and in a sense have an organ for their society.

What People Say of Us.

I thought they were all infidels.

* *

They recommend people to read the Bible.

* *

I believe I'm something of a theosophist myself.

* *

I wonder does our minister know anything about theosophy?

* *

They have a hall up on Spadina Ave., and quite large meetings now.

* *

They don't ask you to believe anything at all, but to use your common-sense and take nothing on trust.

* *

Are the Chosen Friends theosophists? They have seven links and seven colors and ever so many other sevens.

The Theosophical Society.

THE Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

*

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

*

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

*

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 6 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

*

Books may be had from the Society's Library on application to the Librarian.

*

The programme for the ensuing month will be found on another page.

The LAMP

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TORONTO, SEPTEMBER 15, 1894.

No 2.

The Theosophical Society, as such, is not responsible for anything contained herein.

Annie Besant.



HE anniversary of Mrs. Besant's visit to Toronto is almost upon us, and Mr. Gladstone's article in the Nineteenth Century brings her again prominently before the public.

"It has always been somewhat of a grievance to me that I was born in London 'within sound of Bow Bells,' when three quarters of my blood and all my heart are Irish," she writes in her autobiography.

Her Irish descent may explain everything to some materialists, and it suggests much to the theosophist. Even the man in the street may consider it the unfortunate cause of Mr. Gladstone's article, the fatal attraction of all things Irish for the grand old man being proverbial.

A local writer recently said Mrs. Besant found the passage from blatant Atheism to theosophy easy, as though that were something to be deplored, but her evolution has rather been the ascent of the Hill Difficulty. From Orthodoxy to atheism was no less a struggle than from secularism to theosophy, and those who are born to a creed and die with it cannot be expected to understand the pangs of a spiritual birth which they have not experienced. Dean Stanley's larger heart better ap-

preciated the wayfaring of the pilgrim when he told her mother to "Remember our God is the God of Truth, and that therefore the honest search for Truth can never be displeasing in His eyes." They will do well who cavil at her position to remember the text which has been her life-motto: "Whoso loveth father or mother or friends more than Me is not worthy of Me."

Mr. Gladstone's article "pulverizing" Mrs. Besant is probably the result of

want of familiarity with her opinions. His view of the church teaching of the atonement is that which theosophists point out as being taught in all the great religions. The Church never taught the doctrine of a substitutional sacrifice, but the priests have not stated that fact plainly. The life of Jesus is a guarantee of possible holiness and perfection to every man and that is the message of theosophy. To spread that Gospel is Mrs. Besant's mission. Mrs. Besant holds no actual of-



ANNIE BESANT.

ficial position in the "Theosophical Society," but, with a roving commission, she is traveling from land to land, trying to stir up the religiously indifferent to see the Light that shines in their own particular creed. As she happens to point out the truth in one form or another we hear of her being converted to Hinduism, Buddhism or Roman Catholicism. Theosophy is greater than all, since it explains them all.

Madame Blavatsky.

Helena Petrovna Blavatsky was born at Ekaterinoslow, Russia, on August 12, N. S., July 31, O. S., 1831. So delicate was she that the family decided upon immediate baptism under the rites of the Greek Catholic Church. She was the daughter of Col. Peter Hahn and granddaughter of Gen. Alexis Hahn von Rottenstern Hahn. On her mother's side she was the daughter of Helene Fadeef and granddaughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prime or Grand Duke Ririk, the first ruler of Russia. One of the ladies of her family married the grandfather of Peter the Great and another was betrothed to Czar Peter II.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstition and omens, and as Helena was born on the seventh month, and between the 30th and 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else.

The education she got was fragmentary and inadequate, a fact to be remembered as of great importance when we take into consideration her erudition and remarkable fund of information in later years.

In 1848 she married Gen. Nicephore Blavatsky, governor of Erivan in the Caucasus, and soon after began a life of travel; of careful investigation of the foundation of all religions, and of search after knowledge, during which she visited Asia, Europe and America, landing at Quebec in 1851. She returned to Russia in 1858. Within those ten years she laid the foundation of a fund of knowledge such as has been possessed by no historical personage. After her return to her home she began a series of wonderful exhibitions of her psychic power which attracted the attention of the nobility of Russia.

It was in the United States she began the work that has made her name famous on three continents.

In 1874 we find her at New York, where, in 1875, with Col. Olcott and Mr. Judge, she established the Theosophical Society. For the use of the Society she wrote "Isis Unveiled." This book attracted wide attention, all of the New York papers declaring that it

exhibited immense research. The strange part of the writing of this book is that she had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand, and yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have as to that book a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles and subjects, such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878 Madam Blavatsky and Col. Olcott and two others went to India, where in Bombay they started the Theosophist magazine. There, in Bombay, and later in Adyar, Madras, Madam Blavatsky worked day after day and year after year editing her magazine and carrying on an immense correspondence with people in every part of the world interested in theosophy and also daily discussing with learned Hindus who constantly called. The Hindus believed in her, said always that she could explain to them their own Scriptures and philosophies where the Brahmans had concealed or lost the key, and that by her efforts and the work of the society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindu.

In 1885 Madam Blavatsky returned to England and started the theosophical magazine, Lucifer. Day and night there, as in New York and India, she wrote and spoke incessantly, corresponding with people everywhere, editing Lucifer, and writing books for the Theosophical Society. In London she wrote "The Secret Doctrine," "The Key to Theosophy" and "The Voice of the Silence." The reviewing of "The Secret Doctrine" for the Pall Mall Gazette was the step which led Mrs. Besant into the Society, in the work of which the mantle of Madam Blavatsky seems to have fallen upon her shoulders.

On May 8th, 1891, H. P. B. passed from this incarnation.

The aim and object of her life was to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do

it. She also endeavored to bring science to the true ground where life and intelligence are admitted to be within, and acting on and through every atom in the universe. To make religion scientific and science religious, and thus dispel the dogmatism of each, her energies were devoted.

What manner of woman was this, who, in the short space of sixteen years laid the foundation and reared the superstructure of a religio-scientific movement which during the past 1000 years has had no parallel in its far-reaching and important effects?

In person, she was of medium height, but very fleshy, her unwilldiness in later years making it very difficult for her to move, even from one house to another; yet she traveled over three continents. One writer said she had the largest and brightest blue eyes he had ever seen, eyes which could at will read the inmost thoughts of the questioner and search out hypocrisy even were it but half known to the person himself, and she was fair haired as a Saxon goddess, of surpassing kindness of manner, she never refused assistance, either from her slender purse or her exhaustless fund of information, to one who honestly and of good purpose sought her. Endurance and patience were her crowning qualities during the last years of her life. The most salient of her characteristics was that of strength. Steady, unyielding as a rock, Mrs. Besant says, "I have seen weaklings dash themselves up against her and then whimper that she was hard; but I have also seen her face to face with a woman who had been her cruel enemy, but who was in distress, and as I uncharitably thought, therefore repentant—and every feature was radiant with a divine compassion."

In spite of the bodily infirmity of her later years, there was a reserve of power which gave the impression that we were seeing not the real woman, but only the surface character of some one who had endured much and who knew much. Yet she disclaimed being either wise or great, but always said "I am but the servant of Masters who are indeed great."

The brilliant agnostic writer, "Saladin," Mr. Stewart Ross, said "the glamour with which she evoked towards herself human respect and affection was a greater 'miracle' than any of her traducers have drawn our attention to. It was equalled only by the envenomed

hate towards her with which she could apparently inspire her enemies; and how she could have enemies at all is a 'miracle' to me; for in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. 'Impostor' indeed; she was almost the only mortal I have ever met who was not an impostor."

The greatest leaders of men have very often arisen in the most unexpected positions. Had an English speaking man endeavored to forecast the nation and the sex of the person who should exercise the most influence on the thought of the later parts of the nineteenth and the earlier portion of the twentieth century, he would probably have looked elsewhere than to a Russian woman. We have such a poor opinion of the capacity of other races, and have for so long looked upon the Russian as little better than a heathen, that it seems to shock our sense of the proprieties when we find there a woman who in seven years was able to acquire such mental development and such vast stores of information as have made her learning the wonder of this age.

With all her learning she was never confident of her own literary work, and cheerfully listened to all criticisms. She could hardly be persuaded that she had done well. Her revision and re-revision of her articles made it very difficult to get her magazines and books out in time.

The highest ideal of devotion to humanity and an entire disregard of her own comfort marked her career. "We are not working merely that people may call themselves Thosophists, but that the doctrines we cherish may leaven and affect the whole mind of this century." This was the unselfish enunciation of the leader of this great movement. Already we can see promises that its fulfillment is at hand and nearly accomplished.

Her memory we cherish as that of one whose life was an illustration of the doctrine she taught, whose love of humanity was like a mighty river, deepening and strengthening in its onward rush to the ocean of universal life. Her labors ended, she passed from the material laden life of this personality to the fullness and the grandeur of the life of the soul, to the light and the love which lie beyond the veil.

To her we gladly pay the homage of our love.

F. E. TITUS.

Scripture Class Notes.

Romans IV, VIII.

Abraham was justified, iv. 2. Compare the word in Matt. xi. 19; Luke, vii. 29; xvi. 15; xviii. 14; Rev. xxii. 11. We speak of the end justifying the means. Compare iv. 5 with Bhagavad Gita, ch. ix. "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered righteous (or justified), for he hath judged aright." All effort is relative, but the positive or negative attitude of the man is of more importance than his work. In iv. 17 we have the philosophy of the cosmic consciousness, God calleth the things that are not as though they were. On the plane of the absolute everything is, past, present and future, and the quickening of the dead is the manifesting of these noumenal things. It is in God we are to believe, not Jesus, iv. 24. Abraham had this belief—really faith, and wavered not through lack of faith, iv. 20. Having exercised faith, Karmic law brings tribulation and v. 3, 4, tribulation brings endurance, endurance brings proof, proof brings hope, and that hope putteth not to shame. This is the progress of the occultist to the higher life and the possession of the gift, the dorea, which Paul recognises as the attribute of that life. Compare the passages in which the term occurs, John iv. 10, Acts ii. 38; viii. 20; x. 45; xi. 17; Rom. v. 15; v. 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4. The true sense of the mystical resurrection is indicated in vi. 3, 4. We are buried in Christ in the baptism. Your life is hid with Christ in God, Col. iii. 3, and we must enter the Christ state to assume that life. Faithfulness to any form of belief, any fashion, type or revelation of the truth, in whatever religion, will lead to the universal Christ. Compare iv. 5 and vi. 17, 18. The distinction between crime and sin, not recognized or confused by society is radical on the plane of the higher life. Sin is separation from the divine. Crime is the non-observance of human regulations. Crime may or may not be sin, and many of the worst sins are not recognized as crimes. When Paul speaks of the law he means divine law which is often in antagonism with human law. In viii. 6, the life of the world is contrasted with the life of the cosmos, and we are told in verse 8 that they that are in the flesh cannot please God. Those who will recognize nothing but the

flesh should note this with I Cor. xv. 50. The definition of a Son of God viii. 14 is notable, and the expectation of the creation, verse 19, waits for the appearance of these perfected men who have the sanctification of the planet in charge, and who are we ourselves when we recognize our mission, the redemption of our bodies; the psychic bodies of I Cor. xv. 44. To them that love God all things work together for good, viii. 28, and none can separate us from that love except ourselves as Paul declares in verses 35-39.

Sparks.

If Christ came to Toronto!

* * *

Inasmuch as ye did it not to the least of these!

* * *

The Christian Commonwealth offers \$5,000 for a Mahatma. Thirty pieces of silver sufficed once.

* * *

Everyone asks for proofs of reincarnation. Can anyone provide any proofs against? The onus of proof is on the disbelievers, since the majority of people accept it.

* * *

A lad at the door of No. 265 called to another, "Don't go in there; they'll turn you into a pig." This probably represents the parental idea of reincarnation, but may there not be an echo of the Greeks, Ulysses and Circe?

* * *

Theosophy is accused of introducing too many big words. But the latest scientific terms are not very familiar. A friend spoke the other evening of "cosmetic consciousness," and not with reference to blushing either.

The Local Branch.

The regular programme of meetings was resumed on the 29th when Dr. La Pierre of Minneapolis, was present and addressed the branch, afterwards answering questions. His remarks tended to lead to the practical application of the philosophy Mr. Wright had been expounding for the previous fortnight. In spite of the extreme severity of the weather on Sunday evening, 2nd Sept., a number were present to hear Mr. Beckett's able paper on "Imagination." The Forum for September has been distributed. The month to come is well provided for as may be seen on another page.

International S. S. Lessons.

September 23. Daniel I, 8-20.

This passage, intended for the quarterly temperance lesson, even more fully illustrates vegetarianism and occultism. Daniel and his three friends were better astrologers and magicians by ten times than any in the Chaldean realm, and they attributed the fact to abstinence from animal food and fermenting drinks. This is really an essential to occult development, and although denied by moderns, even those who believe in the Bible, may be proven by anyone who will make the trial. Unfortunately those who assert the existence of such powers to-day are classed as greater frauds in proportion to the earnestness of their statements. In the missionary lesson, Isaiah xi. at verses 2 and 3, statements are made concerning occult faculties which in the belief of to-day are absurd. Theosophy teaches with Isaiah that there are higher faculties than the sight of the eyes or the hearing of the ears.

September 30. Review.

The Kingdom of God is at hand; repent ye and believe the good news. Mark i, 15. The Kingdom of God is within you, inside you, says Jesus, and the possibility of knowing that consciously is greater now and until the close of the cycle in 1897-98 than until the recurrence of the harvest time again. The great teachers always come at the end of certain cycles. See John iv, 35.

October 7. Luke IV., 16-30.

This utterance of Jesus was the assertion of his office as a Messiah. The statement of His mission as He Himself viewed it, the declaration elsewhere that He came to save His people from their sins—not from the results of sin—and the various incidents that lead up to this first public claim, the temptation, the baptism, the calling of the disciples, the miracle of Cana, the cleansing of the temple, the interview with Nicodemus and with the woman at the well, and the raising of the nobleman's child, all go to firmly establish the mystical character of Jesus, as all these are symbols of the mystical development of the Initiate. It is beginning to be recognized that the church never taught the doctrine of substitutional sacrifice, but that the office of the Christ is a far grander, as a far more holy and a vine mission.

October 14. Luke V, 1-11.

Joshua and Jesus are mystically the

same and Joshua was the son of Nun or the fish. The fish was the symbol of the Christ in early Christian times and the sign Pisces, the fish, was the sign of the Messiah. "There shall no sign be given you but that of Jonah and the whale," the man and the fish symbols. The fish gods of various religions are all connected with the Saviours of the sign Pisces. Vishnu is the Hindu fish avatar. Dagon was the fish god of the Philistines. In our day the episcopal mitre represents the head of a fish. So the apostles, the saviours, are to be fishers of men. James, Peter and John are said by the Hermetists to typify respectively Pythagoras, the preacher of works in the body, Gautama, the preacher of understanding in the mind, and Jesus, the preacher of love in the heart. Compare verse 11 with Matt. x. 37-38 and Luke xiv. 26-27.

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Does the road wind uphill all the way?
Yes, to the very end,
Does the journey take the whole long day?
From noon till night my friend?
—Christina Rossetti.

Suicide is Not Death.

As a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor fellow something beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the man is only a body, which, being a soid, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whenever natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of na-

ture; for the present compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived him of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awakes in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature—material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the

grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element—body--the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other, from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a por-

tion of his mind, called manas, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical repentance of the grave is as foolish as an illogical heaven for nothing.—WILLIAM Q. JUDGE, in *New York World*.

OCCULTISM.

Occultism is not magic, though magic is one of its tools.

* *

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism in pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

* *

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

* *

Occultism is the science of life, the art of living.—H. P. Blavatsky.

THE LAMP.

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ALBERT E. S. SMYTHE, Editor.

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TORONTO, SEPTEMBER 15, 1894.

Editorial Notes.

EVERYBODY who likes THE LAMP please send one to any friend they think may be interested. We will supply copies for this purpose.

* *

OUR contemporaries have behaved very handsomely. Even those who said nothing.

* *

WE ARE indebted to Mr. W. Q. Judge for permission to use articles in the Path and elsewhere under his control and acknowledge the favor best by availing ourselves of it in this issue.

* *

Masters are not teachers, but adjusters. They point out how we may learn. Our school system, ignoring this, is destroying true education. Our children are merely trained to be syringes capable of drawing up a quantity of fluid extract of facts, and retaining it long enough to squirt over an examination paper. We begin to see the folly of this. We recognize, for example, the common sense of new methods of teaching foreign languages. Commercial colleges

abound with their object lessons, although this is but a shadow of shadows. We duly perceive the principle in our efforts at technical education, such as makes Toronto's Technical School noteworthy. But in weightier matters we fail to teach people how they may learn. In ethics and morals and in spirituality we even repress individual enquiry, and neither stimulate to study nor instruct as to methods of procedure.

THE TORONTO SOCIETY has invited the General Convention to meet in Toronto next year, but Mr. Fullerton's opinion that Toronto is only a one-horse place any way appears to be so generally shared that we need scarcely expect an acceptance. The British Association is likely to meet in Toronto in 1897, and it is said the American Association for the Advancement of Science may arrange its meeting for the same time. The T. S. in 1897 will be in a position to meet these great bodies on more equal terms materially, and we can consent to postpone the acceptance of our invitation till then. The Chicago Congress may be repeated then on the shores of Ontario in a still more impressive manner.

THE ANNUAL CIRCUS in the west end park with its agricultural and mechanical sideshows has established itself as one of Toronto's decided successes. The yearly provincial pilgrimage to Vanity Fair must be a source of great disturbance to rustic ideals, and the hired man and the younger son find it hard indeed to settle down to the solidity of the farm when the vision of light and gaiety dazzles their imagination as a permanent attribute of city life. Would you rob the people of their pleasure? Not at all, but one would teach them first what pleasure is, and what a shadowy thing sensation is. They will enjoy the more when they value truly. But you needn't tell them these things are sinful, for in their hearts they won't believe you.

PRINCIPAL GRANT is eligible for membership in the Theosophical Society. Speaking of the heathenish exclusion of the Chinese from Canada by the imposition of poll tax, he assures the labor classes that drawing distinctions of race, color, creed or sex can only be disastrous. We have no doubt the reverend Principal will include caste in his condemnation, and the recognition of this principle of Universal Brotherhood is all that is necessary to become an F. T. S.

Friday Fragments.

Is it not a dreary outlook for the Theosophist to contemplate a perpetual series of incarnations? It would be, but as soon as a man realizes the possibility he makes haste to escape from the cycle of necessity and enter into the enjoyment of a higher existence.

"I have no memory of past lives." That is, you have no consciousness of past lives. But neither have you any consciousness of future life. You may have a hope, faith or belief in it, but no direct knowledge. This faith is founded on the experience that as you have been living for some time you will continue to live. But this argument to be effective must be retrospective as well as prospective. If there be continuity of life in the future there must have been in the past.

BUDDHISTS claim that their Lord was the Christ of God sent to them 2300 years ago, and they expect to be justified by faith in Him. Does God mock His children?

GIVE the devil his due. Our hospitals, which are the boast of Christianity, are nowhere advocated in the Bible, but are really derived from the Saracens. Kindness to animals is not a feature of Christian teaching, not a line in the New Testament referring to it, but it is one of the basic teachings of Buddhism from which we borrow it.

THE Brahmins, Buddhists, Parsees and Mahometans, as well as the older Egyptians and others, all have their own Bibles which they hold in the same estimation as Christians do theirs, believing them to contain the Word of God. Those to try to overturn their faith in their scriptures are naturally regarded by them just as Christians regard those who discredit the Bible—as infidels, and heathen who know not God. Put yourself in their place.

DR. HENSOLDT, in the Arena for August, contributes most valuably to theosophical literature. He makes one or two errors in speaking of the Theosophical Society and its officers, but they are due to avidya. Speaking of the Masters he is under the impression that theosophists believe them to be highly cultivated Thibetans. H. P. B. said

they were of all nations, mentioning Russia, Greece, Hungary, Italy and England as the European sources of several, while many others are Hindus, the two Adepts who are said to be directly interested in the Society being both of this nationality. Dr. Hensoldt's report of Coomra Sami's teaching is most impressive and in parts very beautiful. He and the "brethren in Thibet" of whom he speaks are travelling on Path.

Mr. Wright's Visit.

The ordinary work of the Toronto Society was almost suspended during Mr. Wright's visit. He delivered seven free public lectures as follow: August 12th "The Theosophical Society," 14th "Reincarnation," 15th "Occultism," 16th "Dreams," 17th "H. P. B.," 19th "Concentration," 26th "The Adepts." The first two of these lectures were given in No. 365, and the others in Broadway Hall where the attendance averaged 300. The daily papers gave good reports and all of a friendly character, except the "Evening Star's," which afforded Mr. Wright an illustration next evening of the fact that news reports were not always to be relied upon. When the Star's proprietors understand what theosophy is, the cursing may be changed to blessing. Meanwhile they must be allowed to play with their straw man.

On the 21st, 22nd, 23rd and 24th Mr. Wright conducted a class in No. 365 which was attended by about eighty persons who received a very clear and comprehensive outline of the philosophy of The Secret Doctrine. His remarks on Occult Schools were of special value, removing many misconceptions. On Saturday the 25th he met a number of persons who felt disposed to join the Society but had not fully decided, and several determined to ally themselves openly with the movement.

Besides the classes and lectures Mr. Wright spent much time in private interviews and conversations, and it is generally felt that his presence has consolidated the efforts of the local Society in a marked degree.

On the 28th he left for Bar Harbor, Maine.

* The Toronto Evening Star recently published a tale by J. H. Connelly, one of New York's leading theosophists. Mr. Connelly's fiction is highly original and several of his novels have had great popularity.

Other Men's Bibles.

The Way, the Truth, and the Life.

The PATH is one, Disciple, yet in the end, two-fold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward; the choice is thine.

The one becomes the two, the Open and the Secret. The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine; the drop returneth whence it came. The Open Path leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is Liberation.

But Path the second is—Renunciation, and therefore called the "Path of Woe."

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead, and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast than reached its goal, will lead thee to reject the Bodhisattvic body, and make thee enter the thrice glorious state of Dharmakaya, which is oblivion of the world and men for ever.

The "Secret Way" leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be greatest," Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice. O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake

of others, or suffering fellow men."

He, who becomes Pratyeka-Buddha, makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD IS HE.

* * *

Behold! The goal of bliss and the long Path of Woe arc at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI HUM.

From the Book of the Golden Precepts, translated by H. P. B. in the Voice of the Silence. It is of immense antiquity dating long before the Christian era, and written in Samskrit, a tongue older than Sanscrit.

A Great Discoverer.

The death is announced, says the Empire, at the age of 91, of Francois-Clement Maillot, a doctor, who was to malarial fever as Jenner to smallpox and Pasteur to hydrophobia. Indeed, it may be said that to him France owes Algeria. It was at the beginning of colonization there, when farmers and soldiers were dying like flies owing to a mysterious malady that baffled all the resources of medical skill. Maillot was sent to the hospital at the seaport town of Bone. Resolved to wrestle with the fever, he boldly administered large doses of sulphate of quinine. The effect was instantaneous; the deaths fell from 25 to 5 per cent; and in one year it is probable that no less than 1,400 lives were saved. Like most discoverers, Maillot had to fight with prejudice; he was accused among other things of administering poison to the invalids. But he persevered, and his remedy is now well known to those who are compelled to inhabit the tropics. His end is not without its pathos. He was living in a state akin to destitution, when at the age of 86 he received from those whom he had cured a pension of 6,000 francs a year.

The fever cure here mentioned was used by the late Thomas Courtenay, M. D., in his practice for thirty or forty years past, at Galgoun Co., Antrim. Sir Michael Hicks Beach, some twenty years ago, declined to permit Dr. Courtenay to demonstrate its value in the English military hospitals.

Rays.

It is better to reason than to cavil.

* *

Never vow to do anything that you have not fulfilled without a vow for several years.—Lucifer.

* *

As everyone knows, many of the greatest contributions to human knowledge have been made by the use of theories either seriously imperfect or demonstrably false.—Drummond's Ascent of Life.

* *

We have the word of prophecy more sure: wherunto ye do well that ye take heed, as unto a lamp shining in an obscure place, until the day dawn, and the day-star arise in your hearts. II. Peter 1, 19.

* *

Talk to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them.—Coleridge.

* *

It is when one has the knowledge and the audacity of a demon that it is beautiful to have the faith of an angel! Then to believe is to will and to will is to create. Then the word of prayer, Amen! becomes the triumphant cry of omnipotence.—Eliphaz Levi.

* *

A Christian, as the very name implies, is a follower or disciple of Christ—one who walks in the footsteps of his Master by observing His precepts, who reproduces in his own life the character and virtues of his divine Model. In a word, a Christian is another Christ.—Cardinal Gibbons.

Luther's Ten Qualifications.

Luther considered that a minister of the Gospel should have ten qualifications: (1) He should be able to teach plainly and in order. (2) He should have a good head. (3) Good power of language. (4) A good voice. (5) A good memory. (6) He should know when to stop. (7) He should be sure of what he means to say. (8) And be ready to stake body and soul, goods and reputation, on its truth. (9) He should study diligently. (10) And suffer himself to vexed and criticised by everyone.

Maoris and Christianity.

The following extracts from a letter in a New Zealand paper signed Tangata Maori, touch on an aspect of our civilization which is evil to everyone but ourselves in the West:

"At the bidding of the early missionaries we substituted what they told us was a true religion for that of our forefathers, which they called false. We accepted the Book containing the history and precepts of the 'True Religion' as being really the Word of God binding upon us. His creatures . . . By-and-bye ministers of religion came amongst us telling us that, while the Bible was true, the interpretation put upon its contents by our missionaries was quite wrong. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptised Christians at all. Then came the Presbyterians, who said that the office of a bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony. Lastly came the Plymouth Brethren, who told us that Christ never instituted a visible Church or ministry at all, but that everybody ought to be his own minister and make his own creed. . . .

"My heathen master taught me to fear and reverence the Unseen Powers, and my parents taught me to order every action of my life in obedience to the will of the Atuas, who would punish me if I offended them. But my children are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above a Resident Magistrate. . . .

"I sometimes think, Sir, that my children would have had a better chance of developing into honorable men and women . . . if like the first Maori King (Potatau), I had refused to make an open profession of your Pakeha religion, till as he said, you had settled among yourselves what your religion really is. Better, I think, the real belief in the unseen spiritual world which sustained my forefathers than the make-believe which the Pakeha people have asked us to substitute for it."

The Month to Come.

- Wednesday, Sept. 19, 8 p.m., "Modern Theosophy," pp. 47-52.
- Friday, Sept. 21, 8 p.m., "Theosophy Outside the T. S."
- Sunday, Sept. 23, 9.45 a.m., Romans xiv and xv, 1-13.
- Sunday, Sept. 23, 7 p.m., "The Prodigal Son of Theosophy," Mr. Port.
- Sunday, Sept. 23, 8 p.m., Secret Doctrine, Book I, Part II, Sec. I.
- Wednesday, Sept. 26, 8 p.m., "Modern Theosophy," pp. 52-56.
- Friday, Sept. 28, p.m., "Necessity of Reincarnation."
- Sunday, Sept. 30, 9.45 a.m., Romans xv, 14-33 and xvi.
- Sunday, Sept. 30, 7 p.m., "Theosophy in the New Testament," Mr. Smythe.
- Sunday, Sept. 30, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. II.
- Wednesday, Oct. 3, 8 p.m., "Modern Theosophy," pp. 56-63.
- Friday, Oct. 5, 8 p.m., Proofs of Reincarnation.
- Sunday, Oct. 7, 9.45 a.m., James i.
- Sunday, Oct. 7, 7 p.m., "The God of the Jews," Mr. Titus.
- Sunday, Oct. 7, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. III.
- Wednesday, Oct. 10, 8 p.m., "Modern Theosophy," pp. 63-68.
- Friday, Oct. 12, 8 p.m., "Master's letters on Occult Science."
- Sunday, Oct. 14, 9.45 a.m., James ii and iii.
- Sunday, Oct. 14, 7 p.m., "The Message," Mr. Beckett.
- Sunday, Oct. 14, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. IV.
- Wednesday, Oct. 17, 8 p.m., "Modern Theosophy," pp. 68-73.

Spiritualism and Reincarnation.

The following from the Light of Truth of 1st Sept. is most interesting on account of its source. It is said to be the testimony of Spirit John Pierpoint speaking through Mrs. M. T. Longley. Whoever is the author, it is published as a spiritualistic utterance.

Many spirit intelligences of wide experience and acquired knowledge accept the theory of soul re-embodiment, as one based upon the observance of human needs, and of the wise provision of infinite law for the supply of those needs. Other intelligences contend that such a theory is incompatible with the idea of human progress, and that what is denied a human entity on earth by way of spiritual unfoldment, or intellectual

growth, will be provided for it in worlds beyond. Both sides of the question are entitled to consideration and study. Ridicule and abuse of the opposite side by the advocates of either will not settle the question, nor afford enlightenment to the earnest inquirer. As an observing spirit we personally believe that experience and discipline in this world was intended for and necessary to the best interests of those entities that have been brought in contact with its atmosphere and its relations. That if by any chance they were cut off from in early life, or deprived of its best conditions for gaining vital experience and a quickening of soul forces by its discipline in maturer life, it is only natural and beneficent that a law should exist by the operation of which such souls should have opportunity to regain the footing they had missed, or gather the experiences they may need. If the ego can gather all the power and knowledge it requires of life, and for personal action in spirit life, independent of a mortal body, of what earthly or divine use was it to come into mortal existence, whether for a day or a century at all? If such a being can, after passing from its own body, gather all the experiences of earth it needs by obsessing a sensitive mortal without robbing that mortal of much of its own vital force and experiences, which we doubt, why need it have come to expression in a physical form at all? No two souls need or receive in every detail and particular the same degree of discipline, therefore the experience of a medium will not suffice in all essentials for that of the spirit who seeks knowledge of physical life and its conditions through medial agency. We know of no intelligence who has ever found a developed human entity in the guise, or as the direct outgrowth of the Australian Bushman, and other specimens of primitive man, but we know of many intelligences who affirm that their researches and observation have convinced them that such savage and crude specimens of humanity, whose entire make-up has been of the physical or animal—in its crudest sense—elements of life live for a time after death in the atmosphere of earth, and gradually become absorbed, as forces of animating consciousness into higher human forms on earth, through which they develop greater powers of activity, intellectual growth and spiritual perception. What finite mind shall contend it is not so?"

Personals.

* Ella Wheeler Wilcox, the poetess, is an F. T. S.

* Prof. James of Harvard University, a leading authority on psychology, is a member of the Harvard Branch.

* William Q. Judge prepared the definitions of theosophical terms in Funk & Wagnall's great Standard Dictionary.

* Mr. Clark Thurston, of the Providence T. S. whose annual visits to Toronto are looked forward to, has sailed for Europe.

* Dr. Griffiths left San Francisco for Victoria, B.C., on 18th August, to lecture for the Kshanti T. S. there. Mr. Hessey W. Graves is president, and Mr. William H. Berridge, 212 View street, secretary of the branch.

* Mr. Claude F. Wright opened the Buffalo T. S. last month. It is the 91st in the American section. Mr. William A. Stevens is president, and Mrs. Mary A. D. Newton, 644 Plymouth avenue, secretary.

* H. S. Olcott, A. P. Sinnett, Annie Besant, Bertram Keightley, W. Wynn Westcott, E. T. Sturdy and C. W. Leadbetter have signed a homily on the text, "There is no religion higher than Truth." It is addressed to students of occultism.

* Countess Wachtmeister at Sioux City, Iowa, was permitted to lecture in the Y. M. C. A. hall, previously refused to Christian Scientists, Spiritualists and Unitarians. The secretary stated that the lectures were unobjectionable and was glad to have given the hall.

* Mr. Charles Johnston, B. C. S., M. R. A. S., the well known Irish theosophist and Sanskrit scholar, is a son of the celebrated Johnston of Ballykilbeg, the Unionist M. P. If we mistake not, Mr. Charles Johnston was a classmate of one of our Toronto members, at Gracehill academy, a quarter of a century ago. Erin go bragh.

* It is stated that the messengers of the Great Lodge sent out last century in the effort similar to the theosophical movement in this, were led by St. Germain, St. Martin, Swedenborg, Mesmer, Cagliostro, and Tom Paine. The recent life of Paine by Moncure Conway has almost done as much to change popular opinion concerning him as Carlyle's Life of Cromwell did for the great Puritan. H. P. B. stated that St. Germain would be vindicated in the next century.

H. P. B.'s Versatility.

A gentleman who has probably made more discoveries in the ancient Kabbala than anyone else known to modern times, and who has devoted more than twenty years to this special line of work, once raised certain enquiries concerning his own researches and expressed the doubt that any man then living could or would answer his enquiries. A friend suggested that he should write to Madam Blavatsky in regard to the matter, and after some hesitation he did so. The result was nearly forty pages of very closely written MSS., answering every question he had raised and adding a fund of information that astonished the recipient beyond all measure. This gentleman is not and never has been a member of the Theosophical Society, but to the present time he declares his conviction that H. P. Blavatsky was the most profound and wonderful woman of this or of any age. He, a specialist for half a lifetime in an obscure and unknown field, found H. P. Blavatsky perfectly familiar with all his work. When we remember that this is said of a woman whose early education was not equal to that which is required of one who enters our High Schools it has increased significance.—F. E. TITTS

Sacred Verses.

The Hindus know their most sacred verse as the Gayatri. It begins with the sacred word and letter OM, and may be translated thus:

"Unveil, O thou who givest sustenance to the Universe, from Whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to Thy sacred seat."

The sutta or verse in which the Buddha summed up his teaching is rendered:

"To cease from all sin,
To get virtue,
To cleanse one's own heart,—
This is the religion of the Buddhas."

The Moslems regard the short 119th chapter of the Koran as equal to one-third of the whole Book in value.

"Say, He is God alone—
God the eternal;
He begetteth not and He is not begotten,
And there is none like unto Him."

*The resignation of Miss Simpson, of the local branch, has been accepted by the Toronto School Board, and she has gone to Manitoba.

MRS. BESANT IN TORONTO.

Through mine and the hearts of all who heard,
Her clear voice thrilled like the notes of a
bird.

The stress of her words, made strong with
truth,

Softened our hearts with the dew of ruth,
And many who had not wept for years
Came up to and over the verge of tears.
Her tongue was touched with an eastern fire,
Her sexless soul soared high and higher
Till, reaching its native sphere, it stood
Proclaiming humanity's Brotherhood.

Let others declare that relentless strife
Is the law of progress the way of life:

She showed, and we surely knew who heard
That sacrifice is the onward word,
Self-sacrifice on the altar of love.

Consumed by flame sent down from above,
Shall raise us up, divine as we are,
Beyond the range of the highest star.

We are sunken deep in illusion's sway,
Dimmed is the soul's celestial ray,

Yet those there are who know our race
Conserves in itself the saving grace
Which sooner or later, as cycles run,
Shall dawn on the world like a rising sun,

And even now, in this darksome age,
Informing the souls of saint and sage,
The spark shines forth of this light divine
Which openly one day yet shall shine.

We are sprung, we men, from a common source;
Spirit through matter pursues its course,
Develops beneath the chastening rod,
Turns individualized to God.

And so, high born of a heavenly birth
Each and all, we are brothers on earth,
Thus shall the soul of man progress
Evolving its innate loveliness.

And what nobler words vibrate on earth
Than these that compass life's infinite birth?
Or lips more eloquent e'er proclaim
Man's highest destiny, purest aim:

Toronto.

—JOSEPH ARTHUR.

Physical and Metaphysical Science.

For us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement than this materialistic science of fact? May I ask then . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for Man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible, and there stand the scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific

facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent, if not intellectual, forces at work in hidden corners of Nature.—From a letter of Master K. H., in Occult World.

"The Worker" on Theosophy.

Mr. C. F. Wright has been lecturing lately in Toronto on Theosophy and the occult sciences. We had no time to waste in hearing this gentleman, feeling sure that he could not demonstrate his ideas to the satisfaction of reasonable people. The fact that Professor Crooks, the English spiritualist, is a theosophist will not count with the public, who know that all the tricks of Mr. Crook's friends can be performed by any third-rate conjurer. We hope none of the wage-earning people of this city will invest in Theosophy, which is peculiarly a fad adapted to the idle and foolish. Mrs. Besant, the quondam atheist, is a shining light of the Theosophists. The progress from offensive atheism to Theosophy was so easy to her that instead of appreciating it she is now dallying with another church, and no one knows where she will end. If the pineal gland in the brain can be developed so much as Mr. Wright claims, it would be a good idea for his disciples to develop it at once, and let us see the results.

The above is from The Worker of August 18. We do not think it represents the intelligence of the laboring classes. A large proportion of those who attend the society's meetings in Toronto are laboring men, and their questions and remarks prove them capable of independent thought and investigation. The working man resents dictation in mental matters as well as in physical, and the Worker cannot improve its reputation by the promulgation of unfounded surmises.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 265 Spadina avenue, is invited:

SEVEN DAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

FACTS FOR VEGETARIANS.

The human body "in the beginning" did not require food to support life. Man ate nothing, but imbibed nutriment by osmose from the air. It was only when the body became condensed and in a sense gross that repair of the system had to be made by food taken into the stomach.

The history of human evolution on this planet is the history of descent from spirit to matter. The result is multiplicity of reincarnations.

Man can never follow the advice of the Delphic oracle until he conquers his lust for flesh and frees himself from the woes it brings in its train.

The astral senses cannot be developed by meat-eaters. With the majority of mankind the tide of evolution will be making its last round in objective life before they are awakened.

The enlightened are retarded in their progress by the materiality of the many. But the advance of the race is the factor in the problem of which selfishness takes no cognizance. The underlying Karmic principle is that an agency which prevents a race from moving forward slackens the pace of every member, albeit he has an adept's impulse to growth.

Man has no enemy half so powerful as his own selfish nature. A man is his thoughts; to change him they must be changed. Self is the witness of self. The only path to happiness is the power over self.

To dwell in the light of the "Great Science" man must live like the sages of old—tranquil and pure; free from debasement of any of the seven attributes of his nature.

—Buddhist Diet Book.

Sparks.

In the Pythagorean code pupils were not allowed to eat beans. Is this why some men don't know beans?

Mr. Coleman in the Light of Truth argues against reincarnation that on scientific authority there are 66,537,444,000 possible variations in the several offspring of the same parents, and that the wonder is children do not differ more in a family. He fails to perceive that it is the similarity of the egos incarnating that causes the resemblances. When a strong type of ego enters a family, her edity scarcely seems to be a factor, and so we get geniuses and other variants.

OUR FELLOW CRANKS.

The Social Problems Association has called a meeting to consider the re-establishment of the Sunday afternoon addresses during the winter.

The Secular Society held its annual convention in Toronto on the 8th Sept. The President advocated a more aggressive attitude toward the churches. The churches have not taken it seriously, and there is a proverb about throwing away dirty water which is not inapplicable.

The Salvation Army, which represents perhaps the most active branch of the church militant, awaits the arrival of General Booth. His visit to Canada is likely to be very popular, and few will refuse sympathy to this messenger to the highways and byeways who would compel the wayfarers to come to the feast. When the Lord of that Kingdom cometh Gen. Booth's "inasmuchness" will surely shine goldenly.

The Socialist League.

The Socialist League of Canada adjourned its meetings at the President's residence, 64 Close avenue, Parkdale, over the Industrial Fair time, but will resume at the same place on Tuesday evening, 18th inst. Members will please note the date.

Vice-President Miss Simpson has gone to Calgary, N.W.T., to live. She will carry the light into the new country.

The Single Taxers.

Richmond Hall was well filled on the 15th inst., when the Rev. Chas. H. Shortt took the chair and opened the annual conference on Tax Reform. The afternoon was devoted to a discussion on "Farmers and the Single Tax" and "The Moral Aspect of the Land Question," in which Rev. S. S. Craig, Oakville; Prof. William Clark, Trinity College, Toronto; Dr. T. M. Crows, Buffalo and B. Douglas, of Wroxeter, took part.

In the evening, papers were read by S. T. Wood on "Law Taxation," "The Theory in Black and White," by J. W. Bengough, and "Local Option in Taxation," by George J. Bryan, at the close of which a Legislative Committee was formed.

"Hands Across the Sea."

Mr. Oliver Firth, President of the Bradford Lodge, writes from Haw-

thorne House, Baildon, near Shipley, Yorkshire, England, with the object of promoting communication between Branches in different parts of the world. The idea is to form "linked battalions" among the societies.

No Christian Chinaman.

A correspondent of the St James Gazette has no hesitation whatever in saying that there is not a solitary Chinese convert and, moreover, that there never has been a real convert. No genuine Chinese has ever really embraced Christianity; but many have appeared to do so for purposes of their own. We can confirm this correspondent's declaration by saying that the same opinion was expressed by the well-known Chinese missionary the Rev. James Gilmour after a sojourn of twenty years in Manchuria.

Canon Isaac Taylor gives similar testimony concerning India, and if Christians will consider their own opinion of fellow-Christians who turn heathen, and reflect that upon the follower of any creed leaving the faith of his fathers he becomes a heathen in the sight of his friends, they will not be surprised. Carry your light to those who sit in darkness, but do not try to extinguish the light of others.

Theology vs. Christianity.

The charge brought by the Rev. Mr. Seiler recently in the Globe against Madam Blavatsky is one which has that half truth of foundation which as Tennyson put it is ever the blackest of lies. Her position has been repeatedly defined, but a paragraph from her preface to "Isis Unveiled," Vol. II, is as clear an exposition of her views as she has written:

"An analysis of religious beliefs in general, this volume is in particular directed against Theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems, that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."

The Report of the European Convention just to hand announces the publication of H. P. E's fugitive articles in a collected form under the title of "A Modern Panarion." The third volume of The Secret Doctrine is also in preparation for the press.

The LAMP

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No 3.

The Theosophical Society, as such, is not responsible for anything contained herein.

COLONEL OLCOTT.



HENRY STEELE OLCOTT was born near New York on the 2nd of August, 1832, and the astrologers predict his survival till October, 1915. Since the establishment of the Society's Head Quarters at Adyar near Madras he has resided pretty constantly there, engaged in his executive work, and in editing "The Theosophist." An occasional visit to the West has varied this routine, and in the present year he paid a visit to London which will be long memorable.

Ill-health some few years ago led him to tender his resignation as President but the unanimous desire of the various Sections induced him to withdraw it, and during Mrs. Besant's visit to India last year, he expressed his renewed confidence in the progress of the Society and his resolution to permit nothing but death to sever himself from devotion to its welfare.

Those who work for Theosophy have many worldly sacrifices to make, and Col. Olcott is no exception. His position in the United States Army, one of great importance and responsibility during the Civil War, was the stepping stone to a distinguished political career. But, with other predilections, he gave up everything for the investigation of oc-

cult science. It was while acting as correspondent for a New York paper during the occurrence of spiritualistic phenomena at the Eddy homestead that he met H. P. B., who explained the laws governing these matters and gave his life a new direction.

His exquisite literary gift has been of much value to the Society, and his books "People of the Other World," "Posthumous Humanity," translated from D'Assier, "Theosophy, Religion and Occult Science," "Buddhist Catechism," etc., besides innumerable magazine articles, are standard contributions to modern theosophical literature.

His devotion to the Masters is well known. "Nobody knows better than myself the fact of the existence of the Masters," he recently declared, and he has spoken of four whom he has met personally. "You and I," he writes, "will never see Jesus in the flesh, but if you should ever meet — or one or two others whom I might mention, I think you

will say that they are near enough our ideal to satisfy one's longing for the tree of humanity to put forth such a flower."

Like the Saracen maid of old, it is said H. P. B. kept up a perpetual enquiry for "Olcott" on first coming to New York. The choice thus evidently inspired has been fully justified in the world-wide success of the Society he is so proud to serve.



HENRY STEELE OLCOTT.

ISIS UNVEILED.

H. P. Blavatsky was sent out to the West by our Elder Brothers, the Mahatmas, or Great Souls of India, to spread the Truth, or the Wisdom of the Gods, which has been preserved in the world since the beginning of time. But before the light of truth could shine in upon the western mind, the veils that time and superstition had woven around Universal Nature had to be lifted. Therefore her first work, after founding the Theosophical Society, was to write a book called "Isis Unveiled," or the Unveiling of Universal Nature. Two volumes of 1,500 pages, this work at once showed that she had an intimate acquaintance with the Mahatmas and that she had thoroughly mastered Their science, the Wisdom Religion, the religion of immortality. In these pages she proves conclusively to any unprejudiced mind that all religion, science and philosophy have their origin in one root and are but branches of one stem, and no one system has a right to dogmatise as to its supremacy over another. She sought, by showing the teaching common to all religions, to bring about that which is the first object of the Theosophical Society, namely: a recognition of the fact that all men are brothers, parts of one great whole, and that only through the practice of justice to the whole can peace and harmony prevail. She demanded that men in all sincerity do even justice, speak the truth without malice or prejudice, show neither mercy for enthroned error, nor reverence for usurped authority, and that they should recognize that truth alone is eternal and suprema. She reminds us that there is no magic nor miracle which transcends the scope and capacity of the human mind, and that the extent of the powers of the human heart has not as yet been even understood by the West, and she describes under the law of evolution the development of new sensibilities in man, involving a closer relationship with nature. "Isis Unveiled" shows that there is nothing essentially new in science or religion; that no matter how we may tear down the structure, and pile again stone upon stone, our new result is but an old idea; there is but one idea underlying all, and that is union with God.

She endeavored to show man's kinship with God, and she relates some of her experiences in the East which

proved to her the identity of the Essence or Spirit in all men, and with God in Nature. Others have also proven for themselves that man is in essence a spiritual entity, that he may live independently of the body; that he does not die with it, but is immortal throughout the ages. But once prove to man that he is a spiritual being, and you have proved God.

For just as one might demonstrate the existence of a great ocean of water to a man who had never seen water, by letting one drop fall upon his hand, he then, having the fact from which all the rest may be inferred, could, after that, by degrees understand how a boundless and fathomless ocean existed.

So she demonstrates that it is a fact that man may step in spirit within the Veil of Isis, or in other words that man may penetrate the mysteries of nature, even beyond the grave, while he still retains his hold upon the physical body. He may lift aside the veil of the One that is, and was, and shall be. He may in reality look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and he may even interrogate the mysterious Bath-Kol, the Mother of the Gods, or "primeval light," within the sacred edifice.

Such knowledge is priceless and it has been hidden only from those who overlooked it, derided it, or denied its existence. When a man has experienced this knowledge, and made it a part of his being, science, theology, and every human hypothesis lose forever their authoritative character in his sight.

One gathers that religion and science must go hand in hand in search of knowledge, and we learn that the old Hermetic philosophy, the ancient universal Wisdom Religion, is the only key to the Absolute in science or theology. This Wisdom alone will unlock the secrets of nature for the scientist, and alone will admit the theologian to the presence of his God. We learn that the laws of the spiritual world may be understood and demonstrated to the spiritual nature of man just as plainly as the laws of the physical world can be demonstrated to our physical senses.

"Isis Unveiled" compares the Christian religions with the Pagan, and shows that the ancient mysteries have been trailed in the dust, and their symbols and pure abstract ideas materialised into things of clay, and idolized by Christian and Pagan alike. She quotes from Max Muller, when he remarks

that "Christianity has had its history like all other religions. The Christianity of the nineteenth century is not the Christianity of the middle ages, and the Christianity of the middle ages was not the Christianity of the early Councils; the Christianity of the early Councils was not that of the Apostles, and what has been said by Christ—that alone, was well said."

She establishes the close relationship of the Roman Catholic miracles with Spiritualistic phenomena, and the derivation of church dogmas from heathen philosophy. She pictures the early Christian Fathers battling to uphold the purity of the Christian religion against unscrupulous persons. She instances the Alexandrian Library with its 700,000 volumes that came mostly from India, and that were supposed to have perished in the flames, as evidence of the learning of the ancients, and affirms that the originals of all these books are still preserved in secret in the east, and that although large sums of money have been offered to bring them to light, their custodians proudly refuse to sell "the secrets of the dead," but promise that they will be produced when the proper time comes. Having illustrated the great knowledge of chemistry and physics displayed by the natives of India she ends her work by saying that it was not written for the many Christians whose faith in their respective churches is pure and sincere. It is only directed against materialism, worldliness, and hypocrisy, whether in church or out of it; and further, she would not rob a single layman of his blind confidence, if it made possible for him holy living and serene dying. Her book contains not one word against the pure teachings of Jesus. She declares that none but delvers after truth, who have the courage of their opinions, honest investigators and dauntless explorers, should meddle with books like "Isis Unveiled." Madam Blavatsky in writing this work has brought down many anathemas upon her head, but it was she who chose the motto of the Theosophical Society—"There is no Religion higher than Truth"—and no higher ideal can be set up.

The scholarship displayed in the composition of this great book has been the marvel of the world since its publication in 1877. Those who cannot agree with her deductions have no fault to find with her premises, but it is sufficient if people will only get acquainted

with the facts. They may be trusted to do their own thinking afterwards. Every page of the bulky volumes teems with quotation and reference, and the student will hear find "the ends of the world" brought together for his instruction. It is for the new Joshuas and Calebs to read, mark, learn, and inwardly digest. R. E. PORT.

FRIDAY FRAGMENTS,

JESUS of Nazareth did not go into politics.

THE Sermon on the Mount is pure Brahmanism.

I HAVE read the Bible through, said a visitor, and the only reference to reincarnation I can find is in Micah, v. 2. Rev. iii. 12 has the same idea however.

How is the Gospel to be preached to all men if they do not come back to hear it through reincarnation?

Is reincarnation not taught in Psalm xc. 3? "From everlasting to everlasting thou art God. Thou turnest man to dust, and sayest, Return, ye children of men." Moses, who wrote the psalm, learned the truth from Egypt.

A MAN once went to an upholsterer and asked him to make him a chair that he could sit easy in. "I can make you an easy chair," was the reply, "but as to sitting easy in it, you will have to do that for yourself." We can furnish evidence, but you must apply it.

CIVILIZATION is simply the multiplication of our wants, the satisfaction of which occupies all our time, and the disappointment of which is the source of all our sorrows.

FOREIGN missions are an insult to God's Providence and man's intelligence.

Ruskin on Mourning.

"I know few Christians so convinced of the splendour of the rooms in their Father's house, as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at Court; nor has the Church's most ardent desire to depart and be with Christ, ever cured it of the singular habit of putting on mourning for every person summoned to such departure."—Crown of Wild Olives. Preface.

SCRIPTURE CLASS NOTES.

Romans IX-XVI.

Chapter ix, x and xi seem specially addressed to Jewish Christians and the parallel between Isaac and Jesus, the elder and the later Issa, is demonstrated in ix. Note their miraculous birth, their designation as victims of the sacrifice, the wood for which, each bears to the same Mount Moriah (compare the Greek Moira), and the symbolic ram or lamb (Aries), substitutionally offered. Chapter x, 2, is the old Hindu teaching, zeal to be rewarded in a future incarnation. Christ is the end of the law to the righteous of faith, who do not look elsewhere than in their own mouths and hearts for the Word, the Logos, x, 8.

Chapter xi suggests interesting comparison between Saul the king and Saul the apostle, transformed in the new incarnation to Paul, "of the seed of Abraham, of the tribe of Benjamin." Saul was "among the prophets." The alleged depravity of humanity is not entertained, xi, 16, "if the first fruit is holy, so is the lump;" see also xv, 14. Israel is depicted as a nation having lapsed, slowly returning again to God, a few in each generation, so that in time, through re-incarnation, of which mystery "I would not have you ignorant," "all Israel shall be saved." How, except by repeated opportunities of succeeding incarnations can all Israel be saved? "O the depth of the riches and the wisdom and the knowledge of God! How unsearchable are His judgements (Karmas, Krimata) and untraceable His Ways." Chapters xii and xiii answer the argument that Paul's teaching is distinct from that of Jesus, for in these are summarized the Brahmanical teachings of the Sermon on the Mount. The tolerance enjoined in chap. xiv is characteristic of Paul, a tolerance that cherishes its own ideal strictly, while not interfering with the independence of others. "One man esteemeth one day above another; another man esteemeth every day," not a leveling down, but a leveling up to the highest standards. "But then, why dost thou judge thy brother?" Compare xiv, 11, 12, with Phil. ii, 9-11 and Isaiah xlv, 21-25 "Each one of us shall give account of himself to God. Let us not therefore judge one another any more." The use of the scriptures "for endurance and encouragement" is indicated xv, 4, for God is the "God of endurance and encouragement." The nations, rendered Gentiles in our Bible, are included in the

mission of the Christ, xv, 9, and Paul illustrates the prevalence of this idea in earlier times by quoting Ps. xviii, 49, cxxii, 1, Deut. xxxiii, 43, and Is. xi, 1. Through faith, the aspiration, and hope the continuity of faith, we reach love, the realization of the higher life. "Fashion not yourselves to this age, but be metamorphosed by the renewing of your mind" (nous) xii, 2.

SPARKS.

Why not make Solomon's choice?

* *

Ingersoll says that morality is the best thing under the circumstances.

* *

How many imagine they have courted Mary until they find after all it was Martha they married.

* *

"Beware of the man of one book," warned a wise man, evidently with the modern pocket-book in view.

* *

Some folks have an idea that education consists in having read the last book or newspaper, and some others that a college diploma guarantees it.

* *

Neither Theosophy nor Christianity are mentioned in the Bible; yet but for Theosophy there would be no Bible, and but for the Bible there would be no Christianity.

* *

It is a fact that some people consider vegetarianism a devil's doctrine, and they point to the record of Eve's fall through the evil practice, and the rejection of Cain's sacrifice in proof.

* *

"Can I remember my past lives?" enquires an aspirant. Certainly, if you did anything in them worth remembering. You can judge by your present existence, which is presumably an improvement on the past, whether there is anything which in the light of your highest reason, you wish to perpetuate.

* *

With one eye on the Kingdom of Heaven and the other on the main chance it is not surprising if lots of people come to grief. Keep your eye single, if you wish to be successful either way.

INTERNATIONAL S. S. LESSONS.

October 21. Mark I: 21-34.

"He taught them as one having authority and not as the scribes." The scribes, clerks, clerics, clergy of that day were as deeply buried in the dead letter as at present, and were satisfied with mere negations and quibbles, unwilling to acknowledge the existence of that with which they were not acquainted. The casting out of demons, evidently the cure of insanity, the healing of the sick, is not less a wonder to-day than then, and not less strenuously denied. The only resource of the formalist then, and later, (Justin Martyr for instance, speaking of Apollonius of Tyana, of whom he writes, "whilst our Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous and actually manifested in present facts") as at the present day, was to attribute them to Satanic agencies.

October 28. Mark II: 1-12.

This passage turns on the text, "The Son of Man hath power to forgive sins," and the true meaning of forgiveness here is of the first importance. The ordinary conception is at variance with the idea of Karma, so continually enforced, that every debt must be paid to the uttermost farthing. The word translated "forgive" in ii. 10 is *aphienai* and is translated very freely in various passages. In Matt., iii. 15, "suffer," "suffered," iv. 11, "leaveth," viii. 22, "let," xiii. 36, "sent away," xv. 14, "let alone," xix. 14, "suffer," xix. 27, "have forsaken," xxiii. 23, "have omitted," xxvi. 56, "forsook," xxvii. 50, "yielded up," and so in corresponding passages in the other gospels; Mark xv. 37, "cried," John xiv. 27, "leave," xx. 23, "remit," 1 Cor. vii. 11, "put away." The mission of the Christ being "to save His people from sin," it will be seen that the meaning is rather to endow with the power of forsaking or putting away sin than to interfere with the result of violated law. It is the power of the physician rather than the surgeon.

November 4. Mark II, 23-28; III, 1-5.

The great principle enunciated in this passage is in the 27th verse. "the Sabbath was made for man, and not man for the Sabbath, so then, therefore, the Son of Man is lord or master of the Sabbath. This is the same argument Jesus uses in John x. 34-36. Because

has these privileges, He unquestionably so.

November 11. Mark III, 6-19.

Like all the Saviours of the world, Jesus, as Son of God, ordains his twelve followers. Buddha had his twelve followers, five centuries before, Krishna ages before that, the twelve tribes of the Israelites, typify the same mystery, and the twelve signs of the Zodiac forever embody it in the heavens. Compare the prophecies of Jacob and Moses in Genesis xlix. and Dentonomy xxxiii. with the signs of the Zodiac, and the reenumeration of the tribes in Rev. vii. and the twelve foundations in Rev. xii. The Christ, the spiritual centre, is the sun of righteousness, Malachi, iv., 2.

November 18. Luke vi, 20-31.

This great summary of the teaching of Jesus, delivered to His disciples, verse 20, for the world is not even yet willing to receive it, is sufficient of itself to show the identity of His doctrine with that of all previous Christs. Sir William Jones attributes the Laws of Manu to the first three ages, and as we are now approaching the close of the first 5000 years of the fourth age the antiquity of these teachings is evident. In Manu Book vi, sloka 92 we read "Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the holy books, that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty." The Golden Rule is variously formulated by earlier teachers and was familiar to the Jews before Jesus in the writings of Hillel.

The Local Branch.

The attendance during September averaged better than during the summer season and it is expected that No. 365 will be quite filled on Fridays and Sundays during the coming month. A new feature in the shape of a five minute impromptu address after recess on Friday evenings elicited some salient remarks from Mr. J. H. Mason and Mr. J. Randall on the 14th and 21st Sept. Mr. Port's paper on the "Prodigal Son of Theosophy" and Mr. Titus' on "The God of the Jews" have been among the most notable on the past month's programme. A committee to visit the sick and absent has been appointed. Forum No 63 and Oriental Paper No 19 for September have been distributed. The Society has just doubled its membership since last October.

NOTES AND QUERIES ON PRE-EXISTENCE.

Miss Florence Harrison has called attention to a correspondence on pre-existence which appears in *Notes and Queries* in 1856. In the number 49 for 6th December, the following interesting communication is printed over the signature "W. L. N. Bath."

Your correspondent, Mr. Riley, inquires for the name of a work or works on what he calls the "fanciful," but which I trust he will forgive me for designating the ancient and very probable opinion of the pre-existence of souls.

That the Deity, at the beginning of the world (when we are taught that He "rested from all His works which He had made,") created the souls of all men, which, however, are not united to the body till the individuals for which they are destined are born into the world, was (to omit any reference to Plato and his followers), a very general belief among the Jewish Kabbalists, a common opinion in our Saviour's time, and holden and taught by many fathers of the Christian Church, as Justin Martyr, Origen, and others. It was, however, opposed by Tertullian. (See Bp. Kaye's *Ecc. Hist.* illustrated from the writings of Tertullian, p. 204, etc.)

Mede, in chap. iii. of his *Mystery of Godliness* (Works fol. 1708, p. 15), combats the vulgar opinion of a "daily creation of souls" at the time the bodies are produced which they are to inform. He calls "the reasonable doctrine" of pre-existence "a key for some of the main mysteries of Providence, which no other can so handsomely unlock." Sir Harry Vane is said by Burnet (*Own Times* fol. 1724, i., 164), to have maintained this doctrine. Joseph Glanvill, rector of Bath, (the friend of Meric Casaubon and of Baxter, and a metaphysician of singular vigor and acuteness), published in 1662, but without his name, a treatise to prove the reasonableness of the doctrine. It was afterwards republished, with annotations, by Dr. Henry More. The title of the book is: "Lux Orientalis; or an Inquiry into the Opinion of the Eastern Sages concerning the Præexistence of Souls, being a key to unlock the grand Mysteries of Providence in relation to Man's Sin and Misery." London, 1662, 12 mo.

Among the Baxter MSS., in the Red Cross Street Library, is a long letter,

full of curious learning, from Glanvill to Baxter, in defence of the doctrine of the soul's pre-existence.

In 1762, the Rev. Capel Berrow, rector of Rossington, published a work entitled *A Pre-existent Lapse of Human Souls demonstrated*: and in the *European Magazine* for September, 1801, may be found a letter from Bp. Warburton to the author, in which he says, "The idea of a pre-existence has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties." Allusions to this doctrine will be found pervading the beautiful verses of Henry Vaughan, the *Silurist*, in his *Silix Scintillans* (London, 1650), and traces of it occur in Wordsworth's "Ode on the Intimations of Immortality in Childhood." Southey, in his published *Letters*, (by Warton, vol. ii, p. 160), says:

"I have a strong and lively faith in a state of continued consciousness from this state of existence, and that we shall recover the consciousness of some lower stages through which we may previously have passed seems to me not improbable." And again: "The system of progressive existence, seems, of all others, the most benevolent; and all that we do understand is so wise and so good, and all we do or do not, so perfectly and overwhelmingly wonderful that the most benevolent system is the most probable." *Letters* vol. i, p. 294.

THE SECRET DOCTRINE.

The three fundamental propositions of The Secret Doctrine have been summarized thus:

1. "An Omnipresent, Eternal, Boundless, and Immutabile Principle, on which all speculation is impossible. . . . It is beyond the range and reach of thought. . . . unthinkable and unspeakable."

2. "The absolute universality of the law of periodicity, of flux and reflux, ebb and flow." The Universe in toto is periodically "the playground of numberless universes, manifesting and disappearing," called "the manifesting stars," and the "sparks of eternity."

3. "The fundamental identity of all Souls with the Universal Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karanic law, during the whole term."

LIST OF BOOKS

In the Library of the Toronto Theosophical Society.

- Astral Light (Nizida).
 Bhagavad Gita (trans. Judge).
 Branch Papers 1-25.
 Buddhism (Rhys Davids).
 Clothed With the Sun (Kingsford).
 Death and After (Besant).
 Discourses on the Bhagavad Gita (Subba Row).
 Dreams of the Dead (Stanton).
 Echoes from the Orient (Judge).
 Esoteric Buddhism (Sinnott).
 Evolution and Ethics (Huxley).
 Golden Stairs (Waite).
 Guide to Theosophy (Indian).
 Idyll of the White Lotus (Collins).
 Isis Unveiled Vols. I and II (H.P.B.).
 Islam in America (Webb).
 Karma (Sinnott).
 Key to Theosophy (H.P.B.).
 Letters that Have Helped Me (Niemand).
 Light of Asia (Arnold).
 Light on the Path.
 Magic, White and Black (Hartmann).
 Nature's Finer Forces (Rama Prasad).
 Nightmare Tales (H.P.B.).
 Ocean of Theosophy (Judge).
 Occult World (Sinnott).
 Paracelsus (Hartmann).
 Patanjali's Yoga Aphorisms.
 Perfect Way (Kingsford).
 Proceedings of the Theosophical Congress at the World's Fair.
 Rationale of Mesmerism (Sinnott).
 Reincarnation (Anderson).
 Reincarnation (Besant).
 Reincarnation (Walker).
 Religion of the Future (Momerie).
 Reminiscences of H. P. B. (Wachtmeister).
 Secret Doctrine Vols. I and II (H.P.B.).
 Seven Principles of Man (Besant).
 Theosophical Glossary (H.P.B.).
 Three Sevens (Phelon).
 Through the Gates of Gold.
 True Church of Christ (Brodie Innes).
 Voice of the Silence (H.P.B.).
 What is Theosophy? (Old).
 Wonderlight (Ver Planck).
 Working Glossary for Theosophical Students.
 Besides tracts, pamphlets, magazines and paper-bound books too numerous to specify. Donations of books are invited for the library from members.

ONE FOLD AND ONE SHEPHERD.

And other sheep I have which are not of this fold.—John x., 16.

Denominational pride is another name for religious weakness. A broad and generous man is in sympathy with all the sects of Christendom, and would not impose the form of worship which he personally prefers on any one, but insists that each man shall believe what he pleases, provided it results in an honest life.

God will never ask what special religious body you belonged to, but whether your faith made you a good citizen, a good father, a good friend and a good man. There are no sectarians in heaven: they are all lovers of the noble and the true in every clime and in every system of religion known to struggling humanity.

There is altogether too little charity in the world for those who do not find it easy to see things just as we see them. There are a thousand ways to do pretty nearly everything that is worth doing, and one way is as good as another. To call this man a heretic because he has his individual method of solving the puzzle of life and that man orthodox because he happens to think as you do is both unwise and un-Christian.

If you have a well developed soul you can worship in any church that was ever built, or you can worship without any church at all. He is a poor kind of creature who is so prejudiced that he can't find words with which to tell the Lord how grateful he is, whether he sits in a Quaker meeting house or in a Catholic cathedral.

A few convictions hammered out of your own sense of dependence and the consciousness of your daily need to be watched over and guided by the invisible beings who "walk the earth both when we wake and when we sleep" will serve you better than all the theology that was ever printed in books.

You cannot prescribe a diet that shall be equally beneficial to all. When you spread your banquet allow each guest to take what suits him. That is the only true hospitality. If a man has any religion at all don't ask him what kind it is and sneer at him because it is not your kind, but be grateful because he and you are trying to get to the same place, though he takes one road and you the other.—Toronto Evening Star.

THE LAMP.

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ALBERT E. S. SMYTHE, Editor.

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TORONTO, OCTOBER 15, 1894.

THE THEOSOPHICAL MAGAZINES.

The leading Theosophical Magazines are The Theosophist, published at Adyar, Madras, and edited by Col. Olcott; Lucifer, published at London, edited by Mrs. Besant and Mr. G. R. S. Mead; and The Path, published at New York, and edited by Mr. W. Q. Judge. Subscriptions for these should be sent to The Path office, 144 Madison Street, New York. The Theosophist is \$5 a year. Lucifer, \$4.25. The Path, \$2. The Lamp, which is only a jackal to these lions, recommends all theosophists to subscribe to them.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, 51 McMillan St., Toronto.

EDITORIAL NOTES.

A FRIEND writes: "I see articles connecting you with the study of Theosophy. I should almost imagine it would distract one from business, from the little I know of it." It is a somewhat awkward fact that one cannot serve God and Mammon. It seems a pity that little but condemnation from the world and his wife awaits those who refuse to serve Mammon. Quite a number of good earnest people still believe that it is possible to combine the two services. Yet no man can be thoroughly just and honest and upright and truthful, and be successful in business as at present conducted. This is the testimony of thousands who have succeeded and millions who have failed. Why, the man in business who would miss a bargain rather than tell a fib would be laughed at by your merchant princes. That is what makes it not so very ignominious to fail.

* *

WE ventured to suggest last month that if the Evening Star really knew what theosophy was, its cursing would be changed to blessing. The Star has evidently been studying, and accordingly on the 22nd September signalized its change of heart in an article, part of which we copy on another page. We wish every Christian and every infidel in Christendom could read the Star's utterance, breathing as it does the true spirit of the movement inaugurated in 1875 by Madame Blavatsky. This article was followed up by one on the 29th on the reality of the inner life, advocating a fuller recognition of the other planes of being and consciousness. And now, brethren, no backsliding.

* *

FEW people regard cities as organized entities, and yet such appears to be the fact. The ancients paid homage to the genius loci of their particular dwelling place. Each city, moreover, is an incarnation of some previous one, and it is not by mere chance that a city grows on a particular site. You may stake out as many localities as you please, but a city will only grow where its astral roots are fastened. In bygone civilizations, in the cycles of old, we may be quite sure there was a city where Toronto now stands. Let us see to it that the present one, while it continues, grows more and more worthy of that which is to come, for "here have we no continuing city."

LUKE XIV. 71.

A friend has sent THE LAMP a very fully-annotated copy of its last issue. The Editor is addressed personally, (unfortunately the communication is quite anonymous), and one accepts all that is advanced in the most friendly spirit. It is possible, though it does not appear probable, that Madame Blavatsky, Mrs. Besant, and Mr. Wright are "tools in the hands of Satan" as suggested, still the Editor is not ashamed to be associated with such laborers in the vineyard. We all, in any case, use our own reason in choosing our fellow workers, and to assert the Satanic character of any person savours too much of the Pharisaism which asserted of Jesus that He had a devil. "This paper will be a swift witness against you at the Judgment of the great white Throne, if you do not repent." One is certainly conscious of falling below one's written and expressed ideals, and a public avowal is not without danger, but our secret thoughts are no less a witness than a proclaimed belief. The ideal of THE LAMP is a high one, and we may not attain it in this incarnation, but the bruised reed and smoking flax are still living images. "Let the wicked," adds our friend, "forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Mr. Gladstone's assertion that the Church never taught the doctrine of substitutional sacrifice is stigmatised as a lie, but Mr. Gladstone's political experiences have familiarised him with that form of controversy. One regrets that the religious training of our times has not raised us above the ordinary level, and one envies the gentle voiced Buddhist who so fully realizes Paul's charity, and "thinketh no evil." There is much in the same regrettable tone, however, and the doctrine of reaping as we sow is met by a charge of "speaking great things and blasphemies." "In the latter days" we are reminded, "false teachers shall arise," but the proposal to go back to the "pure teaching of Jesus" is regarded as a subterfuge merely. Romans iv 17 and 24 is "false doctrine," and Romans viii. 35-39 is disputed with an emphatic "not."

A marginal note declares that "crime

is always sin," though it is difficult to believe that the crime for which Jesus suffered was sin. A note on fish symbolism in the various religions is "foolishness in the extreme," and Mr. Judge's article on the folly of suicide is evidence that "truly out of the heart of man proceeds foolishness, demonstrated to the fullest extent by these pages. Time is too precious for such TRASH to be written or read." Does our friend really think suicide commendable? It is not difficult to blaspheme if the statement that hospitals and kindness to animals are nowhere advocated in the New Testament, be blasphemy, but perhaps there are facts which it is wise to conceal. To the query "Does God mock His children?" the rejoinder is an emphatic "Never," yet on the next page we are told "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." This old world idea seems crude and narrow, and would rob us of what is a most constant solace, the feeling of the Divine All Fatherhood. "As a father pitieth His children." Brother or sister, we are only children, and we know but a little. None of us are infallible. We hear different meanings in the one Voice. The son hears the father, the slave hears the master, the pupil hears the teacher, the friend the friend, the brother the brother. But the Voice is one Voice though the words be varied. We are glad you have read, and written us. Read again, but with Love rather than Criticism.

MAY HAVE BEEN MADE BY AZTECS.

While workmen were excavating for new gates just above the Marseilles, Ill., dam, eight miles east of Ottawa, Ill., in the fall of 1891, they discovered a stone roadway. Some fifty feet of a well-made pavement of slabs was uncovered, each stone being some twelve feet long, from one to three feet wide, and over two inches in thickness, with a break here and there filled in with cobblestones, which were also laid in regular courses.

The roadway, so far as uncovered, is almost perfect. It is of the uniform width of about twelve feet, and is laid upon a foundation of gravel and broken sandstone. The depth at which it appears is from four to six feet. It is thought to have been built by the Aztecs or Tezcunons, who were driven from this region by the Indians.

OTHER MEN'S BIBLES.

The Kingdom of Heaven is Inside You.

Let not soft sleep come upon thine eyelids, till thou hast pondered the deeds of the day:

Wherein have I sinned? What work have I done? What left undone that I was bound to do?

Beginning at the first, go through even unto the last; and then let thy heart smite thee for the evil deed, but rejoice in the good work.

Work at these commandments, and think upon them; these commandments shalt thou love.

They shall surely set thee in the way of divine righteousness; yea by Him who gave into our soul the Tetrad, well-spring of nature everlasting.

Set to thy work with a will, beseeching the Gods for the end thereof.

And when thou hast mastered these commandments, thou shalt know the being of the Gods that die not, and of men that die; thou shalt know of things, wherein they are diverse, and the kinship that binds them in one.

Know, so far as is permitted thee, that Nature in all things is like unto herself;

That thou mayest not hope that of which there is no hope, nor be ignorant of that which may be.

Know thou also that the woes of men are the work of their own hands;

Miserable are they because they see not and hear not the good that is very nigh unto them; and the way of escape from evil, few there be that understand it.

Like rollers they roll to and fro, having endless trouble; so hath fate broken the wits of mortal men

A baneful strife lurketh inborn in us, and goeth on the way with us to hurt us; this let not a man stir up, but avoid and flee.

Verily, Father Zeus, thou wouldst free all men from much evil, if thou wouldst teach all men what manner of spirit they are of.

But do thou be of good cheer; for they are Gods' kindred whom holy Nature leadeth onward, and in due order showeth them all things.

And if thou hast any part with them, and keepest these commandments, thou shalt utterly heal thy soul, and save it from travail.

Keep from the meats aforesaid, using judgment both in cleansing and in setting free thy soul.

Give heed to every matter, and set

Reason on high, who best holdeth the reins of guidance.

Then, when thou leavest the body, and comest into the free æther, thou shalt be a God undying, everlasting, neither shall death have any dominion over thee.

From the Golden Verses, (so called by Jamblichus), of the Pythagorean Scriptures, dating not later than the third century B.C. The translation is by Prof. Clifford.

THE BASIS OF RELIGION.

The mental faculty which lies at the root of all religion, true or false, has been defined by several thinkers as below:

Plato—A perception of likeness to God according to our ability.

Schliermacher—The feeling of absolute dependence.

Feuerbach—Covetousness or selfishness manifesting itself in prayer, sacrifice and faith.

Theile—The recognition of a super-human causality in the human soul and life.

Fichte—Faith in the moral order of the Universe.

Hegel—Morality become conscious.

Comte—The worship of humanity.

Parker—Voluntary obedience to the law of God.

Max Muller—A mental faculty which independent of, nay, in spite of sense and reason, enables man to apprehend the infinite under different names and under varying disguises.

SOME OF THE SEVENS.

The seven deadly sins are Pride, Envy, Wrath, Covetousness, Sloth, Gluttony and Lust. The seven virtues are Humility, Brotherly Love, Meekness, Liberality, Diligence, Temperance and Chastity.

The seven Penitential Psalms are the vi., xxxii., xxxviii., li., cii., cxxx., cxlviii.

John Ruskin's Seven Lamps of Architecture are Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience.

The Seven Sacraments of the Christian church, two of which only are recognized by the Protestant sections, are Baptism, the Eucharist, Ordination, Penance, Marriage, Confirmation and Extreme Unction. The Greek church observes all seven, but says only the first four were instituted by Jesus.

— RAYS. —

THROUGH night to light.

* *

THE truth, and not its exponent, will make us free.—Dr. Wilder.

* *

To every one of us. O God, according as we serve and love each other!—Henry Lazarus.

* *

EACH morning founds a dynasty of fate; each evening ends the empire of a day.

* *

THE theosophical movement is based on the affirmation of the perfectibility of humanity.—W. Q. Judge.

* *

It is better to pray that we may know the truth, than to pray that our belief may be true.

* *

WE are teaching our young men everything except this: to teach themselves, and to look the Lord Jesus Christ in the face!—Professor Blackie.

* *

If things were real then it would naturally follow that we must all see them in precisely the same light, and then difference of opinion would be absolutely impossible.—Coomra Sami.

* *

In the assembly I desire to speak five words with my understanding, so that I may also instruct others, rather than ten thousand words out of a glossary. I Corinthians xiv, 19.

* *

There is no evidence from Scripture that any of the Apostles were married except St. Peter. St. Jerome says that if any were married, they certainly separated from their wives, after they were called to the Apostolate. Even St. Peter, after his vacation, did not continue with his wife, as may be inferred from his own words: "Behold, we have left all things, and followed Thee," Matt. xix, 27. Among "all things" must be reckoned the fellowship of his wife; for, he could hardly say with truth that he had left all things, if he did not leave his wife. And our Saviour immediately afterwards enumerates the wife among those cherished objects, the renunciation of which, for His sake, will have its reward. Matt. xix, 29.

—Cardinal Gibbons.

— HOW PEOPLE DIE? —

Familiarity with death is apt to alter one's earlier conceptions of it. Two ideas are very generally accepted which experience shows to be false. One is that the dying usually fear death; and the other, that the act of dying is accompanied by pain. It is well known to all physicians that when death is near its terrors do not seem to be felt by the patient. Unless the imagination is stimulated by the frightful portrayal of the supposed "pangs of death," or of the sufferings which some believe the soul must endure after dissolution, it is rare indeed that the last days or hours of life are passed in dread. Oliver Wendell Holmes has recorded his protest against the custom of telling a person who does not actually ask to know, that he cannot recover. As that loving observer of mankind asserts, so must everyone who knows whereof he speaks assert that people almost always come to understand that recovery is impossible; it is rarely needful to tell anyone that this is the case. When nature gives the warning, death appears to be as little feared as sleep. Most sick persons are very, very tired; sleep—long quiet sleep—is what they want. I have never seen one who seemed to fear death, except when it was, or seemed to be, rather far away. Even those who are constantly haunted, while strong and well, with a dread of the end of life, forget their fear when that end is at hand.

As for the act of dying—the final passage from life to death—it is absolutely without evidence that the oft-repeated assertions of its painfulness are made. Most people are unconscious for some hours before they die; and in the rare cases where consciousness is retained until a few minutes before the end, the last sensation must be of perfect calm and rest. It is worse that cruel to add to the natural dread of death which oppresses the majority of us while in good health, the dread of dying. —Dr. J. West Roosevelt in Scribners.

— "When now the fuller tide
Slackens a little, turn your calmer eyes
To the fair page of Knowledge. It is power
I give, and power is precious. It is strength
To live four-square, careless of outward shows,
And self-sufficing. It is clearer sight
To know the rule of life, the Eternal Scheme,
And, knowing it, to do, and not to err,
And doing, to be blest."

—Atheno. LEWIS MORRIS.

"DON," ON PHILLIPS THOMPSON.

I understand that Phillips Thompson, who for the past year practically did the work of Clerk of Forests, is applying for permanent appointment. The office was held by the late Hon. C. F. Fraser for a few months after the decease of R. W. Phipps, who was a practical man. His reports were always worthy of attention and Mr. Thompson having acquired all of his knowledge and wielding a pen which has long been recognized in this country as second to none, should certainly be held by the Government as worthy of the place. Phillips Thompson (once better known as "Jimuel Briggs.") first achieved prominence as a humorist, but afterwards held editorial positions which entitle him to the highest respect as a Canadian writer. He has been identified with labor reform and movements of a humanitarian character which justify me in alleging that there is no man in Canada whose sympathies are wider, whose aspirations are higher or whose honesty is more unimpeachable than those of him who hailed, according to his old comic saying, from "Coboconk University." Phillips Thompson is no longer a young man; he has never worked for money but always for principle, and the press of this province should unite in clamoring for his appointment. In him are united the ability, the experience in the special work to be done, the independence of mind, the separation from political "pulls" and cabals, and a record of such public service as entitles a man, if anything does, to a permanent position which shall at least secure him from poverty in his old age without creating a tax on the provincial purse. He has never before been an aspirant for a political office; he has never been a politician, though always engaged in politics; he has been neither Tory nor Grit; from his point of view he has worked for the public good. If such a man be denied an appointment for which he is especially fitted it will be a declaration on the part of the Government that only those who have done a ward-heeler's work are entitled to provincial offices. He is one of the few men who have claims on the province and country because he has served them without thought of pay or promotion, and it will interest everyone to watch how he fares when his clean claims to recognition are presented to the Government.—Dox.

THE OLD ORDER CHANGETH.

Propriety, in fact, is the crystallization of a race. And if we consider that a race, in proportion that it is plastic and capable of change, may be regarded as young and vigorous, while a race which is fixed, persistent in form, unable to change, is as surely effete, worn out, in peril of extinction; we shall see, I think, the immense importance to a nation of checking the growth of conventionalities. It is quite possible for conventional rules of action and conventional habits of thought to get such power that progress is impossible, and the nation only fit to be improved away. In the face of such a danger it is not right to be proper.—William Kingdon Clifford.

THE PATH.

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.
4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

—Light on the Path.

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* * *

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PLATTS, THE TAILOR

201 Yonge Street.

PERSONAL NOTES.

* The Countess Wachtmeister sailed for Europe on the 26th September.

* Mr. William T. James, author of "Rhymes Afloat and Afield" is an F. T. S.

* A new English edition of Mrs. Besant's autobiography has been published at \$1.50.

* Mabel Collins, of *Light on the Path*, has been writing on similar lines in *The Humanitarian*.

* Mrs. E. Day Macpherson, one of the Toronto charter members, was in town on 29th September.

* Claude Wright has been lecturing at Bar Harbor, Maine, Syracuse, N. Y., Cleveland, Dayton, and Columbus, Ohio.

* Mr. Phillips Thompson, "Don's" eulogy of whom appears elsewhere, is one of the early members of the Toronto T. S.

* The St. Paul T. S. is getting up a petition from the American Section requesting Mrs. Besant to visit America on her return from India next year.

* A translation of the *Popul Vuh* by "Aretas," founded on the French version of the *Abbe Brasseur de Bourbourg*, is appearing in *Lucifer*. This Bible of the Guatemalans is called *The Book of the Azure Veil*.

* Mr. J. M. Pryse, with two members of the Dublin Branch, has been exploring an Atlantean temple near that city. One wonders if he can have got into Tara. That would be enterpryse, Mr. Fullerton, but taradiddles of this kind are inexcusable.

* Col. Olcott has appointed Mrs. Isabel Cooper Oakley to the office of Federal Correspondent, with Oliver Firth and M. U. Moore as assistants. They will attend to unattached and solitary members and strangers in unorganized sections of the world and forward Mr. Firth's idea of "Hands Across the Sea."

* Col. Olcott's article on "Solidarity and Ideals" is the finest thing in any of the theosophical magazines this month.—one had almost said this year. His strictures on "celibates, vegetarians, 'faithists,' psychics, spiritual peacocks, and what not," are necessary and pointed. Theosophy is "worth nothing if it is but word-spinning; it is priceless if it is the best rule and ideal of life." "It is a lamp to light our feet about the house and in our daily walks."

THE MONTH TO COME.

Friday, Oct. 19, 8 p.m., "Theosophy and its Message."

Sunday, Oct. 21, 9.45 a.m., James iv. and v.

Sunday, Oct. 21, 7 p.m., "The Septenary Division in the New Testament." Mr. Snythe.

Sunday, Oct. 21, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. V. "On the Hidden Deity, Its Symbols and Glyphs."

Wednesday, Oct. 24, 8 p.m., "Modern Theosophy," pp. 74-80.

Friday, Oct. 26, 8 p.m., "Theosophical View of Death."

Sunday, Oct. 28, 9.45 a.m., 1 Peter i and ii, 1 10.

Sunday, Oct. 28, 7 p.m., "The Unknown Life of the Christ." Mr. Port.

Sunday, Oct. 28, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. VI, "The Mundane Egg."

Wednesday, Oct. 31, 8 p.m., "Modern Theosophy," pp. 80-85.

Friday, Nov. 2, 8 p.m., "The Strength and Breadth of Theosophy."

Sunday, Nov. 4, 9.45 a.m., 1 Peter ii, 11-25 and iii.

Sunday, Nov. 4, 7 p.m., Mr. Phillips Thompson.

Sunday, Nov. 4, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. VII, "The Days and Nights of Brahma."

Wednesday, Nov. 7, 8 p.m., "Modern Theosophy," pp. 85-93.

Friday, Nov. 9, 8 p.m., "The Theosophical Mahatmas."

Sunday, Nov. 11, 9.45 a.m., 1 Peter iv and v.

Sunday, Nov. 11, 7 p.m., "Universal Brotherhood," Mr. F. J. Broun.

Sunday, Nov. 11, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. VIII, "The Lotus, as a Universal Symbol."

Wednesday, Nov. 14, 8 p.m., "Modern Theosophy," pp. 93-99.

Friday, Nov. 16, 8 p.m., "Theosophy and Modern Social Problems."

Sunday, Nov. 18, 9.45 a.m., Acts xx.

Sunday, Nov. 18, 7 p.m., "Theosophy and Modern Science," Mr. W. Scott.

Sunday, Nov. 18, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. IX, "The Moon Deus Lunus Phœbe"

ISHWARA, THE CHRISTOS.

23. The state of abstract meditation may be attained by profound devotedness toward the Supreme Spirit considered in its comprehensible manifestation as Ishwara.

24. Ishwara is a spirit, untouched by troubles, works, fruits of works, or desires.

25. In Ishwara becomes infinite that omniscience which in man exists but as a germ.

26. Ishwara is the preceptor of all, even of the earliest of created beings, for He is not limited by time.

27. His name is OM.

28. The repetition of this name should be made with reflection upon its signification.

Om is the first letter of the Sanscrit alphabet. Its utterance involves three sounds, those of long au, short u, and the "stoppage" or labial consonant m. To this tripartiteness is attached deep mystical symbolic meaning. It denotes, as distinct, yet in union, Brahma, Vishnu, and Siva, or Creation, Preservation, and Destruction (Regeneration). As a whole it implies "the Universe." In its application to man; au refers to the spark of Divine Spirit that is in humanity; u to the body through which the Spirit manifests itself; and m to the death of the body, or its resolution to its material elements. With regard to the cycles affecting any planetary system, it implies the Spirit, represented by au as the basis of the manifested worlds; the body or manifested matter, represented by u, through which the Spirit works; and, represented by m, "the stoppage or return of sound to its source," the Pralaya or Dissolution of the worlds. In practical occultism, through this word reference is made to Sound or Vibration in all its properties and effects, this being one of the greatest powers of nature. In the use of this word as a practice, by means of the lungs and throat, a distinct effect is produced upon the human body. In Aph. 28 the name is used in its highest sense, which will necessarily include all the lower. All utterances of the word OM, as a practice, has a potential reference to the conscious separation of the soul from the body.

29. From this repetition and reflection on its significance, there comes a knowledge of the Spirit and the absence of obstacles to the attainment of the end in view.—Mr. Judge's translation of Putanjali's Yoga Aphorisms.

STANLEY ON THE AMEN.

The "thanksgiving" or "blessing" of which Paul speaks (1 Corinthians xiv. 16), seems to be that which accompanied the Lord's Supper, and whence it derived its name of the "eucharist." In answer to this thanksgiving the congregation utter their "Amen." "After the prayers," says Justin, (Ap. c. 65, 67), "bread is offered and wine and water, and the president offers, according to his power, prayers and thanksgiving at once, and the people shout the Amen. The president offers praise and glory to the Father of all, through the name of His Son and of the Holy Spirit, and at length returns thanks to God for having vouchsafed us to partake of these things. When he has finished the prayers and thanksgivings, all the people present shout, saying 'Amen,' which is the Hebrew for 'so be it.'"

The "Amen" thus used was borrowed from the worship of the synagogue, and hence, probably, the article is prefixed as to a well-known form. It was then regarded as the necessary ratification of the prayer or blessing. "He who says Amen is greater than he that blesses" (Barashoth viii. 8). "Whoever says Amen, to him the gates of paradise are open" according to Isaiah xxvi 3, whence they read "open ye the gates, that the righteous nation which keepeth the Amen may enter in."—Wetstein. An "Amen" if not well considered was called an "orphan Amen"—Lightfoot. "Whoever says an orphan Amen, his children shall be orphans; whoever answers Amen hastily or shortly his days shall be shortened; whoever answers Amen distinctly and at length, his days shall be lengthened"—Barashoth xlvii 1; Schottgen. Compare the use of the word as uttered by the vast assembly of pilgrims at Mecca, to express their assent to the great sermon at the Kaaba.—Burton's Pilgrimage iii p. 314.

So in the early Christian liturgies, it was regarded as a marked point in the service, and with this agrees the great solemnity with which Justin speaks of it, as though it were on a level with the thanksgiving, "the president having given thanks and the whole people having shouted their approbation." And in later times, the Amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

*

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

*

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

*

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

*

Books may be had from the Society's Library on application to the Librarian.

*

The programme for the ensuing month will be found on another page

VEGETARIANISM.

A good deal of nonsense is talked (by meat-eaters I mean, of course) about the properties of food, and they would have us believe that they eat a beefsteak mainly because it contains 21.5 per cent. of nitrogen. But we know better. They have eaten steaks for many years, but it was only last week, in working up for a debate, that they found out about the nitrogen. It is not the chemical ingredients which determine the diet, but the flavor; and it is quite remarkable, when some tasty vegetarian dishes are on the table, how soon the per centages of nitrogen are forgotten and how far a small piece of meat will go.—Ernest Bell in *New Vegetarian Dishes*.

Lentils.

The German lentil, which for some reason or other cannot be had from any Toronto grocer, takes the place in vegetarian cookery of the dark meats of the flesh eater's dietary, such as beef and mutton; while the haricot bean supplies the place of the white meats like veal, chicken, etc. The German must not be confounded with the Egyptian lentil, which is like the split pea, and not half the value of the German variety.

THE IDYLL OF THE WHITE LOTUS.

The following key to the characters in this beautiful allegory may be of interest to theosophists, and is worth noting on the fly leaf of the volume by students. The Temple is said to represent our Soul Life. *Sensa* is the Human Soul or Lower *Manas*. *Agnahid* is Desire—Will. *Kamen Baka* is Self Esteem. The other priests represent various passions and vices. The Dark Goddess is the Animal Soul. The Little Girl, Imagination newly kindled. *Sebona* stands for Intuition; the White Lady for the Spiritual Soul, and *Malen*, the Aesthetic Sense.

FULLY PERSUADED.

A lady tells a good story of her new cook. "I took it for granted she was a Catholic," she says, "and on the first Sunday after her arrival I said: 'Bridget, at what time do you wish to go to church this morning?' The answer came with a lofty superiority that would have done credit to the disciples of any new dispensation! 'O'it'll not be goin' to church at all, ma'am. Fetb, it's meself that's what they calls an *egnawstic*.'"—Irish Society.

PLAN OF PUBLICATION.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

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WHO IS ON THE PATH?

Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the Higher Life, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life to give them up; and so lose their chance in their present birth.—H. P. B. in Key.

SWEDENBORG ON SEVEN PRINCIPLES

Swedenborg described man as a septenary in his Diary (3385), and in the Apocalypse Explained (726, 1056, 1127) dividing him into Body, Vitality, Sensual degree, Natural degree, Rational degree, Spiritual degree, and Divine degree. The first and second he derives from his parents and Nature. The third and fourth he creates for himself. The fifth is the result of his experiences. The sixth will consist of the fulness of the good and true acquired by him in various lives; and the seventh is the Divine being, the God in man. "Man, as to all his degrees, existed similarly before his nativity, as he exists afterward." Diary 2591.

IN MEMORIAM.

Many of her friends in theosophical circles will be sorry to hear of the death of Miss Turner at Barrie. During last winter she rarely missed any of the meetings at No 365 and before passing away she desired to be remembered to the members of the Branch, and expressed the satisfaction she had in the knowledge of the light that had been vouchsafed her. So are the dead blessed who die in the Lord. They rest from their weariness, and their works follow with them.

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The Theosophical Society, as such, is not responsible for anything contained herein.



THE T. S. HEADQUARTERS, ADYAR, MADRAS, INDIA.

HE Theosophical Society celebrates its nineteenth birthday on the 17th November, having been founded in the city of New York in 1875 by Madame Blavatsky, Col. Olcott, William Q. Judge, and a few others. While the movement suggests but a magnificent audacity to the mere onlooker, those associated in the great effort to consolidate the world's thought in religion, science, and philosophy are encouraged by a success which they know must be based upon truth.

The Society, according to its constitution, is "absolutely unsectarian, and no assent to any formula of belief, faith or creed, shall be required as a qualification of membership; but every appli-

cant and member must be in sympathy with the effort to create the nucleus of a Universal Brotherhood of Humanity." Men like Evangelist Moody, who is reported to "abominate the popular idea of Universal Brotherhood and Universal Fatherhood," cannot bar the growth of human kindness.

Our illustration is a view of the Headquarters of the Society at Adyar, fifteen miles from Madras, India. Here, annually, on the 27th of December, it meets in Convention. The grounds are twenty-seven acres in extent, the buildings are exceedingly commodious, and the library, last December, contained 7,730 books and manuscripts representing the sacred Scriptures of all the faiths of the world.

THE VOICE OF THE SILENCE.

The possibility of the reality of the inner life is that which most interests him who has entered upon the Path, or is about to do so. The sensuous intellectual pleasure derived from a perusal of "Isis," is only surpassed in intensity by the mine of knowledge, on all planes of thought, opened up to the student in "The Secret Doctrine." But has any traveller in this Vale of Tears aught of surety to offer to the parched and thirsty soul, weary of sensuous perceptions, oft-repeated, that spiritual consciousness or illumination may be a glorious reality? How have the Buddhas and the Christs of all the ages attained their recognized perfection? How is it that these divinely compassionate men reached the condition necessary to utter forgetfulness of self, in extending helping hands to a world sunk in ignorance, and pitiful in its incarnated selfishness? These are questions which have puzzled millions who have gazed in admiration upon the lives of the greater Arhats. A new revelation, such as that given through H. P. B. by the Masters of Wisdom, to touch all sides of a biased human nature, almost ready for a higher condition,—certainly ready for a change—to conclusively round up the system, must give the world light upon these constantly recurring questions. As "Isis" appeals, then, to the public, as "The Secret Doctrine" appeals to the student, it is intended that "The Voice of the Silence" will appeal to those to whom its great recorder dedicated it—"The Few."

Derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East, its teachings, obligatory in this school, are accepted by many Theosophists. Madame Blavatsky knew most of these precepts by heart and rendered them into delightful English. It is a superb mystic treatise, first written in ideographs, as it was delivered by the great Arhats, ideographs which enable the Chinaman, the Indian, the Japanese, or the Englishman, acquainted with the character, to read it in the language he claims as his own. The ethics of the little volume are of the most exalted character, and no higher tribute can be paid to the memory which is celebrated by the White Lotus, than to receive those precepts in the spirit in which H. P. B. gave them to us. In some phase they carry conviction that the life modelled upon their sublime teach-

ings cannot be "far from the kingdom." Only sages such as she can in this epoch fully appreciate the words of the "Higher Self," and that this is the fact speaks volumes for a purity and sublimity of life which in the light of "The Voice of the Silence" becomes axiomatic.

Fragment I. of "The Voice of the Silence" is composed of instructions to those ignorant of the dangers of the lower psychic or abnormal powers in man. She adjures the pupil to intensive contemplation until the mind is slain, until the fleshly eyes are blind to all illusion, and the fleshly ears deaf to all sound. Then, when united with the silent speaker,

"The soul will hear and will remember,
"And then to the inner ear will speak—
"THE VOICE OF THE SILENCE."

After solemn warnings by the silent speaker, the grand center of all unselfish lives is struck, in the line:

"Give up thy life if thou wouldst live."

"Give up thy life," the personality, the mask. Swift follows instructions concerning the three Halls:

"The Hall of Ignorance, in which thou sawest the light, in which thou livest, and shalt die."

"The Hall of Learning, in which thy soul will find the blossoms of life, but under every flower a serpent coiled."

"The Hall of Wisdom, beyond which stretch the shoreless waters of Akshara, the indestructible Fount of Omniscience."

Passing through the dangers of the First Hall—Last—and fleeing from those of the Second—sweet-tongued voices of illusion—the disciple reaches the Hall of Wisdom "where the light of Truth shines with unfading glory." But the disciple must beware of the perfidious beauty of this hall, which is but needed for his probation, lest, dazzled, he should become an abandoned wreck. If the Disciple would reach the Vale of Bliss, the instruction is:

"Close fast thy senses against the great dire heresy of separateness that weans thee from the rest."

To the emotional man the next instruction seems heartless, and as if the best of life must be crushed out. Hear the Voice:

"Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

"Thou canst not travel on The Path before thou hast become that Path itself."

And in this we hear the affirmation of Christ Jesus: "I am the Way."

The immediately following instructions to the Disciple clear away all misconception; while he has lost his life, his

personality, it is that he may become a Saviour of men. Here the sweet Voice:

"Let thy soul lend its ear to every cry of pain, like as the Lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hath wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."

"Kill out desire," is the key to the loftiest of morality and means the strangling of sin, and the making impotent of all vice, before entering upon the solemn journey: and that done, by various stages, the Disciple proceeds to the condition before Nirvana, until finally he becomes Master of Samadhi, the state of faultless vision.

"Behold," exclaims the Sage, "thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in One,

"THE VOICE OF THE SILENCE."

Fragment II. of the volume is devoted to The Two Paths, in which the Disciple—now the Teacher of Compassion—is taught to "point the Way to other men." In our day, in this material age, it is almost impossible to understand the high and sublime thoughts of this second part of the book. Briefly put, the twenty-one pages of The Two Paths may be summed up thus:

"The Selfish Devotee lives to no purpose, becomes Pratyeka Buddha, and makes his obeisance but to his Self.

"The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake, this great reward I yield," and accomplishing the greater renunciation:

"A Saviour of the World is He."

Fragment III of "The Voice of the Silence," is transcendental in the extreme, and describes under the title of the "Seven Portals," the final war between the Higher and the Lower Self. We in our bustling life may comprehend and understand so far as the Third Gate, in which the body becomes the slave of the disciple; and somewhat of "the temptations which do ensnare the inner man;" but language fails in meaning here—only the Self can know. Says the Voice:

"Thou hast removed pollution from thy heart, and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done.

"A sense of pride would mar the work."

Conquering this, one deems the highest reached. Not so—

"Thou hast to feel thyself ALL THOUGHT, and yet exile all thoughts from out thy soul."

The book closes with a pæan of joy:

"Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

"Joy unto ye, O men of Myalpa,

"A Pilgrim hath returned, back from the other shore:

"A new Arhan is born.

"Peace to all beings."

W. J. WATSON.

A BRAHMIN ON FAMILY LIFE.

An impression seems to prevail in western countries that there is no love between the Hindu wife and husband. The truth is the Hindu families are the happiest in the world. The Hindu woman, having been tied to the lot of the man early, thinks only of him. His happiness is her happiness. She loves her husband devotedly. In the western nations I observe that the man works from morning to late in the night to earn money. He has no rest. Who enjoys the benefits of his money? His wife. While he is struggling to get the almighty dollar, his wife is enjoying the luxuries and the leisure it buys. If she cannot get the newest fashion of ornaments or clothing she is often unhappy, and, consequently, if the husband cannot buy them, he, too, is made unhappy. Moreover, the women in America seem to have greater liberty than the men. The young girl is brought up by her mother to think that she is equal to man, and, in some respects, superior to him. She reads love-novels, spends much time at her toilet; she wears in her bonnet flowers, feathers, dead birds, sea weed, moss, horns, thorns, big needles, and in her dress pins, hooks, ties, iron and brass bars, clips, stitches and what not; and on her bosom I have seen her wear a living lizard fastened with a thin chain. Her waist is laced tight by a corset which makes her pant for breath. Thus equipped, she sallies forth to make conquests of young men's hearts. She seems to me (pardon me, I write without offence) to lack the mild and delicately sweet look that even the commonest Hindu woman has.—Parus-hotam Rao Telang, in the September Forum.

SCRIPTURE CLASS NOTES

The Epistle of St. James.

A baseless theory of antagonism between Paul's precepts of faith, and James' practice of works should never have survived the perusal of chap 1, 2-4. "Count it all joy when ye fall into trials, my brethren, knowing that the proof of your faith worketh endurance; and let endurance have a perfect work, that ye may be perfect and entire, lacking in nothing." The perfectibility of humanity through aspiration and endeavor is nowhere more clearly entertained, as is natural for an apostle of a gospel whose injunction "Be ye perfect, even as your Father in Heaven is perfect," takes no account of an alleged depravity fatal to such development.

A misconception as to what faith is leads to many errors, and if we distinguish between belief, the mere acceptance of certain statements or propositions, and faith, an attitude of dependence upon and growth towards the Divine, we will avoid many difficulties. St. James speaks of faith in this sense of aspiration, the innate wisdom of progress, as Paul does, and insists, 1: 6 8, that there must be no wavering, no facing both ways, and that no advance is possible to the double-minded man trying to live for both worlds at once. See iv: 8.

It is said that St. James was of Joseph's first family, and was well grown at the time of his father's marriage to Mary. This would account for his relationship as "brother of the Lord," without doing violence to a common belief regarding Mary's maternity. He was well-grounded in the mystic writings of the Jews, and his devoutness and learning were recognized in the position accorded to him by the saints at Jerusalem. His evident familiarity with occult teachings, and his constant allusions to such writers is apparent in the Epistle. For example i., 17, he uses technical language, showing astronomical, and consequently, in that age, astrological learning, in speaking of "the Father of Lights" dwelling at the shadowless centre, without variation or growth (Deut., xxxiii., 14), or ordinances (Job, xxxviii., 33). In iii., 6, he displays occult knowledge in mentioning the "tongue-fire," which may be either of Pentecost or Pluto, and which sets in motion the "wheel of birth," or reincarnation, the "wheel of

the Law," the swastica. In iv., 5, a puzzle to the commentators, he refers to the Buddhist principle and its influence. In iii., 15, he speaks of the astral, psychic and kamic planes of consciousness. In v., 14 15, he displays familiarity with mesmeric effects on the plane of prana, using oil to localize and serve as a medium for the vital forces of the operators, and to prevent the debasement of higher mental currents as so dangerously practised by faith and mental healers, Christian Scientists, and other modern practitioners.

The fallacy of "righteous indignation" is put aside i., 20. Worship, translated religion, is defined 1., 26, 27, in terms that ranks most people's worship as "vanity." Class and caste notions are severely censured throughout. It is one of God's attributes which society cannot tolerate, but all the apostles agree that God is no respecter of persons, ii: 1-9. See also 1 Peter, 1: 17; Acts x: 34, etc. The miseries of those who have centred their affections in wealth which they must abandon at the close of the cycle, are foretold, and every age reaps its own harvest in these respects.

St. James is a preacher of faith, the knowledge of the law, "the royal law," ii: 8, the "perfect law," the "law of freedom," i: 25; ii: 12; and of works, the observance of this law, and his occult knowledge and ascetic life illustrate both. "Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom," iii: 13.

HERE is the position of many of our friends defined in a letter recently received. "I do not believe that anyone ever penetrated the mysteries of nature beyond the grave while still retaining hold on the physical body. If anyone has had the power, or has the power of lifting aside the Veil of the One that is and was and shall be, they should give this priceless knowledge to those poor stragglers and strugglers who sincerely want to find the 'Way, the Truth and the Life.'"

Putting aside the inconsistency of the avowed disbelief, we can only say that this knowledge is open to all who are willing to receive it. The Masters have spoken, and their very existence is doubted and scoffed at, their messengers defamed and derided. And yet the "small old path" still lies before us. "They who live the life shall know of the doctrine."

INTERNATIONAL S. S. LESSONS.

November 25. Mark III: 22-35.

A very common error among religious people is to attribute everything that appears to be unfamiliar or outside their own experience to the agency of the devil. It was the devil who was said to have planted Buddhism in Tibet to confound the faithful by its identity with Christian forms; it was the devil who inspired Joan of Arc in her prophecies and patriot mission; it is the devil who, according to Mr. Pember, founded the Theosophical movement; and it was a devil, thought the scribes of Jerusalem, which enabled Jesus to cast forth demons. The gods of other nations were always devils to the Jews, and indeed to the modern Christians, and so Set, Seth, or Satan, god of the Hittites, the same as Beelzebub, and Apollo, the Sun-god of the Greeks, and Michael, the Archangel of the San of the modern church though all the same, are rarely so considered. Satan is a title applied to God and his angels, but usually then translated adversary. See 1 Chron. xxi: 1, and 2 Sam. xxiv: 1. Also compare Zech. iii, 2, with Jude, verse 9, where the Lord and Michael are identified. Jesus might well warn his hearers not to blaspheme, or bring a railing accusation, as translated in Jude, against the Holy Ghost. We more frequently reject than entertain angels unawares. There is a strong indication of what the sin against the Holy Ghost is, which modern scoffers might well study in iii: 30. The relations of the Yogi or ascetic to the world are well exemplified in the latter part of the lesson.

December 2. Luke vii., 24-35.

The connection of Jesus with his cousin John is not clearly explained in the gospels, but we learn from other sources that John was initiated into the mysteries of the Essenes, that he taught their doctrine, and baptised with their baptism. The ceremony is indeed spoken of as the baptism of John, and Jesus submitted to it as a disciple of the mystical brotherhood. As Buddha had done before, he speaks of a still greater system than the Essenian, probably then degenerated into the practice of the Hatha yoga. Those who are lesser among Rajah yogis are greater than the greatest of the others. To the world at large both schools are alike, for whether it is piped to or mourned with the world attends not; the ascetic has a devil, and the Messenger is a wine bib-

ber and a glutton. But wisdom (Sophia) is justified by all her children. This word "justified," is the same used continually in the connection of being justified by faith or by works, or being made righteous, as Rev. xxii., 11; or as in verse 29 of the lesson. The descendants of John's disciples still exist in Palestine.

December 9. Luke viii: 4-5.

Only to the initiated is it given to know the mysteries. It is the fashion nowadays to deny the existence of the mysteries, and the exoteric interpretation of the parables is accepted as the last word of knowledge. Jesus never spoke to the uninitiated of the mysteries other than in parables, see for instance Mark iii: 23, where we are now told to interpret literally. There is an excellent moral for all in the parable of the sower, but for one who has been at any pains to analyze his nature, the astral, the kamic, and the lower manasic natures are well figured in the wayside, the rock, and the thorns. In the career of the occult life the four stages are also well marked.

December 16. Matthew x., 5-16.

A typical commission for all messengers is recorded. "Preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons (elementals). Freely ye have received, freely give." One is frequently told that it costs so much to go through college to be an ordained minister that one is entitled to a stipend for the exhibition of one's acquirements, and truly one gets one's money's worth. Jesus tells us that the workman is worthy of his food, and Paul that the laborer is worthy of double honor, but either our modern social conditions are wrong or these ideas are inconsiderate. But let the true disciple obey the command. Be wise also as serpents, emblem of the Masters or Seers, and harmless as doves, emblem of the novice or probationary chela, untaught yet in occult arts. They who will not hearken, must endure their karma.

"The Theosophic Gleaner," all the way from Bombay, India, has a quaint air due to little solecisms pardonable enough in a foreigner, as, for instance, "A Criticism Replied," (Answered). But the earnest thought and spiritual aspiration that might be expected is evident on every page.

FRIDAY FRAGMENTS.

THE Universe exists to give experience to the soul.

WE may extract the sunbeams of life from the cucumbers of experience if we are devoted enough.

TRUTH is like milk, of which only an expert can judge. Some take it with the golden cream thick upon it, while the squeamish stomachs of others prefer it skimmed and watered.

THE most consoling aspect of Karma is its perfect reliableness. Friends fail us, our material conditions slip away, everything is transitory and subject to change, but the Great Law is always sure. Love never faileth. What we sow we reap.

MOST people doubt the efficacy of prayer. A large portion of the Christian church believes in the eternal punishment of sinners, among whom they include those who crucified the Lord. Yet His last prayer was for their forgiveness. If His prayer avails not, whose can?

REINCARNATION is no more a theory than heredity is, and heredity is no more susceptible of direct proof than reincarnation. Both sides of life require explanation, and what is unaccounted for by one hypothesis is supplied by the other. Heredity provides the physical form, reincarnation the man who informs it.

OBJECTION is raised to theosophy as being too abstruse and intellectual, and only fit for the cultured and educated, with nothing to offer to the poor and uneducated. But this is the objection of the inconsiderate who are not satisfied with the simplicity of its elementary teachings, and find its advanced phases too comprehensive. It is as though one objected to algebra, or geometry, or trigonometry or the differential calculus. They are too difficult he will say. And when you offer the four simple rules and the multiplication table he turns away with superior wisdom. He knows all about them. Yet it is by the practice of the four simple rules of arithmetic that we arrive at the comprehension of the differential calcu-

IF YOU HELP US, WE'LL HELP YOU!

Our friends speak so highly of THE LAMP that we feel we can go before the public and solicit subscriptions with a consciousness of giving very good value in return for the small amount charged.

To still further encourage our friends to help us we have arranged to take one dollar for five subscriptions, so that if you can canvass among your circle you may add to our subscription list and your own resources also.

We have also arranged to offer the following premiums to those who wish to add to their own libraries or that of their branches. Everyone should take note of this opportunity.

To anyone sending us Ten new subscribers' names and addresses with \$2.50 we will send a copy of "The Voice of the Silence," by H. P. B., published at 75cts.

To anyone sending us Twenty new subscribers with \$5 we will send "The Key to Theosophy" by H. P. B. Published at \$1.50.

To anyone sending us Fifty new subscribers with \$12.50 we will send "Five Years of Theosophy" by H. P. B. and others: published at \$3.35, or "The Theosophical Glossary," by H. P. B., published at \$3.50.

To anyone sending us One Hundred subscribers with \$25 we will send "Isis Unveiled," 2 vols., by H. P. B. Published at \$7.50.

To anyone sending us Two Hundred subscribers with \$50 we will send "The Secret Doctrine," 2 vols., by H. P. B. Published at \$12.50.

When several members in one place desire to get any of these books for their Branch they may unite their subscriptions in order to make up the requisite number.

Subscriptions may be sent in as taken, but notice must be given that it is desired to reckon them for premiums.

Of course those who prefer to remit One Dollar for each five subscribers may do so, but we cannot allow discount and a chance for premiums also. If, however, anyone should fail in securing less than the requisite number in any of the competitions, we will refund the 20 per cent. discount.

This Premium Competition will be closed on the 1st February, 1895.

CHRIST OR THE CHURCH.

Every attack made upon the erroneous opinions and the selfishness of the church autocrats is misrepresented by the latter as an attack upon religion; not upon their religious views, but as an attack upon religion itself. Their church is their God, and the interests of the church are their religion; it is all the God and the religion they know; they can form no conception of a God without priestcraft, nor of a religion without church-benefits. Having all their lives kept their minds within the narrow grooves prescribed for them by their creeds, having become accustomed to worship an unnatural, limited, impossible, and helpless God, who needs the assistance of the clergy to teach mankind; the universal, omnipotent, omnipresent Divinity, the Christ, whose light shines into the hearts of men, is nonexistent for them; and although they preach such Christ with their mouths, repeating the sayings of the ancient books of wisdom, without understanding their meaning, nevertheless they deny Him in practice and reject Him on every occasion. They preach love and act hate; they claim to love God, but the God they love is fashioned after their own fancies, and by loving Him, they love nothing else but themselves. Their God is a limited, personal, circumscribed and narrow minded God, and their love is equally narrow-minded and intolerant.—Hartmann's Life of Jehoshua.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Falton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

Build thee more stately mansions, O, my soul,
As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast.

Till thou at length art free.

Leaving thine outgrown shell by life's unresting sea!

—OLIVER WENDELL HOLMES.

WHY NEED WE REINCARNATE.

I think questions of this nature arise unconsciously from a sort of dissatisfaction with present environment in the world, and evolution from a desire of personal satisfaction and betterment according to a standard made up from and in a civilization that is based on a fundamental idea of separateness. For if we think we are separate from God and His universe, then alterations of state and condition will arise, "Why did we fall if we were once divine?" I do not admit that "we were once divine and have fallen;" but say that we are divine and always were, and that the falling is but apparent and due to the personal consciousness which calls that soul which is not and that not which is. We are God, and working out in various personalities and environments the great plan in view, and that plan is well known to the dweller in the body who calmly waits for all the material elements to come to a realization of their oneness with God.—W. Q. J. in The Theosophical Forum No. 64.

I. H. S. AND I. N. R. I.

The letters I. H. S. usually interpreted *Iesus Hominum Salvator*, first appear as one of the ancient names of Him Who was known as Bacchus, and Dionysos, whose symbol was the Vine. "I am the true Vine." They are also found in the Egyptian mysteries representing Isis, Horus and Seb. In *Hoc Signo* is a more recent rendering. The Rosicrucian motto "*Ignis Natura Renovatur Integra*," is supplanted by the inscription "*Iesus Nazarenus Rex Iudaeorum*," according to the churches, and by the Masons with "I come from Judea, I have passed through Nazareth, was conducted by Raphael, and belong to the tribe of Judah." The alchemists understood it to mean nature renovated by fire, or matter by spirit. The Hebrew form "*Iaithi, Nain, Rasith, Iaiti*," signifies the creative principle, the passive substance, the union of these two and the perpetual transformation of created things, and the first principle to which all returns.

We have just enough religion to make us hate, but not enough to make us love one another.—Dean Swift.

The pure gold of truth is coined in every nation for current use, and bears a different image and superscription under every religion by which it is circled.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, NOVEMBER 15, 1894.

EDITORIAL NOTES.

ATTENTION is called to the liberal offers on page 54 made to those willing to assist in extending the circulation of THE LAMP.

* *

MR. T. M. GINSWOLD CAMP, writes from Karma Lodge, Edgewood Park, Alleghany Co., Pa., where he and several other F. T. S. have established a co operative home in connection with the Pittsburgh T. S. which may serve as a centre for theosophic work in their district. Mr. Camp doesn't say so, but there may be afternoon tea for visitors, and there is sure to be a "feast of reason" among this band of "householders."

* *

A SECLARIST friend has misquoted THE LAMP as having stated that secularism was "dirty water" as compared with Christianity. On page 31 of September issue we hinted at the "invisibility" of the churches throwing "out their dirty water" in accordance with the usual proverb. Secularism has no water to offer

to the churchman, we take it, and while it may have other commodities good enough in their way, it has nothing wherewith to fill the void that a host of people feel, and of which the very existence of the churches themselves is an evidence. Secularism does not understand the religious feeling, and like the savage and the watch would club it to fragments. Why not try to understand and explain the great phenomenon of the religious instinct?

* *

THE only national recognition of a Divine order in the Universe by the United States or Canada consists in the annual celebration of Thanksgiving Day. The shewbread of pie and the sacrifice of turkey seem but inadequate tokens of our reverence or gratitude, but they are not inappropriate oblations to that gastric deity which the Apostle conceives to be the object of our worship.

* *

MR. A. W. WRIGHT, the labor leader, when speaking recently in Toronto on Socialism made the significant remark that we had arrived at a point, we had ascended to an elevation, when we must go on and up, towards the ideal of Bellamy's "Looking Backward" or Morris' "News from Nowhere," or else retrograde downwards to "Caesar's Column," since there could be no standing still. We have more fear than hope for the immediate future.

* *

END of the century, or more literally, end of the cycle, is a slang Frenchism in common use by many who have little thought of its occult force. In the Kali Yuga through which we are passing, events move with heightened rapidity, and motives have tenfold weight. Even on the physical plane this is noteworthy, and the breaking of records by ocean racers, by race horses, by bicyclists, and the general headlong hastening of society, as down a steep place, is the result of a perihelion on the subjective side of nature. These objective indications are but straws to make apparent the drift of the current for the student.

* *

THE Bible, like all sacred books, is a mirror of the truth, not the truth itself. So each man sees reflected in it just as much of the truth as shines in his own heart. And so it is that every sect and system can find justification for its beliefs in the sacred pages. The ignorance of the "dark ages" appended to this author-

ity for support and received it. The growing knowledge of later centuries found equal countenance, there, and the enlightenment of recent scientific research may well expect to be similarly bulwarked. Those who believe in a flat earth and a sun that revolves around it, and those who adopt Newton's ideas; those who believe in slavery and those who condemn it; the six-literal-day-creationist and the modern evolutionist like Professor Drummond: all claim the Bible as their Divine Witness. But shall the illuminating wisdom of the ages be refused the right to gaze in this same glass? Shall the parent be forbidden to trace resemblances in the features of the child?

The Bible, rightly enough, has been held in reverence so long that many people have come to think that no statement (outside commercial circles) is worthy of acceptance which has not a proof-text attached to it. For these brethren of the letter, as well as for more independent thinkers who may receive a few hints and suggestions from them, our scripture class and Sunday School lesson notes have been made. They are without authority other than their reasonableness.

* * *
THE Church has gradually accepted many scientific ideas which she at first disputed and violently opposed. They were considered to be antagonistic to the Bible, to religion, to God. It was discovered, however, that whatever was a fact must be God's work and that He could not contradict Himself. The fact of reincarnation is again beginning to dawn upon the West, and the Church, now so disinclined to accept it, in due time will incorporate it with its teachings, as it has the theories of Galileo, Newton, and Darwin. Truth is mighty.

* * *
Is the Christian institution to descend, like so many of the great religious systems, into mere phallicism at last? Prof. Henry Drummond's last book, "The Ascent of Man," is a glorification of the mere physical processes, and some of its passages are very significant. Here is one for example: "Sympathy, tenderness, unselfishness, and the long list of virtues which make up altruism, are the direct outcome and essential accompaniment of the reproductive process." Does this not approach yoni worship, or is it not on such ideas that all such worship has been heretofore based?

HANDS ACROSS THE SEA.

The above scheme, as will have been seen in the September number of *Lucifer*, meets with the warmest approval of Col. Olcott, and it is thought that the utility of the system may be greatly increased by extending it to include such unattached or individual members as may wish to enter into correspondence with members of the T.S. in countries other than their own. In order thus to forward the "first object," the undersigned have opened a register for the reception of the names, not only of Lodges, but of individuals, who wish to be placed in communication with other members. Will, therefore, those Lodges and members who are willing to help this movement, send in their names to the Federal Secretary? when they shall be put in correspondence with others who similarly respond. A copy of this circular will be sent to every Lodge and Centre in all the Sections of the T.S. and to the magazines. All communications to be addressed to the Federal Correspondent, at 19, Avenue Road, Regent's Park, London, Eng.—Isabel Cooper-Oakley, Federal Correspondent, T.S., M. U. Moore, O. Firth, Assist. Fed. Corres.

THE LORD'S PRAYER.

A faithful version of the Lord's Prayer would—leaving the choice of the appropriate diction to more competent authorities—run somewhat thus: "Our Father which art in Heaven, hallowed be Thy name—Thy dominion come—Thy (fixed) purpose be done: as in heaven, so too on earth. Give us this day our mere (or simple) bread, and forgive us our debts, as we forgive our debtors theirs; and let us not fall into a tempter's snare, but deliver us from the evil one." And if we admit the spurious doxology—"For Thine is the dominion, and the power, and the glory for ever, Amen."—A. N. Jannaris in "Contemporary Review."

Endymion.

"I judge it best indeed
To seek in life, as now I know I sought,
Some fair impossible Love, which slays our
life.
Some high ideal raised too high for man,
And failing, to grow mad, and cease to be,
Than to decline, as they do who have found
Broad-paunched content and wealth and hap-
piness:
And so an end. For one day, as I know,
The high aim unfulfilled, fulfills itself;
The deep unsatisfied thirst is satisfied."

—LEWIS MORRIS.

OTHER MEN'S BIBLES.

I and My Father Are One.

Let the Master teach me more! said he.

Let it be so, dear! said He. Put this salt in water, and come to me early in the morning.

And he did so, and the Master said to him:

That salt you put in the water last night—bring it to me!

And looking for its appearance, he could not see it, as it was melted in the water.

Taste the top of it! said He. How is it?

It is salt! said he.

Taste the middle of it! said He. How is it?

It is salt! said he.

Taste the bottom of it! said He. How is it?

It is salt! said he.

Take it away, then, and return to Me.

And he did so; but that salt exists forever.

And the Master said to him:

Just so, dear, you do not see the Real in the world. Yet it is there all the same. And this Spirit is the Self of all that is, it is the Real, it is the Self THAT THOU ART, O Shvetaketu!

Let the Master teach me more! said he.

Let it be so, dear! said He. Just as if they were to blindfold a man, and lead him far away from Gandhara, and leave him in the wilderness; and as he cried to the east and the north and the west: I am led away blindfolded! I am deserted blindfolded! And just as if one came, and loosing the bandage from his eyes, told him: In that direction is Gandhara! In that direction you must go! And he, asking from village to village like a wise man and learned, should come safe to Gandhara. Thus, verily, a man who has found the true Teacher, the Self, knows. He must wait only till he is free, and then he reaches the restingplace. And that Spirit is the Self of all that is, this is the Real, this is the Self. THAT THOU ART, O Shvetaketu!

Let the Master teach me more! said he.

Let it be so, dear! said He. When a man is near his end, his friends gather round him: Do you know me? Do you know me? they say. And until formative Voice sinks back into Mind, and Mind into the Life, and the Life into the Radiance and the Radiance into the

Higher Divinity, he still knows them. But when formative Voice sinks back into Mind, and Mind into Life, and the Life into the Radiance, and the Radiance into the Higher Divinity, he knows them not. And that Spirit is the Self of all that is, this is the Real, this is the Self. THAT THOU ART, O Shvetaketu!

From a translation of the Chhandogya Upanishad, chap. vi. a pre-Buddhistic Hindu Scripture, in the Oriental Department Paper, No. 19, supplied free to members of the Theosophical Society in America.

SPARKS.

You cannot build higher than your scaffold.

* *

But don't confound your scaffold with your building.

* *

The Theosophical Revival only comes once in a century, but there isn't any hall big enough to hold it when it does.

* *

Shakespeare is full of theosophy and occultism. Will some of our students supply references on reincarnation, etc.?

* *

"Put out your Lamp," writes one of the Great Unknown, on the back of a foundling postcard. So we do, and don't forget it, 5,000 a month.

* *

It is said there is a verse in the Bible to fit every occasion. There is something particularly appropriate in Acts xviii: 7, Revised Version, in connection with No. 365 Spadina avenue.

* *

The Toronto World wonders why little Hamilton has Sunday street cars, while big Toronto has to keep to the sidewalk every seventh day. We think it is an exceedingly apt illustration of Municipal Karma.

* *

A friend attended ten meetings at No. 365 and declared that it was useless to spend further time on the Theosophical Society as there were not two of the members in agreement with regard to statements made there. If our friend wants a creed there are about 300 Christian varieties, and innumerable forms in other religions to choose from; but the theosophical society is absolutely non dogmatic, save in the matter of Universal Brotherhood, about which, as our friend reflects, he will remember there was absolute unanimity.

RAYS.

Dare to look up to God and say, Deal with me for the future as Thou wilt, I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou choosest; is it Thy will that I should hold the office of a magistrate, that I should be in the condition of a private man, stay here or be an exile, be poor, be rich? I will make Thy defence to men in behalf of all these conditions.—Epictetus.

* * *

We should prepare to assume any relation in life towards anyone.

* * *

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcomes, to him will I give to sit with Me in My throne, as I also have overcome, and have sat down with My Father in His throne.—Revelations iii: 20, 21.

* * *

Meditate on this one truth, that to a good man nothing is evil, neither while living nor when dead, nor are his concerns neglected by the Gods.—Socrates.

* * *

The world of Life, the world of Death, are but opposing sides of one great orb, and the Light shines on both.—Lewis Morris.

* * *

This I say, brethren, the time is short, that henceforth they who have wives be as if they had them not, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they kept not their property, and they that use the world as if they had no use for it. For the outward show (scheme) of this world is passing away. 1 Cor. vii: 29.

* * *

They will put you out of the churches, and an hour is coming that everyone that kills you will think he renders service to God. John xvi: 2.

* * *

The sons of Bhumi (Earth) regard the Sons of Deva lokas (angel spheres) as their gods; and the Sons of lower Kingdoms look up to the men of Bhumi, as to their devas (gods); men remaining unaware of it in their blindness.—Commentary on the Book of Dzryan

CREMATION.

Besides the ordinary grounds, most theosophists advocate cremation for psychic reasons connected with the separation of the lower aspects of the soul from earthly ties, facilitating its reunion with the higher spiritual principles. The disposal of the body as body is of slight interest save in relation to its possible effects upon others. Altruism would enjoin the most sanitary disposal of it possible.

ONE REASON FOR ABSTAINING.

The question of total abstinence from all spirituous liquors stands prominently, not because there is any special sin, or any sin at all in the moderate use of such liquors. It is simply because as a physiological fact, the development in the human frame of those psychological powers, by the aid of which alone occult investigations can be carried on, is in 99 cases out of 100 impossible, so long as any alcohol exists in the system: and long, long after all chemical or other physical tests would utterly fail to detect any traces of this, psychical tests prove that it has not yet been perfectly eliminated.

TO READERS AND SUBSCRIBERS.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

* * *

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

* * *

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

* * *

Subscriptions will be reckoned from the first number issued after receipt of subscription. Only a few copies of the early numbers remain and may be had at five cents each.

* * *

Subscribers at a distance may remit in postage stamps for sums less than one dollar. Bills or postal orders are preferred for larger amounts

* * *

THE LAMP, 25 cents a year

THE LOSS OF FRIENDS.

J. M'D. Ob. vi. x. mæccxciv.

"I am distressed for thee, my brother,
very pleasant hast thou been unto me;
thy love to me was wonderful, passing
the love of women."

The measure of sanity with which men face death or the prospect of it, has been accepted in all times as a standard of the value of their religion or philosophy or other theory of life, and the inexperienced conceive that it is impossible for one to die in peace in any faith but theirs. But were the ability to die happy in it to be the test of any faith, then all faiths are true, for in all have men passed away in peace, and even suffered martyrdom for their belief.

In these days when every family on a street professes a different creed, and each member of a family holds private views of his own, heterodoxy is not looked upon as in the narrower days when men of another faith dwelt in another land. Our charity has grown with our knowledge, and such an exceptional scene as lately occurred at the grave of the murdered Jessie Keith only serves to remind us of the dark ages from which we have emerged.

But a better test than the facing of inevitable death for ourselves, is the bearing of those who through unforeseen and untimely bereavement, sustain the loss of friends or kindred. The Mohammedans, among the signs of the last day, class along with the decay of faith among men, great distress in the world, so that a man when he passes by another's grave shall say "Would to God I were in his place." This is not the spirit of those who may endure to the end: it is not the spirit of the possessors of a living faith.

The writer of these lines has recently lost his most intimate friend, a comrade of fourteen years, one who lived well, liked well, labored well, and loved well. Strong and good in heart and mind and soul, well approved in all life's relations, in a meridian hour, and suddenly, he was called away. His influence has been for goodness, on the side of things true, honorable, just, pure, lovely and of good report, and when he comes again his reward shall be rendered to him according to his work.

"What Adonais is, why should I fear to be?" asks Shelley. "No harm can be-

fall a good man," says Socrates. And Whittier tells us—

"No harm can come from Him to me
On ocean or on shore,
I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care."

In words that may well apply to himself my friend once wrote of another, who also was called away in youth and hope: "He was such a genial soul, and so utterly good a fellow that we all loved him dearly. I don't know whether rigid evangelicals would have called him a Christian. I daresay many would have had grave doubts of his state, but if he is not in some happier world than this, and if he will not be rewarded for many a severe trial in his brief life here I do not want to believe in Mercy or Love Infinite at all. . . . A few weeks after his death I came across a little poem by James Whitcomb Riley which seemed to me just to fit him."

"I cannot say, and I will not say
That he is dead—he is just away!
With a cheery smile and a wave of the hand
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since he lingers there,
And you—oh you, who the wildest yearn
For the old-time step and the glad return—
Think of him faring on, as dear
In the love of There as the love of Here:
Think of him still as the same, I say;
He is not dead, he is just away!"

He is just away; and in God's good time he shall come back, as we all must, and those who desire and deserve it shall come as friends and kin once more, and they shall be together again, even as of old. The interrupted tasks will be finished, the incomplete lives and aims will be carried forward in "that new life which is the old," and we will learn somewhat more of the fulness of existence and the triumph of Love.

And down the long stretch of five thousand years come the solemn, holy words of the CHRIST, to lift up our lives to a larger life than we know, for "those who are wise in spiritual things." He says, "grieve neither for the dead nor for the living. I Myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

AMEN.

PERSONAL NOTES.

* The Rajah of Ramnad is the latest royal accession to the Theosophical Society.

* Mr. Walter R. Old, "Sepharial," has written a book on "Kabalistic Astrology."

* Mr. George W. N. Yost is advertising his typewriter by getting the spooks to conduct their correspondence upon it.

Mrs. Gerner, whose visit in Toronto last year will be remembered, is residing in Lincoln, Nebraska, and working hard for the cause.

* Miss Florence Marryatt's new book on "The Spirit World" will be eagerly read by those who were interested in "There is no Death."

* The Rev. J. J. Lanier, rector of St. Paul's Church, Savannah, has been maintaining Reincarnation as a solution to the mysteries of life.

* Mr. A. P. Cattanach, librarian of the Scottish Lodge has favored us with the Lodge's very interesting "Transactions" on "Celtic Occultism."

* Max Muller says "It is well known that this dogma (reincarnation) has been accepted by the greatest philosophers of all countries." p. 93. "Three Lectures on the Vedanta Philosophy."

* Mr. H. Snowden Ward, author of two well-known pamphlets on the A. B. C. of Theosophy and Karma and Reincarnation, conducts, with his wife, "The Photogram," one of the brightest of the photographic serials.

* "C. J." addresses Prof. Huxley in the October "Lucifer" and claims the great agnostic as one who, not against, is therefore for us, quoting his statement "that the ground of every one of our actions, and the validity of all our reasonings, rest upon the great act of faith, which leads us to take the experience of the past as a safe guide in our dealings with the present and future."

* Mr. Stead, in the current "Borderland," in the "Gallery of Borderlanders" gives a most interesting account of Madame Blavatsky, considered as a thaumaturgist. He considers her three greatest achievements to be the popularizing of the idea of reincarnation, the knowledge of previous as well as future lives; the direction of attention to Eastern philosophy; and the revival of faith in the unseen and in Divine justice.

THE MONTH TO COME.

Wednesday, Nov. 21, 8 p. m., "Modern Theosophy," pp. 99-107, "Death and After."

Friday, Nov. 23, 8 p. m., "How the Masters Teach Mankind."

Sunday, Nov. 25, 9.45 a. m., Acts xxi, 1-36.

Sunday, Nov. 25, 7 p. m., "The Christian's Vow," Mr. Derrett.

Sunday, Nov. 25, 8 p. m., Secret Doctrine, Book I, Pt. II, Sec. X, "Tree, Serpent, and Crocodile Worship."

Wednesday, Nov. 28, 8 p. m., "Modern Theosophy," pp. 107-114, "Death and After."

Friday, Nov. 30, 8 p. m., "Karma, or Cause and Effect."

Sunday, Dec. 2, 9.45 a. m., Acts xxi, 37-40, and xxii.

Sunday, Dec. 2, 7 p. m., "Christianity and Theosophy," Mr. Mason.

Sunday, Dec. 2, 8 p. m., Secret Doctrine, Book I, Pt. II, Sec. XI, "Demon est Deus Inversus."

Wednesday, Dec. 5, 8 p. m., "Modern Theosophy," pp. 115-124, "Karma and Reincarnation."

Friday, Dec. 7, 8 p. m., "Gladstone's and Max Muller's Theosophy."

Sunday, Dec. 9, 9.45 a. m., Acts xxiii.

Sunday, Dec. 9, 7 p. m., "The Rationale of Reincarnation," Mr. James.

Sunday, Dec. 9, 8 p. m., "Secret Doctrine," Book I, Pt. II, Sec. XII, "The Theogony of the Creative Gods" (first half).

Wednesday, Dec. 12, 8 p. m., "Modern Theosophy," pp. 124-131, "Prehistoric Races."

Friday, Dec. 14, 8 p. m., "Freemasonry and Theosophy."

Sunday, Dec. 16, 9.45 a. m., Acts xxiv.

Sunday, Dec. 16, 7 p. m., "The Resurrection from the Dead," Mr. Smythe.

Sunday, Dec. 16, 8 p. m., "Secret Doctrine," Book I, Pt. II, Sec. XII, "The Theogony of the Creative Gods" (second half).

These meetings are held at 365 Spadina avenue, and are free to the public on Fridays and Sundays.

Mr. W. Q. Judge disclaims the exaggerations of the New York World's report of an interview on the Fifth and Sixth Races. Gigantic stature and the development of the third eye in the future races, is not unscientific, but would merely illustrate reversion to ancient types.

EARLY FORMS OF CREEDS.

We find on the whole that the creeds given in the Acts of the second century are simpler than those given in third century Acts. Thus in the Acts of Apollonius, Christ is merely said to have been the Word of God, made man in Judea, where He taught all goodness to men, and was crucified. No mention is here made of His resurrection or of His miraculous birth. As Apollonius was familiar with Paul's epistles, the omission of the resurrection from his creed must be accidental. But the absence from such professions of faith of references to the miraculous birth from a virgin is so frequent, that we may infer that it was not universally received among Christians of the second century, as, indeed, we know from Justin Martyr, that it was not. Sometimes we read simply that the Christ was born in an ineffable manner; e.g. in the Acts of even so late a saint as Demetrius of Thessalonica. In the third century the references to the Virgin Mary become fairly common, though no early martyr ever invoked her aid. Their prayers were ever addressed to Jesus the Messiah. Towards the end of the third century, and not before, do we meet in genuine Acts with the doctrine of the Trinity in Unity. Before that epoch the saints were content with the simpler formula of God the Father, and of His Son Jesus Christ.—F. C. Conybeare, M.A., late Fellow University College, Oxford, in "Monuments of Early Christianity."

LAYING UP TREASURE.

It is said that Carnegie sent \$30,000,000 in cash to London for safe keeping last fall during the panic. In fact, a gentleman who ought to know told us recently that he could give the names of American millionaires who hold deposits in the Bank of England for more than \$300,000,000. He declares that they are preparing for the revolution they plainly see coming.

And their miseries are coming upon them, as St. James warned them in his Epistle v: 1-6, when speaking of the close of his cycle, a period corresponding to the present when the close of a similar cycle is imminent.

The knowledge of this nether world—
Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

*

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

*

No person's religious opinions are asked upon his joining, nor is interference with them permitted: but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

*

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

DR. RYDER ON GENESIS.

A cutting from a local paper of July, 1880, has just come to light with a report of a lecture by Dr. Isaiah Ryder expounding the physiological interpretation of the Bible. The Doctor appears to think that this is the only key, but the Easterns declare the existence of seven on the seven different planes of being. The physiological key, which Dr. Ryder has independently discovered, they say is the lowest, and was well known to the Jews. Appended is a portion of the cutting referred to.

At a meeting in a room at the Mechanics' Institute Dr. Ryder read his paper, in which he gave a new interpretation of the Mosaic account of man's creation and fall. In this he held that the "Tree of Life" meant the great sympathetic or ganglionic nervous system, which is also recognized as the involuntary nervous system. Its function is still undecided by the general profession, but the Doctor claimed that it presided over and controlled the processes of nutrition and depuration. The "Tree of Knowledge of Good and Evil" he understood to be the cerebro spinal system of nerves, the function of which is to take cognizance of our external surroundings, thus making it to each individual an instrument of knowledge. So the reference to these, as to the "serpent" in Genesis, was strictly scientific, and not allegorical, as generally held. This inference he took to be borne out by the fact that man is the only species among the vertebrata that naturally maintains an erect position, but more especially to the resemblance of these nervous systems to a tree with pendant branches, and the fact that their functions depend on the presence of the vital principle, as do those of trees. The identity of the serpent he traced to the base of the human brain, which is analogous in functions to the base of the brain in the lowest animals, including that of the serpent. This function consists of the perversion of "alimntiveness" and "bibativeness," which he thought was the direct sin against the "Tree of Life," causing the gradual deterioration of the fluids and tissues of the body. This was the death referred to in the warning given to Adam and Eve by the Almighty. Indirectly this sin was brought about by the perversion of the faculties of the mind known as "secretiveness," which degenerate into deception factious op-

position, and violence, as exhibited in the serpent in capturing its victim. These, with "vitativeness" or loss of life, and "amativeness" afforded the temptation to which our first parents were subjected. These organs constituted the lower range of faculties, and completed the circle of the base, excepting the frontal lobe, which was occupied by the perceptive faculties alike in man and serpent. The "forbidden fruit" is anything that vitiates the vital current.

In the penalty imposed upon the serpent, "Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life" God meant that when man allowed himself to be tempted by a perversion of the faculties mentioned, the higher faculties would be dragged down, or lose their controlling influence, and that he would be not physically, but mentally and spiritually debased as the serpent which goes on his belly. The latter portion of the penalty meant the effects of this debasement on his vital current, on which his health so surely depends. It was the introduction into that current of anything that did not possess the vital principle, and was consequently a portion of the inorganic world or "dust," from which man was originally, and is now, made. So, the doctor judged, the opinions generally received in reference to this matter were erroneous, and had led to results most disastrous to the interests of the human family.

118 YEARS OLD IN TORONTO

At 691 Markham street, just north of London street, lives Mrs. Deborah Brown, who was born in the State of Maryland on the 10th day of August, 1776, and is now, therefore, 118 years of age. Mrs. Brown's maiden name was Gleaves and she was born in slavery from which she escaped 54 years ago with her second husband. Her only surviving child, Mrs. Elizabeth Brooks, also resides in the city, and is 84 years of age. Mrs. Brown enjoys very fair health and indulges in a pipe of good tobacco with relish. She is pleased to receive visitors.

Then let us pray that come it may,
As come it will, for a' that,
That sense and worth, o'er a' the earth,
May bear the gree, and a' that.
For a' that, and a' that,
It's comin' yet, for a' that,
When man to man, the waird o'er,
Shall brithers be for a' that.

—ROBERT BURNS.

NOTES ON THE MAGAZINES.

The leading Theosophical Magazines are the Theosophist, published at Adyar, Madras, and edited by Col. Oicott; Lucifer, published at London, edited by Mrs. Besant and Mr. G. R. S. Mead; and The Path, published at New York, and edited by Mr. W. Q. Judge. Subscriptions for these should be sent to The Path office, 144 Madison Avenue, New York. The Theosophist is \$5 a year. Lucifer, \$4.25. The Path, \$2. The Lamp, which is only a jackal to these lions, recommends all theosophists to subscribe to them.

Mercury, devoted to the work among the children, is published in San Francisco, at fifty cents a year, and is a meritorious attempt to cater for the little people of the Dawn. A charming lesson on "The Rainbow" we must copy some day. "Karma," a song of Whittier's set to music by Toronto's proxy, Mr. Julius Oettl, should be a morning hymn in every nursery. Rev. W. E. Copeland's "Catechism" is capital, but precocious: children are not so clever as that around here. Remembering a similar achievement in The Path some years ago one inclines to think that our catechists interpret the word infant in the legal sense.

The "Astrological Magazine," which is now in its fifth year, has many curious deductions in its November number. Written early in October it foretells a royal death, fulfilled in the Czar's demise, from the presence of the "ruler of the tenth in the sixth." The planet Jupiter entered the sign Cancer on 20th August, and this is said to augur well for secret societies on a religious basis. The recent authorization of such organizations by the Roman Catholic Church comes under this head perhaps. The "greater infortune," the planet Saturn, entered the mysterious sign Scorpio on 6th November, and will continue therein for two years and a half, during which many evil things will result. At the latter part of 1896 there is a conjunction of Saturn with Uranus which bodes ill. Great mortality will occur among the aged in all ranks. Ireland will be subjected to renewed disturbance. Strikes will abound and the rich will suffer loss. The Prince of Wales and Mr. Gladstone are in danger, and the prophecy concerning the Queen is confirmed.

"Transactions of the Scottish Lodge" No. 16, comprises an exceedingly inter-

esting memorandum on "Celtic Occultism," and a note on Magic Mirrors." St. John and St. Peter are taken as types respectively of the Celtic and Teutonic races, according to the traditional features given them by painters. The doctrine of the new birth or regeneration among the Druids and other so-called Pagans is elucidated, and the mystery of the Son of Mair, or Mary, the "Star of the Sea," and of Maya, the mother of the Buddha, is examined. The Apocalypse is considered to be an expression of ancient Celtic mysticism, the addresses to the seven churches following ancient Celtic poetic forms.

Mr. Stead's "Borderland" is so interesting that one has merely to recommend it to the reader. The Psychic Research Society's Report is usefully digested, "Haunted Houses" are discussed, a list of the great historic "Haunts" being given. "The Welsh Lourdes," a French historical chapter of seership, the Occult side of Freemasonry, Mark Twain's "Bunch of Fives" and other topics are treated, but the exhaustive article on Madame Blavatsky's magic, noticed elsewhere, is of first interest to members of her Society. "Do you believe all that?" asks a good-natured friend who is assured of our weak-mindedness, and we can only reply "greater things than these shall ye do," if you will observe the conditions.

"Our Monthly," the brightest piece of special pleading we know, has an article on THE LAMP and its light. The Manufacturer's Life seems inclined to offer special inducements to occultists—or anyone else.

The Journal of the Maha Bodhi Society, edited by Mr. Dharmapala, the Buddhist who was so well received in Chicago last year, works for the consolidation of Buddhist thought and effort. It is a matter of wonder why people in the West refuse to accept the statement of a Buddhist as to what he believes. Dr. Kellogg, recently of Toronto, has been at great pains to show what he believes Buddhists believe, but Dr. Kellogg's laborious effort falls to pieces when an intelligent Buddhist declares he doesn't believe that at all. In fact Dr. Kellogg's views are as much a caricature of Buddhism as the ordinary secularist rant is a caricature of Christ's teaching. When you want to know what a man's religion is, ask himself, not his opponent. Nirvana is distinctly declared to be "a state to be realized here on this earth." Now, Dr. Kellogg,

The LAMP

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The Theosophical Society, as such, is not responsible for anything contained herein.



WILLIAM QUAN JUDGE.

"Julius," writing of theosophic movements, calls attention to the trials by which these movements are led. To go no further than last century she instances St. Germain, Cagliostro, and Mesmer. In this era we have H. P. B., Col. Olcott, and Mr. Judge. His executive capacities have to some extent overshadowed his personal and literary qualities. As "the greatest of the exiles,

and friend of all creatures," those who know him will testify to the first, and as joint-translator of the Bhagavad Gita and Patanjali's Aphorisms, and author of "Echoes of the Orient," "The Ocean of Theosophy" and "Letters that Have Helped Me," his direct and forcible style is familiar. Mr. Judge is an Irishman, and was educated in Dublin.

THEOSOPHY AND MODERN SCIENCE

I think it may be truthfully stated that Theosophy stands alone as a coherent theory of the universe. It gives a complete explanation of every principle that has come within the cognizance of the human mind.

Its structure is a peculiar interlacing of Science, Philosophy, and Religion; and the blending is harmonious and complete.

Spencer has pointed out (Principles of Psychology Vol. 1, Sec. 206) that, "Progression from the lower to the higher is, throughout, a progression towards greater speciality and complexity of correspondence. Each more general relation has become known through the experience of relations a degree less general."

The conceptions of high generality and great complication of correspondence advanced by Theosophy are, therefore, evidence that the genesis of the thought which has evolved it, either dates prior to, or has been more persistent than that which has produced modern science; for Theosophy not only includes all that modern scientists have learned but it contains much more. In fact science has barely reached the borderland of Theosophy.

Modern science tells us that man contains all the elements that he has, so far, discovered in the universe.

Theosophy teaches that man is an epitome of the universe; and that we can comprehend the cosmos only in so far as we understand our own nature.

Buchner remarks that "the great ocean of mankind moves according to the same laws as the sea. . . . It is the innermost nature of both to ebb and flow."

The greatest elaboration of the Nebular hypothesis supposes eternal successions of nebulosity and planetary existence of the solar and all similar systems in the universe. And the facts attained through scientific investigation in Geology, Physiology, Chemistry, and in every department, indicate, everywhere in nature, an underlying law of cycles. Occult Science teaches a similar ebb and flow throughout the universe, and that the universe itself as a whole, is subject to the same law of alternation; having its day and night called *manvantara* and *pralaya*. The dawn of a *manvantara* is said to be the coming into action of the opposite poles of Parabrahm—viz. the spirit and

Matter, Spirit, the root of subjective or thinking existence; and Matter, the root of substantial objective life. The interaction of these two principles, we are told, builds up the whole fabric of the universe. Planets, beings, and finally man. So that such a being as an anthropomorphic God is quite as foreign to Theosophy as to modern science.

When Deity is spoken of, the idea underlying is similar to Spencer's Infinite Eternal Energy which is behind all and beyond all" or "The Unknowable." Indeed, according to Schopenhauer, "the idea and revelation of a personal God originated in but one nation only, viz., the Jews: being subsequently propagated in the two religious systems which proceed from Judaism, viz., Christianity and Mahometanism."

Modern Science tells us that the whole universe is built up by the two principles Force and Matter, but force and matter are endowed with vitality and intelligence.

Although the theory of evolution is but a thing of yesterday in modern scientific thought, it has been taught, we are told, for thousands of years by the propounders of theosophy. Spirit and Matter, they tell us, develop on seven planes of consciousness, i. e., they manifest on seven different principles, and everything in nature contains these seven principles, either latent or potent. They are divided into two groups of four objective or material; and three subjective or spiritual.

In "Principles of Psychology," Vol. 1, Sec. 199, Spencer says "we need only pursue the synthesis a step further to see how memory results from the same process of development by which instinct becoming more and more complicated, finally merges into the higher forms of physical action. Some clue will be gained on observing that while, on the one hand, instinct may be regarded as a kind of organized memory; on the other hand memory may be regarded as a kind of incipient instinct."

If "instinct may be regarded as a kind of organized memory," the question,—Who is it that remembers?—becomes pertinent.

At one time science divided the domain of nature into three grand divisions, the mineral, vegetable and animal.

More recently the divisions were reduced to two: the organic and the inorganic. The gulf between these was thought to be impassable. Now, how-

ever, the line of distinction has totally disappeared. Numerous forms of existence have been found that partake of the properties of both, and cannot rightly be classed with either. "These forms," says Buchner (*Force and Matter*, p. 70) "stand on the borderland between organic and inorganic bodies.

In point of fact, the remarkable proteid or albuminoid crystals discovered by Reichert in 1849, or Nageli's so called "crystalloids," which behave exactly like organic bodies and exhibit all the peculiar properties of protoplasm, practically fill up the apparent gulf between cell and crystal, or between the inorganic world and the organized cellular formations of the plant and animal worlds. In fact, a crystalloid can only be regarded as a crystallized cell or cell-like crystal; we are constrained to agree with Nageli when, basing his opinions upon such facts, he declares that the difference between organic and inorganic is no other than that which exists between the simple and the complex."

Prof. Crooks, in the *Forum* for Dec. 1888, says "One of the more recent, and at the same time one of the most important, lessons taught by chemical research, is the overthrow of the supposed absolute distinction between organic and inorganic matter. When Wöhler formed urea artificially this distinction was annulled, and chemists now consider the production of any organic compound whatever, independent of the aid of living plants or animals, a mere question of time and skill! We may yet succeed in taking oxygen, hydrogen, carbon and nitrogen as they occur in the air and in the water and generating from them sugar, starch, glycerine, fatty acids, organic bases, etc." It may be added that no name stands higher in the domain of chemistry than that of Crooks.

Between the vegetable and animal kingdoms the overlapping is still more obvious, and distinction is still more difficult than between the mineral and vegetable kingdoms. Again, there are idiots whose intelligence is far below that of the chimpanzee, and between the lowest idiot and the highest man there are intermediate individuals possessing all degrees of intelligence; so that between the highest man and the lowest piece of matter there is no line of absolute distinction known to science. Occult science explains that there is no line of distinction; that every entity in the universe is an epitome of the whole

that all are travelers on the road to final perfection, i. e., to the capability of functioning on any or all of the seven planes of consciousness; that the apparent difference between entities of different kingdoms is simply a difference of the plane of consciousness on which the entities are functioning.

Buchner who has been called the German Huxley, and is also one of the most pronounced and uncompromising of modern materialists, says (*Force and Matter*, p. 337), "Among the mystical notions so destructive of all clearness of idea in natural philosophy, which were put forward at a time deficient in knowledge of nature, and which modern research has entirely thrown overboard, we may reckon more particularly the idea of so-called vital force. . . . That marvelous and apparently incomprehensible physiological activity of the animal body, the nervous, is now having a new light thrown upon it by natural philosophy, and every day it is becoming more obvious that electricity, a well known natural force, plays a most important part in these organic phenomena." Occult science teaches that there is no such thing as dead matter in the universe, and that electricity is one of the aspects of the universal life which permeates every form of existence.

Science has recently arrived at the conclusion that all material forms are composed of atoms vibrating in ether. Occult science has long taught that matter as we see it is substance or the atom in vibration; and that the whole of nature is wrapped about in an aspect of the akasha, and that the ether of modern physics is the lowest grade of the akasha. Occult science tells us that there is yet one force many million times more potent to be reached on this plane of consciousness. In the "New Science Review" for October, W. L. Scott gives an account of a new force said to be discovered by Keely, which, he says, "is neither electricity, magnetism, nor gravity, nor any of the other sources of energy with which we are acquainted, but considerably more powerful than these." It is founded upon the atomic vibration theory. Keely claims that if one strikes, for example, "the sympathetic chord, or some overtones thereof," of quartzose rock, the cohesion of the quartz will be overcome, and it will rapidly break up into fine powder. W. L. Scott says he has observed that the bees have anticipated

Keely in the discovery of this force. He says "the seemingly purposeless waste of time often incurred by bees in hovering just over a flower whose anthers are barely ripe, their wings emitting a steady hum, had the effect, in the majority of cases watched by him, of bursting the anthers"; and he subsequently found that "the fructification of flowers could be visibly facilitated by sustaining the note of a bee's hum upon a concertina, in the immediate vicinity of the blossom."

"The magazine *Light* for August, '98, (I quote from "Modern Theosophy," by C. F. Wright, p. 93.) "reports an interview with Mr. G. Bell, the inventor of the improved telephone, who, after expounding his method of seeing by electricity, discussed seriously the possibility of thinking at a distance by electricity. Prof. Bell premises that the human mind is a kind of electrical reservoir, and that thinking is an electrical disturbance. Therefore the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, so that, though the persons be thousands of miles apart, the one receives instantly the thoughts of the other; appears to him mainly to depend upon the discovery of a suitable medium. This medium has long been 'discovered' by the Occultists. It is the Astral Light.

The Occult Philosophy teaches that progress to higher planes can be hastened by obtaining control of the forces and circumstances of our environment instead of permitting them to control us. In other words by acting according to conscience in spite of opposition.

WM. SCOTT.

SCRIPTURE CLASS NOTES.

The First Epistle of Peter.

Peter, James and John, all three display in their writings the greatest familiarity with the esoteric teachings of the religious mysteries. To the uninitiated this is most evident in the use of technical language derived from the arcana. The reference to the third or highest of the Eleusinian mysteries (epoptesantes) in ii. 12 is an example, and in verse 2 of the same chapter the "logikon adolon gala," the "pure spiritual milk," carries us back to the Hindu Vach, the sacred cow, the Nourisher. The conception of the redeemed, as living stones, built into a wall, which the

"Voice of the Silence" tells us is for the protection of the race, is likewise suggestive. Peter's idea of redemption is through faith in God, i. 21, through the teaching of Jesus. The spirit of Christ, the inspiration of this revelation or teaching, testified to the prophets of old, i. 11. This Christ, the Logos, or Word of God, i. 23, or Spirit, is to be sanctified in the heart as Lord, iii. 15, and we are to partake of the "sufferings" of this Christ Spirit and rejoice inasmuch as we partake of them, iv. 13. This Spirit of Christ he identifies, iv. 14, with the Buddhic principle, of wisdom, illumination, or Glory, so that the union of Manas and Buddhi, in theosophic phraseology, is clearly intended. The "sufferings," iv. 1, and elsewhere, are connected with the paschal types generally, but so many modern theological ideas are associated with the thought as to cover the spiritual sense. It is necessary that we all "suffer," v. 10, and there is no substitutional means whereby we may escape the natural methods of growth, spiritual or otherwise. We have to achieve a holiness equal to the Father's, i. 17, to be "perfect even as He is perfect," as had been said earlier, and finally "restored, established and strengthened." Peter's ethics might be described as entirely personal. If each does his duty the duty of the whole will be accomplished. Like James he lays great stress on humility, and on pure speech, iii. 8-12. The modern custom of imputing all evil and diabolism to every one of a different way of thinking from one's own is scarcely apostolic, and the expression of such imputations is directly opposed to apostolic precepts.

The reference to Noah and the ark is interesting to the scholar, connecting the old world legends with the Christian philosophy. The Book of Enoch may be read with some value, as throwing light on the source of these ideas. The "spirits in prison, which aforesaid were disobedient," may most readily be identified with ourselves, in the "bondage of the flesh," who are now saved, "after a true likeness," by "baptism," iii. 21, the "mystical washing away of sin." May our "kosmos" then be of "the hidden man of the heart," iii. 4.

The Mamreov family are publishing a life of Iessat Nassar, Jesus the Nazarene, based on Jewish and other tradition and history.

INTERNATIONAL S. S. LESSONS.

December 25. Isaiah (ix): 2-7.

The Christmas festival of modern times is characterized by features derived from the religious observances of every nation. The Mother and Child are found in ancient Egypt, the Christmas tree is the tree of life, the Ygdrasil, the Asvattha, the holly and mistletoe come from the Druids, and so we may trace all our other observances. The astronomical symbolism of the Sun reaching the southern limit of its journey on the 21st of December, remaining three days in the balance, and ascending again, or being reborn on the 25th leads to the fixing of that date as the birthday of all the world saviours, Horus, Mithra, Krishna, Buddha, etc. This Saviour, the Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, is not of course the Being to whom Christians and others pray for success in their wars, but the adversary of all strife, He who rules by non-resistance, of the increase of whose government and peace there shall be no end. His Kingdom is certainly not of this world.

December 30. Review.

Jesus Christ the same yesterday, and to-day and forever. Heb. xiii. 8. This text alone would be sufficient to emphasize the purely spiritual aspect of the true Christian ideal. It was not the man, who was born, who grew in stature and who died, but the Spirit, the Christos, the same yesterday, to day, and unto the ages, on which rests the whole religious life. While churches and philosophies continue to materialize these conceptions, there can be no general realization of the facts of the higher planes of existence. This Christ is truly the "I am," the very affirmation of Being, the "consuming fire" of life in all its phases, ever the noumenal potency, never the changing and transitory phenomenon.

January, Mark vi: 17-29.

The Christian spirit is not one of condemnation; it distinguishes between the sin and the sinner, denounces the one and warns the other. Modern theology has lost sight of this, and this passage is mainly cited to hold up Herod to reprobation. While we abhor his conduct and deplore his weakness there is more to be gained from a study of the central figure, John the Baptist, himself. As a reincarnation of the prophet Elijah, (Matt. xi, 14, xvii, 12-13; Luke i, 17) we have a striking example of the operation

of Karma. Herod himself presents an interesting parallel with Ahab, but a study of I Kings will clearly indicate the causes that result in the occurrences of John's life. "They that take the sword shall perish with the sword," Matt. xxvi, 52, and he who slew the prophets of Baal, I Kings xviii, 40, now reaps what he has sown. Yet woe unto Herod by whom the offence came. Matt. xviii, 7. If we see Jezebel in Herodias, the vindictiveness she displays is explained by the unfulfilled passion of the earlier life, I Kings, xix, 2.

January 13. Mark VI: 30-44.

They were as sheep not having a shepherd, and He began to teach them many things." The disciples had taught them all they knew, but they had only five principles, and the two spiritual faculties were not yet in their gift. Only at the hands of a Master was this food satisfying, and it is only the five thousand who are worthy to receive it. He taught them many things, for the Path is not so plain as some fancy, and there was left of the fragments, for knowledge does not cease by spreading, twelve baskets full, the twelve great signs that embody all knowledge. Man does not live by bread alone, but by the Word. In the kindred allegory of Matthew xv. 32, in which he feeds them with the fuller knowledge of the seven loaves they had been in the wilderness for the mystical three days of initiation. The actual multiplication of the loaves is of course, less important than the spiritual truth it typifies, and is readily credible to those acquainted with the yoga practices of the East.

THE LOCAL BRANCH.

Increased interest has been observed in the work of the Society during the past month. An attempt is being made to organize the women's work and good results are expected. The Sunday morning meeting has been changed to 4 o'clock in the afternoon and the conduct of this meeting is placed in charge of Mr. Smythe. The change will take effect from the first Sunday after New Year. The papers on Sunday evenings have been of high quality and the substance of Mr. Scott's is published in this issue of THE LAMP. Mr. Derrett's paper on "The Christian's Vow," Mr. Mason's on "Theosophy and Christianity" and Mr. James' almost too exhaustive paper on "Reincarnation," are evidences of the value of the new blood lately added to the Society.

FRIDAY FRAGMENTS.

The only possible solution to the old problems of freewill and foreordination are to be found in the operation of Karma through reincarnation.

KARMA does not necessarily imply a fit-for-far retaliation between individuals. It is rather the work of Nature's clearing house in which all balances are adjusted, and accounts settled, each receiving his exact due.

OPponents of theosophy never criticize the teaching of the Masters. They confine themselves to speaking evil things of persons engaged in promoting the movement, ignoring its ethics, its philosophy and its science.

If we could make the material conditions of life perfectly satisfactory to every one, no overwork, no discomfort, all desires gratified, would it not tend rather to develop the sensuous and sensual qualities of our nature than the spiritual?

EVERY man chooses the body he lives in. He would not change for another on any account, for he knows inwardly that it is better suited for him to gain the experience he is seeking than any other. You may wish to occupy another's position in life, to have his opportunities, etc., but you wish to keep the body you have prepared for yourself. If you are sick, you wish to get your body well, or leave it, but not to enter another's. You made it yourself with the materials placed at your disposal by heredity according to your Karma or desert.

THE memory of past lives might be likened to the memory of dreams that have been forgotten but which something calls to mind. They are recognized at once as an experience of the self, the ego, and not of somebody else. You know that you are the same entity which received the impression in the dream state who now recalls it in the waking state. When you come to remember past lives you will have the same consciousness of identity, of a persistent, continuous self, you will recognize the events of past lives as part of your own experiences and no one else's.

IF YOU HELP US, WE'LL HELP YOU!

Our friends speak so highly of THE LAMP that we feel we can go before the public and solicit subscriptions with a consciousness of giving very good value in return for the small amount charged.

To still further encourage our friends to help us we have arranged to take one dollar for five subscriptions, so that if you can canvass among your circle you may add to our subscription list and your own resources also.

We have also arranged to offer the following premiums to those who wish to add to their own libraries or that of their branches. Everyone should take note of this opportunity.

To anyone sending us Ten new subscribers' names and addresses with \$2.50 we will send a copy of "The Voice of the Silence," by H. P. B., published at 75cts.

To anyone sending us Twenty new subscribers with \$5 we will send "The Key to Theosophy" by H. P. B. Published at \$1.50.

To anyone sending us Fifty new subscribers with \$12.50 we will send "Five Years of Theosophy" by H. P. B. and others; published at \$3.25, or "The Theosophical Glossary," by H. P. B., published at \$3.50.

To anyone sending us One Hundred subscribers with \$25 we will send "Isis Unveiled," 2 vols., by H. P. B. Published at \$7.50.

To anyone sending us Two Hundred subscribers with \$50 we will send "The Secret Doctrine," 2 vols., by H. P. B. Published at \$12.50.

When several members in one place desire to get any of these books for their Branch they may unite their subscriptions in order to make up the requisite number.

Subscriptions may be sent in as taken, but notice must be given that it is desired to reckon them for premiums.

Of course those who prefer to remit One Dollar for each five subscribers may do so, but we cannot allow discount and a chance for premiums also. If, however, anyone should fail in securing less than the requisite number in any of the competitions, we will refund the 20 per cent. discount.

This Premium Competition will be closed on the 1st February, 1893.

THE REAL JESUS.

There is an impression that the so-called higher criticism is but a whim of a few German professors not desiring the name of theologians. This is not so—it is a part of the scientific and philosophic movement of the age. It is the application to the origins of Christianity of that search for causes which has so largely reconstructed the history of our race. By means of this criticism the stories of the great nations of antiquity have been told afresh. The philosophical schools have taken their places one after another in order.

The same method is to be applied to the Bible. This application is no new thing, but the last 30 years have witnessed a great advance in critical inquiry into the Old Testament, and a victory has been won all along the line. The Regius Professor of Hebrew at Oxford now teaches what his predecessor would have regarded as rank blasphemy.

Neither can the New Testament be longer regarded as a special supernatural disclosure. Every labor possible has been expended on the story of the life of Christ. The text of the Gospels has been restored with the minutest care. Archaeology has rebuilt the scene in which Christ moved. Capernaum and the Via Dolorosa of Jerusalem have been visited. The men who have done this work have compared their records and have discovered that the Fourth Gospel must be explained by the fact that both the words and the thoughts of Jesus were translated into Greek. One significant fact is brought out of the confusion: The first existing record of the life and teaching of Jesus is to be found in the Gospel of Mark.

All this has had one immediate result—Jesus is no longer presented to us as the founder of a church, the institutor of a new priesthood; neither is he thought of as a victim of a substitutional atonement born only to die. The modern student cannot take the narratives and determine the nature of Jesus by collecting the texts. He knows that history lies behind each one of the terms "Christ," "Lord," "Son of Man," "Son of God." As he proceeds he must make a double investigation. First, what does the Gospel record mean? What did the evangelist suppose he was saying? Second, how far does the record represent the language and ideas of

Jesus? Is it always a faithful report? If not, what has caused the transformation?

We must deal with the thoughts of Jesus as did the author of the Fourth Gospel. We must translate them into the forms of our own times. What we cannot assimilate we must discard and admit that it is obsolete for us. The cosmos as we know it is on a scale of which the prophet of Nazareth had no conception.—Prof. J. Estlin Carpenter, Oxford, England.

"THE MUSIC OF SPEECH."

Mr. Francis Josef Brown, of the Delsarte College of Oratory and President of the Canadian Society of Elocutionists, has just published a work on voice culture, entitled as above, which it is safe to say is unique in western literature. Founded to some extent on the Delsartean philosophy, it is remarkable chiefly for a vast amount of painstaking analysis of our ordinary English speech, with results which must be of striking significance to the student unfamiliar with the Hindu science of mantrams. This is all the more so as Mr. Brown's conclusions are entirely original and independent of any acquaintance with oriental theories on the subject. Whatever the source, any ordinary reader has now the means of obtaining "a deep rich and melodious voice, based on the evolution of speech, physiologically and psychologically," in the methods here clearly and fully detailed, and in the exhaustive charts prepared to illustrate the phonetic constitution of language. There is a great deal of practical occultism embodied in Mr. Brown's system, and its comprehensiveness and lucidity are on an equality.

Breathing, defects of speech, facial expression, melody, movement of words, pronunciation, the singing voice, stammering and stuttering, and imitation are only a few among the many topics dealt with. There is much food for thought in the book intellectually as well as oratorically, and one realizes in reading it the truth of Mr. Brown's own remark that "Words are the result of ideas."

The volume is a well-printed quarto of about 120 pages, is published at one dollar, and may be had from the author at the Delsarte College, from the LAMP Office, or from the booksellers.

THE LAMP.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, DECEMBER 15, 1894.

EDITORIAL NOTES.

THE Compliments of the season to you.

* *

ATTENTION is called to the liberal offers on page 70 made to those willing to assist in extending the circulation of THE LAMP.

* *

Do not overlook the change of hour in the Sunday meetings, taking effect after New Year. It is expected that these 4 o'clock meetings on Sunday afternoons will be a feature of the winter.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

"THE CHRISTIAN GUARDIAN" AND THEOSOPHY.

"The "Christian Guardian," the official organ in Canada of the Christian Sect which excommunicated General Booth and which is still divided in the States over the Negro question, deemed it necessary, on the 5th inst., to swerve from the Tennysonian ideal which would "speak no slander, no, nor listen any," in order to resuscitate a series of columnies which have been repeatedly refuted, and whose publication was elaborately apologized for by the New York "Sun" on the 26th September, 1893, as being without warrant or foundation. The tongue of the "Guardian" is much like that of other people, as St. James describes, "a restless evil." "Therewith bless we God the Father, and therewith curse we men which are made after the likeness of God." Theosophists are the particular men to be cursed on this occasion and the "Guardian" is very careful to quote what the opponents of theosophy have to say, and carefully to abstain from stating the views of theosophists themselves. We learn that what the "Guardian" assumes as "the professed marvels of theosophy, have been its chief attraction," but if the "Guardian" had taken the pains to get first-hand information, as it easily could, even in Toronto, it might find cause to change this opinion. Theosophists do not profess "marvels," though many of them believe that greater works than those of old are quite possible for those who understand the laws governing the less generally known forces of nature. One can understand that the natural explanation and duplication of ancient phenomena might render it desirable to some to establish charges of imposture, but certainly not of those who prefer truth to preconceptions of truth.

The "Guardian" says—surely not of theosophists—that "those who have studied the subject carefully tell us that the open creed is a jumble of ancient metaphysics and oriental occultism." But this is exactly what those who have studied the subject tell us Christianity is, and yet we don't think any less of St. Paul or St. John on that account. And perhaps the most important claim of theosophy is—not of originality—but of the existence of its main ideas underlying the religions of all ages. Of the accusation of "nineteenth-century nonsense," based on the evidence of the

"Westminster Gazette," it may be remarked that there are still certain hard-shell Tories who believe in the martyrdom of St. Pigott, and the infallibility of the "Times"-Parnell letters. But, like the "Guardian," these individuals are not up to date.

It is time enough to take the "Guardian's" denunciations of theosophy seriously when it displays any knowledge of The Secret Doctrine, for those who study that philosophy carefully do not occupy any of the positions usually attributed to theosophists by the uninformed. As to the existence of secret forces in nature, one may contrast the opinion of the Venerable Isidore, Metropolitan of Kieff, on witnessing some of Madame Blavatsky's phenomena, with that of Dr. Dewart. "There is no force," said the Metropolitan, "that both in its essence and its manifestation does not proceed from the Creator. So long as you do not abuse the gifts given you, have no uneasiness. We are by no means forbidden to investigate the hidden forces of nature. One day they will be understood and utilized by man, though that is not yet. May the blessing of God rest on you my child! And he blessed her and made the sign of the cross.

The "Guardian" ought to know by this time that theosophists have never claimed that "their exposition of things is more worthy of acceptance than the sublime verities of the Christian religion." It does know that truth is true wherever found; that what is true in the Christian religion is true for the theosophist, and for all truth-seekers; and that none but a fool or a sectarian desires to believe that which is not true, or will attempt to establish any monopoly in facts. Who denies the principle, for example, enunciated in the Bhagavad Gita chap. v., and summed up 3000 years later in John xvii. 3?

None are more earnest than theosophists in inculcating the necessity of observing the teachings of Jesus, the Christ. Not, certainly, in their modified modern form, but strictly in the spirit in which they were given, or even as we have them recorded in the Gospels.

The almost invariable first objection to theosophy raised by misinformed church people is to the effect that theosophists do not believe in the "blood of Christ." Now, I take it this is the very foundation of theosophy and occultism.

Theosophists certainly do not believe in a physical purification by means of the application of a materially constituted fluid of red and white corpuscles and serum, but neither, I fancy, does the "Guardian." The "blood" is an image for the "life," used by the sanguinary sorcerers of old, and adopted by the early church. It is this "life," which Jesus more frequently symbolised by "water," which the churches typify to this day in the baptismal "mystical washing away of sin." In this "life," "the blood of God," theosophists do most reverently and devoutly believe, as they do in the "sublime verities of the Christian," and of all religions. They do not assume everything as a "verity," however.

The Guardian hesitates to define a Mahatma from the difficulty it experiences in idealizing that which it conceives to have "no existence, except in the imagination of some credulous dupe or cunning knave." Which class does Max Muller come under when he says in the Nineteenth Century for October, "That there are Mahatmas in India and Tibet no one would venture to deny?" He had not heard of the "Christian Guardian" or the "Westminster Gazette," evidently.

But how are all the millions and billions who are dying and have died in ignorance to know of these things? The Masters aid whom they can, but men must first desire help and help themselves, and in this money-loving and uncharitable age men blindly hinder rather than help, and know not what they do or whom they serve. Can we not agree that the highest aspiration of each aims at the same mark, and that though there be Gods many and Lords many, yet to us there is one God and one Lord? In the "process of the suns," as we return here life after life, our knowledge of the Absolute will gradually expand towards that fullness which accounts a thousand years as one day and one day as a thousand years, we will lose our narrowness, and find in the many mansions of the Universe ample justification for the diversities of our present experience.

He prayeth well who loveth well
Both men and bird and beast;
He prayeth best who loveth best.
All things both great and small
For the dear God who loveth us
He made and loveth all.

—COLERIDGE.

OTHER MEN'S BIBLES.

The Elements Shall Melt With Fervent Beat.

When by dearth and fire all the worlds and Patalas (hells) are withered up... the progress of elemental dissolution is begun. Then, first the waters swallow up the property of Earth (which is the rudiment of smell), and Earth deprived of this property proceeds to destruction—and becomes one with water... when the universe is thus pervaded by the waves of the watery element, its rudimentary flavor is locked up by the elements of fire... on account of which the waters themselves are destroyed... and become one with fire; and the Universe is, therefore, entirely filled with flame (ethereal) which gradually overspreads the whole world. While Space is one flame, the element of wind seizes upon the rudimental property or form, which is the cause of light, and that being withdrawn (pralina) all becomes of the nature of air. The rudiment of form being destroyed, and Vibhavasu (fire) deprived of its rudiment, air extinguishes fire and spreads over space, which is deprived of light when fire merges into air. Air, then, accompanied by sound, which is the source of Ether, extends everywhere throughout the ten regions. . . until Ether seizes upon cohesion (Sparsa—Touch) its rudimental property, by the loss of which, air is destroyed, and KHA remains unmodified; devoid of form, flavor, touch (Sparsa), and smell, it exists, embodied (murtimat) and vast, and pervades the whole Space. Akasa, whose characteristic property and rudiment is sound (the "Word"), occupies the whole containment of Space. Then the origin (Noumenon) of the Elements (Bhutadi), devours sound (collective Demiurgos); and the hosts of Dhyan Chohans (Archangels), and all the existing elements (Angels, etc.), are at once merged into their original. The primary Element, Consciousness, combined with tamasa (spiritual darkness) is itself disintegrated by MAHAT (the Universal Intellect), whose characteristic property is Buddhi (wisdom) and earth and MAHAT are the inner and outer boundaries of the Universe. [Thus as in the beginning] were the seven forms of Prakriti (nature) reckoned from MAHAT to earth, so these seven successively re-enter each other.

The Egg of Brahma (Sarvamandala) is dissolved in the waters that surround it.

with its seven zones (dwipas), seven oceans, seven regions, and their mountains; the investure of water is drunk by the fire; the (stratum) of fire is absorbed by (that of) air; air blends itself with ether (Akasa); the Bhutadi (the origin, or rather the cause, of the primary element) devours the ether and is (itself) destroyed by MAHAT (the Great, the Universal Mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti (Nature) is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. Purus (Spirit) also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme Spirit which is all things. That Spirit (Sarvesa) which is other than (embodied) Spirit, and in which there are no attributes of name, species (naman and jati, or rupa, hence body rather than species), or the like—remains as the sole Existence (Satta). . . . Prakriti (Nature) and Purusha (Spirit) both resolving finally into SUPREME SPIRIT.

Translated from the Vishnu Purana, a Hindu Scripture, in "The Secret Doctrine." Vishnu is the second Person of the Hindu Trinity.

SPARKS.

It is more blessed to give than receive—especially when its only trouble.

* * *

Do the political reformers of all kinds ever remember that "My kingdom is not of this world?"

* * *

If the revelations are continued Toronto will soon have nothing to hide her shame with but the little fig-leaf apron of Sabbatarianism.

* * *

"Cycle finish" is offered by THE LAMP as a translation for "fin-de-siecle." You apply it like stove polish, and you are not up to date if you are not smeared over with it, but you must go on wheels to fully appreciate its value.

* * *

"We don't believe in distinction of races," cried the orator, as the man with the horse-shoe pin in his tie passed the crowd at the corner. "That's me every time, now. I do like steeple-chasing, but I make no distinctions. Jumping or running, trotting or pacing, I don't care which, so long's I can see them go."

RAYS.

NOTHING more is required of any living soul than to do whatsoever appears to its conscience to be useful and just. —A. J. Davis.

* *

LET your manner of life be without love of money, satisfied with present circumstances; for He has said, In no wise will I leave you, nor in any wise will I forsake you. —Hebrews xiii: 5.

* *

GOD's goodness is what I mean by goodness, He has really that character which we call good, just as I understand goodness, just as I understand justice, only He is more perfectly just, and more perfectly good to all His creatures than I can understand. —Frances Power Cobbe.

* *

SAY, we believe in GOD, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to GOD are we resigned. —The Koran, ch. vi.

* *

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF: IN TREE IS HID THE TREASURE OF TREASURES. —Abipili.

* *

WE are not saved by our knowledge, but by our aspirations and efforts. The real penitent at a Salvation Army meeting may be leagues ahead of many students of The Secret Doctrine. It matters not under what symbology, forms, creed, or language we approach it, the one great need of the human heart is to be taken back to the heart of its Father in Heaven and to be saved from the bondage of the senses. We are all of us, who are earnest in our thoughts, striving for this: knowing well, be we Methodists, Romanists, Buddhists or Theosophists, that it is the first great step toward the light. —H. Ernest Nichol.

CHARLES KINGSLEY ON REINCARNA-
TION.

For you know, when you came into this world, and became a landbaby, you remembered nothing.

Then have you lived before?

My dear child, who can tell? One can only tell that, by remembering something which happened where we lived before; and as we remember nothing, we know nothing about it; and no book, and no man, can ever tell us certainly.

There was a wise man once, a very wise man, and a very good man, who wrote a poem about the feelings which some children have about having lived before, and this is what he said:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

There, you can know no more than that. But if I was you, I would believe that. For then the great fairy Science, who is likely to be queen of all the fairies for many a year to come, can only do you good, and never do you harm; and instead of fancying, with some people, that your body makes your soul, as if a steam-engine could make its own coke; or, with some other people, that your soul has nothing to do with your body, but is only stuck into it like a pin into a pin-cushion, to fall out with the first shake; you will believe the one true

orthodox,
rational,
philosophical,
logical,
irrefragable,
nominalistic
realistic,
inductive,
deductive,
seductive,
productive,
salutary
comfortable,

and on-all-accounts-to-be-received doctrine of this wonderful fairy-tale; which is, that your soul makes your body, just as a snail makes his shell.

—Chap. iii, The Water-Babies

Thou shalt not let thy senses make a playground of thy mind. —Voice of the Silence.

SOURCES OF SPIRITUALISTIC COMMUNICATIONS.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds (a) of the medium, and (b) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch the back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the "spirits" have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to mediums or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature spirits, or what not.

Sixth. The Astral Light, the Ether, the Akasa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than

one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multifarious personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.—William Q. Judge, in *October Path*.

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free \$1, from THE LAMP Office, and at all Booksellers.

"Unusually smooth and musical."—Buffalo Express.

"Light, easy and graceful."—London Graphic.

"Finely artistic."—New York Independent.

"With a vein of simple, unobtrusive piety."—Belleville Intelligencer.

PERSONAL NOTES.

* Claude Falls Wright is lecturing in Ohio on an itinerary which brings him to Denver, Colorado.

* "The Chap Book" for 1st November, Bliss Carman's brilliant micromagazine, has a print of "A Priest of Ra" by Claude Fayette Braydon.

* "Sepharial" foretells strife in Ireland and the establishment of a Government at Dublin before 1901. Russia will conclude an alliance with Afghanistan after that date.

* The American Asiatic and Sanskrit Society has been organized in New York under the Presidency of William Q. Judge to further publicly Asiatic research and the Sanskrit revival.

* Mrs. Besant has had the most enthusiastic and crowded audiences in the Australian cities, having to make repeat engagements to be filled on her return from New Zealand to which she sailed on her birthday, 1st October.

* Dr. Talmage quotes Isaiah lxxv, 20, as a standard of the normal age of men, and instances the fact that in the reign of Vespasian 45 people were found of 135 years old, while in the 16th century Peter Zartan lived to 185. Old Parr was 159.

* Mr. Harry Steele Budd, 144 Madison Ave., New York, is receiving subscriptions for Dr. Chas. H. S. Davis' fine edition of the Egyptian Bible, "The Book of the Dead." It is a large folio of 186 pages and 99 full page plates from the press of G. P. Putnam's Sons.

* George Francis Train eats nothing but ginger snaps, crackers, fruits and nuts. He has never used tobacco or liquors, and is only intemperate in his use of the Turkish Bath, of which it is said he has taken more than any man alive. At 65 he has never used glasses, and boasts of remarkable health, never having occasion to blow his nose, and rarely sneezing or yawning.

* Mr. Edmund Russell has been captivating London by recitations in character from Sir Edwin Arnold's "Light of Asia." The Saviour is presented in the marvellously picturesque costume of an Oriental Prince, and the audience have a "living picture" of the Lord. But this is nothing after Oberammergau, and we may expect shortly to hear the Sermon on the Mount given in character. Mrs. Mountford has been preparing us by her admirable illustrations of the real life of Palestine.

THE MONTH TO COME.

Wednesday, Dec. 19, 8 p.m., "Modern Theosophy," pp. 131-139, "Prehistoric Races."

Friday, Dec. 21, 8 p.m., "What Theosophy Is."

Sunday, Dec. 23, 9.45 a.m., Acts xxv, and xxvi.

Sunday, Dec. 23, 7 p.m., "What Theosophy Offers You." Mr. Peck.

Sunday, Dec. 23, 8 p.m., "Secret Doctrine," Book I, Pt. II, Sec. X "The Seven Creations."

Wednesday, Dec. 26, 8 p.m., "Modern Theosophy," pp. 139-151, "The Monad" and "Nirvana."

Friday, Dec. 28, 8 p.m., "Earth an Academy."

Sunday, Dec. 30, 9.45 a.m., Acts xxvii, and xxviii.

Sunday, Dec. 30, 7 p.m., "Why Are There Infidels in a Christian Country?" Mrs. Brown.

Sunday, Dec. 30, 8 p.m., "Secret Doctrine," Book I, Part II, Sec. XIV and XV, "The Four Elements."

Wednesday, Jan. 2, 8 p.m., "Modern Theosophy," pp. 152-162, "The Masters."

Friday, Jan. 4, 8 p.m., "Theosophy and the Alcohol Question."

Sunday, Jan. 6, 4 p.m., "Science and the Secret Doctrine Contrasted." Mr. Smythe

Sunday, Jan. 6, 7 p.m., "What Must I Do To Be Saved?" Mr. Titus.

Wednesday, Jan. 9, 8 p.m., "Modern Theosophy," pp. 162-171, "Masters."

Friday, Jan. 11, 8 p.m., "Some Aspects of Man."

Sunday, Jan. 13, 4 p.m., "The Philosophy of the Churches." Mr. Smythe.

Sunday, Jan. 13, 7 p.m., "Hope." Mr. Beckett.

Wednesday, Jan. 16, 8 p.m., "Modern Theosophy," pp. 182-188.

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. Note the change of hour after New Year.

In "The Theosophic Gleaner" (Bombay) a short article on Indian Music has some valuable information, while a reply to the "Times of India" betokens local activity. The "Journal of the Maha-Bodhi Society" (Calcutta) is full of facts and teaching which overthrows continually the assumptions of western writers regarding Buddhism.

BLACK MAGIC AND WHITE.

The distinction between Black and White Magic is in MOTIVE only; the forces used are the same. There must be a perfect and complete altruism, an utter abandonment of self before we can rise to the planes of Mesmerism and White Magic. The sweetest, purest, most ethereal "Christian Scientist" who accepts a fee for her "denial" that her patient is ill or her affirmation that he is well, has taken the first step on the declivity which will sooner or later lead to the awful precipices of the Black Magician, from which there is no escape; for there is the element of self, no matter how seemingly justifiable, which will prove the germ that will ultimately poison her whole being. The operations of most "healers" have this in common with White Magic and Mesmerism, that their "suggestions" are made with the subject in full possession of all his mental faculties and consciousness, and are not accompanied with the soul-tainting, will-destroying, obsessing vampirism of the hypnotic "sleep." It is true that the latter may be apparently justified in order to overcome a peculiarly stubborn will or vicious habit, but where it is resorted to, the motive ought to be as pure as the snow upon the heights of the Himalayas.—Jerome A. Anderson, M.D., in "Reincarnation."

NOT A LIVING BELIEF.

A notice that Dean Jones at the Ministerial Association stated that on a previous revival he had twenty cards introducing converts, and that out of these only two took the matter seriously after the wave had passed. To those believing with the revivalist, the saving of even two might be esteemed the most glorious work of the century. If we accept orthodoxy's idea of the frightful sufferings of the damned, the snatching of two brands from the burning and the saving to them of millions and billions of years of torture is in itself such an engrossing, all-absorbing and magnificent rescue that neither tongue nor pen can describe the grandeur of the feat. That the clergy and the elect are not spending both nights and days in ensuring the complete safety of the fifteen hundred who "stood up," seems to me to indicate the absence of a living belief in the horrors of the other thing.—"Don" in Saturday Night.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.
3. To investigate unexplained laws of nature and the psychical powers latent in man.

*

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

*

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

*

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The downtown office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

WHAT TO EAT.

In one of F. C. Burnand's comedies one character, whose curiosity is objectionable, wants to know what another lived upon while in Mexico. "What did you eat?" he enquires. "What we could get." "And pray, what did you get?" "We got hungry," is the crushing rejoinder.

The dietetic fads, fallacies and philosophies which are offered to this age of cookery and starvation are enough to bewilder the unfortunate dyspeptic, who "fain wad eat," and the scarcely less fortunate wights who "hae nae meat," and it is almost surprising that men survive at all when one considers all the elements to be consulted, stomach, experience, purse, wife or boarding ma'am, which enter into the selection of our daily food.

Dr. Salisbury would have us all flesh-eaters like cats. Dr. Ryder would have us eating grain like horses, another philosopher would have us eat fish like the whales, still another would restrict us to vegetables, while a fifth recommends fruits and nuts, and a sixth tells you to "eat anything that won't speak to you."

Dr. Densmore's theories regarding the evil effects of a starch diet are coming to be regarded with some respect. The eating of bread and all other starch containing foods leads to degeneration of the arteries and intestinal maladies. So he discards all the so called staples of life and recommends a cheaper, pleasanter, cleaner, labor-saving, and wholesomer diet in what he calls the "natural food" of man. Absolute immunity from disease is guaranteed to those who follow the prescribed diet in a regular and systematic fashion, with clear brain, comely appearance, entire absence of fatigue, and an abundant vitality that will carry one buoyantly along for a hundred and twenty years in all ordinary cases.

Dr. Densmore is not unreasonable in his views as the following note shows. "We urge that all fruits in their season—including figs, dates, bananas, prunes, raisins, and apples, etc., fresh and dried, each of many varieties,—be substituted for bread and other grain foods and starch vegetables; and experience teaches us that this course will be found by a brief experiment highly beneficial, alike to the meat-eater and the vegetarian. All persons about to experiment with the non starch food system are

urged at first not to use nuts; but to use instead whatever animal food they have been accustomed to. The central feature of the system consists in abstention from bread, cereals, and starch vegetables, and the liberal use of food fruits."

All the berries in season, apples, pears, peaches, plums, apricots, etc., oranges and lemons, grapes, bananas, melons of all kinds, figs, dates, prunes, raisins and currants, all kinds of nuts especially hazel, brazil, pine kernels, chestnuts, almonds, walnuts, pecans, butternuts, and milk, honey, and eggs are among the natural food eaters' articles of diet. Water is the only drink recommended and very little is necessary with fresh fruits. For hard physical or mental work of 12 or 13 hours a day half a pound of fresh raw fruit (apples, etc.) is recommended an hour before breakfast. For breakfast 2 or 3 ounces of nuts is suggested with 6 or 8 ounces of dates, figs, etc., or prunes, raisins, stewed if preferred, and a little soft fruit of any kind, or honey, or milk; for dinner the same proportions may be followed varying the fruits or nuts used, and similarly for supper. Any jam or preserved fruits may be used moderately. This diet cures and prevents diabetes.

TO READERS AND SUBSCRIBERS.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

* * *

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

* * *

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THE LAMP, 25 cents a year.

NOTES ON THE MAGAZINES.

All the magazines for the past month present features of absorbing interest. The prominence given to Madame Blavatsky is notable. "Lucifer" has the first instalment of a translation from the "Nouvelle Revue" of her sister, Madame Jelihovsky's biographical sketch, while in "The Path" is begun the publication of H. P. B.'s letters to her relatives. These straightforward accounts to her own family of her experiences will probably arouse equal interest and enmity. Letter cviii. in Lucifer's interesting series of "Unpublished Letters of Eliphas Levi" is of more value than usual to the public. "The Path," as usual, is practical and helpful. The renewed literary activity of "Julius" is a distinct gain to the movement, and "The Screen of Time" in "The Path" and "Letters to a Lodge" in "The Irish Theosophist," have a welcome and familiar tone. Mr. Sinnett's note in the latter journal on the withdrawal of Masters' aid is important. "How the matter is regarded by the Higher Authorities is this: The momentum of the T. S. as it now stands is abundantly sufficient to carry it over the cyclic crisis now approaching. In the course of the coming century the knowledge at present held by a comparatively small number, will be generally diffused throughout the cultured classes." "The paths of the higher spiritual initiation are still open to those qualified to tread them." G. A. H. Brereton has a strong article on the sex question.

BODE'S LAW.

The distance of the planet Neptune had been theoretically deduced from a well-known empirical law called "Bode's Law," which, however, was first given out by Titius. It is as follows. Starting from 0 put down the number 3, and double successively, thus:

0 3 6 12 24 48 96 192 384

Add four to each of these numbers:
4 7 10 16 28 52 100 196 388

Now it happens that these numbers represent the successive distances of the planets from the Sun, even of the small planets, which were not known at the time this law was promulgated for the first time. The orbit of Mercury is expressed by the number 4, that of Venus by 7; the Earth by 10; Mars by 16; 28 describes the mean orbit of the Asteroids; Jupiter's is expressed by 52; Sat-

urn's by 100; and Uranus' by 196. According to this there seemed a legitimate right to place the new planet at the distance of 388. Now the real distance of Neptune is only 300; and it is to this irregularity of the series starting from Uranus that we must attribute the disagreement which exists in reality between the elements of the theoretical prediction of Neptune and those given by ulterior observation.—Flammarion's "Wonder of the Heavens."

ROBERT BROWNING ON DEATH.

Death, death! It is this harping on death I despise so much; this idle and often cowardly and ignorant harping! Why should we not change like everything else? In fiction, in poetry, in so much of both, French as well as English, and, I am told, in American art and literature, the shadow of death—call it what you will, despair, negation, indifference—is upon us. But what fools who talk thus! Why, amico mio, you know as well as I that death is life, just as our daily, our momentarily dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crape-like, churchyard word for change, for growth, there could be no prolongation of that which we call life. Pshaw! it is foolish to argue upon such a thing even. For myself, I deny death as an end of everything. Never say of me that I am dead.—Sharp's Life.

THIS WILL HELP YOU TO THINK.

Is this sheet of paper a surface? No; it has a surface above and a surface below. And if you were to split—not the sheet of paper, for that would be impossible—but the sheet of space in which the paper is, into a million sheets, and to-morrow one of those again into a million sheets, and the next day one of those into a million sheets, and if you kept up that process for a million years, the inconceivably thin sheet that you would have at the end would still be room, with a surface above and a surface below; it would be no nearer to being itself a surface than when you began. You see it is quite easy to say that a surface takes up no room; but it is not so easy to realise the enormous gulf that is fixed between very little and none at all. And when Euclid tells you that a surface has length and breadth, but no thickness, he means exactly what we have just been observing.—William Kingdon Clifford.

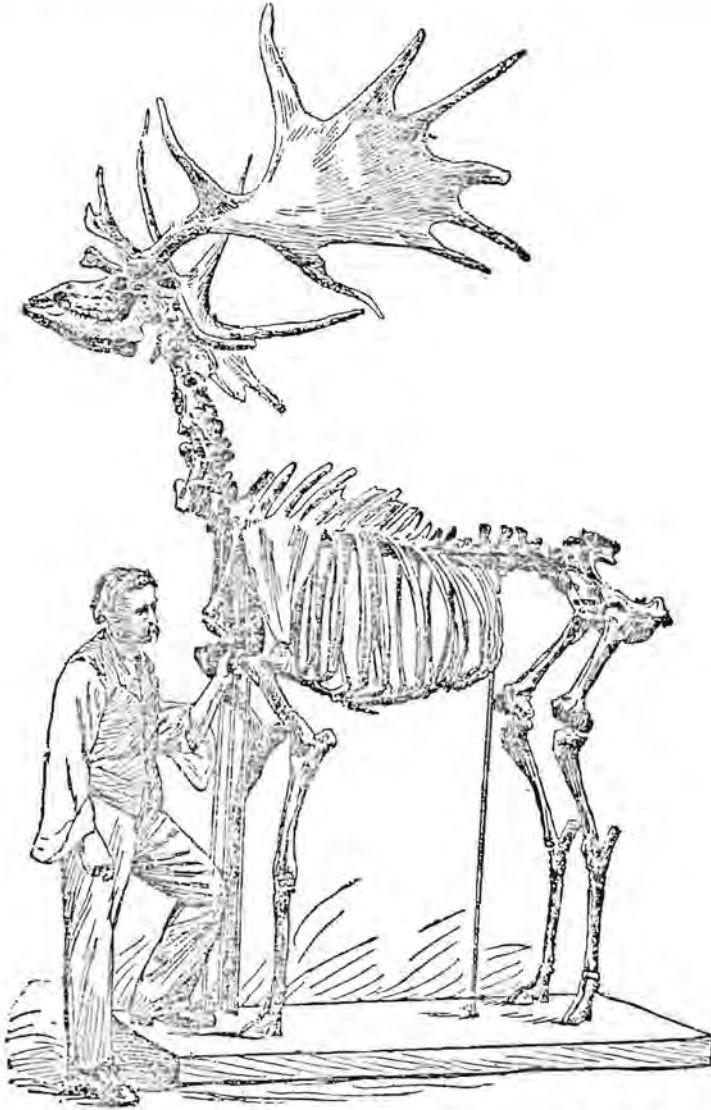
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The Theosophical Society, as such, is not responsible for anything contained herein.



THE FOSSIL IRISH ELK (*Cervus Megaceros*). See page 89.

NOTES FROM A LECTURE ON OCCULTISM BY CLAUDE FALLS WRIGHT.

(Taken down by Mrs. M. W. Broun.)

Occultism is the science of the soul of nature, of the hidden nature of man, and of the universe. It is possible for us to see and comprehend the unseen forces of nature. All sciences endeavor in some way or other to do this. The eastern and western people have two distinct modes of study; the orientals develop the perceptive faculties, while the western people are analytic. In the east the first step is to understand by intuition; afterwards the knowledge thus gained is analysed. Knowledge in the west is an accumulation of facts. All theory is the result of intuition.

Things that are born at the same time move down similar cycles. This is the basis of astrology. Our habits, both physical and mental, move in circles. We have a tendency to think thoughts similar to those we have previously been thinking and old thoughts are apt to return to us. So with nations, and if the past be known the future can be approximated. The Hindus have a method by which they are able to read the future. Westerners will, of course, doubt this statement, but we have to remember that this ability to prophecy in their own lines is just what all scientists are aiming at. The astronomer prophesies the eclipse, the physician the crisis of the fever. If we recognize the possibility of understanding the cycles of thought and action in nature it will not appear so improbable.

The tendency, at present, in many lines of thought is to turn to the ideas of the ancients. This is the case, for example, in chemistry, and as people investigate more and more for themselves they will return more and more to eastern thought.

For the phenomena of hypnotism, mind-reading, and the like, modern science has no explanations, though many different theories have been advanced. By experiments in hypnotism it has been shown that an operator can cause a subject to be unable to see a card placed on an open book, and yet be able to read the book under and through the card. Western people only know that such things are done; they do not know their rationale. True occultism offers the explanation.

In Tibet there is a school of philosophers who spend their time in solving

these problems. Every century they have sent messengers or founded a society like the Theosophical Society for the purpose of giving their knowledge to the world. In the last century Mesmer founded "The Society of Harmony," and taught the Universal Brotherhood of Mankind.

Besides this, he was able to explain the phenomena alluded to, and his explanations coincide with those given in the old Brahminical philosophy. Yet because the West was not ready to receive these truths Mesmer was ridiculed, and while his teaching is being adopted, he himself is even yet looked upon as a charlatan. For such phenomena to be intelligible it is necessary to understand the seven principles of which man is a composite. The French hypnotists discovered five different natures within each other in subjects experimented with and though they have not found the other two, their tendency is in the right direction.

The theosophical idea is that the body is constituted on such a plan as to need something to keep it together. Why does not a body fall to pieces? The atoms of the body are continually changing. How then is it that at the end of seven years we can still be recognized as the same person? Why does an acorn always produce an oak? The explanation is that behind all physical nature there is a mould on which the physical body is formed. This is the astral body. It is the model to which the physical atoms are attracted and on which they form themselves. Death is the separation of the physical and the etheric or astral body.

There is usually no connection between the mind of a person and the external objects, such as exists between his hand and brain, but such a connection can be established through the medium of the astral forces. In hypnotism the astral powers are thrown over the subject, and he is controlled by the operator. This is a very dangerous practice, and ought to be prohibited by law. When a person is hypnotised a connection between him and the operator is established which cannot be broken for at least seven years, and during all this time the subject is never free from the influence. In this way many crimes are committed, and the wrong person is punished because the subject has been in, free will and is controlled by the will of another. One can, under, under any circumstances,

allow himself to be hypnotised. It has been stated that immoral tendencies, as well as diseases, could be cured by hypnotism, but this is not really true. For, seven years after, the influence being removed, the tendency will return even more strongly than before. In surgery we may escape physical pain by hypnotism but it is surely better and easier to suffer physically than to lose one's free will.

Etheric currents pass through all living bodies, and may pass from one body to another. Persons whose bodies are not controlled by the mind are affected by these currents from other people. The mind ought to control these forces, and it is an absolute necessity to do so in order to become an occultist. These currents flow from the tips of the fingers, and elsewhere, and have a great magnetic influence. One can prevent oneself from being hypnotised by closing the thumb and first finger of each hand firmly together, and making the mind positive. Sensitives have been known to see a light around the heads of persons brought into a dark room. This light is from the etheric fluid which surrounds every living form. By passing the hand over or very near another person you can, according to his sensitiveness and your positiveness, establish a connection between your etheric or astral form and his.

It is possible also to think a thought into the brain of another. Because these statements are not understood they are not believed. In the middle ages one would have been burned for witchcraft had he suggested such a thing as a telephone. To-day we are allowed more liberty of thought, yet still people ridicule ideas which they do not understand.

There are two kinds of occultism. First, the study of those things which are not perceptible by the senses, but which are perceptible by the mind. Second, the study of that which is not perceptible by the mind, but which is perceptible by the soul, and by the soul is meant the tendencies and characteristics which represents the spiritual man—perhaps the "unconscious mind."

We know that a plant grows, but we do not know why. The forces in nature can be recognized by the mind, or at least the mind can recognize their existence. We know that we live, but we do not know why we live. Nor do we know that life is not a dream. These problems cannot be grasped by the

mind, but they can be solved by the soul.

Micro-organisms have always been thought to owe their actions to what is called "chemical irritability." It is now discovered that they have a psychic life of their own. The earth is simply, as the ancients said, a huge animal, with a sluggish consciousness of its own. It has been observed to breathe by some scientists. The mind also breathes, as does the sun and moon. It is possible to learn to breathe through the astral body. The Indian fakirs do this when they permit themselves to be buried for several months and afterwards return to their ordinary state of consciousness.

Besides the law of gravity or attraction there is the opposite law of repulsion. The law of attraction can be conquered. The Indian fakir accomplishes this when he is able to float in the air. We are attracted to the earth because of the positive and negative polarity existing in both man and nature. If you can become of the same polar nature as the earth at any point the earth will repel you, just as pith-balls are repelled by frictional electricity. The Indian fakir breathes in the nature of the earth and is consequently repelled, and is thus able to float in the air as it seems. Because we do not understand a thing it does not follow that it does not exist.

Concentration is the root of the practical part of occultism as it is of every other study. "Everything is locked up in the mind of man. One requires the conditions to draw it out." Concentration is necessary to all progress. We must, however, distinguish between voluntary and involuntary attention. It is not concentration if in reading a book one becomes so absorbed in the story as to be lost to everything else. This is a weakness which is to be avoided. To concentrate the mind requires a voluntary act of attention. We should learn to live in the present, now, in this very second. Instead of this we are continually looking into the future. To become an occultist one must rid oneself of all that does not belong to the Higher or real Self. Fear, power, wealth, love which seeks a return, these four pull the soul from its original position so that some do not even know where they really stand. Hope, which is the desire for the future, will destroy the soul because with that desire one cannot live at the Centre. Living in the future is the origin of all vice. The

aim of life is to unite the soul with the Higher nature. Occultism teaches how this may be done. The mind must be purified. Do not generate bad thoughts. An evil thought is worse than an evil deed, for the deed affects only the one toward whom it is directed, but the thought may affect many. By destroying an evil force one may create a good one. When the mind is purified it will regain the useful natural physical instincts. Why cannot people tell when an herb is poisonous, and many other things which animals know instinctively? It is because vice and misdirected mental forces have destroyed these faculties. "Natural men," persons who have these powers, are to be found in Scotland, Wales and Ireland.

The mind is simply an electrical body. The pineal gland is the organ of the soul. It may be electrified, so to speak, so as to give possession of the higher consciousness, but this is done by purifying the mind. Noble thoughts will finally lead to the discovery of the object of life, and we should ever dwell upon the higher principles within. If the mind be purified the body will be at peace. Our psychic eyes will be opened and we may commune directly with our higher nature. We may learn to know "God."

Do not render the mind negative in order to develop sensitiveness. To become clairvoyant, clairaudient, and the like in this way is to be controlled by outside forces, whereas the occultist should control them. Rather keep the mind positive, intent upon the eradication of vice. The positive condition is necessary to evolution. When one's mind has been made pure he may then use these psychic faculties if he wishes to do so. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you!"

SCRIPTURE CLASS NOTES.

Paul's Epistle to the Galatians.

Paul had made two visits to the Galatians (Acts xvi, 6; xviii, 23,) and had been received as Christ Jesus (iv, 14.). With the impulsive and restless nature which distinguishes their descendants, the Gauls and Celts of the present day, they had been as ready to embrace further novelties as they had been Paul's teaching and he writes the epistle to these foolish, "unintuitive" friends to

upbraid and correct them. He is not dealing in generalities about which there may be an amiable disagreement, but of absolute facts with the dogmatic assertion of a scientist sure of his ground. If an angel from heaven should preach any other glad tidings than that proclaimed by himself, (i, 8,) let him be anathema—tabooed, boycotted. After his supernormal visitation on the road to Damascus, he went to Arabia, (i, 17,) to study with the Initiates there in the wilderness, as in the case of John and Jesus. He thus seeks to remind them of the reality of his message, and of its spiritual importance. They are prone to return to the meaning of the letter and abide by merely physical interpretations, but he warns them again and again not to be caught in this bondage. Having begun in the spirit, how can ye be made perfect in the flesh? iii: 3. He is afraid of them returning to the weak and beggarly rudiments or elements, iv: 9, of mere ritualistic performance, the observance of days and seasons and so forth on which the churches of all times and nations lay such weight. With earnest tenderness he tells them, iv: 19, "my darlings, I travail again in birth till Christ shall have been formed in you." This is the great object of life, that each man develop in himself the Christ, become a Christ. It is begun by faith and the process is symbolized in all the ancient Scriptures. None of these writings are historically valuable, but all bear the allegorical interpretation, iv: 24, and in that respect are priceless. The "elements" referred to imply the ancient idea of the alphabet, which typified Nature viewed in rows and orders, fire, water, etc., the stars, sun, etc. Passing from these physical developments to the next plane, the free Jerusalem above, we may inherit that life and freedom by union with and the realisation of the Spiritual consciousness. Faith is the intuitive knowledge of the power in oneself to achieve this, and by works it is accomplished. The flesh and its fruits must be crucified. In v: 19-21 these are enumerated. Fornication, uncleanness, immodesty, luxury, idolatry, sorcery, hatred, contentious, jealousies, angers, quarrels, disputes, schools of opinions, envyings, murders, drunkenness, revels, and the like. Karma is defined with striking clearness, vi: 7-10, and the whole duty of man is put in a word, v. 14.

INTERNATIONAL S. S. LESSONS.

January 20. John VI: 25-35.

Bread is ever used as the symbol of the spiritual nourishment upon which the divine self exists. The corn of Egypt, the cakes of the shew-bread, the manna of the wilderness, the loaves of the miracles, the broken bread of the eucharist, these are only a few of the many forms in which the idea may be found and instructively compared. In spite of repeated warnings the conception is nearly always degraded and materialised by public teachers, and the meat which we are so frequently enjoined not to work for, is made the chief object of existence in a civilisation whose God is described in Romans xvi. 18 and Philippians iii. 19. The Lord's prayer has been materialised in this sense also, but the present passage clearly shows what is the daily bread for which we are to pray. If the 27 and 33 verses are read in conjunction, the sealing of the bread from heaven may be understood. Some of the churches observe this in their ceremonies, and the hot cross buns of Easter preserve a tradition of so-called pagan times. The bread of initiation referred to—the bread of Ceres,—may be considered in connection with the sealing of the tribes, etc., in Revelation. This living bread has been available in all ages and climes (see I Cor. x. 1-4), nor had its distribution been deferred till the Christian era.

January 27. Matthew xvi: 13-23.

Referring to the well-known facts of reincarnation. Jesus asks his disciples who the people thought he had been in his previous life on earth. Some thought John, some Elijah, some Jeremiah, some one of the lesser prophets. Peter, however, recognizes him as a greater than any of these, a Christ, a Buddha, a divine avatar. As flesh and blood (I Cor. xv. 50) cannot inherit the kingdom, so flesh and blood was unable to reveal this spiritual mystery to Peter. On this Rock, which is the indwelling Christ (I Cor. x. 4), is built that house eternal in the heavens, of many mansions, from living stones, into an ecclesia against which nothing shall prevail. Compare 2 Cor. v. 1; John xiv. 2; I Peter, ii. 4-8; Matthew vii. 24-27; Peter as representing the understanding, is taken by the Kermetic school as the Rock upon which the Christ-life is attained. Jesus forbade his disciples to tell anyone that he was the Christ. It

could only lead to superstition, as in the present day, instead of the true reverence of spiritual recognition, verse 17. Peter as the understanding, is the tempter, the adversary, of the intellect, or manas opposed to Buddhi or intuition.

February 3. Luke ix: 28-36.

The Mount of Transfiguration is the mystical Mount Meru, or Olympus, or Pisgab, or Sinai as it is variously depicted, and the command to "get thee up into the high mountain" is not a vain one. Prayer in the true sense is only possible in the regions of spiritual elevation. Various effects of prayer or meditation are enumerated by Patanjali in his 3rd Book, and the 41st Aphorism describes how the ascetic "by concentrating his mind upon the vital energy called Samana acquires the power to appear as if blazing with light." The three disciples, Peter, James and John, having been asleep, are unable to give an accurate account, Peter, as recorded, verse 33, not knowing what he was saying. They were wisely silent on the matter, verse 36, as all students should be of their occult experiences. Superstitious credulity or incredulous contempt are almost the only sentiments inspired by such narrations. The reverent soul will find a blush as miraculous in its way, perhaps, as a transfiguration. The higher mystical aspects of the incident are connected with the eastern doctrine of the descent of avatars. Compare the whole passage with Exodus xix, xx, xxiv and xxxiv, 29-35.

February 10. Matthew xviii: 1-14.

If a chela is simply a little child, the occultist has a new force added to this passage. Although the word translated converted, verse 3, occurs in about a score of other passages it is elsewhere rendered "turn" or "turn again." "Unless ye turn and become as little children, in no wise shall ye enter the kingdom of the heavens." The Revised Version adopts this reading, getting rid of theological encumbrances and making clear a simple fact in nature. Children accept naturally all the truths of theosophy, in fact, they often know them intuitively, and the constant diversion of their minds to the artificial conceptions of theology might well now, as then, call down the rebuke of verse 6. One's success or welfare in this life is of no account, verse 8-9. The Revised Version omits verse 11, but has it in Luke xix, 10.

FRIDAY FRAGMENTS.

SCIENCE studies the operation of natural forces, occultism studies their origins. Science studies effects, occultism seeks causes.

Do not undertake Theosophical studies, and never attempt to penetrate into occultism unless you are prepared to renounce many things pleasant to the lower senses. Do not aspire to pose as a martyr if you flinch from the idea of martyrdom.

THE Master is for the pupil. If you do not wish to study, if you have no desire for knowledge, if you cannot sacrifice anything for spiritual attainment do not be surprised if the treasures of wisdom are not scattered before you.

OCCULTISM is not the science of performing feats of magic, but the knowledge of life. Breathing, seeing, hearing, digestion, the circulation of the blood, all these are occult arts. The study of these things, and others still beyond the ken of science is true occultism.

Christadelphians deny the existence of anything in man beyond the body of flesh and blood. But they recognize his consciousness as something different from the organs through which it acts. The sight is different from the eye, the hearing from the ear. But thought itself is only a more complex sensation than sight or hearing, etc. It is the synthesis of all these and something more. Now as it is not the eye that sees, but the power of sight, so it is not the brain that thinks, but the power of thought behind the brain, or consciousness. As this power is developed (and in some it is so weak as to be unable to recognize itself), it will rise to the cognition of higher states of consciousness than is possible to the average man. It is this consciousness which passes from one body to another in reincarnation. When it leaves the body the body is "dead," though various physical operations may still be carried on in it.

If you wish to destroy Karmic effects, destroy the fixed consciousness of "yourself." Live in the universal life and you will inherit the universal Karma. This is "good," for the Karma of the manifestation is to return to the manifestor.—Jasper Niemand.

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To anyone sending us Twenty new subscribers with \$5 we will send "The Key to Theosophy" by H. P. B. Published at \$1.50.

To anyone sending us Fifty new subscribers with \$12.50 we will send "Five Years of Theosophy" by H. P. B. and others; published at \$3.25, or "The Theosophical Glossary," by H. P. B., published at \$3.50.

To anyone sending us One Hundred subscribers with \$25 we will send "Isis Unveiled," 2 vols., by H. P. B. Published at \$7.50.

To anyone sending us Two Hundred subscribers with \$50 we will send "The Secret Doctrine," 2 vols., by H. P. B. Published at \$12.50.

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AS THE FIRST-FRUITS IS HOLY, SO
ALSO IS THE HARVEST

It is written in the fifteenth chapter of the Koran that when Adam was created all the angels were commanded to worship him. But Eblis, the chief of them, refused, saying, 'Far be it from me that am a pure spirit to worship a creature of clay.' And for this refusal he was shut out for ever from Paradise. Now the doom of Eblis awaits you if you fail to give due reverence to these little obvious everyday things—things that are true of every stone that lies on the pavement, of every drop of rain that falls from heaven, of every breath of air that fans you. Like him, you will find with astonishment that the creature of clay which you despise is the Lord of Nature and the Measure of all things, for in every speck of dust that falls lies hid the laws of the universe; and there is not an hour that passes in which you do not hold the Infinite in your hand.

—Prof. Clifford's "Seeing and Thinking."

FREE-WILL AND NECESSITY.

What do you mean by free-will? No will can act without a design, and the design limits it. To talk about an absolutely free will is absolutely absurd. An Ad. pt may be free to do good, but he is conditioned by the goodness of the good. A man may be free to do what he likes, but how about the liking? God may be free, but His will is not, because it is conditioned by His intelligence. Necessity and free-will are a pair of opposites, which are mutually dependent. Each exists because of the other; remove one and the other disappears. Free-will and necessity are the two poles of moral existence. That which generates them contains both, and yet is neither one nor the other. That which is divine free-will is also divine necessity, for the divine is a law unto itself.—The Vahan for November.

AS WE SAY IN FRANCE.

THE LAMP est une nouvelle publication theosophique de Toronto, paraissant tous les mois, a 16 pages, format in 80, illustre sur bois. Cette petite revue, comme son nom l'indique, s'occupe de choses religieuses. Elle est publiee par la societe theosophique de Toronto.—Le Canada, 26th December.

SPARKS.

Sir John Thompson's idea of "beastly riches" deserves to live.

* * *

When the man on the street talks about "rushing things," and the theosophist of "hastening Karma" don't they mean pretty much the same thing?

* * *

The silence of our contemporaries after they become aware of the extent of their slander is so human as to gain our sympathy. None of us like to confess.

* * *

Our previous lives on earth are pictures turned towards the wall. What a happy thing for us that we can't reach up and turn them round again! Judging by our present artistic attempts they were sad daubs.

* * *

The man who thinks it is funny to make puns upon the name of God in a foreign language is invited to cultivate his common sense, even at the expense of his humour. The communication is anonymous to THE LAMP, but the Name he has invoked is of One to whom there is nothing hid.

A LIFETIME IN TWELVE YEARS.

The Incarnation of an Exhausted Astral Body.

A remarkable case of rapid growth has recently been investigated by the French Academie des Sciences. A boy at the age of 5 began to grow a beard and to change his voice; he seemed a man of 30. At 6 years old he was 5 feet 6 and strong enough to lift and carry on his back bags of grain weighing 200 pounds. At 8 his hair turned gray, at 10 his teeth fell out and his hands and legs became palsied, and at 12 he died.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge. 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, JANUARY 15, 1895.

EDITORIAL NOTES.

You need have no trouble in finding a suitable hour to attend one of the Sunday meetings. See page 93.

**

ATTENTION is called to the liberal offers on page 86 made to those willing to assist in extending the circulation of THE LAMP, and which will be withdrawn after 1st February.

**

OUR British Columbian brethren have broken out in a new place, to wit, 27 Broad St., Victoria, where they have established head quarters. Mrs. Blodgett of Seattle has been lecturing there.

**

DR. PAUL DEUSSEN's book "On the Elements of Metaphysics" should be in the hands of every student of this subject. Dr. Deussen has made a most profound study of Indian Philosophy and his appendix on the Vedanta is of great value. The volume represents the attitude of western thought in the present day, tinged as it has become in no small degree, with the age-abiding wisdom of the East.

NARADA T. S. is publishing a scientific romance dealing with the change of the polar axis of the earth. Profits of sales, at 25 and 50 cents, are to help to establish a theosophical library at Tacoma, Wash.

**

THE Annual Convention of the American Section is to be held in Boston, in April, and will celebrate the recent establishment of the extensive headquarters there, and the activity of workers in that region.

**

QUITE a number of people have asked THE LAMP's opinion of Mr. Judge in connection with certain statements made in the newspapers. We can only say if you know of anyone who works harder for theosophy than Mr. Judge, then that is the leader to follow. The Doers of the Will have no difficulty in knowing each other.

**

THE American Asiatic and Sanscrit Revival Society has been inaugurated in New York under very favorable auspices. It is believed that the Society will be able to obtain access to manuscripts which have long been the despair of Western scholarship. While much philosophic and religious literature has been discovered, the scientific writings of India are still largely sealed to investigators.

**

MR. THOMAS STEVENS, having been to India, and told enough yarns, as he says, to make his expenses, now vouchsafes the information that there is nothing in it. All the marvels we have heard of are only imputed. Likewise all the miracles, powers, or signs of Christian tradition. Which yarn are we to believe? Perhaps Dr. Talmage may have something to impute.

**

A correspondent from Battle Creek, Michigan, states that thirty years' experience in the Sanitarium there does not support the extreme views of Dr. Densmore, but in spite of this we fancy "Natural Food" has an important message for many. The January issue has a number of interesting papers, more theoretical than practical however. Most people want to be told just what and how much they should eat, and this unfortunately cannot be done. Each locality has conditions of its own, and "natural food" in Toronto is too expensive to be widely adopted by indi-

viduals. Families, as a whole, simply won't. Eat with knowledge, eat what you like, and don't eat too much.

* *

ROBERT LOUIS STEVENSON, who died on 8th December, wrote the best English, and was the author of the most striking book on practical occultism of our day. "Dr. Jekyll and Mr. Hyde" was said by H. P. B. to illustrate one of the most important facts in human nature.

THE IRISH ELK.

Perhaps nothing enables the layman to realize the existence of the great Atlantean continent so well as to be brought face to face with some of the remains of that great arena of man's past development. There were giants in those days, as Scripture tells us, and the mighty hunters had mighty game for their prey. The Irish Elk, which stands about fifteen feet high, is one of the best known of these monsters. Its remains are very common in the lake deposits of Ireland, which is the last surviving remnant of Atlantis. The Irish Elk is not a true elk, but intermediate between the fallow and the reindeer. The deer family, so far as discovered, do not extend beyond the Upper Miocene. However the submerged strata have not been investigated. The first warning to the doomed continent came in Eocene times and the final catastrophe in the Miocene period. Has anyone considered the possibility of the enormous antlers having been developed as weapons of defence against the attacks of the aerial monsters of early days?

THE LAMP is indebted to Mr. Pride of Toronto University for the photograph which we reproduce.

Sunrise Thoughts.

Cool, from the chambers of the brooding night.
The morning air doth stir my soul, and brings
Unto awakened sense and touch the things
Which hover around the throne of beauty bright.
How have I slept within the very sight
And influence of that spirit which here
clings—
A glory to each tree and flower, and flings
Its miracle of healing o'er earth's blight!
Around me lies such aspect of her face
As dear dame Nature wears when she is glad;
The trees for very joy do clap their hands,
So pure, so calm, so holy is the place
That I content, in contemplation clad,
Could dwell for e'er, had Duty no commands.
—RUBEN BUCHART, in the Canadian Magazine for December.

MAGAZINE NOTES.

"The Chapbook" for 1st January, has an interesting design by Claude Fayette Bragdon of "Priestcraft." The fourteen sphinxes, the two obelisks, and the entrance to the Path with the winged sphere, which looks as if it had been copied from our New York contemporary's cover, are all in the Egyptian style of symbology. The fact will slowly permeate the literary and artistic worlds of our previous lives in Egypt and elsewhere and nothing will so readily bring to the world at large an appreciation of the truth of reincarnation. Mr. Bliss Carman thinks that the Canadian school of poetry stands for the new-old philosophy, "sounding sincerely . . . the note of a worship of Nature from which modern knowledge has cast out fear, the note of a religion that was on the earth before Paganism had a name."

"Mercury" has a beautiful design as a New Year's frontispiece of the messenger of the Gods, and has a good number for the children. "We are Seven" is most admirably adapted to their needs.

"The Path" maintains its position as the most practical, helpful, and generally interesting of the theosophic magazines. "The Theosophist" has never been seen in Canada, but is vaguely understood to deal with the magic arts and primeval revelations; "Lucifer" stands for scholarship and culture, don't you know, in matters esoteric, and "The Path" develops the Celtic-Saxon qualities of common sense and judgment, and doesn't neglect the other qualities either. The allusions to Christian traditions in H.P.B.'s letters are important. "Do not believe that Theosophy contradicts, or much less, destroys Christianity. It only destroys the tares, not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry." The occult conversations on the 8th and 9th commandments are also in this line. Dr. Buck's diagram illustrating the relation of various religious systems reminds us of the yet unfulfilled promise to reproduce his chart of historical cycles prepared for the convention of 1893. "Mr. Greer's Emancipation" proves that theosophy does not extinguish the humorous faculty, by any means, if indeed it doesn't sharpen it. Dickens would not suffer by the authorship of Mr. Greer.

OTHER MEN'S BIBLES.

Fervent in Spirit, Serving the Lord.

OM.

1. Study the Vedas every day. Practice well the duties enjoined therein. Worship the Lord through this means. Eschew desire of doing things that agree with your tastes (and, as a matter of course, indulgence in sensuality). Destroy the multitudes (or continuity) of sin. Recognize a bane in the pleasures of Samsara (the ocean of rebirth). Persevere in the desire (to lead a spiritual life and to know of) the Atma (spirit), and get out of the house at once (the tabernacle of the body).

2. Keep company with the good (Sadhus or saints). Entertain a firm faith in God. Practise the virtues of Sama and the like (Sama, control over the senses within; Dana, control over the senses without; Uparati, abandonment of worldly attractions; Titiksha, endurance of vicissitudes; Shradda, faith in the words of one's Guru or teacher and the Vedantas). Abandon early every kind of action, seek and serve a good and wise man and daily adore his paduka (his footsteps). Use as a prayer the one Letter (the OM), which is Brahma, and earnestly attend to the important sentences of the Shrutis (Tattvamasi, THAT art thou; Ahambrahmasmi, I am Brahma).

3. Discuss the meanings of (such) sentences. Always defend these Shrutis. Keep aloof from any unwise discussion, but maintain that of the teachings of the Shrutis. Contemplate, "I am Brahma alone." Shun pride more and more every day. Kill out the sense of I-ness (Ahammati) in the body, and scrupulously avoid wanton debates with the wise.

4. Administer medicine to the disease of hunger. Swallow the remedy, every day, of living on alms. Go not a-begging dainty food, and rest overjoyed with whatever is obtained in its course. Endure alike heat and cold, and the rest. Do not utter any word in vain and to no purpose. Desire to acquire (a spirit of) dispassion (to all things). Avoid all harshness and contumely, doing good to others.

5. Enjoy yourself in solitude. Fix your mind on that which is far, far beyond. Perceive its omnipresence and learn that this world is saturated with it. Destroy your former acts with the

help of spiritual knowledge. Pine not for the future, and enjoy the Prarabdha (present manifestation of Karma or law) without murmur. And remain in yourself, becoming one with Parabrahman.

For him who reads these five shlokas and daily contemplates thereon with a concentrated mind, for this man the heat of the quick and terrible fire of reincarnation on this earth will soon be extinguished through the favour of Ishvara (the Christos).

OM, TAT, SAT.

Shri Shankaracharya's Sadhana Panchakam, the Five Perfections, translated by F. A. Venkatesan Rao in European Oriental Department Paper No 4.

EMMANUEL—GOD WITH US.

The cardinal teaching of Theosophy is that there is nothing "outside yourself." It is precisely by this mistaken method of seeking without, instead of within, that man fails to find either Gods or God. A man who is too blind to see the nobler nature of even his nearest friends, will squander his time and dissipate his thought-force in speculations concerning the attributes of some distant deity of whom he has heard but knows not; and we of the T. S.—how often, whilst yet too dim of sight to see the God souls of those near us, do we go seeking for the Great Ones in far countries! Blind, oh, blind! For are they not ever with us, the Great Ones, and the God One? Hold to the personal God if you will, but look for that God only in your own heart and in the hearts of your brothers. Thus, and thus only, can you reach to Gods or God; and never since man was bodied forth has pitfall been found in that Path. True now, as of old, is the sublime chant to the Self within:

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures;

"He leadeth me beside the still waters.

"He restoreth my soul:

"He guideth me in the paths of righteousness for His Name's sake.

"Yea, though I walk in the valley of the shadow of death;

"I will fear no evil; for Thou art with me:

"Thy rod and Thy staff, they comfort me."

—P., in The Vahan.

* * *

RAYS.

Truth is catholic; proclaim it ever,
and God will effect the rest.—Balmez.

* * *

Not with an army, nor by might, but
by My Spirit, saith the Lord of Hosts.—
Zech. iv. 6.

* * *

There is no fate—God's love
Is law beneath each law,
And law all laws above
Fore'er, without a flaw.

—FATHER RYAN.

* * *

Revelation, properly speaking, is a
universal, not a local gift. There is
something true and divinely revealed,
in every religion, all over the earth.—
Cardinal Newman.

* * *

False learning is rejected by the
Wise, and scattered to the winds by the
Good Law. Its wheel revolves for all,
the humble and the proud. The "Doc-
trine of the Eye" is for the crowd; the
"Doctrine of the Heart" for the elect.
The first repeat in pride: "Behold I
know;" the last, they who in humbleness
have garnered, low confess: "Thus
have I heard."—Voice of the Silence.

* * *

If you want a power higher than
your lower self, you have your own
Ego—the divine self within you. He
stands to your lower self in the relation
of a master to a pupil and if you do not
disregard him when he speaks to you in
the voice of conscience he will be en-
couraged to come into closer commun-
ion with you. It is upon him that peo-
ple really rely when they imagine God
is speaking to them, but they cling to
the absurd idea that their own God is
the one ultimate power in the universe.
—H. T. E.

* * *

The Christians have a building of
stone wherein they serve the goddess of
vanity, where they dissimulate, where
people exhibit their fine clothes and the
preacher his learning; but the true
Christian has his Church within his
soul, wherein he teaches and listens.
This Church is in him and with him
wherever he goes, and he is always in
Church. His Church is the Temple
of Christ, wherein the Holy Ghost
preaches to all beings, and in everything
he beholds he sees a sermon of God.—
Jacob Boehme.

THE NEW EDUCATION.

True education is not a process of
storming, but unfolding, e—from—du-
cere to draw or lead, that is, to draw
forth that which is within, but latent.
This process of interior development is
the keynote of the new education. Its
methods all tend to cultivate the facul-
ties of observation, stimulate thought,
lead to synthetic analysis, and develop
the power of concentration. At the
same time the greatest freedom is aim-
ed at both in thought and action, and
original work is encouraged. Compul-
sory education is a perversion, and
under the new system is not required.
The human mind seeks knowledge, but
every one has his own method; provide
the opportunities and the child will do
the rest. It is useless to try and teach
each child in the same manner—each
has his own nature and method of un-
foldment; provide the means by which
the child can teach himself. We have
been cramped too much by laws, we
need more liberty.—W. L. Garver in
November Arena.

MAX MULLER ON THE VEDANTA

If a system of philosophy is a consist-
ent, and, as it were, an organic whole,
springing from one small seed, it should
always be possible to fix on its central
truth from which all its dogmas pro-
ceed, and, leaving out all bywork and
ornamentation, to trace the direction in
which its arguments move, and to dis-
cover the goal which they are meant to
reach.

Now, the quintessence of the Vedanta
philosophy has been well formulated by
a native philosopher in one short line,
and it would be well if the same could
be done for other systems of philosophy
also. Our Vedantist says: "In one-half
verse I shall tell you what has been told
in thousands of volumes:—Brahman is
true, the world is false, man's soul is
Brahman and nothing else"—or as we
would say: "God is true, the world is
fleeting, man's soul is God, and nothing
else." And then he adds: "There is
nothing worth gaining, there is nothing
worth enjoying, there is nothing worth
knowing but Brahman alone; for he who
KNOWS Brahman IS Brahman." This,
too, we might possibly translate by the
more familiar words: "What shall it
profit a man, if he shall gain the whole
world, and lose his own soul?"—Three
Lectures on the Vedanta Philosophy.

THE DOER OF GOOD.

It was night time, and He was alone. And He saw afar off the walls of a round city, and went toward the city.

And when He came near, He heard within the city the tread of the feet of joy, and the laughter of the mouth of gladness and the loud noise of many lutes. And He knocked at the gate and certain of the gate-keepers opened to Him.

And He beheld a house that was of marble and had fair pillars of marble before it. The pillars were hung with garlands, and within and without there were torches of cedar. And He entered the house.

And when He had passed through the hall of chalcedony and the hall of jasper, and reached the long hall of feasting, He saw, lying on a couch of sea-purple, one whose hair was crowned with red roses and whose lips were red with wine.

And He went behind him and touched him on the shoulder, and said to him, "Why do you live like this?"

And the young man turned round and recognized Him, and made answer and said: "But I was a leper once and you healed me. How else should I live?"

And He passed out of the house and went again into the street.

And after a little while He saw one whose face and raiment were painted, and whose feet were shod with pearls, and behind her came, slowly as a hunter, a young man who wore a cloak of two colors. Now the face of the woman was as the fair face of an idol, and the eyes of the young man were bright with lust.

And He followed swiftly and touched the hand of the young man and said to him, "Why do you look at this woman in such wise?"

And the young man turned round and recognized Him and said, "But I was blind once and you gave me sight. At what else should I look?"

And he ran forward and touched the painted raiment of the woman and said to her, "Is there no other way in which to walk, save the way of sin?"

And the woman turned round and recognized Him and laughed and said, "But you forgave me my sins, and the way is a pleasant way."

And He passed out of the city.

And when He had passed out of the city, he saw seated by the roadside a

young man who was weeping.

And He went toward him and touched the long locks of his hair and said to him, "Why are you weeping?"

And the young man looked up and recognized Him, and made answer, "But I was dead once and you raised me from the dead. What else should I do but weep?"—Oscar Wilde, in *Fortly Review*.

THE FRENCH MATHEMATICAL PRODIGY.

Young Vernier, the mathematical prodigy from the provinces, of whose success in obtaining admission to the higher normal school without undergoing an examination you were informed a few days ago, has arrived here, and is the object of much curiosity. This youth of eighteen has a great opinion of his genius, for, when complimented on his wonderful proficiency, he calmly remarked that mathematics were so badly taught in France that he had no trouble in convincing the real savants of the "insanity" of the prevailing methods. He says that during his stay at the Lyons Lycee his master treated him as a "visionary"; but, he adds generously, "I forgive the poor man." Vernier attracted notice by entering into correspondence with several mathematicians of note, who imagined that they were replying to an elderly savant like themselves, and were astounded when they ascertained that he was a schoolboy. The Minister of Public Instruction was informed of the existence of this "infant phenomenon," and promptly admitted him to the higher normal school on his own responsibility. Young Vernier does not intend to repose on his laurels. On the contrary, he is writing for the Academy of Science a work which will be ready by the summer, and which, as he confidently puts it, will bring about "a revolution like that accomplished by Laplace and Newton." He attributes every mathematical discovery to "intuition," of which he evidently believes that he has a considerable stock at his command. It remains to be seen whether young Vernier will succeed in carrying out his threat of demolishing the existing system, and it is quite possible that he overrates his powers. There is no doubt, however, that he possesses exceptional talents, and his career will be watched with interest.—Paris Correspondence London Telegraph.

PERSONAL NOTES.

* Miss E. M. Daniell of the Aryan Branch, New York, was in Toronto during the first week of the year.

* Mr. Flinders Petrie has published the first volume of a history of Egypt to be completed in six volumes. It is full of plans and photographs and goes back to "the earliest times," that is, as far as possible.

* Mr. Clarke Thurston's visit to Toronto in December proved a most interesting one to the local Society which he addressed at the Wednesday and Friday meetings during his visit. Fresh from Europe, and with a fund of helpful conversation, all who met him felt benefited.

* The Theosophic Gleaner states that Mrs. Annie Besant, Countess Wachtmeister and Mr. Bertram Keightley propose to make their permanent home in India and will defray the expenses of providing and maintaining a suitable headquarters for the Indian Section work at Allahabad or Benares.

* Miss Christina Rossetti, sister of Dante Gabriel Rossetti, and the greatest of the later English poetesses, died on 29th December. She was the author of Madame Blavatsky's favorite verse:

Does the road wind uphill all the way?

Yes, to the very end.

Does the journey take the whole long day?

From morn till night, my friend.

* Francis Thompson, the new English mystic poet, describes an October firmament with:

"Clouds

Upwafted by the solemn thurifer,

The mighty spirit unknown,

That swingeth the slow earth before the embannered Throne."

Bliss Carman, quoting Hazlitt, remarks "if any one do not feel the beauty and the force of this he may save himself the trouble of enquiring further."

* Henry Westworth Monk, of Ottawa, has for forty years been disseminating his views of life and the universe, which are almost identical, so far as they go, with the teachings of the Secret Doctrine. He practically accepts the three postulates of the eastern teaching under the terms "World-Life," which covers the planetary and other cosmic manifestations, and the identity of all human souls with the aggregate life; and "Universal Alternation," which is the Law of Periodicity, of ebb and flow, under which reincarnation occurs.

THE MONTH TO COME.

Friday, Jan. 18, 8 p.m., "Jesus the Initiate."

Sunday, Jan. 20, 9.45 a.m., Philippians iii.

Sunday, Jan. 20, 4 p.m., "Theosophy, the Royal Law of Life."

Sunday, Jan. 20, 7 p.m., "Hope." Mr. Beckett.

Sunday, Jan. 20, 8 p.m., "Gravity."

Wednesday, Jan. 23, 8 p.m.

Friday, Jan. 25, 8 p.m., "How to Become a Theosophist."

Sunday, Jan. 27, 9.45 a.m., Philippians iv.

Sunday, Jan. 27, 4 p.m., "The Epistle to the Philippians."

Sunday, Jan. 27, 7 p.m., "Steadfastness." Mr. Watson.

Sunday, Jan. 27, 8 p.m., "Scientific Theory of Rotation."

Wednesday, Jan. 30, 8 p.m.

Friday, Feb. 1, 8 p.m., "Universal Brotherhood."

Sunday, Feb. 3, 9.45 a.m., Ephesians i.

Sunday, Feb. 3, 4 p.m., "The Goodly Fellowship of the Prophets."

Sunday, Feb. 3, 7 p.m., "Karma." Mr. Scott.

Sunday, Feb. 3, 8 p.m., "Physics and Metaphysics Compared."

Wednesday, Feb. 6, 8 p.m.

Friday, Feb. 8, 8 p.m., "Practical View of Karma."

Sunday, Feb. 10, 9.45 a.m., Ephesians ii.

Sunday, Feb. 10, 4 p.m., "Science at the Altar."

Sunday, Feb. 10, 7 p.m., "The Ten Commandments." Mr. Derrett.

Sunday, Feb. 10, 8 p.m., "What is Force?"

Wednesday, Feb. 13, 8 p.m.

Friday, Feb. 15, 8 p.m., "How Death May Be Conquered."

Sunday, Feb. 15, 9.45 a.m., Ephesians iii.

Sunday, Feb. 17, 4 p.m., "As it was in the beginning, is now, and ever shall be."

Sunday, Feb. 17, 7 p.m., Mr. Mason.

Sunday, Feb. 17, 8 p.m., "Dr. Richardson on Force."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday morning class is conducted by Mr. Port; the Sunday afternoon meeting by Mr. Smythe, and the Secret Doctrine talks at 8 o'clock on Sundays by Mr. Titus.

THE SECRET OF MASONRY.

The doctrine of the elaboration of an Arch-natural body is very ancient. It is contained in the Arcana of the Jewish Tabernacle, and of Solomon's Temple. It is contained in the secret of the Egyptian Pyramids. It was taught by Hermes Trismegistus—by Jacob Boehme, by Swedenborg, by St. Paul, and in our day by T. L. Harris. It is the secret of secrets connected with the mystery of Freemasonry, and Rosicrucianism. It was taught by St. Paul in his Epistles, and it seems an amazing thing that it is so little known at the present day, even amongst Spiritualists. It is a secret that will give an orderly law of communication, so that the hidden knowledges of each degree of Nature may be explored in a systematic manner. It is the substantial fact of the Sacrament of the Lord's Supper. The reason why the Romish Mass is a mockery is not because there is no reality in it; it is because Rome's priesthood has not elaborated the Arch-natural form in its individual life—that it cannot consecrate the elements of bread and wine in the way of the hidden law. A man clothed upon with the Arch-natural body is not a medium in the ordinary acceptance of the term; he is a positive medium, or adept. He is not controlled, but controls. If he sees and hears spiritually, it is not because he is magnetised—but he does so in his own inherent right. His seeing and hearing proceed from a law flowing from the inward, and are not the result of mesmeric action from without. Bear in mind, I am not condemning the magnetic science of Spiritualism. This is but a very small part of Spiritualism proper. If the Romish priest, or Church of England priest, were clothed upon with his Arch-natural form (the Body of Christ)—his house from Heaven—he would through that form be enabled to ultimate into physical nature, the creative (positive) fire of God (the Holy Ghost), and so transmute the elements of bread and wine that the neophytes partaking of them would actually partake of the Archnatural form, the Body of Christ. This clothing is called Regeneration. This secret is lost in the Churches; Masonry preserves its dry bones. If the Mason could go through his mystic triangle and cross, and pass really beneath the

Royal Arch; if he were clothed with the real Masonic garment—the Archnatural body,—aye, if England's Grand Master Mason, the Prince of Wales, only knew the real secrets of his craft, England would be ruled by the inspiration of the living God, and its woe, and sorrow, and agony, and drunkenness, and vice would soon become things of the past.—W. Lockerby, cited in "Borderland."

TO READERS AND SUBSCRIBERS.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

* * *

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

* * *

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering questions.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5

DIETETIC FADS.

The very chaos of opinion on the subject of diet is a sign of the times. We are in a state of transition mentally and bodily as well as politically and socially. Most of us are apt to forget that we eat to live, and not live to eat. Food, in itself, has no importance save as a means to an end; and that end, rightfully, is the upward evolution of man and not the mere gratification of the palate. The best advice I ever heard of on this point was, "Eat what you want to; so long as you can assimilate what you like to eat, you are not far wrong. But, eat to live the life you have set your heart on living, and not with reference only to the sense of taste, or blood, muscle and fat."

You can, other things being equal, run that vital engine of yours—the digestive apparatus—with coal, gas, steam, or electricity—or even by ether—in the shape of food, just as you choose; and as you eat, so you will be, physically, and, by reaction—morally and mentally. As Mrs. Besant aptly said in her lecture on "Yoga"—"Food should be correlated to the purpose for which you are living", and this with reference to the fact that certain kinds of food favor spirituality, and that others do not. What he shall or shall not eat or drink, are personal problems, to be worked out by each individual. What is one man's food may be another man's poison, simply because as a whole his life purpose differs, or because he is not yet ready to change. It is possible to change if our wills are bent on it. But common sense would dictate its being done gradually. When, for instance, a man sets out to cultivate the higher spiritual faculties, as many are now trying to do, he must have some reserve force in the way of strength, to draw on. If he has not this reserve force physical bankruptcy will naturally follow, and especially if the change is made too rapidly. It is well then, to be sure at the start; sure, first of your purpose and your strength of will to stick to that purpose; and sure that you can stand even the change on the bodily plane.

We are then, each a law unto self in this matter of food. We cannot judge what another should or should not eat. Nor should we as a rule, hinder any sincere attempt in others to live up to their ideas. If they are making a mistake they will find it out soon enough—and nature will force them back to ways better suited to them. C. L. A.

OUR FOREIGN FRIENDS.

The Irish Theosophist has an exceptionally fine issue for December. Jasper Niemand's "Letters" abound in valuable information. "The Lodge has but one insurmountable barrier, hypocrisy; one crime, ingratitude; one felony, self-abuse." The extracts from Mr. Judge's letters under the caption "The World Knoweth Us Not," will be the chief study of earnest readers. We should be glad to reproduce the series but the following sentences may suggest the propriety of each student subscribing to the "Irish Theosophist." "Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force." "Think of these points: (a) Criticism should be abandoned. . . . Co operation is better than criticism. . . . (b) Calmness is now a thing to be had, to be preserved. No irritation should be let dwell inside. . . . (c) Solidarity (d) Acceptation of others." "An occultist is never fixed on any mortal particular plan. So do not fix your mind as yet on a plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. . . . The more wise one is the better he can help his fellows. . . . Never growl at anything you have to do. . . . It is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of knowledge."

The December Vahan displays increasing brilliancy. It will interest the philologist who anonymously returned the last three LAMPS with notes, to know that his emendation of "chief" for chela is not so far out, as the English "brat" is its nearest equivalent. "Unless ye become as little children." And the Vahan remarks that "it would seem that disciples are usually called brats for the same reason that our grand old Lion of the Punjaub applied to her immediate followers the expressive Yankee term "Hap doodles." The frequent warning to students is repeated against astral and psychic practices which only furnish "an additional cause for perplexity and bewilderment." Learn to control the forces already at your disposal before arousing others. Only to some are they an aid, to most they are

a hindrance. Some light is thrown on "the remission of sins." It would seem that the disciples were empowered to remit sins by imparting such knowledge to those who merited it, as would enable them to overcome temptation and strengthen themselves. But it is a matter of self-effort.

"The Astrological Magazine" devotes much space to prominent theosophists. The secondary direction of the moon to the conjunction of Saturna about the time of Mrs. Besant's visit to Toronto in 1893 with Prof. Chakravarti is stated to have first indicated the unfortunate influences under which she has since been laboring. The horoscope of Mr. Judge is given, calculated from 5:07 a.m., 13th April, 1851, at Dublin. His present directions are said to be extremely unfavorable, with possible danger to life.

"Transactions of the Scottish Lodge," Part 17, has a fine article on "Occultism and Practical Affairs," though the suggestion of not being as other men are favors it. The neglect of rules is declared to be the cause of all the troubles recently brought upon theosophists. Occult experiences are to be kept inviolably sacred. Whoever first boasted of having received inspired communications is responsible for subsequent events. Stress is laid on the value of prayer, esoterically considered, and of the Hermetic teaching of the force of concentrated will. "The Evolution of a Planet" is more elementary, and shall we say more materialistic, than we have been accustomed to from Edinburga. The short paper on the Hermetic method of gaining knowledge and power sums it up in one word—meditation—Raja Yoga—with due warnings to those who think themselves meditating when they are only practising autohypnosis. "Students who are getting clairvoyant visions and the like must be able absolutely to inhibit these visions before they can make one step of progress." "Inhibit" is not too professional a word, we trust, to be thoroughly understood.

The Theosophic Gleaner, from Bombay, India, has an issue above the average. The short article on "Concentration" is notable. There is an error as to the authorship of "Letters that have helped me" in the "Notes and News," where it is attributed to the editor.

"Lucifer" has not come to hand this month so we are unable to note its contents.

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No. 7

The Theosophical Society, as such, is not responsible for anything contained herein.

MR. W. T. STEAD.



R. STEAD'S Address in the January "Review of Reviews" after five years of phenomenal and, one believes, entirely useful success, claims attention from everyone associated with the work of Humanity and Brotherhood. If we cannot all recognize "a comrade in a Holy War," at least let us be fellows in a still holier Peace, and stand ever for the ideal Liberty that knows no curb but Reason and no coercion but the chain of Love.

H. P. B. wrote once—"My dear Mr. Stead: This may seem a poor compliment in your eyes, but in mine it is the greatest one I can make, when I say—You are a true Theosophist in heart and soul, whatever you may call yourself." A concrete

example that a theosophist may exist without having joined the T. S. is important, for it must be remembered that theosophy is not the faith of a sect, but that it stands for the united Wisdom of the human race. Why Madame Blavatsky recognized a theosophist in Mr. Stead may be gathered from his statement when in Toronto in 1893: "It is my life message, condensing the essence of the whole Christian religion—not be a Christian—but be a Christ. Be a Messiah to some man or woman by you. Interpret God to those you touch. Don't preach much. Do a kindness

when you can. Be a Christ."

Mr. Stead's psychic powers are also of interest to theosophists, and although he seems to doubt the possibility of such powers having been developed to even greater degree in others than in himself, to judge by his opinion given in "Borderland" that "Mr. Judge deceived himself before he hoodwinked Mrs. Besant," yet his independent testimony to phenomena of a striking character is encouraging. Perhaps if he fully appreciated the issues at stake he

might have been as anxious to investigate Mr. Judge at first hand as to get at, for instance, "the truth about Russia." Those who do not believe "Julia's" messages to be inventions merely, even when she speaks of an "irreducible minimum," need not apologize for faith in Mr. Judge. To be sure Mr. Judge has not yet suffered a Holloway martyrdom, but those of us who



WILLIAM T. STEAD.

know him are witness to greater wrongs than that. Nor is he least, either, in "the Union of all who Love in the Service of all who Suffer."

While the personal equation claims consideration we must not permit Mr. Stead's opinion on details to blind us to the fact that for five years the Review of Reviews has been working practically on behalf of the first object of the Theosophical Society, and that Borderland has been accomplishing much for the third. Those who like their occultism diluted and who affect phenomena have in it an intelligent record.

Karma.

The tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

Still shall the soul around it call
The shadows which it gathered here,
And painted on th' eternal wall
The past shall reappear.

O, no! We live our life again;
Or warmly touched, or coldly dim,
The pictures of the Past remain,
Man's works shall follow him.

—JOHN GREENLEAF WHITTIER.

THE RATIONALE OF REINCARNA-
TION.

While there seems to be a unanimity of opinion that human life is subordinate to a definite purchase, the popular concepts of what that purpose may be are extremely diverse. If predicated from the motives which actuate the western mind, it might be money-making, the gratification of ambition, the indulgence of voluptuousness, the mere perpetuation of the human species, material or mental progress, or a probation which determines the everlasting weal or woe of each human soul.

Admitting a purpose, and that an intelligent and benevolent one, reincarnation under Karmic law, is postulated as the only rational hypothesis that is applicable to every phase of the question—Why and for what purpose was I born?

In a condensed outline of so momentous a subject, it is only possible to cite the salient points as a basis of investigation. To the earnest enquirer, who seeks a more than cursory knowledge, an intimation that a voluminous literature, both elementary and abstruse, may be consulted, will encourage him to go deeper into the matter before dismissing the subject from his mind as insufficiently sustained by conclusive argument.

Reasoning by analogy, if one should ask Why and for what purpose did I awake from sleep this morning? his commonsense would suggest an answer that would be also applicable to the question, Why and for what purpose was I born? I was alive yesterday, he would probably say, and, feeling tired, I fell asleep, awakening this morning refreshed in order that I might do some things that were left undone at the close of the previous day and undertake others equally important. Where were you when you were asleep? You really do not know. To say that you were in

bed is to beg the question. There was nothing to indicate that you were in bed with your body all the night. What about respiration and the circulation of my blood? An engine once started will run for a certain length of time in the absence of the engineer. If he does not come back soon enough the engine will stop. This is the rationale of Reincarnation in a nutshell.

The Theosophical position with regard to Reincarnation is, briefly, this: The man spiritual is the immortal Ego, without beginning and without an end—an emanation from the Deity, individualized and identified with a corporeal body in order to gain a specific experience which nothing but actual contact with gross physical matter can afford. The man carnal is the human organism, with its complex functions, appetites and instincts, up to the highest point of evolution. And evolution is but a conscious effort of Nature to adjust itself to the needs of Spirit involved and active in all grades of Matter. In other words, it is the adaptation of objective environment to the conditions generated by the subjective soul of all things.

In the physical body the involved Spirit functions. When the body is discarded at death, the Spirit—or Ego—withdraws successively to higher planes of consciousness, where it assimilated all the experience gained in earth-life that it can. As it retires to its native sphere the bodies or vehicles which it discards disintegrate on their several planes of being. After the Ego has had sufficient repose it enters again into a body exactly prepared to suit its requirements; and this process continues until it has outgrown the necessity of Reincarnation.

But the proof—give me the proof, say you. I cannot give you the proof: this journal is not large enough to contain the matter that might be written to prove the truth of so far-reaching and intricate a subject. If you are at all solicitous or even curious to know what may be said to substantiate the foregoing and the following statements, you should, in fairness to yourself and the question at issue, be willing to investigate to the extent of the means provided—and they are ample.

If these seventeen statements are true then Reincarnation can be ignored only at the expense of the stultification of one's reason:—

1. Eight hundred millions of people believe in Reincarnation.

2. Jesus, Buddha, Plato, Pythagoras and most of the world's teachers and advanced philosophers and poets of every age have taught it.

3. The Bible contains numerous allusions to it, which the discerning student will readily discover; but, unfortunately, theologians have endeavored to divorce these from their original and most apparent meanings by indirect interpretation or subversive interpolation.

4. The eminent Fathers of the Christian Church believed and strenuously advocated it; but dogmatic authority and the concentration of the age on material progress have, on the one hand, thrust it into obscurity, and, on the other, allowed it to lapse from our ethics without protest and without question.

5. Most of the other sacerdotal literatures of the world abound with its teachings and doctrines deduced from it, and modern philosophy has frequent recourse to it for fundamental hypotheses.

6. It ensures equal chances to all.

7. Apart from it there can be no immortality for man.

8. Recourse to analogy confirms it.

9. It is strictly scientific—is, in fact, the only scientific hypothesis which solves every problem of human life.

10. It alone affords a satisfactory explanation of human misery and inequality.

11. It is agreeable to a rational concept of the soul.

12. It explains many experiences that were heretofore as unaccountable as mysterious.

13. It explains what heredity is unable to account for—the seeming divergences from its recognized laws, and the remarkable difference occasionally observed between twins born under precisely the same conditions.

14. It shows a reason for our likes and dislikes, our dreams and the mental pictures of persons and places unrelated to our experience of this present life, as well as the innumerable other phenomena continually cropping up.

15. It is more in harmony with reason than the generally received doctrines of predestination, original sin and future punishment.

16. It proves that man is the maker of his own destiny, and that he alone is responsible for his suffering and enjoyments.

17. It offers the most potent inducement

to honesty, morality, religious aspiration, humanitarianism and a just regard for the rights of others.

And yet some people, who scarcely know the meaning of the term, say that Reincarnation is a pagan doctrine, unworthy of the credence of sensible men. Truth is ever defamed by those who know her the least.

WILLIAM T. JAMES.

THE MUSIC OF INDIA.

If music is not natural, it is no music; because nature itself is musical at least to those who have eyes to see it and ears to hear it. The ancient Indian music is in harmony with nature, so much so that each tune is assigned an appropriate name after the seasons and other phenomena of nature. Let us hear a piece of music composed on the tune Prabhat (dawn) before the break of day, and the same piece in the afternoon. It will not sound so sweet in the afternoon as it did in the early morning. In the same way take a piece of music composed on Basant (spring) and sing it in the spring. It will be found as sweet as the spring itself. But the same piece sung in autumn or in any other season will not sound so sweetly as it did in the spring. Malhar, likewise, is more sweet in Malhar (rainy season) than in any other season. Take again the song sung by the Parsi ladies on auspicious occasions—a welcome to the rising sun—and others accompanied by this. They have a charming effect on the hearers early in the morning; while the same songs, if sung at odd times, will not have that effect on the minds of the hearers which it had before sunrise. The girbis, again, which are sung in a circle with clapping of hands would not appear harmonious to nature. Why? Because these tunes are based on the keynotes of Nature by the first poets who heard the divine music, and then could copy it for the instruction of mankind. The Indian music is natural if sung on proper occasions. It is charming, soul-elevating, and makes the mind more peaceful and tranquil if properly performed, though to the western ear, trained to western harmony, it may appear as "nasal vagaries of a native singer." The vibrations of the sound of music must be in harmony with Nature, the vibrations of which are not always the same, but ever changing. It is not necessary, therefore, that certain tunes sung now

should be as sweet if sung at odd intervals. This was well known to the Indian poets, who had composed their music on this principle. We do not know whether such is the case with western music. What we see in the western music is mostly emotion if not kama (desire); it makes a man dance in his heart if not in body; while the Indian music has tunes more of a tranquillizing nature which makes the mind more peaceful than emotional or kamic. It is to be regretted, however, that a mania is raging among certain class of native poetesses (sic), who do not know even the a-b-c of higher music, to write songs in English tunes. I say poetesses advisedly because these composers cannot be classed among Kalidasas and such others. These songs are sung by young people on various occasions, in season and out of season, on European instruments, and the pure Indian music has been gradually dying out. People do not know what effect the former music would have on the surrounding men and nature; and so far as the so-called "leaders" and "guides" are concerned, everything goes on with their sanction and approval. None knows what colors these sound vibrations produce, and what harmony they bear in relation to the higher nature. While the Western science of Sound is approaching nearer Occultism, it is necessary to examine this question from that standpoint. Sounds can be seen, it is said, and colors heard. Sir Isaac Newton's theory was that the impulse upon the nerves of the eye produced by color is similar in kind or degree to that produced upon the ear by sounds. It is the assimilation of sound and color which produces impressions while a man can see sound and hear color, as in the case of the blind man, who, on being asked for his idea of scarlet, replied that it was like the sound of a trumpet. Such people can see colors in the sounds of musical instruments, few of which are said to be as follows:—

Wind instruments; Trombone, deep red; trumpet, scarlet; clarinet, orange, oboe, yellow; bassoon (alto), deep yellow; flute, sky blue; diapason, deeper blue; double diapason, purple; horn, violet.

String instruments: Violin, pink, viola, rose; violoncello, red; double bass, deep crimson red.

The instruments mostly used by the native followers of the Western music are generally violins, pianos, harmoni-

cas, pianettes, etc., and it is to be investigated whether the colors correlated with the sounds of these instruments are in harmony with the color of man's higher nature.

Again the tunes preferred are generally of a low nature, mostly dances, which produce discordant vibrations—at least discordant to a refined ear. Many might have observed that this sort of low music leads men gradually into the sphere of emotion and passion. If we require a higher music we must cultivate it, and develop it to the height of higher Nature; but to cultivate it we must have knowledge of real music and its bearing on a higher Nature than we know of. We have to find out the true keynote of Nature. "It is a well-known fact in physical science, as well as in Occultism," says H. P. B., "that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch." Prof. Rice considers this tone to be the actual tonic of Nature corresponding with the Fa, and Prof. B. Silliman also held it to be the middle Fa of the piano; which may be taken, therefore, as the keynote of Nature. It now rests with the composers and singers of songs to carry on their work further on this line. But there is another great fault. And it is the trade which they carry on of this music, which is also one of the reasons of lowering the art of music. The art of music is one of the noblest in the world; and in music, as in all other arts, bargaining is a curse. The art should be cultivated for the arts' sake only. Unfortunately, however, singing parties are engaged for the trifle of a dinner, and it is not wide of the mark to say that in the near future these parties will have to work on remuneration. This is most deplorable.—N. F. B. in *The Theosophic Gleaner* for November.

Non-resistance on the physical plane is the only solution to our social and other troubles. Generation after generation has tried force and coercion, and men have died gladly in battle for liberty. Are they prepared to die in the bloodless battle of non-resistance? Hunger-death is harder than sword or bullet-death. Can we die that way for liberty, if necessary?

INTERNATIONAL S. S. LESSONS.

February 24. John ix: 1-11.

In spite of the direct testimony conveyed in this passage to the fact of re-incarnation and the recognition of Karma law by the disciples as the alternative to the theory of heredity, many readers seem to think that Jesus' reply ignores both principles. What Jesus says is simply that the man did not sin in previous lives so as to merit directly this disadvantage, neither did his parents sin so that by heredity the defect of blindness in their child becomes a burden and punishment to them, but for another reason of still greater importance. To one blind from birth, blindness is not a hardship as in the case of one stricken blind; this man was a type of the race in its evolution; he had attained a certain stage of development; still another faculty has to be added "that the works of God may be manifested in him." We are all born lacking some important faculty, and its development is the continual miracle of life. He who is the Light of the Kosmos, the life, the health or salvation (Ps. lxxvii: 2; Luke ii: 30) of the race, and who dwells potentially in every man must be permitted to shine in our hearts and give this light. The night cometh, when all growth is arrested.

March 3. John xi: 30-45

The author of "Supernatural Religion," an English Churchman, declines to characterise "the artistic narrative of the raising of Lazarus, the greatest miracle ascribed to Jesus, yet so singularly unknown to the other three Evangelists, who, so readily repeating the accounts of trifling cures, would most certainly not have neglected this had they ever heard of it." (p. 177. 6th Ed.) Lazarus, from Eleazar, Helped of God, is evidently a type of the buried soul, and the interpretation must be spiritual, as verse 29, declaring that the believer shall never die, cannot refer to the body of Lazarus, else he were still alive. Note the parallel between this narrative and that of the Crucifixion. The Christ cries with a loud voice and the stone is rolled away from the tomb and he that heareth is unloosed from the grave-bands forever.

March 10. Mark x: 17-27.

The incident is related in Matt. xix. and Luke xviii., also where the phrase, verse 21, "Take up thy cross," as in the Revised Version is omitted, affording a

good example of the additions frequently made. The idea of crucifixion had not then been broached among the disciples, and the young man, a stranger, could not have understood the modern interpretation. The phrase was suggestive, however, in connection with the Egyptian and other mysteries where the initiation of the tau or cross was the consummation of the life of the disciple-ascetic, who had sold everything and given to the poor. It is significant that on this one occasion upon which Jesus is directly asked about the way to salvation he does not give an answer at all approaching the usual modern western one. He disclaims any merit in Himself, and enjoins not only strict observance of the whole law, but a further sacrifice which would be looked upon in the present day as good grounds for committal to an insane asylum. But no compromise is permitted, and though Peter was aware of it and had so acted the disciples "were astonished out of measure." Our astonishment assumes the form of disbelief and disregard.

March 17. Luke xix, 1-10.

The sycamore tree into which Zacchæus climbed was the Egyptian fig, and the fig has ever been the symbol of material, as the vine of spiritual things. Adam after the Fall was clad with fig leaves. Having climbed up to see the Master, He who has come to seek and to save that which was lost recognizes Zacchæus and offers to abide with him. Truly, the pressure is great when the Master passes.

THE LOCAL BRANCH.

On 30th January a resolution was adopted nem con., acquiescing in the resolutions of Aryan T. S., expressive of confidence in Mr. W. Q. Judge, and requesting him to retain his office. Voluntary circulars, etc., from Mrs. Besant, Mr. Keightley, Col. Olcott, and various branches have been read and considered with respect to this action.

On 20th January Mr. F. E. Titus was by invitation at Hamilton and addressed a meeting in the Unitarian Church there on "Theosophy." Discussion ensued and much interest was aroused, which, it is hoped, may result later in the establishment of a Branch. Mr. Titus was entertained at the house of Mrs. E. Rogers, of the Minneapolis Branch, who read a paper on "Reincarnation" in the same church on 2nd February.

FRIDAY FRAGMENTS.

I say unto you: Resist not evil. Overcome evil with good.

There are no murmurs nor complaints to be heard from those who are working with all their might. Those who strain every effort in action have no force to waste in grumbling. The workers are silently satisfied.

Some people complain of the doctrine of Karma, that it is unjust to be punished or to have to suffer for acts of which you have no recollection. Would it not be a great deal more unjust to have to suffer for nothing, or for acts which another committed?

It is a mistake to classify all so-called poor people, those of the lower classes, and so-forth, as alike. Three classes will occur to everyone on a moment's reflection. First, the great mass of beings who have evolved to that apparently low plane which is in reality a relatively high one compared with the opportunities of various savage peoples. Second, those whose Karma has reduced them justly enough to that position, as in the possible case of millionaires, slave drivers and the like, who inflicted upon others in past lives the wrongs which they are now being visited with. And, thirdly, those egos who from choice have embraced the opportunity of such humble experiences for the purpose of developing certain phases of character not to be acquired otherwise. Just as a person well-to-do and with ample food at command might choose to fast for certain personal reasons.

The only objection to the orthodox idea of free will and predestination lies in the contention that the predestinating power is outside of oneself. If it be realised that the predestinator is oneself, and that one has free will to predestine any course one chooses, but that one must abide absolutely by the result of that choice, once it is made, the difficulties of this vexed question will vanish. God worketh in us both our willing and our working, and we are God. God is law. God is love. God is justice. God is Karma.

For the LAMP.

SEEKETH NOT HER OWN.

Theosophical axioms are often seeming paradoxes. For instance, when two people who are closely united in the bonds of mutual love and comradeship are told "not to think of each other," it would seem an impossibility from the very nature of the love and friendship involved. But what is really meant is principally that each should leave the other his or her mental freedom, that neither should think of the other with the desire to force any particular line of thought, feeling, or action upon him. True love cannot forget; it makes constant presence of the beloved, and seeks ever to give out all that it has to the latter, in the way of helpful thought and feeling. But it will always respect the mental and spiritual freedom of friend and comrade. To do otherwise is, in fact, to practice a very subtle and harmful sort of hypnotism on the psychic plane—and one of which Karma, as a rule, speedily takes note.—A.

SEVEN AND TEN.

It is a very remarkable fact which I accidentally discovered in the preparation of my work that formerly the seventh day of the week was dedicated to the sun, hence called Sunday, and that the seventh letter of our alphabet is G, which is sol in music, and sol in Latin signifies the sun. And if you reckon backwards, commencing at the end of the alphabet, you will find that the seventh letter is T, which is the initial of ten: and the third letter from the end is X, which is the symbol of ten, and three and seven added together constitute ten, and both these letters are a symbol of the cross, and also of Christ who is the Sun of Righteousness.—John W. Adam's "Bible, Astronomy and the Pyramid."

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythie, 184 pp, cloth, with portrait, post free \$1, from THE LAMP Office, and at all Booksellers.

"Unusually smooth and musical."—Buffalo Express.

"Light, easy and graceful."—London Graphic.

"Finely artistic."—New York Independent.

"With a vein of simple, unobtrusive piety."—Belleville Intelligencer.

THE FROSTED PANES.

One night came Winter noiselessly, and leaned
Against my window pane.
In the deep stillness of his heart convened
The ghosts of all his slain.

Leaves and ephemera, and stars of earth,
And fugitives of grass—
White spirits loosed from bonds of mortal
birth,
He drew them on the glass.

—C. G. D. Roberts in *Atlantic Monthly*.

The intuition of the poet frequently outruns the investigations of the scientist, and the above stanzas illustrate this, as well as Mr. Bliss Carman's proposition, noted last month, that the Canadian school of poetry stands for the new-old philosophy. The *Astral Light*, the *Akasa* or *Ether*, the *Book of Judgment*, as it is variously termed, in which everything is recorded that ever existed, "convenes the ghosts" of all the past, and the proper conditions being afforded they reappear, materialized on the plane of physical existence. A correct understanding of the process by which these ancient forms are reproduced would afford a clue to the comprehension of many other phenomena closely akin, though apparently not related. The much disputed process of the precipitation of written script on blank paper is closely allied to the method by which nature precipitates her floral forms on appropriate surfaces. A Master, writing in "The Occult World" (page 144, 6th Amer. Ed.), says "When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves come originally to take place on stones, then I will be able to make you better understand the process." This connects the operations of fossilization with that of the frosted pane, and crystallisations, and even photography will be perceived to be all different applications of an important natural law by which noumenal form under favorable conditions is manifested physically. The very growth of our bodies, the process of incarnation, is the crowning triumph on our plane of this work of embodying the hidden thought or word. The beautiful forms of the frozen window are limited by their conditions to the lower kingdoms, but it is of great interest to note the variations that occur in different localities, affected by floral and other environment, by latitude and longitude and so forth. The different kinds of stone in flag-pave-

ments exhibit different forms, the wood composing window-frames appears to have its influence, the floral contents of a greenhouse modify considerably the frost pictures, and other conditions give results which should be noted. Many observations suggest that aquatic and marine forms are as probably reproduced as those of terrestrial flora. If amateur photographers in different parts of the world would perpetuate for us the designs of their winter morning windows we might get some interesting evidence concerning lost continents and past ages. THE LAMP will be glad to receive communications on the subject.

LIFE TO LIFE AS DAY TO DAY.

If one believes in that inexpressibly vast and wonderful idea of reincarnation, the sadness of such a story as that of the woman who "Lived in New York" is intensified into a dozen tragedies. For through what ages of torment and toil and self-denial and pain must that tarnished soul struggle up into purity again! And how infinitely awful does each careless, reckless, downward step become, when one believes that it must be retraced, though ages be consumed in the retracing and whips of many things be woven for the scourging, and tears like fire fall, and griefs that to the unbelieving seem unjust and cruel are laid upon the suffering heart. That is the only explanation that gives me the sense of many a Bible verse, glibly rattled off in and out of sense and season by many a stupid tongue.—Lady Gay in *Saturday Night*, 12 Jan.

WOMEN SPEAKING IN CHURCH.

I have always felt astonished that respectable and reverent men should have so long allowed a hazy translation of certain expressions of St. Paul to pass as quite authoritative, and so influence in a very important direction the whole of human rules and conduct. The Apostle says, "It is a shame for women to speak in the church," and this has been enforced in its literal sense by a large body of ecclesiastics. Judge the surprise of a modern intelligent woman when in looking up the word rendered "speak," in Liddell and Scott's Greek-English Lexicon—of which no one will dispute the authority—she finds it translated "to chatter like monkeys, to twitter like birds!"—Mrs. Josephine Butler.

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ALBERT E. S. SMYTHE, Editor.

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TORONTO, FEBRUARY 15, 1935.

EDITORIAL NOTES.

Do you know where you are at?

* * *

Our "Scripture Class Notes" have been unavoidably crowded out this month.

* * *

We have some interesting first-hand notes from the wife of a Christian missionary in India for next month's issue, concerning the attitude of the natives towards Christianity, theosophy, and other matters.

* * *

In spite of the severe weather of the past month the attendance at the various meetings of the Society has been maintained. The reports at the annual meeting on the 27th inst., will present the record of a good year's work. It is hoped that all members will make an effort to be present.

* * *

The Sunday evening meetings at 365 Spadina Ave., were intended originally

to elucidate the Society's second object, the study of Aryan and other Eastern religions, sciences, and philosophies. This is frequently lost sight of, and the restriction in the length of readings is repeatedly ignored. The first reading should not exceed twenty minutes, say 2000 words, and the second five minutes, or 500 words.

* * *

Mr. W. A. Bulmer, of the "Northern Theosophist," is prepared, if everybody leaves the Society but himself, to continue to run it on the original lines. Bro. Bulmer does himself proud, but we fear he won't have this splendid privilege yet. There are still a few of us left.

* * *

The "Christian Guardian," of 23rd January, considers "heathenism" is receiving too much attention, and inveighs against the translation of the Sacred Books of the East. The partial publication of these scriptures in English is giving the native Hindoo population the impression that they are entirely pure and moral, says the Guardian, and as nothing could be further from the fact the cause of truth suffers accordingly. This sounds well in a community which published a Ross Bible, and whose prudery is such that if THE LAMP quoted verbatim certain passages in the Old Testament its publication would be suppressed. The Guardian speaks of the "Yagur Vega," as it calls what it considers one of the most immoral of these scriptures, and yet it is in this same Yajur Veda that occurs the Gayatri, the most sacred verse of the Hindus.

* * *

Will church people never get it into their heads that sacred books were not written for the sake of being obscene, and that the obscenity of the Christian Bible is as justifiable or as unjustifiable, and for the same reasons, as the Bibles of other faiths? From the point of view of the modern church or the "Christian Guardian," the Hon. G. W. Ross is incontestably a better editor than Ezra the Scribe or the compiler of the Vedas,

and the Ross Bible is all right for the general public and for children, and equally so are the translations of Sacred Books of the East in their expurgated form. But when the Kabalist, the Occultist, the Esotericist, leaving the dirt of the letter to minds open only to such suggestions, approaches the study of these recorded mysteries, he desires to have the allegory un mutilated and as it was written. Every jot and tittle, every dot and dash must have its fulfilment. But only what is written in the heart can be read in the Volume.

AS NEAR AS HE CAN COME.

I cannot help seeing order, law, reason, or Logos in the world, and I cannot account for it by merely ex-post events, call them what you like—survival of the fittest, natural selection, or anything else. Anyhow, this Gnosis is to me irresistible, and I dare not therefore enter the camp of the Agnostic under false colors. I am not aware that on my way to this Gnosis I have availed myself of anything but the facts of our direct consciousness, and the conclusions that can be logically deduced from them. Without these two authorities I do not feel bound to accept any testimony, whether revealed or unrevealed.

If Agnosticism excludes a recognition of eternal reason pervading the natural and the moral world, if to postulate a rational cause for a rational universe is called Gnosticism, then I am a Gnostic, and a humble follower of the greatest thinkers of our race from Plato and the author of the Fourth Gospel to Kant and Hegel.—Max Muller in Nineteenth Century.

THE RAINBOW—MANY IN ONE.

Did you ever watch a sunbeam as it shone through a drop of water, or a piece of glass with many sides? Have you seen the band of bright colours, the tiny rainbow dancing upon the wall, or in the air, and which is made by that sunray passing through the drop or the glass? Did you ever think what a sunbeam really is, and how that beam becomes seven? A sunbeam is not just one beam; all by itself; not a bit of it—it is a loving band of seven big sprites, whom we all know, and ever and ever so many little ones that we do not know; at least we do not know them very well.

But the big ones, oh! that is different. Every little girl and boy should know about them, and will, thanks to rain drops, and crystals, and prisms, yes, and the garden sprinklers that throw out such pretty showers. Seven beautiful sprites: There is Heart-Life, red in its color; this is the angel of Love, loving thoughts for everybody and everything.

Breath-Life comes next. Breath-Life delights to robe himself in orange; it is the angel of the voice, of speech, and loves soft gentle words, kind words, earnest words—words that help one to grow better, stronger and wiser.

Sun-Life, a beautiful yellow, is the angel of Light. Light is Knowledge; so you must learn all you can to win the bright Light-Life of the sunbeam.

Earth-Life now comes; the cheerful, industrious sprite of grass and leaf, of plant and tree. How softly, how ceaselessly it works! This sprite is green, who will follow it, and make the world glad with little deeds well done.

Air-Life, arrayed in heaven's own blue, is the fifth. Air-Life is the angel of truth, of purity, of aspiration. It loves the children who want to grow into great and good men and women.

Thought-Life is of a darker hue—Indigo, as you see Thought-Life is the genius of the boys and girls who think, who pay attention to the inside more than to the outside of things.

Electric-Life, in dainty violet, comes last; but it is not the least by any means. This is the angel of swift energy; it darts into the dark earth and kisses the little seeds; immediately they waken and begin to grow. It makes our bright-eyed children quick to obey mother and father, to help each other, to do good to all.

The beautiful sunshine never says, "I did that," etc. "We do. We, the seven, with our many, many children, work and do all together." And the blue never looks angry at the red; neither does the indigo think itself better than the green; nor the yellow say to the orange, "You gaudy thing"—but they shine as one, equal, yet each one different; each one giving of its gift, and the differences, all together, make the living sunshine. Were one ray to forget to work, or to say, "I won't shine," the earth would die for lack of the sun life.

Someone says, "why is the rainbow round?" Now there is a nice little puzzle for you all to think about.—Mercury.

OTHER MEN'S BIBLES.

Resist Not Evil.

Hatred towards those who do no evil and who do not hate, this is the sign of the sinner in this world and in the other.

After having brought misery on himself, he would afterwards bring trouble to others, like unto the hunting hawk, who, captive himself, does injury to others.

He who smites will be smitten; he who shows rancour will find rancour; so likewise from reviling comes reviling, and to him who is angered comes anger.

Those foolish shramanas who know not the holy law, though this life be brief, in the foolishness of their hearts they give themselves to wrangling.

"This is the best man," they think, being thus at variance with the unanimous opinion: "Why do the clergy choose this man? he is without strength and without mind."

If a bone is broken, (they advise) killing, carrying off horses, cattle, and riches, subduing Kingdoms, and then afterwards to become friends again.

But the wise man, who knows what is (right), says: "Why do you not learn this law, which teaches the real way to live?" You who have not the conduct of sages, watch carefully over the words of your mouth; guard those of your neighbors who do not know (the danger they may run); they who know (this law), speak soft-toned, pleasing words."

"He abused me, he reviled me, he beat me, he subdued me;" he who keeps this in his mind, and who feels resentment, will find no peace.

"He abused me, he reviled me, he beat me, he subdued me;" he who keeps this not in his mind, and is not resentful, will find peace.

He who shows hatred to those who hate will never be at peace; he who is patient with those who hate will find peace; this is the spirit of religion.

He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will, pacifies them who hate; as hatred brings misery to mankind, the sage knows no hatred.

If a man find a wise companion who is both steadfast and pure, let him, having overcome all corruption, associate with him, thoughtful and glad.

If a man find not a wise companion, who is both steadfast and pure, like a king abandoning his broad kingdom,

let him live alone and commit no sin.

If a man find not a good friend who leads a life like unto his own, let him resolutely keep a solitary life, and not associate with a fool.

It is better to live a lonely life than to have companionship with the fool; casting off all taxation of mind, one lives alone, like the elephant of the Matanga forest.

From the Udanavarga or Tibetan version of the Dhammapada, the Book of the teachings of the Lord Buddha (B.C. 573) translated by W. Woodville Rockhill.

SPARKS.

The "Star's" meekfaced gentleman nurse has another engagement.

* *

"What'll I do with all this snow?" asked the new hired man as he gazed on twelve inches of the beautiful deposited evenly along fifty feet of frontage. "Take it away and use it for fuel," replied the millionaire, who had bought more wheat than he could sell again. Could our scientists not act upon the hint and discover the inflammable qualities of snow. If some of us had been inventing a world we would have arranged to have this abundant material of the cold weather possess combustible properties on reaching the zero point, just as water begins to grow lighter at 39 degrees.

* *

Some time ago THE LAMP compared itself to a jackal in its relation towards those lions, The Path, Lucifer and The Theosophist. An anonymous friend, (Why are all our brilliant critics anonymous?) suggests jackass instead of jackal. Be it so. The humble animal has the Cross marked on its back, and once bore a royal burden. And we can only hope that we may rival the effect produced upon Balaam on another occasion. It is just possible that we may hear and see angels where others cannot, and if our bray be not melodious, it might be accounted for, as Mark Twain suggests, by the bad grammar. Dr. Lewis Robinson recently called attention in the North American Review to the "magnificent voice" by which the primeval ass was wont to communicate with his comrades among the mountains whence he evolved. Hee haw! Brother Nameless!

* * *

RAYS.

Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in their work.—W. Q. Judge.

* * *

He who plays truant in one thing will be faithless in another. No real genuine MASTER will accept a child who sacrifices anyone except himself to go to that Master.—H. P. B.

* * *

The time has come when class can no longer stand aloof from class, and that man does his duty best who works most earnestly in bridging over the gulf between different classes, which it is the tendency of increased wealth and increased civilization to widen.—Prince of Wales.

* * *

Modern respectability is so utterly without God, faith, heart; it shows so singular ingenuity in assailing and injuring everything that is noble and good, and so systematic a preference for what is mean and paltry, that I am not surprised at a young fellow dashing his heels into the face of it.—James Anthony Froude.

* * *

England can never have a home in India until the English are as high in morals as the natives. English missionising means too often the introduction of flesh-eating, beer-drinking, and fortunemaking, at all costs; and so long as this exists the English will ever be outcasts and aliens among the chaste and holy tribes of India.—Col. Wintle.

* * *

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge. There is one law giver who is able to save and destroy: who art thou that judgest another?—James iv, 11-12.

* * *

I care not for this world's treasures; they cannot bring contentment. 'Tis hard to cross the swamps of human passions; they are the root of fear, of sorrow, of despair. I seek to conquer, not to indulge desires; happy, free from sorrow, is he who has cast them far away. The treasure I am seeking is that wisdom which knoweth no superior.—Guatama, the Lord Buddha.

PRAYER OF A BENGALI DEVOTEE.

1. Like a drop of water in the hot sand desert of the society of children, friends and women,

I forgot thee and was devoted to them; and now of what use are they to me?

2. Madhava (Lord)! thou art the last place of my refuge: thou art the savior of the world, merciful to the miserable; I lose all fear when I believe in thee.

3. Half the days since my birth have been lost in sleep, how many more in infancy and disease!

Enchanted with the pleasure of the company of the fair sex I have found no time to devote myself to thee.

4. How many Brahmas (Creators) die! But thou hast neither beginning nor end.

Like the waves of an ocean, they come from thee and they again enter into thee.

5. Vidyapati says, I have no refuge but thee when Death calls me at last.

Lord! thou art the origin of everything, thyself without an origin; be kind to me. I rely on thee to take me across the sea of physical existence.—Vidyapati.

* * *

TO READERS AND SUBSCRIBERS.

* * *

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

* * *

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

* * *

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

* * *

Subscriptions will be reckoned from the first number issued after receipt of subscription. Only a few copies of the early numbers remain and may be had at five cents each.

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THE LAMP, 25 cents a year.

"ALL IN ALL OR NOT AT ALL."

When Othello went to Cyprus Iago had an opportunity to give verisimilitude to a number of apparencies which in the familiar surroundings of Venice would not have been entertained for a moment. Othello's big heart, his frank nature, his very eloquence, served but to more fully enslave him to suspicion once aroused. A handkerchief is sufficient to seal the truth of a slander which he would have spilt his heart's blood at another time to confute. And the big honest fellow soliloquises and slaughters and suicides, and we of "the gods" look on, and wonder how he can be so simple. What worlds we sacrifice for the certainty of seeming!

* * *

In "The Path" for April, 1890, the somewhat prophetic utterance following appears: "Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for Theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now." The stress and strain of the crisis, initiated last year, has not yet passed away, and, in familiar language, "the test is upon us" still. In Section xii of H. P. B.'s "Key to Theosophy," which everybody should study at this juncture, the whole situation is dealt with very fully. "No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy. . . . Having been, in most cases, intensely devoted to the Society at first and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behavior and past short-sightedness, is TO POSE AS AN INNOCENT AND DECEIVED VICTIM, thus casting the blame from his own shoulders on to those of the Society in general and its leaders especially." On page 272 there are some valuable hints.

* * *

In the pamphlet "The Neutrality of the T. S.," Mrs. Besant says of her action in formulating charges against Mr. Judge: "It is very possible I made a mistake—for I have made many mistakes in judgment in my life. . . . And now I must reduce these charges to their proper proportions, as they have been

enormously exaggerated. . . . I believed that the messages he gave me in the well known script were messages directly precipitated or directly written by the Master. . . . I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received. . . . The source of messages can only be divined by direct spiritual knowledge or intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them." If Mrs. Besant would say upon what grounds, from direct spiritual knowledge or intellectually, she, in the first place accepted these messages, and in the second place whether it was from direct spiritual knowledge or intellectually, she rejected them, some obscure points would be elucidated. Many are unable to decide whether she is correcting direct spiritual impressions with later ones, or previous intellectual impressions with subsequent spiritual (psychic) knowledge, or whether the whole matter is simply a weighing of primarily inadequate and of later more complete intellectual testimony.

* * *

The five cardinal points of Theosophy are, Universal Brotherhood, Karma, Re-Incarnation, Masters, and the Septenary division. Nothing has been said by anybody yet to affect these solid facts, and the issue is merely whether the people are to be taught further, or whether the teachers are to be discredited.

* * *

Just as THE LAMP goes to press Mr. G. R. S. Mead's manifesto has come to hand repudiating Mr. Judge and all his works. This affords another good man an opportunity to subsequently see the error of his ways.

* * *

Among prominent English Theosophists who want an explanation from Mr. Judge are Herbert Burrows, Laura M. Cooper, Miss Muller, Dr. Wynn Westcott, W. Kingsland, Hon. O. Caffe, Dr. Carter Blake, M. U. Moore, Oliver Firth, Thomas Williams, and Sydney Old. Of those who consider an explanation unnecessary Dr. Archibald Keightley, Mrs. J. C. Keightley, Dr. H. A. W.

Coryn, F. J. Dick, G. W. Russell, W. A. Bulmer, E. T. Hargrove, Basil Crump, T. Green, H. T. Edge, and Alice Cleather are well-known. Others await the acrobatic feline.

THE "ROW" IN THE T. S.

The present "row" in the T. S. will prove invaluable as a means of winnowing out the substantial from the evanescent element in that body, and has doubtless been arranged by the Master for that very purpose. The evil forces, which sought to destroy the T. S., have been chosen as the means of purification; for Satan, though he thinks himself the enemy of God, is in reality only God's scavenger, Great must be his chagrin when walking abroad on the earth to seek whom he may devour, he is sent back to the lower regions with a bundle of refuse to burn. We have preached to a materialistic world spiritual law, and set intuition above materialistic "common sense"; now we shall see whether we have imbibed enough of our own teaching to guide our conduct in this crisis. Many of the bold assertors of the spiritual soul in man will deny their Lord thrice, and hail their teachers before the tribunal of that same dull, doubting intellect they have so long decried before the world. "O, my Masters, who have taught me to despise my lower mind, I cannot believe in thy servant, because my lower mind says he is a cheat! Ye send me a teacher to teach me how to crush my lower nature, but I cannot accept him because my lower nature objects."

There are some who suspend their judgment and declare that they have no means of knowing whether Mr. Judge is innocent or guilty. In plain words, they are not able to discern who is their teacher and who is not. Such a plight, while excusable in a man of the multitude, is not creditable to a student of occultism. I have not the least doubt that the chief object of this probation is to sort out those members who can tell their teachers from those who cannot.

O, thou mighty Lower Manas, great is thy day, for many shall leave the T. S. at thy command! Many have asked to be tested, and now their prayer is granted. The Sphinx has propounded her riddle, but they want to have the answer told them.—H. T. E. in the Irish Theosophist

PERSONAL NOTES.

*Blavatsky T. S. has a new hall at 419 Tenth street, Washington, D. C.

*Mr. W. Q. Judge visited Chicago, Fort Wayne and Cincinnati in January.

*Annie Besant and Bertram Keightley have closed the H. P. B. Printing Press, at London.

*Dr. Jerome A. Anderson has published a volume of verses, "Driftings in Dreamland."

*Claude Falls Wright is still en route for Denver. He has visited Kansas City and Omaha.

*A life-size photograph of the General Secretary has been placed at Headquarters by a number of the American Branches.

*Theosophists should read Rudyard Kipling's "Finest Story in the World" and "One View of the Question" in his volume "Many Inventions."

*Mrs. Mercie M. Thirds has concluded her very useful visit to Honolulu. The work in the Hawaiian Islands is increasing.

*Madame Blavatsky is the subject of two new books, Walter Leaf's "A Modern Priestess of Isis," and Arthur Lillie's "Madme. Blavatsky and Her 'Theosophy'" Both are hostile in their attitude.

*Miss Louisa A. Off, one of the most active of Californian Theosophists and editor of "The New Californian," died 6th January, and was cremated on the following day.

*New Zealand orthodoxy was much stirred up by the incident of Mrs. Besant having breakfast with the Bishop of Auckland. "A stumbling-block and a scandal" one Christian considered it.

*Dr. Benjamin Ward Richardson, F.R.S., at the Grindelwald Conference, endeavored on materialistic grounds to account for what he styles the "curious phenomena of so-called pre existence." It is quite an advance to admit the "curious phenomena."

*"The Dawn of Reformation," a poem on Theosophical lines by Mr. W. T. James appeared in "Frank Leslie's Weekly" for 17th Jan. and has been republished by "Saturday Night" in a revised and enlarged form under the title "The Dawn of a New Era."

EARTH'S FOUR POLES.

In the year 1811 the Royal Danish Academy offered a prize for the settlement of the question of the variation of the magnetic needle, and M. Hanstein undertook a re-examination of the whole subject. The results confirm, according to Hanstein, the existence of four poles as taught by Halley. These four poles are of unequal force, and are continually shifting their places; they have a regular oblique circular motion about the poles of the earth—the two north poles from west to east, the south poles from east to west, and in the following periods;—The strongest north pole in 1740 years, the weaker in 860 years; the strongest south pole in 4,609 years, the weaker one in 1,304 years. Sir W. Snow Harris, F.R.S., in his work on magnetism makes the following remark: "By a curious coincidence these periods involve a number, 432, sacred to the Indians, Babylonians, Greeks, Egyptians as being dependent on great combinations of natural events; thus the periods 860, 1304, 1740, 4609 become by a slight modification 864, 1296, 1728, 4320, which are not inadmissible considering the complicated nature of the observations from which the first numbers are derived. These numbers are each equal to 432 multiplied by 2, 3, 4 and 10 successively. According to the Brahmin mythology the world is divided into four periods, the first being 432,000 years, the second $2 \times 432,000$, the third $4 \times 432,000$, the fourth $10 \times 432,000$ years. It is also, according to Hanstein, not unworthy of remark that the sun's mean distance from the earth is 432 half radii of the sun; the moon's mean distance 432 half radii of the moon; but what is more especially striking is the circumstance that the number $25,920,432 \times 60$ is the smallest number divisible at once by all the four periods and hence the shortest time in which the four poles can accomplish a cycle. Now, this time coincides exactly with the period in which the precessions of the equinoxes complete their circle, certainly a curious and remarkable series of coincidences."—C. H. A.

M. Notovitch, author of "The Unknown Life of Christ" is proceeding to Thibet to procure the original M.S. from which he derived his information. He has replied to Max Muller's criticism, and doubts the existence of the Professor's English lady correspondent at either Leh or Ladak.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.
3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*
SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering questions.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

*
A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5

A UNIVERSAL RELIGION.

There are only eight great historical religions which can claim that name on the strength of their possessing sacred books. All these religions came from the East; three from an Aryan, three from a Semitic source, and two from China. The three Aryan religions are the Vedic, with its modern offshoots in India, the Avestic of Zoroaster in Persia, and the religion of Buddha, likewise the offspring of Brahmanism in India. The three great religions of Semitic origin are the Jewish, the Christian and the Mohammedan. There are besides the two Chinese religions, that of Confucius and that of Lao-Tze, and that is all, unless we assign a separate place to such creeds as Jainism, a near relative of Buddhism, which was ably represented at Chicago, or the religion of the Sikhs, which is after all but a compromise between Brahmanism and Mohammedanism. The Chicago delegates have declared that "in every nation he that feareth God and worketh righteousness is acceptable unto Him." They have seen with their own eyes that God is not far from each one of those who seek God, if haply they may feel after Him. Let theologians pile up volume upon volume of what they call theology; religion is a very simple matter, and that which is so simple and yet so all-important to us, the living Kernel of religion, can be found, I believe, in almost every creed, however much the husk may vary. And think what that means! It means that above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black or white or yellow or red, belongs or may belong.

I believe it would have been possible, even at Chicago, to draw up a small number of articles of faith, not, of course, thirty-nine, to which all who were present could have honestly subscribed. And think what that would have meant! It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again, till a beacon has been raised lighting up the whole world and drawing towards it the eyes and hearts of all the sons of men in brotherly love, and in reverence for that God who has been worshiped since the world began, albeit in different languages and under different names, but never before in such unison, in such world-embracing

harmony and love, as at the great Religious Council at Chicago.—Max Muller, in December Arena.

THE MONTH TO COME.

- Wednesday, Feb. 20, 8 p.m., "Letters That Have Helped Me," pp. 23-27
 Friday, Feb. 22, 8 p.m., "Why Theosophy is True."
 Sunday, Feb. 24, 9.45 a.m., Ephesians iv.
 Sunday, Feb. 24, 4 p.m., "God's Gamut."
 Sunday, Feb. 24, 7 p.m., "Privacy." Mr. James.
 Sunday, Feb. 24, 8 p.m., "Life, Force or Gravity."
 Wednesday, Feb. 27, 8 p.m., Annual Business Meeting. "Letters," pp. 7 to 24.
 Friday, March 1, 8 p.m., "Spirituality." Mr. Titus.
 Sunday, March 3, 9.45 a.m., Ephesians v.
 Sunday, March 3, 4 p.m., "The Sacred Square."
 Sunday, March 3, 7 p.m., "Who Are the Gods?" Mr. Port.
 Sunday, March 3, 8 p.m., "The Solar Theory."
 Wednesday, March 6, 8 p.m., "Letters," pp. 34-38.
 Friday, March 8, 8 p.m., "What is a Mahatma?"
 Sunday, March 10, 9.45 a.m., Ephesians vi.
 Sunday, March 10, 4 p.m., "The Sacred Triangle."
 Sunday, March 10, 7 p.m., "How to Get Out of Hell." Mr. Smythe.
 Sunday, March 10, 8 p.m., "The Coming Force."
 Wednesday, March 13, 8 p.m., "Letters," pp. 38-46.
 Friday, March 15, 8 p.m., "Alchemy in the XIX Century."
 Sunday, March 17, 9.45 a.m., "Philemon."
 Sunday, March 17, 4 p.m., "What the Brain Does."
 Sunday, March 17, 7 p.m., "Ireland Before the Flood." Mr. Titus.
 Sunday, March 17, 8 p.m., "The Elements and Atoms."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Port in the morning, Mr. Smythe in the afternoon, and Mr. Titus at 8 o'clock.

NOTES ON THE MAGAZINES.

"Mercury's" seventh number is appropriately good. "The Energetic Ego" and "What the Symbols Say" are fit and proper items for that Theosophical child's reading book we hope to see some day. We who were brought up on Kingsley's "Madam How and Lady Why," and such sterling stuff find here the missing links of law and life whose absence then subdued enthusiasm and gave Art a chance to rob Nature.

"The Path" continues H. P. B.'s Letters. It appears the English Freemasons bestowed a diploma and decoration upon her in 1877. "Testimony as to Mahatmas" might be fuller if the injunction "See thou tell no man" were not so binding. "Conversations on Occultism" describes Black Magicians and their methods. Mr. Wright points the moral "Do not desire to tell people how much you know or how wise you are, but rather instruct them so that they also may acquire the knowledge and the wisdom for themselves." Mr. Fullerton breaks a butterfly in "Projected Hari-Kari," the last paragraph of which is almost sardonic.

"Scribner's Magazine" recently had a tale illustrating the alleged existence of a metal named Osiris—why not orichalcum?—whose value depended on its opacity to the force of gravity, all objects losing their weight on having a sheet of the metal interposed between them and the earth. In this way the Pyramids and other great stoned structures were easily erected, says the romancer. But what if it be true? February Scribner has an interesting article on "Giants and Giantism" in which overgrowth is described as a disease—acromegaly—due to a degeneration of the pituitary body, a gland which Dr. Dana believes to be "an organ which separates from the blood some substance that has an important use in the economy."

"The Irish Theosophist" has Jasper Niemand's third "Letter." "Heed now the danger of this spiritual current to those amongst you whose thought-forms, whether of creed or plan, or what not else, are fixed. . . . Reaction awakens the pictures of erroneous images to fresh life, and casts their vivid images anew upon the brain: bewildering results." Mr. Judge is positive about H. P. B.'s teaching on the closing of the cycle in 1897. The door to the

Lodge will shut—religious effort will go on as usual—"but at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you."

"The Vahan" for January is a jousting tournament. "Lucifer" also blows the herald's trumpet. Dr. Hartmann considers the disturbance an immense joke—which it is, only the English are weak of perception. Mr. Green sweeps the arena with H. P. B.'s letters to the American conventions of 1883 and 1889. Dr. Coryn's fine article on "The Heaven-world," and Basil Crump's equally excellent one on "Theosophy and Crime" are concluded. James Nissim has a most interesting paper on "The Will and Reincarnation," dealing with the question of whether we must go to heaven or not.

"Book Notes" announces the publication of "The Mahatma; a story of Modern Theosophy," at 6s, and "The Dream of Ravan" at 2s.

"The Theosophic Gleaner" (Bombay) begins an article on "How to Begin the Study of Theosophy," and says: "Politically the value of Theosophy is in the scientific and true basis it furnishes for the good government of countries and nations, without resorting to forcible and violent means as we now-a-days find to be the case in the west."

"The Journal of the Maha Bodhi Society" supplies just that information regarding Buddhism which we heartily covet respecting the other great religions. "What is Buddhism?" in the December number, the translations of Buddhist scriptures, etc., and the sketch of "Buddhism in Ceylon" and criticism of Sir Monier Williams' misleading lectures on Hinduism and Buddhism are exceedingly instructive, and we hope to reprint the summary of "Buddha's Teachings" next month from the January number.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 244 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Syntha, Medical Council Building, Toronto.

The LAMP

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The Theosophical Society, as such, is not responsible for anything contained herein.



JAPAN'S STATUE OF THE LORD BUDDHA.

The charge of idolatry is so frequently brought against pious people in the East that otherwise intelligent westerns have permitted repeated asseverations to overrule good judgment. A Japanese is said to have written home that one of the commonest forms of Christianity was couch-worship, as he had seen several pious men kneel down and worship their beds night and morning. Still others have described Europeans as setting up images of their great men, whom they revered with sacred honors annually, hanging garlands of flowers upon the images and adoring them as the Chinese do their ancestors. Such honours are usually paid in the East to divine personages only, and the Lord Buddha is kept ever in view of the people in Budd-

hist countries in this way, just as Jesus and the Virgin and saints are by Roman Catholics. Christendom has never erected such a memorial to the founder of its religion as Japan has in the image above depicted. It is of colossal size and impresses the spectator with a sense of majesty and peaceful repose that no mere picture can ever suggest. The posture is that of contemplation or occult meditation—real prayer, in fact. The posture of the limbs and hands should be noted, and the eye of Siva, the "single eye" of Matt. vi. 22, is represented on the forehead. Ceylon has a colossal upright statue of the Lord Buddha in the attitude of teaching, hand uplifted. Another series of statues, recumbent, represent the approach of death. One at Dumballa is 47 feet long.

WINTER THOUGHTS.

I think, dear Northern hills, I love you best
When, as to-day, a mantle pure and fair
Hangs on your every slope and cliff and crest.
As though some wizard hand had laid it
there.

Oh, it is sweet these lengthening morns to see
The shadowy line of summits, one by one,
Flash to a sudden, tender radiancy
In the first glory of the risen sun.

And in that wondrous hush and glow all
thought
Seems common, the most reverent speech
profane;

'Tis e'en as though the Nature-worship taught
In other ages moved in us again.

W. H. T. P. in Belfast Weekly News, 16
February, 1895.

THEOSOPHY.

The Theosophical Society was formed in 1875 by H. P. Blavatsky, who was sent to New York from India, where she had been initiated into the Occult or Secret Mysteries. She was sent by the Mahatmas or Great Souls, who are said to live in the region beyond the Himalaya Mountains. They are a body of men gathered there from all parts of the world for the purpose of preserving and substantiating in all its details the ancient wisdom of the Gods—Theosophy. This wisdom is said to have been given by the Gods, or what are called in Theosophy Planetary Spirits, Intelligences whose will keeps the planets in their proper orbits in space, just as our wills direct our bodies when we walk the street. H. P. Blavatsky had gone to India in her search for secret teaching concerning the laws of nature and man, and having been admitted into the Brotherhood she was chosen as a fit person to spread the light of Theosophy through the western world. It was considered by these Adepts that the west had risen to a point of civilization when it was necessary that some further spiritual light should be given to it, otherwise westerners were likely shortly to become so material in their views that they would destroy each other in their competition for wealth and the comfort of their bodies. People have actually become so material in their ideas that they have forgotten the laws of mind, the law of justice, the law of Reincarnation. They have largely come to the conclusion that the only way to get knowledge of Nature's laws was to start at the bottom and build a tower to heaven. But we can only go a short distance that way until stopped and thrown into confusion for want of a key to unlock certain

secret chambers of nature and from inability to harness the forces set in motion by us. Men's spiritual eyesight had become so blinded that they have considered themselves mere bodies of flesh that could think, plan and invent, and even religion had been little better in its teaching. So the Theosophical Society was begun in 1875 for the express purpose of letting men know that such a system of thought as Theosophy existed and to assist man by study and practice to assimilate its divine verities. The work has been going on for the last twenty years and has spread to nearly every country on the earth, for there are still certain savage tribes of men which are not yet sufficiently developed to assimilate its teachings. Theosophy states that the Ego, or thinker, in man must pass through all forms of experience and have brought civilization up to a certain height before these truths can be assimilated, and that is one reason why they are so carefully preserved in the Home of the Gods, as the land of India has been called. These Adepts tell us that there are certain cycles or seasons in which civilization or education develops very rapidly and others in which it is, so to speak, buried under the snow. I would compare these human seasons to the summer and winter of nature and take the farmer to represent those custodians of wisdom whom we call Mahatmas. At the proper time these great souls sow the seeds of wisdom in the ground of humanity and as it sprouts and grows we say civilization is at its height: the grain is now filling out and will soon be ripe. Then comes the time for the harvest, when those persons who have profited by this wisdom shall be gathered into the Brotherhood of Adepts, and the winter will, come on when civilization, as we say will be swept away again. Just as the farmer cuts his grain and takes it into the granary, a certain portion of the best being kept for seed for the next summer and the rest used to build up the body of man and beast during the winter, so it has always been since our earth has been inhabited. A man to-day who does not remember his past life, or who has not studied ancient civilizations, would say, on looking at our civilization now, that the harvest is looking well as to intellectual learning, inventions and so on. Surely there could never have been such a grand display as this before? But the adept would tell him. "Yes, we have witnessed just such a crop as this

last summer, though we are improving the quality of the grain each year." The Adept knows this just as the farmer does regarding his grain. These great souls withdraw their wisdom from the world when it can no longer grow, and they preserve it until the next summer cycle, when it is again planted and cared for, that it may bring forth abundantly. This is what we call evolution, the development of thinkers from the spiritual forces working in matter, and that is the reason Theosophy is given out to-day: to make men thinkers. Not to drift along in the mental currents like so many logs, but to generate conscious energy and by the use of Thought build up such a character that, as St. Paul puts it, you may be transformed once more into Gods, knowing good and evil, and therefore able also to assist others out of the mire of earth life. For this purpose the Doctrines of Theosophy are given to us. Its three fundamental truths are Universal Brotherhood, Karma and Reincarnation. Universal Brotherhood is based on the fact that all men are one and sprang from the same source. As we came out from that source in what may be described as a state of unconscious or latent intelligence, we must go back again consciously in possession of active intelligence. But we must not think that we are developing or making something out of nothing by our experiences here on earth. We are merely bringing out that which is latent in matter, intelligence or the power that thinks. The Son of Righteousness is being reborn or resurrected out of matter, or the grave, in which he has been buried for three periods of time, represented by the spiritual, psychical and physical evolution of the universe. Every man has it in his own power to hasten this growth within himself. He is a thinker now, and if he will only exert his thought he may again become a God, or, in other words, burst the veil which hides the subjective world of spirit from the objective world of matter. And this may all be done by the renewing of your minds, just as we renew bodies by eating healthy food. We must build up the mental man, remembering that every thought we allow to pass our consciousness either raises or lowers our standard. And just as a man panders to the things of earth and matter, or allies himself with the spiritual forces working in matter, so shall he limit himself to this plane of sorrow and suf-

fering or expand into that where sorrow and sighing are done away.

R. E. PORT.

INDIAN ASTRONOMY.

Aboriginal Beliefs in the Constellations and Movements of the Planets.

The Osages, in common with many other tribes, believe that the constellations are gods and goddesses. They have a tradition to the effect that once upon a time the Osages possessed neither bodies nor souls. They appealed to a divinity known as the Male Red Bird, who furnished them with souls in the bodies of birds. Thus they pursued existence for awhile in the likeness of feathered creatures. In this guise they first visited the earth. There they met another divinity called the Black Bear. He offered to serve them and they asked him to visit the various constellations with a petition in their behalf. They wanted human bodies for themselves. The Black Bear went successively to the sun, to the moon, to the morning star, to the constellation of the deer head—meaning the Pleiades—to the constellation of the Goose Foot, and finally to the Female Red Bird, who was found brooding on her nest. She it was who granted the request which others had refused, giving to the Osages the bodies in which they have since dwelt.

The sun is a god devoutly worshipped by most Indians. The ceremony of the sun dance, as performed by the Sioux and Poncas, has often been described. Everybody has heard how the warriors torture themselves, one part of the performance gone through by the young brave consisting in attaching himself to the dance pole by lariats passed through loops of his own skin, then freeing himself by dashing away on horseback or otherwise. For three days and nights they dance, gazing continually at the sun by day and the moon by night, while it is supposed they swallow neither food nor water. As a matter of fact, however, the dance pole is planted usually in a spot near which certain succulent roots grow. These they pluck up slyly, eating them and sucking the juices. Among the Sioux Indians the buffalo bull is importantly associated with the sun dance. Oddly enough, in ancient Egypt the sun god Ra was associated with the deified bull called Apis.—Chicago Times.

SCRIPTURE CLASS NOTES.

The Epistle to the Philippians.

The keynote to the Epistle is perhaps to be found in iv: 5, "The Lord is at hand"; see Psalm cxix: 151. The idea of a second coming, so popular now a days, is not intended, but, as so frequently elsewhere, the idea of the presence—the parousia—of the Christ is apparent. Spirit and spiritual things are near at hand. Paul's reply to the Philippian jailer may be borne in mind. All belief must be subjective, and if realized it must be upon subjective planes, which are potentially and constantly open to everyone. Our citizenship (iii: 20) is then in the kingdom of heaven, which lieth within. Paul is not concerned how the gospel is preached (1:15) so long as the message is spread. Some do it of envy and strife; some of faction, thinking to raise up affliction for the apostle. "What then? only that in every way, whether in pretence or in truth, the Master is proclaimed." One can understand how the Pharisee is scandalized by Paul. Absolute unity of purpose, of soul and of spirit, is enjoined (1:27); we are not to shy at inventions of the enemy (1:28), but to realize that fears are of the lower nature, and so enter into the fellowship of the spirit. "Be of the same mind (intellectually), of the same love, joined in soul, of one mind (moral), without faction or vainglory, but in lowliness, counting each better than himself. "Counting each better than himself!"

The ineffable Name, above every name, spoken of by Isaiah xiv: 23, and which constitutes the crowning mystery of the esoteric teachings, is referred to (ii: 9-11) as the name of Jesus, that is, the Deliverer or Saviour; God Himself, as Isaiah declares, beside whom there is none else. It is this Saviour (ii: 12-13) who is in us and is ourselves, by whom we work out our own salvation. The harmony of fellow-disciples must be preserved to ensure progress. "Do all things without murmurings and disputings." We are to beware of sorcerers, black magicians (iii: 2), and have no confidence in the flesh. The resurrection from the dead does not follow death and does not refer to the body (ii: 10-13). Paul is striving to attain it during life; not that he has already attained or been fully initiated (made perfect), but so far as he has been initiated, by the light so gained he will press on towards the goal. Another allusion to esoteric mys-

teries is to be found in the Greek (iv: 12), translated "I have learned the secret." The peace of God that passes all understanding, nous, manas, lies behind that secret.

NATURAL SANITATION.

Natural conditions which should be incident to the life of human beings, conducive to long and healthful life, are:

(a) Breeding from parents' free from physical or mental taint.

(b) Feeding the infant upon the mother's milk.

(c) Higher regard for the physical than mental (intellectual) training of youth.

(d) Pure air, pure water, pure food.

(e) Wearing loose clothing.

(f) Natural sleep and plenty of it.

(g) Natural labor—physical or mental—unforced.

(h) Dwelling house free from filth, having free access of sunlight and air.

(i) Use of earth closets.

(j) Prompt elimination of effete matter from the body by the lungs, skin, bowels and kidneys.

(k) Frequent washing of the body.

(l) Frequent change of all articles of clothing.

(m) Burning of the dead.

(n) Constant occupation, physical and mental.—Natural Food.

TO READERS AND SUBSCRIBERS.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

If you get a LAMP this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

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THE LAMP, 25 cents a year.

INTERNATIONAL S. S. LESSONS.

March 24. Luke xi: 1-9.

If the record is to be accepted, not only Jesus Himself, but seventy others, his disciples, found it possible to live the life of the ascetic or mendicant. What was possible then must still be so, and if these seventy are to be accepted as the model teachers or missionaries, it is to be feared that the modern cleric is not of this order of priesthood. "Carry no purse" meant a great deal in an age when there were no pockets in the garments. Those who are continually reminding us that the labourer is worthy of his hire should note the hire referred to here: "eating and drinking such things as they give." See also I Timothy v: 17-18. The labourers are indeed few when those only are reckoned who display these characteristics; only these return with joy, or find demons subject to them. See verse 20. Double-dyed calumny rather than double honour seems to be the hire of the true labourer now-a-days.

Romans viii: 8-14.

This summary of the commandments will bear careful study in the light of the perfect freedom from law which Buddha taught. There is no duty, says Paul, nothing owed, except to love one another. Everything hinges on that. "I am loosed from all bands human and divine," says Buddha. "Ye also, O disciples, are loosed from all bands." Love worketh no ill to his neighbour and is the fulfilment of law. The night is far spent. Deliverance is nearer than when we believed. We should put on the Master, the Enlightened Deliverer (verse 14).

April 7. Mark xi: 1-11.

The differing accounts in this passage and Matt. xxi: 1-11 seem to suggest that the writers were not eye-witnesses. Matthew describes both the ass and the colt as having been brought, while Mark, whom tradition seems to support, speaks of the colt alone. Perhaps the Chaldean and Babylonian magicians from whom Zechariah learned much could elucidate the point. The word "Eosanna," used by the multitude, was a mystery word derived from the magic lore of the Babylonish conquerors. The ass symbolises the subjected body of the Adept upon which he rides into the City of Peace, or the Peace, or Rest of God. The properly trained body may assist the disciple, as appears from the story of Bahman. Its natural undepraved instincts will rebel against unnatural prac-

tices. Is there a hint in this passage of the choice of a matured body for the incarnation of a Nirmanakaya?

April 14. Mark xii: 1-12.

The vineyard is the macrocosm of the planet or the microcosm of man, according to the plane of interpretation. The vine metaphors are very abundant in the Gospels and elsewhere in the Bible, and may be usefully compared. Christ is the true vine, thus being identified with the ancient conceptions of the true vine gods, as Bacchus, whose mystery-name, Iacchos, is the same as Jacob. Noah planted a vine, as the founder of the new race, and there, as here, the presiding Manu appears to be represented, in one case on the plane of effects and in the other of causes. The object of a vineyard is to produce wine—wisdom. So we have the hedge, the wine pit, and the tower, which is the headstone of the corner. The wicked husbandmen who waste the sacred wisdom and play false to their charge may not stand to hear that solemn reproach: "I have trodden the winepress alone; of the peoples there was no man with me." Read the magnificent Atlantean passage, Isaiah lxiii: 1-6.

THE GOTHENBURG SYSTEM.

The following are stated by the "Humanitarian" to be the chief features of the Gothenburg system of regulating the liquor traffic:

1. It is forbidden to serve men under 18 years of age.
2. No women or children are ever seen at the bars.
3. The spirit bars are closed at 6 or 7 p.m.
4. No intoxicants are sold after 8 p.m.
5. They must sell for cash only.
6. No person may have several glasses in succession.
7. The kitchens clean and spacious and the food good.
8. The bar trade conducted without loitering.
9. The houses have an unpretentious exterior.
10. They are situated in open public places.
11. No spirits are sold in country districts.
12. Monopoly granted to be used for the public welfare.
13. The publicans have fixed salaries.
14. And make profit only on non-intoxicants.
15. There are no tied houses.

TORONTO T. S. ANNUAL MEETING.

On Wednesday evening, 27th February, the Fourth Annual Meeting of The Toronto Theosophical Society was held in the Hall, 365 Spadina avenue, all the resident members but two being present. The president, Mr. S. L. Beckett, presided, and the usual reports were presented and adopted. The Treasurer reported a small balance to the credit of both General and Library Funds. Nearly \$600 had been expended in the direct work of the Society. Two hundred and thirteen meetings had been held during the year, and the average attendance was increasing. Although it is not the custom to invite members to join the society there has been an increase of 50 per cent. since last annual report. The officers of the society were re-elected as follows:—S. L. Beckett, president; John Randall, vice president; A. E. S. Smythe, corresponding secretary; R. E. Port, treasurer and recording secretary; W. Jones, librarian. E. W. Hermon and D. J. Howell were added to the board of trustees, and A. E. S. Smythe, F. E. Titus and R. E. Port were elected delegates to the annual convention at Boston in April, in addition to the president, who officially represents the Branch.

The following extracts from the president and secretary's report may be of interest:

The work of the year as indicated by the recording secretary and treasurer has been of a satisfactory and progressive nature. There is one feature about our membership which calls for attention, in the fact of four of these being non-resident. Something might be done to vitalize the tie that binds these absent and distant friends to our body corporate, and perhaps to assist them in developing active centres of energy in their present abodes. As regards ourselves we should feel the responsibility devolving upon us as the premier Theosophical Society in Canada and endeavor to realize that the Dominion is particularly our harvest field in a farm which covers the world. Toronto is a natural centre for Ontario and Ontario for Canada, so that the more we can extend the knowledge of the principles we have in trust the more widely we can help the good law of Brotherhood. It is true that objective work may not be largely possible, but let us remember the dynamic power of

thought, and that "our strong desire will strike like Vulcan upon some other hearts in the world, and suddenly we will find that done which we had longed to be the doer of." Recent efforts in Hamilton, where Mr. F. E. Titus addressed a good meeting in the Unitarian church, afterwards followed up by a paper from a resident theosophist and discussion, and a meeting held in Ottawa and addressed by your Corresponding Secretary, which was well reported in one of the papers, leading to subsequent correspondence, demonstrate the undoubted possibilities that lie before us.

The visit of Mr. Claude Falls Wright last August afforded evidence of the sustained interest capable of being elicited in a large number of Toronto citizens by a clear presentation of theosophic thought. Night after night for nearly three weeks the meetings were well attended, and, though many spoke of over-pressure and reaction, nothing but good results can be attributed to that earnest effort. We have the assurance of the General Secretary that he has Toronto noted as one of the places that he intends to visit, and we should not lose sight of the necessity of taking the greatest possible advantage of an opportunity which may well crown our endeavors here with the inauguration of a new and fuller and more public era of theosophic work.

For the two remaining years of the cycle publicity appears to be the most fruitful means of growth. As in the parable of him who made a feast and invited many who neglected to attend and who sent out the invitation afterwards to those of the highways and hedges, it may be gathered that those apparently most capable of appreciating theosophy permit other cares to occupy them while in less likely quarters grateful attention is paid to the message. Publicity is nowhere so well attainable as through the newspaper press. In Toronto we cannot complain of the space afforded to theosophical communications. The natural intolerance of a sectarian community is less strongly reflected in the local press than might be anticipated. There has been, however, no regular means of appealing to the public through these media, and the independent effort made by the Branch in establishing THE LAMP is intended to supply this want. In "The Path" for January, 1891, every Branch is directly advised of work that

it ought to do—to take “its own city for its special field of missionization. . . . If every Branch would specially exert itself to disseminate leaflets freely through its own town, using its knowledge of local facts and promises, incalculable good would come.” Taking this recommendation of the General Secretary as a basis for action it was decided to issue a pamphlet magazine and to distribute the greater part of the number printed in the households of the city, taking a different section each month, so that the whole might be covered periodically. By this means about 30,000 copies of THE LAMP have been already placed in the hands of Toronto readers. It is to be understood of course that The Branch is not to be considered in any way responsible for THE LAMP, but whatever good karma may result from it is cheerfully added to that of the Toronto T. S.

The Branch Library calls for attention, and it will be of benefit to the members and their friends if this department be properly organized on the lines of the Public Library, readers being supplied with cards and rendered responsible for the volumes loaned. Many valuable tracts and pamphlets have not been returned, and it is to be feared that the files of “The Path,” “Siftings,” etc., are not complete. It is recommended that all periodicals be bound on completion of volumes. Valuable books are not likely to be donated until some precautions are taken for their security. In this as in many other matters connected with organic work, it might be well to pay careful attention to proper business methods of working. The realization of the ideal, the incarnation of effort, is apt to be lost sight of in well intended but nebulous astral visions. For the present Kali Yuga, a well developed Sthula Sarira is of great practical importance in conducting the work on the material plane.

The Librarian desires the return of the following books by members who may have borrowed them:

Bhagavad Gita.

Voice of the Silence.

Letters That Have Helped Me.

True Church of Christ.

Rosicrucianism, Branch Paper No. 44.

For the coming year continuance of past effort will probably bring forward various problems of development. These will arrange themselves in their season,

but it should be an endeavour with the members to keep the idea of expansion in view. We have a centre to radiate energy from as much or more than to concentrate effort upon. So the establishment of other centres of work in Toronto, if not actually of other Branches, might well be kept in view.

The great problem of sustaining interest in the various meetings of the Society is one for individual members. No collective act can infuse the warmth and life which results from the vivid, active personal interest of each member. It is not expected that members can attend every meeting, but they should endeavour to attend the Wednesday evening meeting and at least one other, and attend them regularly. This is a practical way of becoming acquainted with the fact of cyclic law, and a simple and useful way as well. The consciousness that the success of the whole movement depends on the earnestness of your own particular assistance, and the determination that you at least will leave nothing unattempted nor undone that is possible for you will ensure the advance of the cause. What may not be possible to your act still remains the duty of your heart, and the “strong desire” that has been already spoken of, kept alive and burning, as we may keep it in any heart of us all, will indeed bring that to pass which we had longed to have done.

S. L. BECKETT, President.

ALBERT E. S. SMYTHE,

Corre. Secretary.

TO CURE BIGOTRY.

Archdeacon Wilson gives the following rules for cultivating the tolerant spirit:

1. Never take your views of one side in a controversy by reading only the representations of its opponents.

2. Never think you understand a dispute till you see the weakness of both sides.

3. If you attribute a bad motive to a man, you are wrong nine times out of ten. Search on until you find one that seems to him good, though to you mistaken.

4. You cannot understand men until you have some genuine sympathy with them.

5. You cannot be just until you are modest.

6. Put yourself in his place.

7. Do as you would be done by.

THE LAMP.

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The editor will be responsible only for unsigned articles.

ALBERT E. S. SMYTHE, Editor.

PUBLISHED BY THE EDITOR,

To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, MARCH 15, 1895.

EDITORIAL NOTES.

A new subscriber writes: "Please find enclosed twenty five cents, one year's subscription for THE LAMP. A stray number of your paper fell into my hands a few days ago, the reading of which I found very enjoyable and instructive." "There is that scattereth and yet increaseth."

**

Do any of our English friends remember Master's note on the back of a letter forged in the name of Dr. Hartmann and sent to Col. Olcott in April, 1884, quoted by Dr. Hartmann in his "Report of Observations at Headquarters"? "A clumsy forgery, but good enough to show how much an enterprising enemy can do in this direction. They may call this at Adyar—a pioneer.—M." The vanguard has since been heard from.

**

Pressure of space compels us to omit the "Indian Notes" promised last month, and we can only refer to the magazines. The New England corporation issues

monthly "Notes" and republishes H. P. B.'s letters to the Conventions of '88 and '89. "The Path" commences a most desirable set of "Talks About Indian Books," by C. J., and Mr. Fullerton and Dr. Hartmann have timely contributions. Scottish Lodge Transactions, Part 18, deserve study. "The Arena" for March has at least six articles of interest to theosophists. The Bombay "Theosophic Gleaner" is of especial excellence. The Irish Theosophist is simply indispensable. Lucifer devotes 43 out of 88 pages to "The Clash of Opinion," which must be profitable to the public in studying comparative religions or the Brotherhood of Man. Probably the editor shelters himself behind the Third Object. "Mercury" has not reached us this month. "Natural Food," "The Astrologer's Magazine," "The Vahan," also full of "Clash," "Notes and Queries," "Pacific Theosophist" and "The Forum" are also to hand.

**

It was said of the Lord Jesus that the common people heard Him gladly. The Lord Buddha found the warmest reception among the masses for His teaching and does to the present day. Either our "civilized" common people have greatly varied from the standard of the "kindly race of men" of two thousand years ago or the message given them is not that of old. And it is more reasonable to suppose that the godless, heartless pseudo Christianity of to day, which is only feasible under luxurious conditions of rented pews, with vain imaginings of Sabbatarianism and intellectual formalism, is not the glad tidings proclaimed by the Saviours of Peace and Love than that human nature has so changed from its former aspirations. Proclaim, without any coercive measures, the Sermon on the Mount; practice it, but do not compel others to take you for an infallible example; let the people know about the simple natural laws of Brotherhood and works, and the education of the soul through successive lives. The people will still hear gladly, and when they hear the simple truth there is that in humanity which will lead them to be not hearers only.

SEEKING THE CHRIST.

The deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness; registered further upon the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul. At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day; these are compared and a guiding current is soon seen. Soon they distinguish this from every other by its tendency, in the unincumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit.—Jasper Niemand in *The Path*, Feb. 1901.

THE PINEAL GLAND.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physi-

ology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within." (Is this door for the purpose of discharging the sand-grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the secret IF YOU ARE SPIRITUAL ENOUGH to understand it. Descartes describes the pineal gland as a little gland tied to the brain that can be easily set in motion, a kind of swinging motion, by the animal spirits which cross the centre of the skull in every sense. "The Secret Doctrine" (II. 298) considers these animal spirits as equivalent to currents of nerve-auric compound in circulation. German scientists say that these sand grains are not found in man until the age of seven years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity." (S.D., II. 299). "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five-pointed star, with the apex of the white triangle placed upward, the apex of the red one downward, will not this emblem of humanity answer for us why the seat of Vishnu (Christ) is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?—*The Path*, Vol. v., p. 331.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.—"Letters That Have Helped Me,

OTHER MEN'S BIBLES.

I Said, Ye Are Gods.

TAT.—How then is the Soul of Man punished, O Father, and what is its greatest torment?

HERMES—Impiety, O my Son; for what Fire hath so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul?

Or dost thou not see how many evils the wicked Soul suffereth, roaring and crying out "I am Burned, I am Consumed, I know not what to Say, or Do; I am Devoured, Unhappy Wretch, of the Evils that compass and lay hold upon me; Miserable that I am, I neither See nor Hear anything."

These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast; which is a very great Error, for the Soul is punished after this manner.

For the Mind, when it is ordered or appointed to get a fiery Body for the service of God, coming down into the wicked Soul, torments it with the whips of Sins, wherewith the wicked Soul being scourged, turns itself to Murders, and Contumelies, and Blasphemies, and divers Violences, and other things by which men are injured.

But into a pious Soul the Mind entering leads it into the Light of Knowledge.

And such a Soul is never satisfied with singing praise to God and speaking well of all men; and both in words and deeds always doing good in imitation of her Father.

Therefore, O Son, we must give thanks and pray, that we may obtain a good mind.

The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

But there is a communion of Souls, and those of Gods communicate with those of men, and those of men with those of Beasts.

And the better always take of the worse, Gods of Men, Men of brute Beasts, but God of all. For He is the best of all, and all things are less than He.

Therefore is the World subject unto God, Man unto the World, and unreasonable things to Man.

But God is above all and about all, and the beams of God are Operations; and the beams of the World are Na-

tures; and the beams of Man are Arts and Sciences.

And Operations do act by the World, and upon Man by the natural beams of the World, but Natures work by the Elements, and Man by Arts and Sciences.

And this is the Government of the whole, depending upon the Nature of the One and piercing or coming down by the One Mind, than which nothing is more Divine, and more efficacious or operative; and nothing more uniting, or nothing is more O.e. The Communion of Gods to Men and of Men to God.

This is the Bonus Genius, or good Demon, blessed Soul that is fullest of it! and unhappy Soul that is empty of it!

TAT.—And wherefore, Father?

HERMES—Know, Son, that every Soul hath the Good Mind: for of that it is we now speak, and not of that Minister of which we said before, That he was rent from the Judgment.

For the Soul without the Mind can neither do nor say anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but it is like an unreasonable thing; so great is the power of the Mind.

But neither brooketh it an idle or lazy Soul, but leaves such a one fastened to the Body, and by it pressed down.

And such a Soul, O Son, hath no mind, wherefore neither must such a one be called a Man.

For Man is a Divine living thing, and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven that are called Gods.

Rather, if we shall be bold to speak the truth, he that is a man indeed is above them, or at least they are equal in power one to the other. For none of the things in Heaven will come down upon Earth and leave the limits of Heaven, but a man ascends up into Heaven and measures it.

And he knoweth what things are on high and what below and learneth all other things exactly.

And that which is the greatest of all, he leaveth not the earth, and yet is above: So great is the greatness of his Nature.

Wherefore, we must be bold to say, That an Earthly Man is a Mortal God, and that the Heavenly God is an Immortal Man.

Wherefore, by these two are all things

governed, the World and Man: but they and all things else, of that which is One.

From the Fourth Book of the Divine Pimander, an Hermetic Scripture dating long anterior to the era of Moses and embodying Egyptian philosophy and religion. The translation is by Dr. Everard, 1650.

BUDDHA'S TEACHINGS.

1. All beings desire happiness; therefore to all extend your benevolence.
 2. Have pity upon every living creature.
 3. Hurt not others with that which pains yourself.
 4. He who holds up a torch to lighten mankind is always honoured by me (Buddha).
 5. Full of love for all things in the world, practising virtue in order to benefit others, this man only is happy.
 6. Speak not harshly to anybody.
 7. Hatred does not cease by hatred; hatred ceases by love. This is the Saugatam Dharma.
 8. Give to him that asketh, even though it be but a little.
 9. Whosoever harms living beings, and in whom there is no compassion for them, he is low born. He who denies a future state and utters falsehood, there is no sin that he could not do.
 10. Be kind and benevolent to every being, and spread peace in the world. If it happen that thou see anything to be killed, thy soul shall be moved with pity and compassion.
 11. He who is tender to all that lives is protected by the gods and loved by men.
 12. Proclaim the Dharma and preach a life of holiness, perfect and pure, and this is the greatest charity.
 13. May I never, even in a dream, be guilty of theft, adultery, drunkenness, life slaughter and untruthfulness.
 14. Let no one knowingly eat the flesh of an animal killed for the purpose of food.
- Bhikshus! disseminate the Dharma among men and wander about for the good of the world and yourselves. Proclaim at all times my Law to the world and let your habitation be in the forest and in the cave.
- Proclaim my Law of Righteousness for the complete emancipation of the world. Close all doors that lead to the Four Evil Ways and open all doors that lead to the Passionless State of Eternal Beatituda.

Increase the faith of the people and proclaim the law with a spirit of compassionateness.

Distribute the law to the people in gratitude for the exhibition of their hospitality to you.

Hoist the Banner of Truth and live for the good of the world.

Professor Max Muller has adopted 477 B.C. as the most probable date of the Nirvana of Buddha—Journal of the Maha-Bodhi Society.

For the Lamp.

FOUND AND MADE A NOTE OF.

The Neutrality of the T. S. is the Neutrality of Brotherhood.

Karma is forever putting us in each other's place from incarnation to incarnation, until we learn to sympathize with each other in true brotherly fashion.

* * *

In a karmic sense everybody is our "might-have-been" or our "may-be." What room then for pride, or standing aloof, or comparison of any kind?

* * *

Heaven preserve us from theosophical cant! Cant, which we are taught to abhor above all other vices of the mind! And yet, as human nature is not changed by the signing of a pledge, nor by the subscribing to a statement, there is danger that we may unaware fall into the detestable habit. A too glib use of theosophical terms and phrases, such as "Universal Brotherhood," "Fraternity," "Karma," "Renunciation," "Selflessness," "the Masters," "the Higher Life," and the like, may in time lead to flippancy of speech; from flippancy we may drift into unconscious irreverence, and thence into cant. For when we have no more real reverence for words and phrases significant of vital things we cease to live up to them, and so become mere talkers of theosophy and not doers thereof—a sad debasement of the world's saving truths. As theosophists we are bound to speak of these vital things and truths whenever and wherever we can, but at least we need not prate of them unduly nor mention them lightly, and by preserving in ourselves a sincere and earnest attitude of mind avoid the tendency to cant and hypocrisy into which we might otherwise fall. Is it not so, comrades, that truth is to be felt and lived as well as spoken? C. L. A.

FRIDAY FRAGMENTS.

Evangelical theosophy is just as simple as evangelical Christianity, and scientific theosophy is a good deal simpler than theological Christianity.

The spirit of the Inquisition underlies the desire to make men good by law or to coerce them into morality. God never forces us, save through our own acts.

The Gospel means "the glad tidings." If people preach a gospel that does not bring you glad tidings it is not a true message. "In His presence is fulness of joy," and the way to the Presence is not by fear of damnation, but by love of the light.

Since we incarnate at all, and for the evident and generally admitted purpose of experience, discipline, or probation, what objection can there be to the statement that we return to complete that which any one life admittedly leaves incomplete. Why should we incarnate or be born at all if we may be perfected elsewhere? Incarnation and reincarnation are both necessary.

How few people are aware that they profess a so called heathen belief when they say "It rains; it is fine; it has happened; it will do," and so forth. IT is the ancient name of the deity, by which men recognized the indwelling and immanent Absolute. The various aspects of IT were afterwards personified as the various Gods, weather gods, destiny gods, and so on. "IT was in the beginning, is now, and ever shall be."

The argument that theosophy is too abstruse for the average man is unfounded. Theosophy tells a man what Nature's laws are, and though he may not understand why they are, if he obeys he will gradually evolve to an intellectual stage when he can begin to comprehend the method of their operations. The man who drives the trolley car may know nothing of the theories of electricity, but he understands the practical application of the laws to his motor; he obeys them, and the result is as successful as if a Tyndall or an Edison turned the crank. As a matter of fact, the intellectual side of Christianity, the philosophy or theology of the Western Church is more abstruse than any other and generates more difference of opinion.

RAYS.

"I bow down to all the saints; I bow down to all the prophets; I bow down to all the holy men and women all over the world."—Buddhist Prayer.

* *

Hear what all men say, but follow no man; there is nothing in the world of any value but the Divine Light—follow it. What it is no man can tell you. . . . It will reveal itself when the time shall come.—J. H. Shorthouse in "John Inglesant."

* *

If I think of the world, I get the impress of the world.

If I think of my trials and sorrows, I get the impress of my sorrows.

If I think of my failures, I get the impress of my failures.

If I think of Christ, I get the impress of Christ.—The Path, Vol. v., p. 259.

* *

Sir Monier Williams, like so many other theological controversialists, judges doctrines, not by their truth, proved or probable, but by the degree of hope and consolation they offer. In his comparison of religions he does not pretend to be applying rational tests, but he attends exclusively to the symmetry and completeness of the different ideals. Religion, however, is supposed to be concerned with truth and is not an affair of romance.—H. Dharmapala.

* *

Seek not death in the error of your life, neither procure ye destruction by the works of your hands. For God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might be; and he made the nations of the earth for health; and there is no poison of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual and immortal.—Book of Wisdom, i., 12-15.

* *

No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men; it serves only to make hypocrites. Grant civil liberty to all, not in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavoring to convert men by mild persuasion.—Fenelon.

PERSONAL NOTES.

*Mr. Judge's ill-health has rendered a month's absolute rest imperative.

*Claude Falls Wright has reached Denver on his lecturing tour.

*Mr. Clark Thurston, of Providence T.S., visited the Toronto Branch on the 6th inst.

*Dr. and Mrs. Keightley announce the probable appearance of a second series of Mr. Judge's "Letters That Have Helped Me."

*The highly intuitional and suggestive articles in Lucifer and The Path, signed Che Yew Tsang, are now announced as the work of Mr. E. T. Hargrove.

*Mr. Rider Haggard's book, "The World's Desire," is worth reading by theosophists who like something light and at the same time appreciate what may lie between the lines of an allegory.

*M. Emil Bournouf, writing in the Revue des Deux Mondes, stated that the three most important religious movements of the age were to be found in Buddhism, Roman Catholicism, and the Theosophical Society.

*Mr. George Russell, of the Dublin Lodge, has published a volume of poems described by the Athenæum as "new and beautiful." W. B. Yeats, another poet lauded by our Canadian troubadour Carman, also hails from the Dublin Lodge.

*Mr. James Fryse, on the closing of the H. P. B. Press by Mrs. Besant, went to Dublin, and with the assistance of Miss North and the Dublin members has brought the Press into activity again on "the old sod." More power to your elbow, Mr. Fryse.

*The Irish Theosophist states that Charles Dickens unconsciously composed a mantram in the expression "Barkis is willin.'" H. P. B. used it upon occasion to certain persons on meeting or writing them for the first time. It had such peculiar force as to alarm one who thus heard it from her lips and as she used it.

*Amy Eva Fay, whose posters with their preposterous announcement of "Theosophy," called for no remark from newspapers which became hysterical over David Christie Murray's "Ingersoll and the Bible" deception, is one of a numerous class who are trading on the interest which the theosophical movement has aroused everywhere. Needless to say, there was no theosophy in her entertainment.

THE MONTH TO COME.

Wednesday, March 20, 8 p.m., "Letters That Have Helped Me," pp. 38-46.

Friday, March 22, 8 p.m., "In the Shadow of the Gods."

Sunday, March 24, 9.45 a.m., Colosians i.

Sunday, March 24, 4 p.m., "Sleep and His Brother, Death."

Sunday, March 24, 7 p.m., "Some Aspects of Consciousness." Mr. Beckett.

Sunday, March 24, 8 p.m., "Modern Science is Ancient Thought Distorted."

Wednesday, March 27, 8 p.m., "Letters," pp. 47-53.

Friday, March 29, 8 p.m., "Theosophy for Working Men."

Sunday, March 31, 9.45 a.m., Colosians ii.

Sunday, March 31, 4 p.m., "New Heavens and a New Earth."

Sunday, March 31, 7 p.m., "Karma, the Law of Justice." Mrs. M. W. Broun.

Sunday, March 31, 8 p.m., "The Nebular Theory."

Wednesday, April 3, 8 p.m., "Letters," pp. 56-64.

Friday, April 5, 8 p.m., "Eternal Life and What We are Here for."

Sunday, April 7, 9.45 a.m., Colosians iii.

Sunday, April 7, 4 p.m., "Signs and Wonders."

Sunday, April 7, 7 p.m., "New Testament Buddhism." Mr. Armstrong.

Sunday, April 7, 8 p.m., "Is Force Intelligent?"

Wednesday, April 10, 8 p.m., "Letters," pp. 14-68.

Friday, April 12, 8 p.m., "Life."

Sunday, April 14, 9.45 a.m., Colosians iv.

Sunday, April 14, 4 p.m., "The Conclusion of the Whole Matter."

Sunday, April 14, 7 p.m., "Building a World Builder." Mr. Watson.

Sunday, April 14, 8 p.m., "From the Atom to God."

Wednesday, April 17, 8 p.m., "Letters," pp. 68-72.

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Port in the morning, Mr. Smythe in the afternoon, and Mr. Titus at 8 o'clock.

**THE NINETEENTH ANNUAL REPORT
OF THE THEOSOPHICAL SOCIETY.**

The Report of the Proceedings at the Anniversary Meeting at Adyar, Madras, at the end of December, has been issued. About 300 delegates to the Indian Section Convention were present, representing all nations and the four great religions—Hindu, Buddhist, Christian and Zoroastrian. It is probable that Mahomedan delegates were also present. Forty-two new branches were established during the year, 23 of these in the American section. In India the work is somewhat dormant, three charters having been issued. The Society now numbers about 360 Branches. The Adyar library now numbers 8,265 volumes, exclusive of duplicate editions. From the "merely worldly standards of morality," which serve to guide our good brothers in the East, the financial affairs of the Society are in a flourishing condition, though we in the West, who follow the Christian injunction to "lay not up treasure" and the Buddhist one to receive no usury, have to put up with the scorn and the reproach that attaches to a fat bank account of over 30,000 rupees (\$10,000) drawing Government interest, while theosophical activities languish in various quarters for lack of support. "Cast your bread upon the waters, brethren," is a Master's message that some of us would like to see hearkened to and heeded.

One of the most striking parts of the report narrates the progress of the Buddhist school work in Ceylon. As all Mission Schools require their pupils to be instructed in the sectarian dogmas particularly affected, Buddhist parents somewhat naturally demur to having their children "paganized," as it seems from their point of view; and, being too poor to establish schools of their own, until members of the Theosophical Society opened schools for these children they were without education. Thirty-four schools have been established, with an attendance of 6,583, earning Government grants of \$3,000. Christians can better appreciate this work if they could realize what their position would be under a conquering nation determined to force a foreign faith upon their children. While the Society has had nothing officially to do with these Ceylon schools, it is to be noted that it is the Spirit of Liberty and Tolerance fostered by Theosophy which inspired the members who have them in charge.

An Australasian Section has been formed with fourteen branches, Mr. J. C. Staples, Post Office, Sydney, N. S. W., being the first General Secretary.

The hope expressed in Mr. Bertram Keightley's resolution, reported on page 16 of the "Neutrality of the T. S." pamphlet, that the matters pending between Mrs. Besant and Mr. Judge should be buried and forgotten, proves vain, as Mrs. Besant officially disinterred the subject under the head of General Business. Over twenty pages are devoted to the "Clash of Opinion," which now reminds one of Diabolus' Drum, beating at the Ear-gate of Man Soul, in that most effective allegory of Mr. John Bunyan's, "The Holy War." There is an immense amount of personal explanation and protesting and moving of resolutions, and not a few misleading statements. For instance, Mrs. Besant accuses Mr. Judge of saying hard things of the Brahmins of India. Now, the grain of truth is probably that Mr. Judge reflected upon the conduct of some of the Brahmins of India, certainly not upon the whole caste, as she states, any more than the whole Christian community is reflected upon when Mrs. Besant and Mr. Herbert Burrows say certain hard things about Jesuitism. Mr. Keightley endorsed all that was said as "accurate to the letter." Captain Banon didn't care for anyone, but having been bantered Irish-wise, thought somebody should be expelled. Miss Muller was slightly hysterical and was tired of being associated with people publicly accused and almost—"almost proved to be vulgar impostors." She thought Mr. Judge a "bad man." Mr. Subramanier was judicial, but ruled irrelevant by President Olcott.

Dr. Hubbe Schlieden thought that "Masters" and "all the rest of that tom-foolery" were detrimental. Mr. E. M. Sasseville came from America and was extremely glad of it, and reminded the Convention that Mr. Judge, though he might be guilty, had done great work, and that America would stand by him. The President decided that valuable time could not be further wasted in desultory remarks, although they have all been carefully reported and printed, and as they had no legal power to act he called on Mrs. Besant for a rejoinder. Brother Macorquodale's panacea of passing a resolution was then adopted.

Mr. Judge is called upon for a satisfactory reply by Dominion Day, but the

standard of satisfaction has not been determined.

Nothing is said as to when Madame Blavatsky's pile of M.S. is to be published and we have reason to believe that it is of more value than the "desultory remarks" that we have had poured upon us of late.

HERN F. STADLING ON TOLSTOI.

Time will not permit me to give you even a sketch of all that Tolstoi has accomplished, but you have all heard of the famine in Russia, when no fewer than 40,000,000 of people were starving to death. Tolstoi very early in the fall of the year saw that a famine was inevitable. He warned the authorities and wrote letters to the newspapers, advising the authorities as well as the friends of the people to take steps towards relieving the masses. . . . I shall never forget the first time I met Tolstoi. I had driven over the snowy steppes in a terrible snowstorm, and was wondering what impression I should get of that remarkable man. I could only think of the Count as the great Russian genius, not as the friend of the moujiks.

When I came to the Count's headquarters he was not at home, and I was taken into a barely-furnished room with a few plain wooden chairs in it and a large table at the window covered with books and papers. A few minutes afterwards I heard the deep voice of the Count, and he appeared dressed as a peasant. The Count greeted me with a hearty shake of the hand, and then taking me to the room I was to occupy, seated me on a chair and pulled off my boots. All this was such a surprise to me that I became speechless. I could not make any resistance, and I thought at first it was very extraordinary, but on second thoughts it seemed only natural. There was no affectation about it—it was the Count's nature. Did I not stand in the presence of a man who professed to have found the meaning of life in the history of Him who came not to be ministered to, but to give His life for others; in the presence of a man who did not speak big words about equality and fraternity, but who tried to live equality and fraternity. So his pulling off my boots taught me more than I have learned from many lectures and big volumes on theology. I had many opportunities of witnessing the work done by Count Tolstoi. The great problem was to relieve these starving millions, who had

nothing to live upon. They were in want not only of food but of fuel also, and it was terribly cold. . . . His system was to establish eating rooms and the boarding out of horses. . . . I accompanied the members of Count Tolstoi's family, who looked after these eating rooms, and I was every day the witness of the Count surrounded by hundreds of famine-stricken people. Nothing was more admirable than his remarkable patience with the people, for it was a trying thing every day, from week to week and month to month, to be surrounded by ignorant, evil-smelling, dirty people, who did not answer any question which was put to them. But the Count was always kind and patient, a brother among brothers. I learned to love him and to see in him one trying to follow in the footsteps of his Master. He did not pride himself upon his work—he regarded it as a matter of course, and but as the debt of one man to his fellow creatures. Persons, said the Count at the time, who had not thought very much on the relations between the rich and the poor thought that if the rich were compelled to give part of their wealth to the poor all would be well—that what was most important of all was the distribution of property. His opinion was that brotherly love alone could save man from all kinds of misery. It was not his task to say so and so many thousands of people are starving, but to think of the salvation of his own soul, and to bring his life as nearly as possible to the dictates of his own conscience, and to live his life and to use his powers for the service of his brethren.—London Daily Chronicle.

RIGHT MEANS OF LIVELIHOOD.

There are three questions which each man can ask himself and meditate upon before he finally answers them. They are:

1. How much do you earn ?
2. What do you do to earn it ?
3. How do you spend it ?

Anyone who has asked himself these questions and thought over the answers has probably felt more than half inclined to cut the thinking short. Especially if he was satisfied that he believed in human brotherhood as an actual fact and was convinced that the body of a human being is the least important and most ignoble part of him.—The Northern Theosophist.

A GOSPEL OF ART.

Work thou for pleasure, paint or sing or
carve
The thing thou lovest, though the body
starve.

Who works for glory misses off the goal.
Who works for money coins his very soul.

Work for the work's sake, then, and it may be
That these things shall be added unto thee.

— Keeyon Cox in Nineteenth Century.

RELIGION AND SECULARISM.

A writer in the "Free Review" does not understand the indestructible quality of "superstition," as he terms it. "In spite of the death stabs inflicted upon every side, in spite of the logical deaths it had died over and over again during the present century, at the hands of geologists, biologists, archaeologists and anthropologists, comparative mythologists, Biblical critics, Hibbert lecturers, literateurs, philosophers and other foes, superstition has, after a brief pause of dismay and anger, commenced to revive." Would it not be more philosophic, seeing that this remarkable "recuperative power," as the late Dean of Connor put it, exists in religion, to endeavor to arrive at the knowledge of what it is. Secular thought, in endeavoring to stamp out religion, is taking exactly the same course that religious thought formerly took, and perhaps would still adopt in trying to stamp out scientific and philosophic thought. Each and all of them fill their place in man's economy, but some men are so stupid or so obstinate that they will only consider one side of the triangle, and that from the outside. Theosophy gets inside and sees Religion, Science and Philosophy each filling its place; each necessary to the other; each one the base upon which the other two are erected.

THE CANADIAN BRANCHES.

Shanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St. Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow members the same tolerance in this respect as he claims for himself

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering of questions.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

The LAMP

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The Theosophical Society, as such, is not responsible for anything contained herein.



THE QUAN. (*ARCHANGELICA OFFICINALIS*).

One frequently hears the enquiry "What does Q stand for?"—when Vice-President William Q. Judge's name is mentioned. The "rare blossom" of the Hyperborean clime somehow bears a name with which we may yet be made familiar. Dr. Robert Brown, in his "Countries of the World," says that the Quan is one "of the favourite Greenland edible herbs. It has been long used in Norway (the reader may re-

member that King Olaff, in the Saga of Heimskringla, gave angelica stalks to the haughty Queen Thyra), and it is probable that the Greenlanders first ate it in imitation of the Scandinavians. It is only to be seen on the Island of Disco, and in one spot, up a fjord, in 64° north latitude. Hence the Greenlanders say that Disco was towed from the latter locality to its present position in 70° north latitude."

APRIL.

My thoughts grow not so blithe in any moon
 As when these clear, bright, blue-skied days
 shine out
 With sudden beauty for the bare earth's
 breast,
 Green buds, shy flowers, and liberated brooks.
 The gladsome dawn leaps lightly o'er the land,
 The fair day never tires, the tender hours
 Move gently forward, full of faith and hope,
 Till Venus' sevenfold radiance rules the night.
 There is no rapture in the year's ripe charius
 Like that inspired by April's innocence;
 She is the little maid among the months,
 For May braids up her hair, and June's a
 woman;
 But April, laughing-eyed and venturesome,
 With wind-loose locks and timid-daring feet,
 Who neither asks for love, nor knows, but
 takes
 And gives and makes a joy of life—fresh-
 cheeked,
 A girl is April, pure and young of heart!

* * * * *
 Young-hearted were we all, but some forget;
 Lark-song and primrose bank and sunny
 gleam
 Fade out and fail and will not be recalled.
 Dim and deformed the gods of youth are laid
 In cells of death that shuddering memory
 shuns;
 For men wear winter when the spring is high,
 And only poets keep the crown of life.
 —Albert E. S. Smythe, in *The Sunday World*.

SOME POPULAR MISCONCEPTIONS
 CONCERNING THEOSOPHY.

In view of the many misconceptions current at the present time in regard to Theosophy and the Theosophical Society, a few statements as to what it is not, may serve to dispel the clouds from people's minds, and show the practical side of what is at once Religion, Science and Philosophy.

First, it should be understood that the Theosophical Society is not a Miracle Club, as some people would believe. Far from it! Theosophy teaches man first and foremost, that he must learn to control his lower nature,—his passions, his personal desires and faults. Until such work is accomplished, it is useless, nay, dangerous, to attempt the acquisition of new powers. A knowledge and use of the hidden forces of nature is alone safe when in the service of the purified soul. And thus the work of the Theosophical Society is with the souls and minds of men. It teaches them to think, not to be thought for, to study themselves, to analyze their motives for actions, to simplify and purify these motives, to gain strength to overcome temptation, to conquer selfishness, and to develop a deeper spirit of brotherly love. When these things are gained, then indeed it

will be time enough to learn of Nature's laws and forces for the benefit of others, not ourselves.

It should likewise be stated that Theosophy is not Spiritualism, so called, nor a branch of it. It does, however, explain the phenomena of seance rooms. It says that these things, though often fraudulent, may be genuine, but that the untrained student lays himself open to harm and danger when he dabbles in mediumship, or courts the visitation of so-called spirits. Mediumship, it tells us, is a most pernicious practice, as it tends to the weakening of the will, man's greatest possession, and by which he, and he alone, must work out his own salvation. It teaches that our friends, on leaving their earthly bodies, pass on to higher stages of existence than this world can offer, and that to communicate with them we must rise to their condition, that they rarely descend to ours. The "spirits" of the seance rooms are not the souls of our friends, but entities with whom it is best we should not connect ourselves. Spiritualism is fully explained in the philosophy of Theosophy, while its practices are strongly discouraged.

An idea current among many people is that Theosophy is something which has been invented by the late Madame Blavatsky. This is a great mistake. Madame Blavatsky, while bringing this system of teaching before the Western world, disclaimed any originality whatever in the matter. She wished herself to be looked upon only as an instrument. The service she performed was in bringing to our attention the fact that there is in existence, as there always has been, a body of literature which gives man a perfect philosophy of life. Such teaching she adapted as best she could to Western modes of thought. She strove to wake people up to an understanding of the reason for existence; that life is a battlefield, on which we must conquer the foes of selfishness and sin, and that we must do the fighting—no one else can do it for us. Life, therefore, is not for sensuous enjoyment, not to gain personal comforts, but for the development of strength and purity of soul. These and other lessons Madame Blavatsky strove to impress upon the world, and as the servant of Beings greater and wiser than herself, she strove to interest humanity in their teachings. And although she devoted herself to the work, gave up country and kindred,

and rank and wealth that she might the better perform this service, she was subjected to all manner of unjust accusations. But one who is truly broad-minded and tolerant, will look first into the writings of Madame Blavatsky, as well as the statements of those who knew her, before rashly forming opinions as to her sincerity and ability. Such investigation, if unbiassed, will convince him that this woman was one of great intellectual strength, that her motives were pure and unselfish, that her self-sacrifice was great, and that all her teaching was an inspiration to higher living and higher thinking than our modern philosophy can offer.

Perhaps the most commonplace misconception is that Theosophy is a bequest to us from the present priest-bound, ignorant classes of India; that their religion is Theosophy. It is indeed true that the ancient Indians possessed a philosophy, which Max Muller says is the greatest, the most spiritual known in history,—a philosophy which embodied more of Theosophic teachings than any modern system has yet done. But the people of modern India have fallen far below the standards of their ancestors. The spirit of the instructions which they still hold has either been greatly materialized or diverted to selfish ends and purposes. And thus their condition to-day is indeed a deplorable one.

Theosophy is not Buddhism, as so many would believe, any more than it is Christianity, or Judaism, or Mohammedanism, or any other religion. It is, however, the truth at the root of every religious belief the world has known. Careful study of comparative religion will reveal the fact that one system of ethics pervades all and is the foundation upon which each one has been built up. People vary in their modes of thinking, their forms of thought, according to their nationality, their stage of evolution, their surroundings—but the moral principles involved are the same in all times and places.

Theosophy would show to us the unity in apparent diversity, and presents a perfect philosophy of life in complete accord with moral law. It thus encourages individual research and tolerance of the opinions of others. Look for the truth, it says, whether it be found in the teaching of Buddha, of Zoroaster, or of Jesus. Each of these great teachers, as well as many others,

came among men, as the times and conditions befitted their appearance, to show them where their limited perceptions had led them into error and misunderstanding of the spiritual instruction which is in existence among men throughout the ages, so long as it is needed as a guide to purity and wisdom.

Theosophy is not for the intellectual alone. It is for all men a guide to right living as well as right dying. To be sure, the more trained one is in mental and spiritual perception the better he can grasp the idea of universal law, the better conception he can have of man and his wonderful organization, the working of the universe, and the far-reaching scope of that mysterious word—"Brotherhood." Theosophy, however, can give something to the dullest mind to inspire it to better living, better thinking, better doing.

It tells us whence man came, whither he is going, why he should work daily, yea, hourly, toward self-conquest. It robs death of its terrors. It explains thought transference and hypnotic suggestion. It teaches the possibilities of ever greater and greater stages of development, deeper joys to be gained than the fitting ones of the personal self, greater wisdom, wider understanding, once we choose the path of peace through a determination on our part to conquer—the world? No! Ourselves!

—New England Notes.

THOUGH ALL GREAT DEEDS.

Though all great deeds were proved out
fables fine,

Though earth's old story could be told
anew,

Though the sweet fashions loved of
them that sue

Were empty as the ruined Delphian shrine—
Though God did never man, in words benign,

With sense of His great Fatherhood
endure—

Though life immortal were a dream
untrue,

And He that promised it were not divine—
Though soul, though spirit were not, and all
hope

Reaching beyond the bourn, melted
away;

Though virtue had no goal, and good no
scope,

But both were doomed to end with this
our clay—

Though all these were not—to the ungraced
heir

Would this remain—to live, as though they
were.

—WAS INGELow,

SCRIPTURE CLASS NOTES.

Philemon.

"We learn to neglect nothing" says Chrysostom, "when a Paul can take such pains about a runaway thieving slave." And he goes on to draw the line between occultism and so-called Christianity. For there is an esoteric Christianity and it is as different from the ordinary western conceptions of Christianity as those differ from any other organized system of religion. But, as an esoteric philosophy, it must be essentially the same as esoteric Buddhism, or esoteric Judaism, or esoteric Brahminism, or esoteric Mahometanism, or esoteric Sioux sun-dance medicineism. The base and foundation of all aspects of truth must be one and the same, and if any man set up a barrier of separation between his Self and the Self of his fellow, of whatever caste or creed, he cannot know, for he has not become that Self.

So the occultist must not act for his own personal ends. Be he a slave, like Onesimus, he cannot leave his master, though—and this is the point that half-thinkers studiously avoid—his master is absolved from no duty of freeing him. Each must seek the other's good. The slave works for the master. The master frees the slave. Each accepts his own duty, or should when he knows it. "The duty of another is dangerous." Here is no room for coercion, or interference, or meddling, or of aught but non-resistance of evil, the acceptance of one's just merit determined by God's righteous law of Karma—justice, and the final fulfilment of that law in Love.

Bengel says of this short epistle: "This familiar letter, wonderfully elegant, about a purely private matter, is inserted in the New Testament for the benefit of Christians as a specimen of consummate wisdom in the treatment of things of this life on higher principles." However that be, it will serve to illustrate the attitude of those who of old had vowed to make theology a living power in their lives. The abounding magnanimity of Paul, deluded by neither the quality of indifference, nor passion, nor virtue, attains here a rare unfoldment which is but too certainly lost to the standards of our worldly wisdom.

Prof. Goldwin Smith has stated St. Paul's relation to slavery thus: "What ever is done will be done for the whole of mankind and for all time. If it be

necessary for the eternal purpose of the Gospel, St. Paul will submit to all the injustice of heathen governments If it be necessary for the same purpose, the slave of a heathen master will patiently remain a slave."

NOTES ON THE MAGAZINES.

The April Arena has an article on H. P. B. by a quondam F. T. S. based on that Psychic Researcher's godsend, Solovyoff's "Priestess of Isis." Where is these people's sense of humour? They all quote a letter headed "My Confession" as evidence of the most frightful depravity, when the columns of a comic paper are its proper home. Did these critics ever read her interview with Miss Frances Willard, as reported by that lady? Does nobody but an Irishman appreciate a joke? Here is a paragraph of the confession on which the author of the Secret Doctrine and Isis Unveiled and the Voice of the Silence is to be read out of Society, forsooth. "I will tell you how from my eighteenth year I tried to get people to talk about me, and say about me that this man and that was my lover, and HUNDREDS of them. I will tell, too, a great deal of which no one ever dreamed, and I WILL PROVE IT." Oh ye Flaneurs, and critics, and Psychic Researchers, "If you only knew how many lions and eagles in every quarter of the globe have turned into asses at my whistle, and obediently wagged their great ears in time as I piped my tune!"

The Arena has a fine article by J. H. Long on "The Higher Criticism."

Lucifer appears to be troubled with the Kama Rupa of the late H. P. B., for little else of her principles are to be found in its columns. Mr. Mead proves conclusively that the anonymity of "Junius" is nothing short of a capital offence—flat burglary, as Dogberry would say. This and the "Clash," which still resounds like the cymbals of Miriam after the deliverance from Egypt (these are longer-winded deliverances) occupy 25 pages of an average number.

We have received Transactions of the Scottish Lodge, with a most interesting article "On Regeneration;" New England Notes, The Path, Pacific Theosophist, Journal of the MahaBodhi Society, Book Notes, Notes and Queries, Arya Bala Bodhini, and Bombay Gleaner.

INTERNATIONAL S. S. LESSONS.

April 21, Matt xxiv; 42-51.

This passage and the chapter of which it forms part is full of the inspiration of the prophet Joel and others of that earlier epoch. The cry repeated from of old—"Watchman, what of the night?"—is answered by the same warnings in similar words and with almost the same images used by the mystic Joel, and by Isaiah, and Amos, and Micah and many another. The end of life, or the end of the cycle, or the end of the planet, they are all alike. Sudden destruction cometh upon them who are unprepared for the new life and the new day. Darkness and weeping shall be their portion. Who then is that faithful and prudent bondman whom his Lord has set over his household? Thinketh he of what he shall eat and drink and be clothed withal, or has he entered into the knowledge of his Heavenly Father who knoweth of all these things? If not, then shall he be cut in two, his higher Self shall be taken and his lower self shall be left with the portion appointed for the hypocrites.

April 23, Mark xiv; 12-26.

These mystical passages should be compared with the Old Testament scriptures upon which they may most naturally be supposed to be founded, though the symbolism in common to other religions. One astronomical blind here is fully explained in "The Perfect Way," (see Appendix vi, and elsewhere). Christ was designated by the Fish, and the Man and Fish signs are of great significance. Jonah, who mystically is the Man, passed through the Fish as the Sun passes through the sign Pisces, the Fish, the zodiacal epoch of Christ, and the next sign is, as Jesus states, verse 13, the Water Carrier, Aquarius; "There shall meet you a Man bearing a pitcher of water" (see John iv: 14). When the Sun passes over into the new sign, "one of the twelve," there shall come to pass the betrayal, and there shall be celebrated the breaking of bread, and the quest of the Holy Grail, and the new Avatar shall descend to the Elect. But this curious knowledge of times and seasons seems unprofitable beside the direct ethical and vital teaching of the Logia, the Sermons and discourses, or of such scriptures as the Gita.

May 5, Mark xiv; 32-42.

"They came to a farm of the name

Gethsemane." The three who accompanied the Master to the Mount of Transfiguration are again chosen to be with him in the Valley of Decision. And here, as there, they slept. In the supreme moments of transcendental consciousness it might seem to be suggested that the three lower states are unequal to the reception of impressions from that fourth and highest plane. And the "three qualities" also occur as obstacles to the realization of the Self. See "Voice of the Silence" for the three states, Jagrat, Svapna, and Sushupti; and "Bhagavad Gita," chs. xiv, xvii and xviii, for the three qualities. Also "Letters That Have Helped Me," chap. x. Dr. Kingsford interprets Peter, James and John as Buddha, Pythagoras and Jesus, or Understanding, Works, and Love, or Mind, Body and Heart, but she does not seem to take note of their slumbering.

May 12, Mark xiv; 53-64.

Those who are satisfied to accept this narrative as mere history, the record of a certain semi political event of nineteen centuries ago, and to base its importance on its mere historical accuracy, have not by any means realized the purpose of a Sacred or Mystical Book. When the Christ Spirit descends upon a man and he arraigns it before his intellect and brings against it the varying witness of his senses then indeed the claim to be the Son of the Blessed is like to have but a sorry hearing. "Here, in this inner court of law, before these testators, in the presence of the judgment seat, claiming power to destroy and rebuild the temple? Preposterous! What blasphemy! The Lord of all the earth is on His throne in Heaven! Let us destroy this abomination from among us." So men reject the claim and crucify the Christ daily, seeking Him in the heavens whom they might worship in the inner court of their own hearts.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hesse W. Graves; Secretary, William H. Berridge, 212 View St. Victoria, B. C.

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HOW TO SPREAD THEOSOPHY.

Something more than zeal to make proselytes is needed. The Pharisees had zeal of that kind, and what Jesus thought of them and their zeal we learn from his words, "Ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves." Clearly, the only way to understand how we should approach an intelligent man who has been brought up in another faith is by putting ourselves in his place. We would disdain being proselytised, but we are always ready to welcome truth. But, admittedly, no one can benefit us who makes approaches with an air that plainly says that he knows all truth, and that what we have hitherto believed and acted on is all false. If he comes to us with an assumption of his own superiority and scarcely concealed contempt for our forefathers, he can never be God's prophet to us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take the trouble to find out what we have done. He must speak our language, understand our music, sing our best songs, study our highest literature, honour our past, comprehend our philosophy, sympathise with our ideals, and appreciate the deepest elements in our lives. He must respect and love us. Then, if he is greater than we are, and if he has new truth to communicate or new power to impart, we gladly accept him as leader. Then he will be as the early and latter rains to the roots of life. He will initiate forces potential to leaven the community, and a nation will seem to be born in a day. All societies must be influenced from within. Attacks from without make them more impervious than they were before. Proselytism detaches individuals, who, as a rule, are worth little, but it arrests internal development. Prophetism gains individuals, who become centres of force, and it thus initiates movements which may be delayed or defeated but cannot be destroyed.—Principal Grant, in "The Religions of the World."

REV. H. R. BARRETT ON THE NEW PULPIT.

The Old Pulpit said, "The Bible is the Word of God."

The New pulpit says, "The word of God is in the Bible."

The Old Pulpit said, "The Bible is an inspired history."

The New Pulpit says, "The Bible is the history of an inspired people."

The Old Pulpit said, "The Bible is infallibly inspired."

The New Pulpit says, "The Bible is inspired, but not infallible."

The Old Pulpit said, "I believe in the resurrection of the body."

The New Pulpit says, "I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown form, under some suitable, though at present unknown conditions, and so forth."

* * * * *

As to occultism, abject incredulity or rabid denunciation seems for the mass of the clergy the only alternative, and both are equally out of place at this time of day. Ah! when shall we find in the pulpit the judicial spirit of an Oliver Lodge or a W. Crookes? At the far end of a paper like this it is impossible to discuss adequately the present attitude of the pulpit towards Spiritualism, Theosophy, Christian Science, and other modern nineteenth century forms of the occult; but the complacent doctrine that sundry abnormal things occurred as related in old Jewish annals, and even as late as the first thirty-three years of the Christian era, and for perhaps a few years later—but that outside of those limits all phenomena of a similar kind never occurred at all—is a theory which only belongs to the theological bigot; whilst the scientific bigot, with a dogmatism almost as naive, makes a clean sweep of all abnormal phenomena whatever, both in and out of the Bible.—North American Review.

THE ENTRANCE TO THE INNER LIFE.

In order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way, and if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact but

it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS? Brothers and sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church:—"I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner Life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.—H. P. Blavatsky, in American Convention Address in 1889.

THE LOGICAL SEQUENCE.

But the Duties of the Inner Circle are Not Those of the Household.

There can be no reasonable doubt that the disregard of mundane duties would be the logical sequence of acting up to many of the teachings ascribed to Jesus. For instance, he said, "My kingdom is not of this world" (John xviii. 36). "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25). "I am not of the world" (John xvii. 9). "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself" (Matthew vi. 25-34). "If any man comes to me and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple" (Luke xiv. 26),

"Everyone that hath forsaken houses, brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matthew xix. 29). Even the disciple who wished to bury his father was advised by Christ to forego that duty of affection, for "Jesus said, Follow me; let the dead bury the dead."—Charles Watts in *The Freethinker*.

FOR THE LAMP.

THE PLAY-BILL.

Once again the righteous indignation of the uncanonized saints of Toronto has found a vent. This time it is after a glimpse at the voluptuous proportions of dramatic females insufficiently protected from the rigors of a Canadian winter, displayed upon our boardings under the auspices of Live Joe Price, Alderman Sheppard and Inspector Archibald.

"To the pure, all things are pure," says the proverb. Therefore, objecting to these suggestive illustrations, as we do, on the ground of impurity, we cannot be so pure as we think we are, and it is well that we should admit the fact. The morbid prurience that responds only to the grosser suggestions of a nude form ought to be the first thing we should strive to remove, but if, with all our church going, we cannot rise above the promptings of our animal nature, then it were wise to begin with the removal of the temptation. To accomplish the latter is only the first step in the right direction. Purification should proceed from within outwards. If the heart is pure, the pure environment will follow as a matter of course. Mock modesty is as reprehensible as open profligacy, so far as the individual himself is concerned. Abstinence from the act restricts the evil to one person, but the foul imagination is still vitiating the moral atmosphere around, beneath its guise of an affected prudery. We cry out for purity because we need it badly. We want the maximum amount of morality with the minimum of prudery, just as we want religion unadulterated with cant and hypocrisy.

—WILLIAM T. JAMES.

When a man has his full share of trouble it is a sign that Karma is taking great pains to make a better man of him; and the fault is his own if no benefit accrues to him from its effects.

THE LAMP.

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ALBERT E. S. SMYTHE, Editor.

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To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, APRIL 15, 1895.

EDITORIAL NOTES.

Take note of the change in the Sunday programme.

The "Flaneur" announces in "The Mail and Empire" of 30th ult. that "Theosophy is Dead." We desire to call his attention to the funeral services for the ensuing month announced on page 141.

"We all enjoy the little magazine very much, and those of our Society who subscribed for it circulate it among those who are interested. It is surprising how much can be contained in so small a paper by a little careful attention and thought." Perhaps it isn't modest of us to publish this good opinion of one of our readers, but we may as well be honest and confess that we like it. We want to be useful and this is the testimony.

When people cultivate the spirit of working for work's sake, and not for the wages to be got from it, the problem of the unemployed will be in the way to a solution. So long as the wealthy see up a state of idleness as their ideal of life,

how can they expect the poor and unformed to choose hard labour for theirs? Let every man work, wage or no wage, at something; not with the toil of the slave, or of the wage-earner which is only a modified slavery, but with the work of the freeman who knows he came into the world to be and to do. This "purohita race of miserable men" has no conception of duty in the abstract; is it any wonder that the blind lead the blind thither and thither and no man knows his proper task? The creed of the western labourer leads him to try and keep body and soul together until the life energy has worn out the physical frame and death gives release. Practically, our western society simply endeavours to "put in the time" before the anticipated end. We have yet to learn the gospel of life and work.

"Your philosophy is very fine, but it is not practical: it is all moonshine," criticises Mr. Hardhead. Still, Mr. Hardhead admits that some men have lived it and realized it. It has actually been tried by a few who have succeeded in its practice. So it is practical after all. What one has done any and all can do. Nature—God—Karma—Providence—is in no hurry. We have all time to learn. There are no balloon ascents. No elevators. No moral projectile system. We creep and climb. "Up the world's great stair stairs." Every death-sleep and every new life finds us a little farther along. We might make an effort, however, and do a little spurring sometimes on the journey.

The Baldwins, claiming to be the only white Messiahs or Christs, only they phrased it in Sanscrit, became a veritable nine days wonder in the Grand Opera House recently, and moved hundreds to belief in phenomena who never believed before. Saturday Night, in a determined spirit of originality, evolved quite a meritorious theory to account for the facts, of which it covered quite as many as could be expected. A well-informed contributor supplemented the theory by a very fair account of the Eastern philosophy of Hatha Yoga as far as it is generally understood. But why, when people accept our facts, will they not accept the explanation thereunto?

At the same time phenomena and psychic facts and all manner of evidence of the senses has nothing essentially to do with Theosophy, or Mahatmas, or Christ, or God, or any other of the spiritual matters of Life. It is a pity that people are so careless of the Truth, and especially newspaper people, who are the Priests of the new assembly. Such a usually intelligent writer as "Kit" in the Mail and Empire recently spoke of theosophists believing in transmigration! As an Irishman, I blush for a fellow country-woman.

* *

This recalls the action of some countrymen in Dublin who, according to their spokesman, banded themselves together and vowed a vow which Mr. Hargrove gives in his pamphlet. "I pledge myself never to listen, without protest, to any evil thing spoken of a Brother Theosophist, and to abstain from condemning others." "Such vows as is a shame a man should not be bound by, yet the which no man can keep." One of the noble Romans of the movement thinks that these Dublin votaries "would do well to at once insert some guarding words which alone could render it moral or sensible to accept the phrase as a rule of conduct." I was bred on Tenyson, and what poor little soul I possess gave its allegiance to the dim sovereign of the English dawn—Pendragon's heir and lord of Camelot--when he pledged his knights to himself by so strict vows that they rose pale, flushed, dazed, half-blinded as "at the coming of a light." I tried, under the Lord of the Round Table, to renounce the "peering littlenesses" of our social standards, and when I joined the T. S. I had no thought of abandoning a higher for a lower mark. If "to speak no scandal--no nor listen any," be "distinctly mischievous," let us, brothers, prepare once again for "the great battle in the West," ay, and even for the "wailing on the mere."

THE LOCAL BRANCH.

The Programme Committee's Report for the spring months adopted at the meeting on 3rd inst., embodies some useful changes. The Sunday afternoon meeting is discontinued in favour of sunshine and fresh air; the Friday evening meetings have had some new features added likely to make them more

attractive, and the Sunday evening programme is also somewhat modified. Steps are being taken to arrange an appropriate White Lotus Day celebration.

PERSONAL NOTES.

*Col. Olcott and Mr. Sydney Edge are coming to England and Mr. Bertram Keightley has already arrived.

*Claude Falls Wright has visited Denver, Ogden, Salt Lake City and Memphis, Tennessee, and will return east for the Boston convention.

*Mr. Geo. W. Russell's book of poems "Homeward: Songs by the Way," is being republished, with additions, by Mr. Thomas B. Mosher, Portland, Maine.

*Our contributor, Mr. Win. Scott, has been complimented by the Indian "Theosophic Gleaner," which has copied his article on "Theosophy and Modern Science," from our December issue.

*Mrs. Besant has completed a new translation of the Bhagavad Gita, which is to be published, says the "Gleaner" on receiving the "imprimatur of cultured Indian orthodoxy."

*Dr. J. D. Buck advocates the independence of the various sections of the Theosophical Society after the manner of the Masonic fraternity or the Anglican Church, working independently in different countries.

*Lord Lytton, when Viceroy of India, said: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of "Zanoni" in her comprehension of abstract metaphysics."

*Mr. Ghairdi, one of the Hindoo delegates to the Parliament of Religions at Chicago, said in an address at Washington recently that the practice of vivisection under the sanction of the Christian religion would be an insuperable obstacle in the way of reconciling Hindoos to the acceptance of Christianity.

*Pierre Loti has published a new book of travel, describing a journey from Egypt to Jerusalem. In it he says the manna which fed the children of Israel fell before his tent. It was composed of small, hard, white grains, something like wheat, with a very aromatic flavour. It is the dried fruit of a thorny shrub which covers the mountains and which the wind carries for long distances.

OTHER MEN'S BIBLES.

Monammedan Beliefs Adopted by Modern Christianity.

On a certain day we will call all men to judgment with their respective leader; and whosoever shall have his book given him into his right hand, they shall read their book with joy and satisfaction; and they shall not be wronged a hair. And whosoever hath been blind in this life, shall be also blind in the next, and shall wander more widely from the path of salvation. It wanted little but the unbelievers had tempted thee to swerve from the instructions which we had revealed unto thee, that thou shouldst devise concerning us a different thing; and then would they have taken thee for their friend; and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. Then would we surely have caused thee to taste the punishment of death; and thou shouldst not have found any to protect thee against us. The unbelievers had likewise almost caused thee to depart the land, that they might have expelled thee thence; but then should they not have tarried therein after thee except a little while. This is the method of dealing which we have prescribed ourselves in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our prescribed method. Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne witness unto by the angels. And watch some part of the night in the same exercise, as a work of supererogation for thee: peradventure thy Lord will raise thee to an honorable station. And say, O Lord, cause me to enter with a favorable entry, and cause me to come forth with a favorable coming forth; and grant me from thee an assisting power. And say, Truth is come and falsehood is vanished: for falsehood is of short continuance. We send down of the Koran that which is a medicine and a mercy unto the true believers, but it shall only increase the perdition of the unjust. When we bestow favors on man, he retirith and withdraweth himself ungratefully from us: but when evil toucheth him he despaireth of our mercy. Say, Every one seeth after his own manner; but the Lord best knoweth who is most truly directed in his way. They will

ask thee concerning the spirit: answer, The spirit was created at the command of my Lord: but ye have no knowledge given unto you, except a little. If we pleased, we should certainly take away that which we have revealed unto thee: in such case thou couldst not find any to assist thee therein against us, unless through mercy from the Lord: for his favour towards thee has been great. Say, verily if men and genii were purposely assembled, that they might produce a book like this Koran, they could not produce one like unto it, although the one of them assisted the other. And we have variously propounded unto men in this Koran, every kind of figurative argument: but the greater part of men refuse to believe it, merely out of infidelity. And they say, We will by no means believe on thee until thou have a house of gold: or thou ascend by a ladder to heaven; neither will we believe thy ascending thither alone, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, My Lord be praised! Am I other than a man, sent as an apostle? And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath God sent a man for His apostle? Answer, If the angels had walked on earth as familiar inhabitants thereof, we had surely sent down unto them from heaven an angel for our apostle. Say, God is a sufficient witness between me and you: for he knoweth and regardeth his servants. Whom God shall direct, he shall be rightly directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together, on the day of resurrection, creeping on their faces, blind, and dumb and deaf: their abode shall be hell; so often as the fire thereof shall be extinguished, we will rekindle a burning flame to torment them. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been reduced to bones and dust, shall we surely be raised new creatures? Do they not perceive that God, who created the heavens and the earth, is able to create other bodies, like their present? And he hath appointed them a limited term, there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief.

From chapter xvii. Sala's translation of Al Koran, inscribed by Mahomet, Founder of Islam.

"THE LAST CHANGE OF THE EARTH'S AXIS."

"Modern science denies Atlantis and its existence. It even denies any violent shiftings of the earth's axis, and would attribute the reason for the change of climates to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of nutation and the precession of the equinoxes, there are other men of science, such as Sir H. James (*Atheuæum*, 25th Aug., 1860) and Sir John Lubbock (*ibid.*) who feel more inclined to accept the idea that they are due to a change in the axis of rotation."—*Secret Doctrine*, vol. ii., p. 314.

With this topic as a thesis Mr. Fred G. Plummer has produced a monograph which must surely prove the forerunner of many similar ones, dealing with the innumerable special questions touched upon, but not wholly exhausted in "The Secret Doctrine."

The change in the polar axis is as natural and as periodic as any other great natural phenomenon, and in his 16th chapter Mr. Plummer gives figures which are worth comparison with accessible scientific data. He states that at the close of the Triassic period, about 19,450,000 years ago, one of these early changes occurred, which served to bring into existence the land area which became the scene of the evolution of physical man 18,620,000 years ago. About the close of the Jurassic period, 12,900,000 years since, another axial change occurred, which brought the third great continent, Lemuria, into existence. Easter Island with its "555 colossal statues, 113 stone platforms, its cyclopean houses, its sculptural rocks and tablets," remains to confound those who choose to limit the human race to a few thousand years. Lemuria was destroyed in a volcanic catastrophe, accompanied by another polar change, some 9,600,000 years ago, and Atlantis was raised, and subsequently discovered and settled by surviving Lemurians during the Eocene period some 5,000,000 years since. During the Miocene period the Ariantean catastrophe resulted, an epoch 870,000 years distant, and the last change of the earth's axis followed about 12,000 years ago, when the last considerable portion of Atlantis, the island spoken of by Plato, was submerged. This event is fixed by a calculation based on the Egyptian

zodiacal cycle of 1460 years, which ended in 138 A.D., as occurring 11,542 B.C.

The astronomical and geologic facts marshalled in support of this hypothesis are very striking. The great drift period, the despair of generations of scientists is accounted for, along with all the traditions of floods and destruction provided by folk-lore and sacred records, and the Book of Enoch is cited as a history of the event. Difficulties in Homeric astronomy are solved by the consideration that when the axis of the earth was at right angles to the plane of its orbit the land was all in the northern hemisphere, and the "waters under the earth" all in the southern. The constellations were then ranged along the horizon, which coincided with the equator, and the pole-star of that period was situated in Draco. The tholiform motion of the stars spoken of by ancient astronomers is thus accounted for. This ancient equator followed the great circle which now runs through the volcanic belt of the Andes and Rocky Mountains and the Asiatic volcanoes, so that the earth of those days was literally girdled with fire, a belt of active volcanoes. The zodiacal signs marked the limits of the equatorial heavens, and thus the ignorance of the ancients concerning the southern heavens is explained. All the facts noted by Donnelly in "Ragnarok" harmonise with the fact of the polar displacement, and Prof. Warren's arguments in his "Paradise Found," as to the North Pole being the first seat of life on earth, apply to the earlier pole with even greater force than to the present one.

Ancient traditions of the sun having once risen in the South, and various Scripture statements relative to the "great and terrible day of the Lord" gather meaning in the light of this theory and it also serves to explain the orientation of ancient buildings, pyramids, and so forth. Mr. Plummer is, indeed, inclined to think that the Great Pyramid was built as a refuge from the deluge which accompanied the flop-over of the earth. The North Pole preceding the present one was situated near the Mediterranean, possibly near the Great Pyramid itself.

This little book is well worth study and may be purchased for fifty cents from the Narada Branch, T. S. Tacoma, Washington.

INDIAN NOTES.

It is the boast of Christendom that the ideals of home and family cultivated under Christianity are the great and sure stay of our civilization, and the guarantee of our future progress. It has been claimed for the East that the ideal of the family relation is so much higher under so-called pagan systems that we are unable to rise to an appreciation of its exalted spirituality. It seems right in beginning this series of Indian notes, to get a clear idea of what the ideal has been. We know what the western ideal is, with its ritual prayers for the blessings of procreation. We know what the reality of sale and barter for wealth and title has become in "the best society." We are familiar with the exalted ideal—and it is an exalted ideal in spite of namby-pamby critics—of "The Woman Who Did." We have despaired with a great despair over Arthur and Launcelot and Guinevere as the Master Singer proclaimed the lesson of our age. But we have yet to learn that our ideal is equal to that of the ancient rite of Aryavarta.

True, the modern practice of India may be debased as our own, and we give direct testimony of the fact, but when we raise again the standard of the marital tie shall we take the noblest or a lowlier type?

My correspondent writes: "You may put anything you like out of my letters in THE LAMP. Of course I know you will not put in things and give them a different meaning to what I intended. That's what the Mission paper of our Church does with my husband's letters to it, so he has given up writing to it entirely. They actually mutilated sentences to give them the proper goody-goody twang."

"I agree with what you say about marriage to a certain extent. The natives 'marry first and the love comes afterwards,' that's what they all tell me. In this country even the Christian girls' marriage is arranged by the parents. The Brahman astrologers can make any proposed union propitious. Of course they consult the horoscopes and stars and all that, but if their palms are properly oiled everything is declared to be auspicious, and the wedding comes off with the usual flourish. You won't like my saying this, but I tell you what is the usual thing. I know there are exceptions. The majority of the natives of all classes and creeds are very happy

in their married lives. The women being uneducated don't require much, and are always complacent, and the men find lots of time to themselves to do exactly what they like without being questioned afterwards."

The ideal of Indian marriage is well defined by Mrs. Annie Besant in one of her Adyar lectures in 1893, addressed to the native delegates. Have we anything better in Christendom to offer for their imitation?

"And so I might take you through much of symbolism, through the symbolism of the household and other fires that ought to be familiar to every thoughtful man amongst you. For why are the twice-born to study the Vedas? Certainly not only that they may be able to repeat shloka after shloka; the daily study of the Veda, which is the duty of every twice-born, surely ought to mean that in the study knowledge shall come; when he reads of the five fires that the household fires symbolise in his house, that he should know something of what they mean and be reminded of some of the hidden facts—for why is the one fire kept lighted always, and from that one others are to be lighted? Why may it only be lighted by the bride and the bridegroom, and never be extinguished so long as they both remain in this earthly life? It is the ancient ideal of the Hindu marriage. It is the recognition of the fact in the spiritual world that when the two re-become one, when the dual aspects of nature typified in man and woman are to be reunited, they are to form one Spirit, and it is only as they unite that they become Fire; so the outer fire lighted by the two is the symbol of the union of the Spirit that makes them one, not in order that they may find sensual gratification, but in order that they may become that Prajapati, the Creator of the future world. That is the Hindu ideal of marriage—the noblest ideal of marriage that the world has ever known. No matter how much it may have become degraded, how much it may have fallen, that it is which underlies the idea of marriage in youth before the passions are awake, that the body may not have a share in the union of the Souls and Spirits. That was the great truth on which the custom was builded, and the custom has survived where the knowledge has disappeared. For all men's spirits coming into reincarnation come for spiritual growth, and not for mere sensual gratification: and the

Spirits that were to be joined together were not to come together by the impulses of passion in youth, that speak through the senses and not through the Spirit, and draw bodies together, no matter how little affinity there may be between the Souls that are within them. Therefore the horoscope was studied, which threw light on the nature of the life that lay before the incarnating Spirit. Therefore that was made the foundation of marriage union, and therefore there is a symbolic act in your marriage to-day, that when the bride and the bridegroom are to see each other, there is a screen dropped between them so that only the eyes of one may meet the eyes of the other; for in the eye is the dwellingplace of the Spirit, and it is that which should speak from the one to the other. This is the ideal that underlay the ancient institution of marriage, and therefore they lighted together the fire which was the symbol of spiritual union; and therefore it is again that that fire must never be extinguished while the Spirits remained joined outwardly and within."

A MODEL PRAYER.

The following is the text of a prayer composed by the late Robert Louis Stevenson, the novelist, whose death at Samoa in December last has been so widely commented upon. This prayer, it appears, was read aloud to Mr. Stevenson's family on the night before his death, which took place on December 3, in the evening. For beauty of diction and sublime simplicity of reverent thought it will be difficult to parallel.

"We beseech Thee, O Lord, to behold us with favor. Folk of many families and nations are gathered together in the peace of this roof. Weak men and women subsist under the cover of Thy patience. Be patient still. Suffer us yet a while longer, with our broken purposes of good, with our idle endeavors against evil—suffer us a while longer to endure, and, if it may be, help us to do better. Bless to us our extra mercies, and if the day come when these must be taken, have us play the man under affliction. Be with our friend. Be with ourselves. Go with each to our rest, and if any wake temper to them the dark hours of watching, and when the day returns to us our Sun and Comforter, call us with morning faces and morning hearts, eager to labour, eager

to be happy, if happiness shall be our portion, and if the day be marked to sorrow, strong to endure it. We thank Thee, and praise Thee, and in the words of Him to whom this day is sacred close our oblation."

THE MONTH TO COME.

- Friday, April 19, 8 p.m., "Metaphysics in India — Reincarnation." Mr. Titus.
- Sunday, April 21, 9.45 a.m., I Timothy, i and ii.
- Sunday, April 21, 7 p.m., "Is Life Worth Living?" Mr. Titus.
- Sunday, April 21, 8 p.m., "Are Force and Matter Identical?"
- Wednesday, April 24, 8 p.m., "Letters that Have Helped Me," pp. 68-72.
- Friday, April 26, 8 p.m., "Practical Application of Theosophy." Mr. Beckett.
- Sunday, April 28, 9.45 a.m., I Timothy, iii and iv.
- Sunday, 28, 7 p.m., "The Undiscovered Bourne." Mr. Mason.
- Sunday, April 28, 8 p.m., "Spinoza, Leibnitz, and Occultism."
- Wednesday, May 1, 8 p.m., "Letters," etc., pp. 72-78.
- Friday, May 3, 8 p.m., "Death as Viewed by Theosophy." Mr. Port.
- Sunday, May 5, 9.45 a.m., I Timothy, v and vi.
- Sunday, May 5, 7 p.m., "The Rationale of Theosophy." Mr. Scott.
- Sunday, May 5, 8 p.m., "Cyclic Evolution."
- Wednesday, May 8, 8 p.m., WHITE LOTUS DAY. Anniversary celebration. See later announcements.
- Friday, May 10, 8 p.m., "Theosophy and Crime." Mr. Smythe.
- Sunday, May 12, 9.45 a.m., II Timothy, i and ii.
- Sunday, May 12, 7 p.m., "The Law of the Spirit of Life." Mr. Randall.
- Sunday, May 12, 8 p.m., "Fate."
- Wednesday, May 15, 8 p.m., "Letters," etc. pp. 79-85.

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Smythe in the morning, and Mr. Titus at 8 o'clock.

FRIDAY FRAGMENTS.

Man will never be equal in either achievement nor ability till the Universe passes back to the Bosom whence it sprang. But men are eternally brothers in their common origin, and equals in their latent powers and destiny.

Argument is of two kinds, the argument of reason and the argument of contention. In the one case men strive to reach the truth. In the other they strive to convince an opponent of the correctness of their own unalterable convictions.

Why did the Council of Constantinople in the year 553 condemn the teaching of reincarnation or the rebirth of the soul if the church had not taught it up to that time? Or why did Jesus not condemn a doctrine which, if untrue, would be most pernicious when it was as well known among His disciples then as it is in the East to-day? And why does He assert that John the Baptist was Elijah reincarnated if it was untrue?

If Karma, the absolute law of justice, of cause and effect, be not true, what guarantee has a man that his actions will accomplish the end he aims at? St. John writes in Revelation xx., 12-13: "The dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them, and they were judged every man according to his works." Would any other judgment be just.

Men are not naturally vicious. I have no more right to judge another man vicious than he has to think me so. And they are the entirely abnormal exceptions among men, universally recognized as such, who do evil for the pure love of evil. It may be granted that man's lower animal nature is unmitigatedly evil in contrast with his higher divine nature, but ordinary men never exhibit either nature unalloyed. And the presence of the divine spark in man, the light that lighteth every man—else he were not man, but simply brute—is guarantee and surety of the eventual triumph of that higher nature in the process of evolution, for God or Nature goes not backwards.

RAYS.

Perfect sanity shows the master among philosophers.—Walt Whitman.

* *

Thus saith the Lord, Stand ye in the way and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your souls.—Jeremiah vi. 16.

* *

One may surely hold that he knows nothing about any supernatural powers, and even is unacquainted with any means of knowing about them, and yet totally refuse to commit himself to the denial of their existence.—Prof. Huxley.

* *

Those who fear God shall dwell in gardens amidst fountains. The angels shall say unto them, Enter ye therein in peace and security. And we will remove all grudges from their breasts; they shall be as brethren, sitting over against one another on couches; weariness shall not affect them therein, neither shall they be cast out thence for ever.—Al Koran, chap. xv.

* *

When one systematised religion meets another victory cannot be expected to incline to either side until there has been an intelligent study by each of the sources of the other's strength, an appreciation of the spiritual and social need which it has met, and an absorption, by the one that has most inherent excellence and power of assimilation of all in the other that caused it to be accepted and retained for centuries by millions of human beings.—Principal Grant.

* *

ORTHODOXY in Theosophy is a thing neither possible nor desirable. It is a diversity of opinion, with certain limits, that keeps the Theosophical Society a living a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing knowledge.—H. P. Blavatsky.

ECONOMIC FOOD.

Flesh foods in no way represent economy, and as regards their nutrient value the average would be 28 per cent., or as it was recently put by an eminent professor of chemistry. "A man buying four pounds of beef would pay for three pounds of water," and let me assure you this is dirty water at that, made up of blood, excreted matter and impurities generally. Fish are lower still in nutrient material, and so are oysters, which are scavengers of the sea and the lowest form of food in the fish kingdom, as is the hog in the animal kingdom. . . . Dates baked in the oven and allowed to cool present a lusciousness beyond description and exceedingly attractive for children and those of an older growth. Those who are engaged in assisting the poor would consider it a terrible piece of extravagance to send to their homes either a box of raisins, prunes, figs or dates, and yet these are, strictly speaking, an economical food, whose use makes for pure blood and morality. A tub of butter, 60 pounds at 20 cents, costing \$12, would supply a family with 100 pounds rolled oats, 100 pounds whole wheat meal, one box raisins, one box dates, a mat of figs and a box of prunes, then leave a margin for a supply of milk equal to the supply of a family of six for many weeks.—D. B. A. McBean in *The Saturday Times*.

GOD SENDS THE LITTLE BABIES.

They say "God sends the little babies." Of all the dastardly revolting lies men tell to suit themselves, I hate that most. I suppose my father said so when he knew he was dying of consumption, and my mother when she knew she had nothing to support me on, and they created me to be fed from strange hands. Men do not say God sends the books, or the newspaper articles, or the machines they make, and then sigh and shrug their shoulders and say they can't help it. Why do they say so about other things? Liars! "God sends the little babies!" the small children say so earnestly. They touch the little stranger reverently who has just come from God's far country, and they peep about the room to see if not one white feather had dropped from the wing of the angel that brought him. On their lips the phrase means much; on all others it is a deliberate lie. Noticeable, too, when people are

married, though they should have sixty children, they throw the whole onus on God. When they are not, we hear nothing about God's having sent them. When there has been no legal contract between the parents, who sends the little children then? The devil, perhaps! Odd that some should come from hell and some from heaven, and yet all look so much alike when they get here.—Olive Schreiner, "The Story of an African Farm."

A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke.—Bhagavad Gita xviii.

In the course of 1894 there were 9,800 murders committed in the Christian United States. In retaliation 190 people were lynched and 132 legally executed. In Buddhist Tibet murder is unknown.

SUPPOSE one were placed in a position where he had to choose between two comrades, both of whom had won title and honor and esteem, and one had to say, either that one had turned deep-dyed rascal, deceiver and impostor, or that the other had made a mistake, which would it be?

—A. B. C., in *Pacific Theosophist*.

TO READERS AND SUBSCRIBERS.

We issue 5,000 copies of *THE LAMP*, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

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HELENA PETROVNA BLAVATSKY,
Born 12th August, 1831, died 8th May, 1891.

SECRET PRAYER.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day,
Where though my feet may join the throng,
My soul can enter in and pray.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er.
For He alone, who hears my prayer,
Has heard the shutting of the door.

—Selected.

THE RATIONALE OF THEOSOPHY.

"How a man, of some wide thing he has witnessed, will construct a narrative, what kind of picture and delineation he will give of it, is the best measure you can get of what intellect is in the man. Which circumstance is vital and shall stand prominent, which unessential and fit to be suppressed; where is the true beginning, the sequence and ending. To find out this you task the whole force of insight that is in the man. He must understand the thing; according to the depth of his understanding will the fitness of his answer be. You will try him so. Does like join itself to like: the spirit of method stir in that confession so that its embroilment becomes order? Can the man say, "let there be light," and out of chaos bring a world? Precisely as there is light in himself will he accomplish this." — Carlyle on Shakspeare in "Heroes and Hero Worship."

Measured by this standard, Shakspeare is certainly the greatest among modern men. Continuing, Carlyle says: "The thing he looks at reveals not this or that face of it, but its inmost heart and generic secret. It dissolves itself as in light before him, so that he discerns the perfect structure of it." He further quotes from Gœthe, who says; "His characters are like watches with dial plates of transparent crystal; they show you the hour, like others, and the inward mechanism also is all visible."

In order to arrive at a true conception of the highest order of character, we must first endeavor to decide what is the real test of true greatness. There are

but two phases of thought now battling for supremacy. The first is the mathematical, where the mind constructs logical deductions based upon the phenomena cognized by the senses, and by the analysis or synthesis of these it builds its theory of the universe.

The second, in the terminology of Carlyle, is that Mathesis, the power of abstract meditation, which gives discernment and understanding without the process of ratiocination.

Among modern writers these two systems of thought are probably best represented by Spencer and Carlyle. J. S. Mill, Humboldt and Kant may be classed in the same category as Spencer; and Emerson, Ruskin, Gœthe, Schelling, Schiller and Novalis with Carlyle. I do not wish it to be inferred that I place Carlyle above those Germans whose names I have mentioned in connection with his. I am not sufficiently acquainted with their writings to pass an opinion. Carlyle certainly looked upon Gœthe as his teacher.

If the mathematical or the ratiocinative faculty is the highest possessed by man, then Spencer, with the possible exception of Kant, is certainly the greatest of modern writers. Kant is a sort of borderland between Spencer and Carlyle, but nearer Spencer than Carlyle. But that the mathematical or ratiocinative faculty is the highest may well be doubted. That Carlyle and those whose names were mentioned with his, were great mathematicians is certain. In his younger days Carlyle was very fond of that study, and soon after he left college he became the author of a treatise on mathematics for an encyclopædia. I cannot recall the name of the encyclopædia, but the information may be found in Froude's life of Carlyle.

Speaking of Novalis, Carlyle says: "We might say that the chief excellence we have remarked in Novalis is his truly wonderful subtlety of intellect; his power of intense abstraction, of pursuing the deepest and most evanescent ideas through their thousand complexities, as it were with lynx vision, to the very limits of human thought. He was well skilled in mathematics and, as we can easily believe, fond of that science. But his is a far finer species of endowment, than any required in mathematics, where

the mind, from the very beginning of *Euclid* to the end of *Laplace* is assisted with visible symbols, with safe *implement*s for thinking; nay, at least in what is called the higher mathematics, has little more than a mechanical superintendence to exercise over these.

"This power of abstract meditation when it is so sure and clear as we sometimes find it in *Novalis*, is a much higher and rarer one. Its element is not mathematics, but that *mathesis*, of which it has been said many a great calculist has not even a notion. In this power, truly, so far as logical and not moral power is concerned, lies the summary of all philosophic talent."

Now, in trying to decide which of these aspects of thought is the highest, it is only rational to conclude that the type of character which contains both is greater than the type which possesses but one of them, and that "that *mathesis* of which it has been said many a great calculist has not even a notion. . . . that power of abstract meditation, when it is so sure and clear, as we often find it in *Novalis*, is a much higher and rarer one" than the mathematical.

In theosophical terminology these two aspects of thought are known as intellectuality and spirituality. But the term spirituality is apt to convey a very different idea to the American mind than that which is attached to it by the theosophist. Here we are accustomed to associate spiritually mindedness with the goody-goody holy man with extended face and upturned eyes, who with supreme egotism he presumes to instruct an hypothetical deity how to run the universe, and which instruction he endeavors to make palatable with superlative doses of flattery. Such spirituality has less in common with the theosophical idea than *Buchner's* materialistic philosophy.

To the theosophist, spirituality is simply the power of recalling past experience, and the power to cognize the soul of things, and cannot be achieved by cajoling a celestial potentate. It can only be developed by persistent concentration and a steady desire to understand the cosmos, and an earnest disposition to effect the adjustment of internal to external relations, in short to know the truth and do the right.

The power to recall past experience is

more or less potent in all sentient beings. This is so evident that all schools of philosophy take it for granted. In "Principles of Psychology" *Spencer* says that "memory may be regarded as incipient instinct, and instinct may be regarded as organized memory." In the *Metaphysical Magazine* for February last, *Tyndall* is quoted as saying that "Besides the phenomena which address the senses there are laws, principles and processes which do not address the senses at all, but which can be spiritually discerned."

It is these phenomena which the cellular transmission hypothesis fails utterly to explain. This is admitted by the ablest exponent of evolution. *Spencer* has recently expressed his disappointment with the results of his synthetic philosophy; and *Huxley* in his *Romanes* lecture of 1893 says: "Cosmic evolution does not explain everything, and in particular it tells us nothing about the human soul." But here theosophy comes to the rescue. The idea of re-incarnation which it advances solves the problem. It explains that spirit and matter in all the kingdoms of nature are inseparable, and that the spirit latent in matter before it can become man must be awakened to life and consciousness gradually. The monad has to pass through its mineral, vegetable and animal forms before the universal mind can become a rational potency in the animal man. Till then he cannot be referred to as man, but has to be regarded as a monad imprisoned in ever-changing forms.

Embryologists have concluded that the forms of the *fœtus*, in its various stages of development, are a record of the forms which it had in the past as a mature animal, each form marking an epoch in its evolution. Theosophy not only observes that the physical structure repeats the objective forms of prior existence, but it also declares that the ego itself contains a record of all its subjective experiences of the past.

This is the only rational hypothesis that can adequately account for the fact that the forms are repeated, and that past experiences are remembered. To account for these phenomena upon the cellular transmission hypothesis taxes our faith in the potency of cells to a degree far beyond the breaking strain.

Although Theosophy places spirituality

above intellectuality, it does not undervalue intellectuality. The province of the intellect is to reason upon the phenomena of form cognized by the senses. It observes the external aspect of things, and from these data it endeavors to form a judgment of the internal aspect, *i.e.*, the intellect looks at the outside of things and tries to understand their internal mechanism by what is seen of their external appearances.

Spirituality looks from the inside outwards. It deals with the soul of things, because it regards the soul as the permanent potency which builds the form which it ensouls. The form is but a transient affair suited to the degree of experience which the soul has acquired.

As the ego gains in experience, the form is modified to suit the requirements of greater knowledge. The form is, therefore, the result of the ego—thus spirituality reasons from cause to effect, whereas intellectuality reasons from effect to cause. From this point of view the superiority of spirituality over intellectuality is readily seen. But intellectuality must first be evolved before spirituality can become possible. Through eons of experience in mineral forms, the monad at length awakens to the possibility of vegetable life and it carries its experience of mineral existence with it into the vegetable kingdom. After ages of experience in vegetable forms, it enters upon the animal plane of life, carrying with it a knowledge of the trials and difficulties of mineral and vegetable existence. Passing through varied experience in animal forms it at last awakens to self-consciousness and becomes a man. It then commences a long period of intellectual groping till finally the path becomes illuminated by the bright sun of spirituality, when man begins to be able to read intelligently the record of his past experience engraved upon his inner self. From this it will be seen that the spirituality of theosophy is a very different thing from the spirituality of European and American thought. Here, with one class, it is the synonym of particular moral excellence and all that is pure and virtuous, with another class it is synonymous with superstitious duplicity, or pharisaical hypocrisy and humbug. But with the theosophist it is no more associated with purity

and virtue or superstition and quackery than these are associated with intellectuality. Theosophy places spirituality above intellectuality for the same reason that it places the vegetable kingdom above the mineral kingdom; because it is a stage further on in the scale of evolution; in short, an aspect of the sixth sense. Nor does theosophy regard spirituality as an infallible guide to truth. It never expects something to come from nothing, therefore, it never expects any being to know more than it has experienced.

No being can know all truth until it has gained all possible experience; and as no finite being can attain all possible experience, absolute truth is impossible to finite beings. But theosophy does claim that a larger measure of truth can be attained through spirituality than by mere intellectuality. Spirituality as a means of obtaining truth is as much superior to intellectuality as intellectuality is superior to the mental process of the animals below man, and occult science has acquired a proportionately greater amount of truth than modern science.

WM. SCOTT.

(To be concluded.)

THE THREE STATES.

“Ruysbroeck distinguishes three kinds of life—the active life, the inward life, and the superessential life. The Gnostics distinguish the spirit, the soul, and the material life, and divide men into three classes—the pneumatic or spiritual men, psychic or soul men, and hylic or material men. Plotinus also distinguishes between the soul, the intellect, the reasonable soul and the animal nature. The Zohar distinguishes the spirit, the soul and the life of the senses, and in the two systems, as in Ruysbroeck, the relation of the three principles is explained by a procession which is of the nature of an irradiation; then the theory of the divine meeting, God coming into us from within towards without, we going to Him from without towards within.”

This interesting note by Maurice Maeterlinck on the philosophy of the mystic monk, Jean von Ruysbroeck serves to illustrate that all deep and independent thinkers have arrived at a perception of the same facts regarding consciousness. The ancient Aryan division of Jagrat or

waking, Svapna or dreaming, and Sus-hupti or deep sleeping, is identical with the above. This medieval theosophist Ruysbroeck was born in 1274 and died in 1381.

INTERNATIONAL S. S. LESSONS.

May 19. Mark xv: 1-15.

"To make an idol is to materialise spiritual mysteries," and this was the error of Pilate, the error which the Jews made when they crucified Jesus, and the error which most moderns make in their worship of His attributes. Jesus is the Deliverer, on whatever plane men recognise a Saviour. As Joshua the anointed, he leads the wanderers into their material inheritance; as Jesus the anointed, he leads the pilgrims into their spiritual kingdom. Pilate enquires if he is the King of this people. And Jesus, who without a parable answered them nothing, truly replies, "Thou sayest," and answered him no more. For the Master was not to be tried or investigated by any earthly tribunal. Only the impregnant heart will leap to know its Lord. The fears and doubts of the priests, ministers of externals, brood apace, and "they accuse him of many things." The crowd naturally follows the chief priests. The lower desires are ever gladly swift to follow the permissive defaults of blinded reason. "What evil hath he done?" "Crucify him, crucify him. Give us Barabbas!" Now Barabbas is the robber, he who desires.

May 26. Mark xv: 22-37.

The place of the skull, the seat of brain action, reason, the intellectual faculty, is the place of slaughter of the intuition, the Christ perception. The wine of wisdom here is mingled with bitterness. His garments, the vestures of the spiritual powers, are parted among the servants of the day of darkness, and of the glory and might there remains nothing but the name, and of the name, which all may read, there are none to worship. Could we realise that the crucified Christ is our highest Self, lifted up, the serpent of wisdom, that all may see and be healed; could we appreciate that not till we have become that Divine One nailed upon the cross of matter, is it possible for the Temple of the Spirit to be re-erected; could we understand that our regenera-

tion depends on his self-sacrifice, would we not strive more earnestly to enter upon that initiation, which means the very death of the body and its desires, but the very resurrection and ascension of our higher, our true nature? The mystic death is not a death of the body, but a death in and to the body, to be entered upon during bodily life.

June 2. Mark xvi: 1-8.

This passage closes Mark's gospel, the earliest written, and the most closely historical. The sabbath meant, not as with a certain class of modern readers, Sunday, but the whole week of seven days, as well as the seventh day, which, in a sense, synthesised the whole. When, therefore, the week or sabbath was past, very early on the first day of the sabbath, or week, they came to seek the Master. What cosmic and human mysteries stand unrevealed for us in that morning tomb, unpeeped but impenetrable, who shall say? The old age is ended, the new time has come; the charnel house of the body is riven, its dark secrets are for ever disclosed, and yet the Master is not there. A young man arrayed in white is there, with knowledge of the Master, who has gone on before to the Lake of the Circle, Galilee, where the crowns are cast down and the fountains of life are flowing. "Go, tell his disciples, and Peter." This is that resurrection of the Fire Self which a man must pass through if he would enter into the kingdom. "Behold, I tell you a mystery! We shall not all sleep, but we shall all be changed."

June 9. Luke xxiv: 13-24.

None of these post-resurrection appearances are recorded by the historical Mark so that their mystic meaning is a necessary postulate. The perpetually recurring period of the third day is present again, verse 21, and the perfecting character of that period may suggest the fulfilment of the power of the Master Seer who could make all dark things clear after the illuminating experience of the great initiation.

June 16. John xxi: 4-17.

Another incident of mystical bearing is recorded in this passage. The food miraculously provided in the multitudinous catch of fishes, typified those spiritual teachings drawn from the ocean of wisdom, the astral or psychic plane. To

Peter, representing the understanding, is entrusted the charge of conveying these teachings to the three lower orders of disciples. This third manifestation of the risen Master is attended with some singularly impressive incidents. The simplicity and directness of the action is especially dignified and in keeping with the mystic nature of the ideas illustrated. "None durst enquire of him, who art thou? knowing that it was the Lord." The kingdom of God is not in word, but in power," I Cor. iv: 20.

THE BOSTON CONVENTION.

The great American Convention of 1895 was, in New England phrase, "first rate and a half."

Mr. and Mrs. Wade, and the other members of the Boston headquarters, are to be congratulated on the entire success of the local arrangements.

The Boston press was fully seized of the importance of the occasion and 308 inches of reports, equal to about 15 columns, gave the public a fair idea of the proceedings.

Among the leading visitors and delegates were Dr. and Mrs. A. Keightley, and Mrs. Alice Cleather, from London, England; Dr. Anderson, Dr. Griffiths, Mr. Rambo, and Mr. Blodgett, from the Pacific Coast; Dr. Buck, Dr. Buchman, Mr. Purnian, Dr. LaPierre, and Miss Leonard, from the Central States; Mr. and Mrs. Judge, Mr. and Mrs. Neresheimer, Mr. and Mrs. Griscom, H. T. Patterson, A. Fullerton, A. H. Spencer, J. M. Pryse, C. F. Wright, J. H. Fussell, and Miss Hillard, from New York; and R. Crosby, G. Ayres, B. Harding, Clark Thurston, W. Harmon, W. A. Stevens, W. H. Somersall, W. H. Todd, etc., from various eastern points. Delegates were present from Georgia and Louisiana.

An informal committee meeting of all the delegates present on Saturday proved to be of material assistance in getting the work of the convention in shape. Dr. Buck's resolutions were carefully considered and all suggestions duly weighed. This enabled the resolutions to be placed before the convention in such satisfactory shape that less time was lost in subsequent discussion than might have otherwise been the case.

The only point on which any considerable difference of opinion was expressed was on the election of a president for a life-term. Many were against the principle of a life term, who had no idea of suggesting another than Mr. Judge for the office, while others felt that the annual compliment of a re-election would be the most graceful expression of confidence that could be bestowed. The great majority of the delegates however desired the resolution as finally carried, and the feeling of fraternal unanimity was too strong to raise needless objections.

Another point canvassed was the representation of Branches, some believing that the regulation of the constitution prior to 1893, allowing one delegate for each 25 members after the first 25, gave a sufficiently numerous convention, while one delegate for each 10 was likely in a short time to constitute an unwieldy body.

The main fact to be considered in connection with the convention and one, which it is to be feared many will not appreciate, lies in the action of the convention, being entirely one of organization on constitutional lines, and apart from any personal consideration whatever. This is in accordance with H. P. B.'s action when she last settled in Europe, founding "The Theosophical Society in Europe," and with Col. Olcott's idea expressed in 1893, "If you want separate T. S. Societies made out of Sections, have them by all means. I offered this years ago to H. P. B."

The unanimity of the convention flowed along in a tranquil stream which was unruffled by the irruption of the Laughing Waters of the North West or the fuller tones of the Atlantic surges.

No rights were claimed in general T. S. property, and any who may feel aggrieved can have their share of the American Section funds on application.

Some of the notable features of the resolutions as adopted and changes made in the constitution include the emphasizing of the main object of the society and the broadening of the subsidiary objects; the clear declarations of the rights of members in matters of belief; the recognition of the "long and efficient" services of Col. Olcott, whose unique position of president-founder cannot be succeeded to; the abolition of the 50c. diploma fee;

and the recognition of the principle of autonomy in all parts of the society.

Mr. A. H. Spencer's eloquent proclamation fittingly voiced the sentiment of the convention, and was unanimously adopted. It ran as follows:

"The Theosophical Society in America by its delegates and members in first convention assembled, does hereby proclaim fraternal attitude and kindly feelings toward all students of theosophy and members of theosophical societies, wherever and however situated, and it further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical pursuits, except that of government and administration, and invites their correspondence and co-operation. It joins hands with all religious bodies whose purpose is the bettering of mankind. It invites to its membership all those who, seeking a higher life hereafter would learn to know the Path to tread in this."

The vote was 191 for the resolutions and 10 against, cast by Dr. La Pierre and Mr. Fullerton.

Mr. Fullerton, on coming to the platform with his treasurer's report, received an ovation which appropriately acknowledged his long and devoted service to American theosophy.

Much interest was felt in the presence of "Jasper Niemand," and Mrs. Cleather shared with her the attention paid to the visitors.

Mr. Judge's explanation after the close of the convention was felt to be absolutely complete. Many who did not require it for themselves were glad to have such assistance in "stiffening" weak-kneed brethren.

RAYS.

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist—Master's Letters.

FRIDAY FRAGMENTS.

God is that power of life which causes everything to exist as it does.

* *

There still exists a body of thinkers who take the unscientific position of declining to recognize the noumena underlying the phenomena of nature.

* *

People who denounce the views of those who differ from them as devil's lies should not forget that they are making a claim to infallibility of perception, reason, judgment, wisdom and what not, which is hardly compatible with modesty, and certainly does not look well in the face of their own inaccuracies.

* *

There are but two laws in life, of love to God and of love to man. Adherence to one begets reverence; to the other concentration. For love to man consists in manifesting God most fitly to one's fellows, and in recognising most duly God's presence in them. And we also become divine only as we become perceptive of the divine in others. The Way of Love and its two laws is therefore the pathway of the Spirit.

* *

Theosophy must ever keep alive the spirit of the higher Protestantism; not merely a formal and ceremonial protest, but a protest against all mental bondage, and against the creed shackles, the dogmatic fetters, the chains of authority, the instruments of that slavery. It must be, moreover, the protest of the gentle heart, abounding in charity and toleration, seeking not her own. So will this new Protestantism be robed in patience, sceptred with justice, crowned with love.

* *

The past lives we have lived are not past lives of the body but past lives of the soul, that is, past experiences of the soul in other bodies. Until one has learned to value the soul more highly than the body, the knowledge of those past experiences must remain a sealed book. When we can control the appetites and senses of the body we may enter into the possession of the higher knowledge.

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ALBERT E. S. SMYTHE, Editor.

PUBLISHED BY THE EDITOR,

To whom all communications are to be addressed, at the Medical Council Building, Toronto.

TORONTO, MAY 15, 1895.

EDITORIAL NOTES.

TO EUROPE AND ASIA: Go and do ye likewise.

* * *

THE chariot has been overhauled and the wheels greased, and now proceeds on the good old way.

* * *

OUR portrait of H. P. B., which we trust *Lucifer* will be able to view without risible convulsions, has been specially printed on cardboard, and may be had for 25 cents.

* * *

THE original satire, "The Mystery of the Moon," commenced in this issue will run for several months, and should form attractive reading for our heterodox friends.

* * *

WE have been compelled to hold over a review of the Mamreov's book, "Iessat Nassar," until next month. It is an entirely new view of the life of Jesus compiled from authentic Jewish and other Eastern sources, and places the great Teacher in the view of many in a far

higher position than ever before. (\$2. Sunrise Pub. Co., New York.)

* * *

DREAMS are being made responsible for many literary enormities nowadays, but I do not recollect any additions to proverbial philosophy from this source. Here is a contribution which the writer found on his lips on waking from a recent railway slumber: "A nagging neb nabs nothing." If any one has heard it before please say so.

PERSONAL.

* D. Appleton & Co. have issued at 30 cents "The Story of Primitive Man," by Edward Clodd, uniform with that charming writer's "Story of Creation."

* Mr. Alex. Fullerton has severed his connection with Headquarters at New York. His address will be 42 Irving Place in that city.

* In Munsey's for May, in an article on Canadian Singers, Mr. Bliss Carman is characterized as the Canadian Tennyson, having greater power within lesser limits, and the mystic quality of his writings is recognized.

* Mabel Collins has issued a new edition through Kegan, Paul & Co. of "Light on the Path" with notes, at a shilling, and an extension and explanation entitled "Green Leaves" at the same price.

* Mrs. Keightley at the Boston Convention proved herself to be as eloquent a speaker as she is brilliant as a writer. Few will forget the picture called up by the graphic words, caught impromptu as it were from a flying thought: "Every time the flag flashes its colour line up the mast it reaffirms the principle of liberty."

* K. B. Lawrence, D. N. Dunlop, Geo. W. Russell, and fourteen others of the Dublin members, are responsible for the following squib: "To the Vice-President of the T. S., W. Q. J. of N. Y., born in Ireland. We, the undersigned, your humble petitioners, hereby and herewith pray, that as many persons have on many occasions asserted that you are guilty of many weird crimes and ghostly iniquities in the sight of both God and man, and as it is desirable that these persons aforesaid

should not be left without some reasonable ground for their assertions, you will forthwith proceed to commit some crime on as large a scale as possible, and by so doing you will enable the persons aforesaid to save their souls alive or dead. And we further hereby petition you that on no account will you make any answer to any charges made or to be made against you in your official capacity or otherwise, as the so doing would deprive many well-meaning persons of their sole means of subsistence and of their only remaining interest in life, and would also tend to lessen the supply of rumors and assertions upon which the world at present lives, which Heaven forefend! For Ireland." (Signed.)

THE LOCAL BRANCH.

The regular routine work of the Branch has been going steadily along, and there is no apparent intention of relaxing effort during the summer. Mrs. Alice L. Cleather, one of the prominent members of the Headquarters Staff, under Madame Blavatsky, in London, is to visit Toronto on the 16th, and an interesting address may be expected from her. An elementary class for students across the Don has been started under favorable auspices, meeting in the vicinity of Pape Avenue. Any who would like to attend might send their names to the secretary. There are, of course, no charges. White Lotus Day was appropriately observed on the 8th inst., when addresses on theosophical topics were given by Messrs. Beckett, Port, Thompson and Smythe, and readings from "The Light of Asia" by Mrs. Brown, and from the "Bhagavad Gita" by Mr. Randall. The hall was filled and much interest manifested. Owing to this celebration no opportunity will occur before the 15th inst. for the consideration of the report of the Branch's delegate to the Boston convention.

I love all men, and regard them with friendly feelings without distinction of creed and nation. Has not one God created us, and must we not return our souls to one God?—Priest John of Cronstadt.

THE MONTH TO COME.

- Friday, May 17, 8 p.m., "The Influence of Theosophy." Mr. Titus.
 Sunday, May 19, 9.45 a.m., II Timothy, iii and iv.
 Sunday, May 19, 7 p.m., "The Discovered Bourne." Mr. J. H. Mason.
 Sunday, May 19, 8 p.m., "The First Races."
 Wednesday, May 22, 8 p.m., "Letters That Have Helped Me," pp. 85-90.
 Friday, May 24, 8 p.m., "Karma." Mr. Beckett.
 Sunday, May 26, 9.45 a.m., Titus.
 Sunday, May 26, 7 p.m., "Are we Christians or Mahometans?" Mr. Smythe.
 Sunday, May 26, 8 p.m., "The Second Races."
 Wednesday, May 29, 8 p.m., "Magic Black and White." pp. 7-16. Prefaces.
 Friday, May 31, 8 p.m., "Practical Theosophy." Mr. Port.
 Sunday, June 2, 9.45 a.m., II Peter i.
 Sunday, June 2, 7 p.m., "The Law of the Spirit of Life." Mr. Randall.
 Sunday, June 2, 8 p.m., "The Third Races, or the Sweat-Born."
 Wednesday, June 5, 8 p.m., "Magic," etc., pp. 19-24. "Will and Magic."
 Friday, June 7, 8 p.m., "The Golden Cal." Mr. Smythe.
 Sunday, June 9, 9.45 a.m., II Peter ii.
 Sunday, June 9, 7 p.m., "The Initiation." Mr. Beckett.
 Sunday, June 9, 8 p.m., "From the Semi-Divine to the Human Races."
 Wednesday, June 12, 8 p.m., "Magic," etc., pp. 24-31. "Religion."
 Friday, June 14, 8 p.m., "Mistakes about Death." Mr. Titus.
 Sunday, June 16, 9.45 a.m., II Peter iii.
 Sunday, June 16, 7 p.m., "Brotherhood." Mr. Armstrong.
 Sunday, June 16, 8 p.m., "The First Fall."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Smythe in the morning, and Mr. Titus at 8 o'clock.

OTHER MEN'S BIBLES.

As we have many members in our body, and all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.—ROMANS xiii: 4-5.

Earth of the sceptre, mitre of the statue, shield of Osiris, the Good Being! I am the child, I am the child, I am the child, I am the child, O Abur! O thou who speakest like the sun!

His block (of execution) is dressed by him who knows thy name. Dost thou come for that, on account of my great faults? I am Ra, kind to my favorites. I am the Great God amidst the fine tamarisks. The sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; the sun of to-day is wrapped in the sun of yesterday; I am kind to my favorites. The god is settled amidst the tamarisks. I am safe, the sun is safe, mutually.

The Osiris N, his hair belongs to Nu, his forehead to Ra, his eyes to Hathor, his ears to the Guide of the roads (Apuat), his nose to the dweller in Sechem, his lips to Anubis, his teeth to Selkit, his neck to Isis, the goddess. . . . Every one of his members is deified. Thoth protects his flesh completely, every day. They do not catch hold of his arms, they do not take hold of his hands. The men, the gods, the shades, the dead, the beings, the intelligent, the human, no one offers violence to him, he is the one who goes out untouched. The men are ignorant of his name. He is Yesterday. He who sees millions of years is his name. He passes through the hypercelestial roads. The Osiris N is looked at as a Lord of Eternity, he is looked at as Chepera, he is the Lord of the Diadem, he is in the Solar Eye an Egg, to which is given life among the Gods. He is the one who, being in the Solar Eye, his dwelling is in his residence, he sits there. He is Horus, who goes through millions of years, he decides about his place of residence, manages it; his mouth combines his words which keep his balance. He contrives his transformations. The evolutions of the Osiris N and Osiris Uneferu from season to season are his functions and are in him. One of One, he goes around, he is in the Solar Eye. Nothing

bad against him is brought forth by the rebels. One could not find any other opener of the gates of the sky, manager of his residence, initiating his births of to-day; he is the child who treads the path of Yesterday. He is to-day from generations to generations. He is the one who combines the millions of years for you who are or will be in Heaven, on earth, south, north, west, east. His fear is in your bosoms. He moulded you with his own hands. His escapes death by the renewing of his duration in your bosoms. His transformations are in himself; nobody knows the blood that is in them. He has stretched his limbs at the beginning. Nobody detected the time when he did that in Heaven. He determined the earth, determined the births. The evil principles could not combine to disobey him by a baneful act. The mouths will grow larger by the words which the Osiris N will utter to you. He beams and illuminates the inclosures. One of One, Ra is not wanting to the forms through which he passes successively. Now I say to you, Osiris N, plant sprung out of the Nu, its mother is Nut. O the One who brought forth himself! He was motionless. He is a Great God who formed himself in Yesterday. He organized his action with his own hands. No one knows the Osiris N, but he knows himself; no one seizes him, but he seizes himself. He is Horus amidst millions of years. His flame is on the faces of men and burns their hearts. The Osiris N is master of his throne, and passes onwards by the road he opened, throwing down every evil principle.

This passage is from chapter xlii. of the Egyptian Book of the Dead, a scripture so ancient that quotations from it are frequent on rock tombs, whose date is undisputedly over six or seven thousand years ago. It is recorded in hieroglyphics, and the ancient symbolism is difficult to interpret. The identity of spiritual thought in it and in later scriptures is, however, apparent. Nu and Nut represent Space or the Great Night considered as masculine and feminine. From Space is born the One God. In the symbolism the Sun is born from the Sky. Ra and Osiris are the Sun, symbolising the One God from different aspects. Horus is the Divine

Man, the Christ. The Osiris M or N is the soul united to God, one with God in its divine aspect. In theosophic phrase, Ra seems to be the cosmic and Osiris the planetary spiritual principle. The Ego in devachan or heaven becomes the Osiris N, and is the Higher Self or Horus during incarnation.

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

There is a good deal of truth in Tallyrand's words that "Language was made to conceal, not to reveal thought." Poor human nature is prone to hide itself behind words, "catch phrases," and what not? For instance, how often do we not excuse ourselves of some unperformed or badly performed duty by saying, "We have done the best we know how?" Let us sum up what we do know, and judge by the result whether the statement be true or not. We will generally find that both memory and will serve us very poorly when it comes to the point of utilizing what we do actually know, in word and deed.

*

I am reminded, by way of example, of the fact of thought transference. Modern science is beginning to recognize it as a psychological law; occultism asserts it as such, and many of us have had experience of it personally. But how many of us ever think to relate it to conduct? For instance, granted thought transference, how about the time spent in idle, fruitless (?) thinking? In aimless, and too often frivolous and sensational reading? In listening to gossip, slander, criticism and unbrotherly speech? In indulging mentally in such ourselves? In a word, how about the constant influx and efflux of foolish, unwise, and uncharitable thoughts that constantly pass through these brain-minds of ours?

They are all "transferred" to some other mind, and our mental karma for ill is thereby increased in proportion to the strength of the current sent out. We may not know how to control these brain-minds of ours completely—few of us do as yet know—but at least we can strive to keep the doors of the mind closed from within and abstain from opening them from without to influences of this character. To do less than this is, in this

direction at least, to fail to "do the best we know how."
—C. L. A.

NOTES ON THE MAGAZINES.

Borderland for April is perhaps the best number Mr. Stead has yet published. It seems clear from the issue also that while preserving a perfectly impartial position editorially, Mr. Stead must now be ranked as a Spiritualist. Molly Fancher's remarkable case is fully dealt with in an article which cites some parallel instances. The action of the Kundalini forces in the frightful spasms from which she suffered is clearly indicated. How any one can read an account of this case and refuse to recognize the existence of clairvoyant and other psychic powers is one of the mysteries of human ignorance. In the "Thoughts of Henry Bedruthan" reincarnation is explained as a new theory on a Christian basis, differing with theosophical views. The theory proves to be theosophical purely and simply. "Something—we are more or less ignorant what—is sent out from the Divine Spirit, which we call God, into what we call matter, in order to work itself upward through successive incarnations in matter of varying density, gifted with the choice of good and evil which we call free-will, in order that it, too, may at length become divine. It begins in the mineral, thence it works out through rudimentary forms of animal life, each becoming more and more organized." Allowing for a tendency towards anthropomorphising, everything in this "automatic romance" is good reading. The mystery of *Borderland* consists in a portrait of "Mr. Judge's Black Magician," as Mr. Stead styles him, Mr. Chakravarti, and this is certainly not the Brahmin pundit who visited Toronto. It is the photograph of an older man whose appearance does not invite one's confidence. Madame Blavatsky occupies six pages, and continues, in the language of the editor, to provoke curiosity and to baffle analysis, while, meantime, her work goes on. Mr. Maitland claims attention for the spiritual philosophy of "The Perfect Way," a somewhat unappreciated book.

The Herald of Truth is a little advertising sheet published by Mr. Otto of this city, whose religious principles involve

an earnest recognition of the devil and an uncompromising hostility to theosophy, which he declares to be "the devil's lie." As Mr. Otto advertises the work of John Tauler, the middle-age theosophist, and teaches such good theosophy as the sub-joined paragraph, cut from the *Herald*, it is probable he is only scared by a name, and is quite unacquainted with the universality of theosophical teaching:

"God wants us to be happy; He made us for happiness; 'in His presence is fulness of joy,' and if His will were done on earth as it is in heaven, earth would be full of singing and laughter. Look into your own heart and ask, 'What is it that makes me unhappy?' and you will nearly always find that the answer truly given points to some failure in yourself. Yielding to self, thinking about self, pleasing self—these are the things that bring trouble and discontent; yielding to God, thinking about God, pleasing God—these are the things that bring gladness and rest."

Lucifer, like the fox who lost its tail, having been compelled to abandon its own pictorial adornment, twits THE LAMP over its etchings which it considers "pictorial jokes." If *Lucifer* would like to publish a comic almanac we shall be happy to lend the cuts, while recent issues of *Lucifer* might furnish humorous selections. The April number evidences, however, an improving tendency in the quality of its articles, though there is also apparent an inclination to break away from old traditions. Mr. Mead displays increasing intellectuality in "Plotinus"; "Two Houses" opens strongly as a story on the text—"Many Christian organizations virtually assert that their Master was too lax in His judgment of sinners." "The Clash of Opinion" is confined to seven pages.

The Northern Theosophist displays a vigorous and practical commonsense which is decidedly refreshing. The editor's suggestions about reorganising the T. S. have, allowing for local conditions, been practically carried out by the Boston Convention. If Europe and Asia follow suit the way will be clear to the constitution, if it be deemed necessary, of a General Convention, such as has never yet existed. Mr. Bulmer's ideas as to the Objects of the Society have been accepted in full. "Theosophy for Children" is capital.

Notes and Queries has an interesting article by Ernest de Bunsen on "Apollos," circumscribed apparently by lack of knowledge of occult teachings. The "End of the Æons" is a useful summary.

New England Notes devoted itself to the necessities of the Convention in its April and May issues, the "Historical Sketch of the T. S." supplying the nominal basis for the work of reorganisation.

Mercury is sad—says so itself on page 149, but manages to provide some good fare for the children. Its sadness should pass away with its misconceptions.

The Vahan gives the result of counting noses in the European section, showing either weakness or indifference. The question department has not yet reappeared.

Atma's Messenger should drop the first half of its irreverent title. It provides some interesting reading on current theosophical topics, and is filled out with boiler-plate.

The Path is delayed this month in order to report the Boston Convention.

The Austral Theosophist has suspended publication.

A SLANDER ON THE DIVINITY.

The Rev. W. W. Johnston will find an overwhelming majority of the people with him in his refusal to believe in the eternity of future punishment. The only wonder is that a doctrine so utterly at variance with the idea of a God of infinite mercy should have for so long held humanity in mental bondage.

If a human parent inflicted life-long suffering upon a child for the sins of a day he would be considered worse than a brute. And yet, according to the old theology, people were asked to believe that a Heavenly Father, who is all goodness and mercy, could subject to excruciating torture for untold millions of years those whose period of wrong-doing was covered by the brief span of human life. The mere thought was a slander on the Divinity.—Toronto Evening News, April 23.

He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also—he who preaches the gospel of goodwill teaches Theosophy.—H. P. Blavatsky.

**THE MYSTERY OF THE MOON ;
Or the Laws and Logic of the Lunatics.**

BY O. G. WHITTAKER.
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To the Public: Of the making of books there may be an end, but the time is not yet. My motives in writing have been of such a mixed character that I am unable to define them clearly. Being unable to deliver you a favorable notice at so much a line, you will be required to use your own judgment as to the value to be derived from a perusal. If the laws and logic of the lunatics does you no good it can at least do you no harm, for reasons that must be apparent to you, if you are honest to yourself, which latter I much doubt. Venturing my personal recommendation, you will find the *Mystery of the Moon* fairly good reading, as the type is new and the ink excellent. Dr. Talmage, in the *Christian Herald* and *Signs of the Times*, advertises a Bible that he is giving as a bonus to any one who will consent to read and pay for the *Christian Herald*, and tells his customers that his bonus Bible *will weigh over three pounds*. The *Mystery of the Moon* cannot boast the ponderous proportions of the Doctor's bonus, but will weigh when finished perhaps half a pound, which is pretty good for a start on a new story, and ought to have some weight with readers of THE LAMP.

Sincerely, O. G. W.

The moon is said to be cold and dead. From earliest times we have been seeking to know something of our sister planet, or satellite, as some people call it. Powerful glasses have failed to reveal anything like vegetation, and on the side that is always presented to us there is no water surface, so that any life such as we can imagine could not exist. Again, when an occultation of a star takes place at the moment of contact with the limb, or edge of the moon, there does not appear to be any diminution of clearness of the star; this has been accepted by the scientific world as proof that no atmosphere exists around the moon.

To be accurate, science must, and always does, move slowly. While many great discoveries have been the result of pure adventure, or accident, yet many important additions to the general store of knowledge have been the result of de-

ductions from observed phenomena, that have led to the discovery of other phenomena, which might, but for these deductions, have remained hidden from the world. One instance may be cited to show how vast fields of material fact have been thus brought to light: Two scientists, unknown to each other, Mr. Adams, in England, and Mons. Leverrier, in France, were engaged about the year 1843 in a study of the planet Uranus, whose orbit was known; that is to say, it was known from long and careful study what the course of the planet was, which way it was going, and how long it would take to go round the sun from any given point back to the same point again. Not only do astronomers know this, but they can calculate the speed of a victim in any part of its orbit. You must understand that they charge many of the stars with loitering along the road, waiting for others, or putting on a spurt to catch up. Each planet is said to attract and affect all the rest, so that there is a good deal of pulling and hauling, just as in the working of a modern Christian congregation whose pastor has some individual opinions. They even pull as badly as a political party about local matters, but always come up to time like "the boys" when a general election is on hand. Uranus, however, had an unusual wobble about it, for which there was no apparent occasion. Jupiter and Saturn were both away off on the home stretch and here was Uranus fooling its time away like a temperance lodge fussing about rules of order and constitution, when it should be putting down the rum traffic. A close study of the subject caused these two men, independently of each other, to decide that there was another planet somewhere near that was doing the pulling; they even calculated where it was to be found, if it was at home. Another man heard of these calculations, and pointing his spy-glass in the direction indicated, there was the planet Neptune, sure enough, jam up within one thousand millions of miles of Uranus, and looking quite lovely and attractive. It proved to be a nice lump of a planet, too, being about 36,000 miles in diameter. As it was practically discovered by England and France, in which each claims priority by a few days, the matter will have to go to the courts, or, in case of arbitration,

the United States will come in for a third interest as arbitrator.

The importance of this discovery to the commercial world can not be over estimated. There are mountains in Neptune as large as France. It is peopled by races so unsophisticated that a judicious missionary expedition, promptly backed up by a few gatling guns, would get rid of them permanently. These immense slopes are covered with the finest timber. Bananas and blunderbusses thrive without cultivation, up to limits of perpetual snow. Gold, silver, iron, copper, copperas, lead, coal, coal oil, slate, sand, clay, jewellery, general stores, boots and shoes, groceries, etc., abound within a few miles of fine natural harbors. There are rivers five times the length of the Mississippi, and deeper than Darwin's philosophy. All that Neptune needs is development and sufficient capital will be forthcoming for the purpose as soon as the question of ownership has been settled so as to secure the rights of property.

With this wonderful instance of the result of deductive reasoning to guide him, a gentleman, who, for obvious reasons, shall be nameless, but who enjoys the confidence of the Toronto Physical and Astronomical Society, began operations on the moon, determined to redeem its character as a useful member of society, and to dispel the charge that it was dead and a drone. He reasoned in this way: If the moon had an atmosphere anything like what we have on earth, its cloudy part would float above the surface of the planet at a height of not more than one or two miles, the densest parts being lowest. Again, the moon moves eastward around the earth at a mean rate of about forty miles per minute, so that if the atmosphere of the moon were analagous to ours the maximum of time that could elapse before the body of the moon eclipsed a star, from the first contact with its atmosphere, could not be more than two-thirds of a second. Under such circumstances and conditions as are possible in observing an occultation, is the human eye capable of recording anything of such short duration? He doubted it, and straightway began to reason that for anything we know to the contrary the moon may have an atmosphere of great density. He next began to study gravitation, and ob-

serving that one side of the moon is always presented to us, therefore its centre of gravity must be on the side next the earth. As on the earth the densest matter gravitates toward the centre, so it must be on the moon, with the result that the water would lie on the top, or upper side of the moon, with the atmosphere above the water, unless they have a new kind of gravity up there, which is unlikely, as Newton's invention is faultless, and his patents perpetual. From arguing that it might be so, he fell or rose, as the case may be viewed, to contend that it must be so, and therefore set about to try to prove it. Much had been done by means of photography. Success was only relative; why could he not outstrip others, as they in their turn had done to others that went before? He would try, and so began with plates of the moon-bottom, as he styled it, and hoped to save time by means of spectrum analysis. This is a simple operation that any school boy can perform if he only knows how. You take a piece of the stuff, or in the case of distant stars having a good light, take some of the light and put it in a spectrum; you then burn the analysis, and the residuum indicates the nature of the stuff, or light. In the case of the moon, as he could not get any of the stuff, and the light was not good, he put some pictures of it in his spectrum, but no analysis appeared. He then burnt the pictures to see if it would bring out the analysis, but it didn't come out right. He next tried enlarging, and again enlarging the photographic plates, being very careful about his chemicals and exposure, and in time succeeded in getting plates sufficiently minute in detail to show parts of the surface of Luna on a scale equal to a distance of 100 yards. He then employed a powerful glass to view the plates. The result was gratifying. He could not get the colors, but from the crystallization of the rocks he made out the different ores of metals known to us. The lead ore, galena, abounded, as did also several silver, copper, iron, cobalt, and nickel ores, but the great mass of the Lunar mountains consisted of gold and platinum ores, mixed with the heavier of the precious stones. Sapphires, emeralds, opals, Scotch pebbles, and the like, formed the base of whole mountain ranges; lakes and rivers

of quicksilver filled the gorges, dotted with diamonds, for islands, bigger than the Board of Trade building, and blazing with light more dazzling than the dog-star. After a few hysterical hopes had been hushed, in which ideas of ownership and opulence danced in wild delirium, he settled down to sober study. What did all this lead to? He had mastered the mystery of the moon! No water, soil, vegetation, or even limestone visible; he had seen the bottom of the lunar sphere and would now try to see the top. He directed his camera to the side of the planet to see if there were any indications of lighter rocks and minerals half way up the side. On account of the perspective and the bad side-light he could not get any satisfactory pictures, and after several attempts, was about to give the whole thing up in disgust, when a lucky chance opened the way to the most startling among recent discoveries.

A dog-fight in the next street to his observatory brought the entire populace hurriedly to their doors, as is to be expected when any important event occurs. The sudden rush shook the sidewalk, and even his house, on top of which he was making his experiments. His instruments were not set with a view to such a contingency, he being himself not of that practical and patriotic turn of mind which would tend to make him take into account the probability of such important events, and their effect on society. The result was that his camera was slightly shifted, and on taking a last look before giving up he found he was looking quite closely past the western limb of the moon, and right into the ribs of Orion, in which constellation the moon then was. Something made him pause. These patches were not nebulae; they were not bright enough; and there were no stars showing through; there were markings that could not be accounted for by any astronomical theory known to him. He determined on trying a long distance snapshot and knowing the worst at once. He put in a new background, shifted the dings, screwed an eye-piece in the tiller, hung the headlight on the fore hatchway, lowered the back sights, set the wind gauge well to leeward, unlimbered the link-pinion, threw the throttle wide open, saw the line run for a hundred yards, then reeled in slowly, and landed

as fine a negative plate as you would wish to see. I am not quite positive that he did all these things, being a little in the dark about particulars, but you may be sure he did enough of them to get the desired result. After the proper treatment in the dark room—to take the dark out of it—and a few enlargements and reproductions, he got the plate that has revolutionized all former legions of lunar lore. It showed that the discoveries on the face of the moon led to the true solution of the laws of lunar gravitation; the atmosphere was at the back, or on top, from our point of view, or indeed from the only logical and sane conclusions of the lunatics themselves.

(To be continued).

IS THERE A SOUL TO REINCARNATE?

Perhaps the greatest difficulty in the way of a general acceptance of Theosophical teachings in England lies in the unfamiliarity of the idea of Reincarnation. It is so utterly foreign, and comes in such a strange guise that men fight shy of it. And the difficulty is made greater because of an unconfessed scepticism which, spite of professions to the contrary, doubts the very existence of a soul at all. Over and over again I have seen this fact illustrated; and it was very well met by a friend of mine, who, after many discussions with a mutual acquaintance about Reincarnation, at last said:—"Look here! hadn't you better make up your mind first as to whether you have a soul or not?" The start and the silence that followed proved that he had driven the point home.—*Northern Theosophist*.

"Thou must thyself be true
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another soul wouldst reach.
Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Will be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free, \$1, from THE LAMP Office, and at all Booksellers.
"Unusually smooth and musical."—*Buffalo Express*.
"Light, easy and graceful."—*London Graphic*.
"Finely artistic."—*New York Independent*.
"With a vein of simple, unobtrusive piety."—*Belleville Intelligencer*.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited :

*

SUNDAY, 9.45 a.m. to 10.45 a.m., Scripture Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p.m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

READERS AND SUBSCRIBERS WILL PLEASE NOTE.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

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VOL. I.

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DR. J. D. BUCK.

Among the links that remain staunch and unworn uniting the Theosophical Society of the present day with the movement of earlier years, Dr. J. D. Buck is one of the most important. Strengthened through endurance, brighter from use, less noisy than where the strain is less tense, he is eminently one of those whose mission it is simply to be strong, and thus impart strength to others. Around him the Cincinnati Branch has grown and prospered, and year after year, at the several American Conventions, he has exhibited as Chairman of those assemblies the quiet dignity and the perfect control which distinguishes the man of affairs and the profound and devoted student of human life and nature. The business ability is present, but something more besides, something broader and suggestive of a wider outlook than confines the mere parliamentarian.

Dr. Buck was for many years Dean of Pulte Medical College in Cincinnati, and his professional attainments have been valuable aids to the cause he has most at heart. His work, "A Study of Man," indicates this, while "Christos," and innumerable magazine articles, many displaying an archeological interest which we believe is characteristic, have secured him a literary reputation.

The reorganization of the American

Section of the T. S., as the T. S. in America, owes more perhaps to Dr. Buck's clear-headed appreciation of the best thing to be done at all times, than to anything else. The practically unanimous acceptance of his proposals by the Boston Convention proved this, and his election to the office of Vice-President was felt to be more of an honour done to the Society than even a recognition of his services.

In a recent article Dr. Buck outlines his conceptions of the theosophic ideal so tersely and so comprehensively that we append it.

"There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign, but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone; first,

because it is useless and unnecessary; and second, because they work on an entirely different plane."

While Dr. Buck ranks among the elders of the theosophic Israel, there beats in his breast and animates his handclasp that sympathetic heart of youth which gives him fellowship with every pilgrim on the Path, however weak in days or deeds. This heart ignores no bond in all the brotherhood of service. None other brotherhood endures



DR. J. D. BUCK.

THE RATIONALE OF THEOSOPHY.

(Concluded from page 148.)

The monad per se is a noumenon or subjective existence. In mineral life it becomes the cause, and has experience of phenomenal or objective existence. After having exhausted the experience of mineral life it becomes the cause of vegetable life, and has the experience of vitality added to that of objective existence. When it reaches the animal plane the power of observation is acquired which gives rise to desire. When the human plane is reached the universal mind becomes a rational potency and intellectuality gives power to acquire knowledge of the phenomenal or objective existence of the objects which it observes and desires. When the experience of objective observation, desire, and ratiocination, is exhausted, the spiritual faculty becomes potent which gives power to acquire knowledge of noumena or that which is the cause of phenomena — the soul of things. In theosophical language this cognition of noumena is called wisdom. In fact this is the meaning of the term *Theosophy*.

Thus, according to theosophy the difference between knowledge and wisdom is that knowledge is the truth acquired through the cognition of phenomena by the intellect, and wisdom is the cognition of noumena by the spirit, for

" Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own."

The truths of occult science are acquired by spiritual discernment of noumena; while the truths of physical science are acquired through intellectual discernment of phenomena. Physical science, therefore, is knowledge, whereas, occult science is wisdom.

Occult science is frequently brushed aside with the remark that it is nothing but mere speculation, and the very existence of occult masters is scouted. This is a speculation which, if the range of the speculator's thought were broadened, might be modified.

As well scout the existence of modern scientists. Most of us only judge of their existence by the results of their efforts. Few of us know what is taking place in the laboratory except by hearsay. But when we take up a volume of "Con-

tributions to Molecular Physics," we are to be excused when we conclude that it had an author who had done something in the line of science. For similar reasons, when we peruse a volume of the Sec. Doc. we find that it is a masterpiece and conclude that there must somewhere be masters. If it is contended that Tyndall has explained how he conducted his experiments, and anyone who follows his advice can get similar results, it is also true that the occult masters have explained how to acquire a knowledge of occult science and anyone who follows their advice can get similar results, and they are willing to assist, as far as they can, all who desire to know the truth. Besides Tyndall charged a fee for personal instruction, whereas the occult masters charge no fee at all. As a matter of fact occult science is more rigidly experimental than the so-called exact methods of modern science.

Many of the assertions of occult science are hardly more startling than some of the positive declarations of physical science. For example when one, who has a sceptical turn of mind, is told that science can calculate with mathematical certainty to a single vibration the thousands per second of the sound vibrations of any note, he will doubt the truth of the assertion. But to be convinced that it is true it will not be necessary for him to actually conduct the experiments necessary to prove that it can be done. If he follows the process mentally, he will be quite as certain that it is a fact as if he had actually conducted the experiments.

For similar reasons one need not be an occultist to be convinced of the truth of occultism. A moment's quiet consideration will convince any one that there must be some subjective force which is the cause of objective form. Call it monad, noumena or any other name, the facts will remain the same. What happens to a potato when it will not sprout? We say it is dead, but, what does that explain? Unless we mean that the noumenon which we expected to produce phenomena no longer ensouls the potato, our words have no meaning at all.

When we have attained the certainty of the existence of noumena it is not a very great step to conceive of the possibility of cognizing them.

Indeed, one who is familiar with the facts of evolution will conclude *a priori*

that from the fact of our being convinced of the existence of noumena, it follows of necessity that, if not now, the time will come when we will be able to cognize them. When such a one is presented with evidence that men already exist, who can cognize noumena, he can easily believe that such is the case.

Why is it that we so greedily accept evidence of the existence of men lower in the scale of evolution than we, and so readily believe that they exist, and scout the idea of the existence of men who have reached a higher stage of development than our plane? Is this the result of egotism; the feeling that we are the people; in fact, the *ne plus ultra* of being?

It has been said that if these superior men do exist, why do they not come and live amongst us, so that we might be convinced of their higher development?

Again, I say that he who is acquainted with the facts of evolution will conclude, *a priori*, that seclusion is the very price of their existence. If a few of us imbued with the desire to convince monkeys that we have reached a higher stage in the scale of evolution than they, were to go to live with them in order to assure them of that fact, we would hardly be able to convince the monkeys, and the result would be disastrous to ourselves. Instead of proving our superiority to the monkey mind, we ourselves would sink to the level of monkey life, for reasons almost similar to that which prevents us from piling water in a heap. Buchner, a very painstaking investigator, gives credence to a story of a child being stolen and reared by a wolf. After six or eight years' experience of wolf life it conformed itself to wolf habits as near as a child could, and had become so inured to wolf environment that it died under domestication.

But it may be said that the case of the monkeys is not parallel to ours, that our intelligence would enable us to appreciate superior development, which no monkey could understand. But I submit the cases are parallel. We are quite as incapable of understanding the cognition of noumena, as the monkeys are of understanding the infinitesimal calculus. As a matter of fact when these men of higher development do come amongst us, we do not understand them. We call them

quacks and tricksters, and crucify them for their trouble.

To the ordinary layman, one of the most certain proofs of genuineness of occult science, is the manner in which it deals with all systems of thought, ancient, modern, and even prehistoric. Shakspeare's greatness consisted in his remarkable power of analysing individual character. His genius makes one see the inner workings of the very conscience of his characters. The very innate secrets of their souls are laid bare. In a similar manner theosophy deals with races and societies of men, with creeds and systems of thought. Its analysis is so complete that the quackery and sincerity are seen sifted apart. It shows that nothing exists without a soul of truth in it, when that departs the thing dies. Men observe the universe as different individuals might observe the mechanism of a watch. One might look only at the balance wheel and maintain that a watch consisted wholly of a wheel with a swinging motion, and another who observed nothing but the seconds hand would steadfastly affirm that it consisted entirely of a bar of steel pivoted near the centre of its length, and having a rotatory motion in a constant direction upon that centre; while a third who confined his attention entirely to the mainspring would dogmatically assert that it was neither, but only a strip of steel coiled in a spiral form, and had no motion at all. But the watchmaker's explanation would show that the observations of all three were inaccurate, although each had seen a portion of the truth.

Theosophy deals with the facts, theories, and speculations of science, philosophy, and religion, with a competency equal to that of the supposed watchmaker with the watch critics. It gives a description of the universe which includes the main features of all systems of thought. Even the most diverse views are harmonized, such as free will and necessity, materialism and spiritualism as opposed to each other, and it completely harmonizes the conflict between science and religion. In fact, its description of the universe is so vast and all comprehensive that its construction would be far beyond the power of the ratiocinative faculty alone.

WM. SCOTT.

SCRIPTURE CLASS NOTES.

I. Timothy.

While the epistles to the Colossians and the Ephesians deal to some extent with perverted ideas of Gnostic teachings which had been partly disclosed and almost entirely misunderstood, and the false conceptions of which Paul very properly condemns, in the pastoral epistles the same conditions are to some extent the subjects of discussion, though the transitional state of religious thought at the time, half-way between Judaism, influenced by Essenian teaching, and Gnosticism, perhaps renders the treatment more exoteric. Timothy, "ennobled by God," aged 34, stands in the relation of a chela to the initiate Paul, and he receives instruction concerning his bearing towards the assembly in his charge, and at the same time in veiled symbolism more direct personal instruction which must be sought between the lines.

The "fables and endless genealogies" which are the delight of some students to the present day, and upon which, as in Matthew and Luke's gospels, some earnest people profess to base the whole religious edifice, are to receive no heed, but these are vastly different from the Gnostic teachings of eons and emanations, such as Paul himself expounds as in Colossians i: 16. People miss the mark in running after an intellectual appreciation of such things, storing up lists of names, and mental accumulations of statements of fact which can never be realized. "The end of the charge is love out of a pure heart and a good conscience and faith unfeigned" i: 5. The use of the form "Christ Jesus" is notable in this epistle; the man glorified, the anointed deliverer; that is the man in whom God is manifested (iii: 16), for it is God always in Paul's teachings, who is the Saviour, ii: 3-4. Satan is merely the adversary, disciplinary Karma, if desired, as in i: 20; otherwise the idea of a personal devil is inconsistent, this Satan being a minister of righteousness who will teach men to do right. Four kinds of prayer are noted, ii: 1; supplication, implying a sense of need; prayer, in the sense of devotion, or worship; intercession, displaying confidence in God, or as in iv: 5, where the word means intercourse, communion with God;

and fourthly, thanksgiving, the eucharistic praise. Men are to pray, also, without wrath or reasoning. True prayer is of the Buddhic and not of the Kamic or Manasic faculty. Chap. iv: 7-5, affords occasion for many to fall foul of theosophy and occultism with very little reason. A misconception with regard to Paul's allusions to abstinence from meats, not flesh meats only, as many suppose, but "victuals," as the word is rendered Matthew xiv: 14; and to marriage, which he elsewhere expressly deprecates, as in I. Cor. vii.; besides his condemnation of the teachings of demons, whose existence, contrary to modern ideas, he at the same time recognizes; will not support any objection to the properly understood teachings of the wisdom religion, which are those of Paul himself.

The local conditions dealt with in chap. v. are of slight interest to moderns, though they are useful when read as illustrating the relations between chelas and masters. The true idea of the hire due the laborer is enunciated in v. 17; good rulers are counted worthy of double honor. Verse 23 in this chapter is clearly an interpolation. The subject being dealt with is Karma. As Karma acts, so must its minister, without prejudice or partiality. There is danger in the duty of another, v: 22. Some Karma is of the present, and apparent; in other cases it is suspended, and may continue into a future, as it may spring from a past life, v: 24-25. When a man is cranky (vi: 4) about verbal disputes and catch-questions of doctrine, he is not in the path, for all this arises from the puffing up of the personality, the lower manas. Trying to be like God with contentment in the possession of food and covering is the way to avoid crucifying the Christ, piercing Him through with many sorrows. vi: 6-10. They that serve well gain to themselves a good "degree," iii: 13. They lay up a good foundation against the time to come that they may lay hold on the Life that is Life indeed, vi: 19. The Epistle is distinguished by the magnificent apostrophe, vi: 11-16, which, in its esoteric sense, embodies the essentials of all religious attainment.

The truths of mysticism have a strange privilege over ordinary truths; they can neither grow old nor die.—M. Maeterlinck.

INTERNATIONAL S. S. LESSONS.

June 23. Luke xli: 44-53.

"An open mind, an eager intellect" are steps on the stairs that lead to the Temple of Wisdom. The Christ must open the mind (nous) of the disciple before he can understand, and since as the lightning shining from the east even unto the west is His presence, so the bigot and the dogmatist must widen his narrow portals and ever be ready for the King of Glory to enter in. Repentance and the sending away of sin is the message to the nations and those who are witnesses to it, martyrs, mayhap, have the promise of the Father sent forth upon them. Yet must they wait until they can "go in" the power from on high, the power with which we must all be endued, I. Cor. xv: 43. The narrative of the Master's parting from his disciples is very simple. Mark does not give it. The ancient manuscripts generally omit the passage "was carried up into heaven." He simply parted from them. He went elsewhere on the mission of the Great Lodge.

June 30. Review.

Looking unto Jesus the author and finisher of our faith. Heb. xii: 2. This Golden Text, severed from its context, is apt to give an impression which the passage does not convey. The teaching of salvation irrespective of self-effort is not here justified. We have to run the race set before us by the Captain or chief leader of our faith, and faith is only that which impels us to effort. We "look away" to Him, the perfect man, whose leadership constitutes Him the perfecter or finisher of our faith. But the race must be undertaken; to faith add strength, to strength science (gnosis); to that self-control; to that endurance; to that piety; to that love of brotherhood; to that Love itself. Then comes the epignosis, the super-science, the over-knowledge of the Christ. II Peter i: 5-8.

July 7. Exodus xx: 1-17.

The Decalogue is often spoken of as the very foundation and primary revelation of all morality and ethical practice. A moment's consideration will convince one that it can only be regarded as the codification of principles, already recognized elsewhere, for the benefit of the Jewish nation whose low state of development

required the somewhat crude statement of moral requirements thus brought to their attention. People recognized these laws before Sinai. The Egyptians had penalties for theft as Genesis xliiv indicates. Joseph was not guided by a table of stone in his dealings with Potiphar's wife. Murder and false witness were already condemned. The code of the Egyptians thousands of years before this was full and elevating; also that of various eastern religions in India, Persia, etc. If we accept the history of the Israelites as an allegory of the soul's pilgrimage we see the accuracy of the idea which conceives of the soul's recognition of the moral law when it first attempts to escape from the Land of Egypt, the plane of darkness and materiality. The division into four divine and six human commands is abandoned by the Roman church for the more mystical division of three and seven. The trinity or triad of the higher planes is thus placed in contrast with the seven of the manifested cosmos.

July 14. Exodus xxxi: 1-8. 30-35.

The calf which Aaron set up was undoubtedly the image of Taurus, the Assyrian bull, the Egyptian Osiris symbol which the Hebrews were familiar with, the ox of the Evangelist. The desire for visible representation of the unknown is the most striking feature of all exoteric religion, and, accepting the narrative literally, the Lord Jehovah makes the concession to this feeling of commanding the erection of a similar image, Numbers xxi, the worship of which was continued down to the days of Hezekiah, II Kings xviii: 4. Moses' desire to be a vicarious substitute for the people is notable, but no such sacrifice was permitted, and he himself bore the penalty of his own act afterward as though in illustration of the principle.

FOR THE OCCULTISTS.

The best advice I ever found was: 1st, Use your predominant gifts to the best advantage. 2nd, Do not impede your fellow in so using his. 3rd, Follow the methods of Nature: find a current or a nucleus, and work in it, no matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a centre. The Divine will enter and work through you. — "Tea-table Talk," *The Path*.

**DR. GOLDWIN SMITH ON SUNDAY
OBSERVANCE.**

SEVERAL members of the Golf Club are reported as having been brought up before the Magistrate for breaking the law respecting the observance of the Lord's day by playing golf on Sunday. Had they been taking a dull walk, riding on horseback, or driving in a carriage, without any religious thoughts in their minds; talking and smoking, perhaps talking scandal, in their club; reading French novels, or writing letters on worldly subjects, they would not have been offending against the law. The only thing apparently which the law condemns is a game; the only thing which it secures is gloom. Even the children must not play on Sunday, and they are apt accordingly to dread the day. This Sunday question is of the highest importance, and we ought to be able to discuss it without acrimony or imputations of wrong motives to either side. For my part I must heartily acknowledge the good intentions of those who desire to uphold the present system, and the correctness of their practical conclusions supposing their premises to be sound. If there is a divine command forbidding amusements, in themselves harmless, to be enjoyed on a Sunday we shall admit that we ought to obey it! If there is not a divine command, we are all free, and, if we are free, we should respect each other's freedom. It is a mistake, I venture to submit, to assume that a plea for a free Sunday is merely a plea for license. It is a plea for mental and moral health. An ordinary man cannot do without a certain amount of pleasure. The character of an ordinary man to whom pleasure was denied would soon become melancholy, morose, and liable to moral aberration. The only question is whether the pleasure shall be healthy, as that of golf or any other out-of-door game is, or unhealthy as are some of those modes of killing time to which a strict Sunday law condemns ordinary men. Hardly anybody, it may be presumed, now maintains that we are divinely commanded to keep the Jewish Sabbath. Nobody except a Jew does in fact keep or pretend to keep it. The reasons given for the institution of the Fourth Commandment show plainly that it was intended for a primitive people. We are under no more obligation to keep the Jewish Sabbath than we are to keep

the Feast of Tabernacles or the Feast of Trumpets. On the words of St. Paul in Colossians ii: 16, Dean Alford, than whom there is no better or more orthodox authority, says that, "If the ordinance of the Sabbath, in any form, had been of lasting obligation on the Christian Church, it would have been quite impossible for the apostle to have spoken thus." The absences of other reference to the Sabbath has been noted as evidence of its disuse. If the Dean's remark is true and the Sabbath is no longer obligatory, why should we allow its shadow, any more than that of any other institution, to darken our life! Our ascetic Sunday is of Puritan origin, and the Puritan's was an Old Testament religion. He was, besides, animated by a desire of opposing what he thought a Scriptural ordinance to the unscriptural festivals and fasts of the Roman calendar. Bishop Morton, one of the best representatives of Christianity in the reign of James I., and a decided Protestant, the question being referred to him by the king, decided that nothing must be allowed which would disturb the congregation during the hours of church service; but that, on the other hand, it must be left to every one's conscience to decide whether he would or would not take part in the customary amusements, which included archery and dancing on the green, when the service was over. Of course, the good prelate would not have constrained or advised any persons to take part in the amusements whose spiritual nature called them to higher things. It seems to me that this is the compromise to which — and let us hope, without breach of social peace or Christian charity — we shall come. Some parishes in England, I believe, have come to it already. Proposals of a compromise unfortunately seldom are welcome, and with relation to the car question, they were at once thrust aside; but the result in that case will probably be that the opponents of Sunday cars will have reason to regret their determination to stand or fall by inexorable prohibition. It is needless and might not be becoming on my part, to warn the clergy against overbending the bow, and connecting Christianity in its hour of trial with a restraint on innocent enjoyment, and with a gloom, of which there is no appearance in the Gospel. — *Toronto Evening Telegram, 30th May.*

RAYS.

I know that without me, God cannot live a moment; should I cease to exist He also must give up the ghost.—Anslem von Breslau.

* *

All men should begin by making themselves beautiful and divine, in order that they may obtain the sight of the beautiful and of divinity.—Plotinus.

* *

Seek Him that maketh the Seven Stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth. The Lord is His name. Amos v: 8.

* *

This is confusion, this the right insanity, when the soul no longer knows its own, nor where its allegiance, its religion, are due.—R. W. Emerson.

* *

I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only.—W. Q. Judge.

* *

Thou, then, who wouldst be initiated, art thou wise as Faust? Art thou impassable as Job! No? But thou canst be so if thou wilt. Hast thou conquered the whirlwinds of wandering thoughts? Art thou free from indecision and caprices? Dost thou accept pleasure only when thou wilt it, and dost thou will it only when thou oughtest? No? It is not always the case? Well, it can be so if thou wilt it.—Eliphaz Levi.

* *

By our intelligence we see many things of the principle which is higher than intelligence. But these things are divined much better by an absence of thought than by thought. It is the same with this idea as with that of sleep, of which we speak up to a certain point in our waking state, but the knowledge and perception of which we can gain only by sleeping. Like is known only by like, and the condition of all knowledge is that the subject should become like the object.—Porphyry.

SOLOVYOFF'S ACCOUNT OF THE MASTER.

On the way to the hotel we could talk of nothing but the wonderful portrait of the "Master," and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him in every detail. When I reached my room I locked the door, undressed and went to sleep.

Suddenly I woke up, or, what is more probable, I dreamt. I imagined that I was awoke by a warm breath. I found myself in the same room, and before me in the half darkness there stood a tall, human figure in white. I *felt* a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed and was not surprised. I lighted the candle, and it appeared to me that it was two o'clock by my watch. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an *exact repetition* of it. He placed himself on a chair beside me, and told me in "an unknown but intelligible language" various matters of interest to myself. Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning when I saw with closed eyes the landscapes through which I was to pass on the way to Elberfeld; and that I possessed a great and growing magnetic force. I asked how was I to employ it, but he vanished in silence. I thought that I sprang after him, but the door was closed. The idea came upon me that it was an hallucination and that I was going out of my mind. But there was Mahatma M—— back again in his place, without movement, with his gaze fixed upon me, the same, exactly the same as he was imprinted on my brain. He began to shake his head, smiled, and said, still in the voiceless, imaginary language of dreams: "Be assured that I am not an hallucination and that your reason is not deserting you. Madame Blavatsky will show you tomorrow in the presence of all that my visit was real." He vanished. I looked at my watch and saw that it was about three o'clock. I put out the candle and went to sleep at once.—"*A Modern Priestess of Isis*," pp. 79-80.

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ALBERT E. S. SMYTHE, Editor.

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EDITORIAL NOTES.

PRESSURE on our space again postpones review of "Iessat Nassar."

**

THE annual convention of the Theosophical Society in Europe will be held on 4th and 5th July next.

**

WE print an edition of THE LAMP on better paper for our subscribers than that which we distribute gratis. Send us 25c. if you want to see the difference.

**

THE public east of Yonge street need not walk so far on Sundays now to attend a Theosophical meeting. Note the address, and the hours, 10.45 a.m., and 7 p.m.

**

A CLASS for the study of elementary theosophy meets on Tuesday evenings at 8 o'clock at 136 Carlaw Ave. Residents over the Don who are interested in theosophy are cordially invited.

**

THE new Beaver Branch intends to emulate the industry of that symbolical rodent. But we desire it to be distinctly

understood that remarks on the gnawiness of their proceedings will not be entertained. Charges of that kind must be suppressed once and for all.

**

THE Pan-American congress has been turned into a tin-pan affair of sounding brass and clanging cymbal by the action of some Toronto bigots who feel that they could not submit their faith, their hope or their charity to the strain of a Buddhist philosopher's reasoning.

**

THE Women's National Council have not been able to agree on the method of prayer. Might we suggest the adoption of Jesus' advice given in Matt. 6: 5-15: When ye pray ye shall not be as the hypocrites, who love to stand and pray in church and at street-corners, that they may be seen of men. You, when ye pray, enter into the inner chamber and shut the door and pray to your hidden Father.

**

WE feel sure, as remarked last month, that the *Herald of Truth* does not know very much about theosophy. THE LAMP does not mean Christianity only by religion, but includes therein all efforts and systems that tend to unite men together and raise them towards the Supreme. Brother Otto seems to think that an attempt to save all men is dangerous, but this is simply a matter of opinion. "He hath shewed thee, O man, what is good; and what doth the Lord (Jehovah) require of thee, but to do justly and to love mercy, and to walk humbly with thy God (Elohim)?"

**

THE *Herald of Truth* in an article which is not offensive because it is honestly meant, denounces theosophy as "blind folly," "horrid system," "abominable trash," "monstrous form of heathenism," "horrid perversion of God's blessed truth," "manifest work of Satan," "vile, blasphemous trash," etc. A gem of humor is embedded in this *debris* which deserves to be rescued from oblivion. It is in the form of one of the finest Irish bulls we have met with. Speaking of some Buddhist community said to exist in California, Mr. Otto declares that "they carry on their rites of darkness with unblushing publicity." Irish papers please copy.

THE VOICE OF THE SILENCE.

The mystics alone are possessors of certainty. How do they know these things? Let Jacob Boehme answer. He was often taunted with these remarks: "You always talk about God's nature. What do you know about it anyway? Have you searched the depths of the Divine?" To this he once replied: "You are right. I have not seen the Ground of the Deity; but the Spirit in me, which is the Spirit of God, has seen it and searched it. Hence I know." All the mystics give substantially the same answer. What Boehme calls the Spirit, Plutarch calls the Interior Guide, Pythagoras the Great Light, the Jews the Word, the Gnostics the True Light, and Fox the Inward Voice.—*Prof. C. H. A. Bjerregaard in Metaphysical Magazine for May.*

CHRIST'S ATTITUDE TOWARDS SOCIAL REFORM.

Was Jesus a social reformer? Was the renovation of society the special object of His mission? Did He come to regenerate the individual or to rectify the community? These questions will open the gateway into the field before us. It is a wonderful vision we see when we look across the ocean and back through the centuries to the country and the times of our Lord. There lies little Palestine, rugged with mountains, rich with orchard and vineyard, her soil fertile with the blood of countless battles against heathen invaders, her people ennobled by a history which no other nation could even approach, but now a province prostrate at the feet of pagan Rome, her people corrupt, her temper soured, her religion degraded, her character haughty, provincial, intolerant, hypocritical, her burdens fierce, her masses a slumbering volcano, ready to burst into flame at the first word of revolt. In the midst of these disorders stands a central figure of light, calm, collected, busy with his own mysterious project. He recognizes the wrongs, the confusions, the oppressions, the perversions of character and justice and truth all around him. But he does not appear to be alarmed. He is not in a hurry. He starts no crusade against Rome. He breaks no lance with Herod, nor with the

priesthood, nor with the laws, nor with existing institutions, nor with social customs. It is not along these lines that He appears to be working.—Prof. John H. Sewall, D. D., in *Bibliotheca Sacra*.

MONTH TO COME.

- Wednesday, June 19, 8 p.m., "Magic White and Black," pp. 1-16. Prefaces.
- Friday, June 21, 8 p.m., "What Occurs After Death." Mr. Port.
- Sunday, June 23, 10.45 a.m., Secret Doctrine.
- Sunday, June 23, 7 p.m., "Ye Must be Born Again—Why?" Mr. Port.
- Sunday, June 23, 8 p.m., Epistle of Jude.
- Wednesday, June 26, 8 p.m., "Magic," etc., pp. 19-24.
- Friday, June 28, 8 p.m., "Reincarnation." Mr. Beckett.
- Sunday, June 30, 10.45 a.m., Secret Doctrine.
- Sunday, June 30, 7 p.m., "Selfishness." Mr. Broun.
- Sunday, June 30, 8 p.m., Hebrews i and ii
- Wednesday, July 3, 8 p.m., "Magic," etc., pp. 24-31.
- Friday, July 5, 8 p.m., "Theosophy for Children." Mr. Smythe.
- Sunday, July 7, 10.45 a.m., Secret Doctrine.
- Sunday, July 7, 7 p.m., "Some Heathen Beliefs." Mr. Smythe.
- Sunday, July 7, 8 p.m., Hebrews iii and iv: 1-13.
- Wednesday, July 10, 8 p.m., "Magic," etc., pp. 31-40.
- Friday, July 12, 8 p.m., "Eternal Life." Mr. Port.
- Sunday, July 14, 10.45 a.m., Secret Doctrine.
- Sunday, July 14, 7 p.m., "Some Mystics." Mr. Beckett.
- Sunday, July 14, 8 p.m., Hebrews iv: 14-16, v and vi.

These meetings will be held in the Hall of the Beaver Branch of the Theosophical Society, Room 18, Forum Building, corner Yonge and Gerrard Streets. The public are cordially invited to attend on Fridays and Sundays.

OTHER MEN'S BIBLES.

Blessed are the pure in heart for they shall see God.—MATT. v: 8.
Thou wilt keep him in perfect peace whose imagination is stayed on thee.—ISAIAH xxvii: 3.

I.—1. Tao the Master said: The Great Tao (the Law, the Way, the Path the Word, Truth, or Being in the Absolute sense; pronounced like *tau* in German, and apparently related to the ancient tau, or cross) has no bodily form, but It produced and nourishes heaven and earth. The Great Tao has no passions, but It causes the sun and moon to revolve as they do.

The Great Tao has no name, but I make an effort, and I call It the Tao.

2. Now the Tao [shows itself in two forms]; the Pure and the Turbid, and has [the two conditions of] Motion and Rest. Heaven is pure and earth is turbid; heaven moves and earth is at rest. The masculine is pure and the feminine is turbid; the masculine moves and the feminine is still. The radical [Purity] descended, and the [turbid] issue flowed abroad; and thus all things were produced.

The pure is the source of the turbid, and motion is the foundation of rest.

If man could always be pure and still, heaven and earth would revert [to non-existence].

3. Now the spirit of man loves Purity, but his mind disturbs it. The mind of the man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind become clean, and his spirit will of itself become pure.

As a matter of course the six desires (those which have their inlets in the eyes, ears, nostrils, the tongue, the sense of touch, known in Chinese as "the body," and the imagination, known as "the idea, or thought") will not arise, and their poisons (greed, anger, and stupidity) will be taken away and disappear.

4. The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks in at his mind, it is no longer his; when he looks at his body, it is no longer his; and when he looks further off at external things, they are

things which he has nothing to do with.

When he understands these three things, there will appear to him only vacancy.

The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared, there ensues serenely the condition of constant stillness.

5. In that condition of rest independently of any place, how can any desire arise? And when no desire any longer arises, there is the True stillness and rest.

That True [stillness] becomes [a] constant quality, and responds to external things [without error]; yea, that True and Constant quality holds possession of the nature.

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the [inspiration of the] True Tao. And having entered thereinto, he is styled Possessor of the Tao.

Although he is styled Possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tao.

He who is able to understand this may transmit to others the Sacred Tao.

From the Chhing Chang Ching, or the Classic of Purity, ascribed to Lao-tze, about B.C. 600, and translated by James Legge in vol. xl, "Sacred Books of the East."

Flower in the crannied wall
I pluck you out of the crannies—
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—Tennyson.

Oh, the little birds sang east, and the little birds sang west.—

Toll slowly.
And I said in underbreath, all our life is mixed with death,
And who knoweth which is best?

Oh, the little birds sang east, and the little birds sang west.—

Toll slowly.
And I smiled to think God's greatness flowed around our incompleteness,—
Round our restlessness, His rest.

—Mrs. E. B. Browning,
"Rhyme of the Duchess May."

NOTES ON THE MAGAZINES.

Lucifer has dropped the "Clash of Opinion" as a caption, but continues on the personal issue somewhat strongly. "Unless America saves us from the necessity of demanding his expulsion, by seceding from the parent Society, Europe must endorse the demand." Which seems to mean Europe and Asia would refuse to act with the General Secretary of America's choice. It might have been well to await this refusal, but for the fact that the delay would have seriously injured theosophic work. If all these big people were dead the work would go on all the same. Can we not get over personalities before we die? Mr. Mead's "Plotinus" is very much more instructive than in the former part. "Two Houses" narrates a strikingly dramatic development. Perhaps the most interesting matter in the magazine are the notes by Mrs. Besant on Solovioff's book on H.P.B. We are all one there, sure enough, and although Mrs. Besant feels sad for those who she says have "cut themselves off," we are few of us good enough episcopalians to take that view of it. Branches are all autonomous and can do as they please, as may also the Fellows, and THE LAMP is acquainted with a number of F.T.S. who have not yet been able to discover a split, save where there is a lack of devotion to theosophic aspiration and effort. I candidly believe that the London Headquarters, Mrs. Besant included, ought to get a holiday and go off to Limerick, say, and drink buttermilk, or to the Scotch Highlands, where oatmeal is the prevailing tonic—any place where the situation might be contemplated from a quieter base, and where the healthy breezes would blow away some of the cobwebs and restore a little of the humour which would be the oil of gladness to some of these creaking and squeaking authorities. I am disposed to believe that Mrs. Besant doesn't see the joke of "the man in the street" yet, which shows how far she has roved from Erin.

Notes and Queries states the derivation of the name California from the romance of "Amadis de Gaul." Louis Claude Martin, the "Unknown Philosopher," or Saint Martin, was born at Amboise, in France, 18th January, 1743. He was the

author of a system of semi-masonic mystic degrees known as the Rectified Rite. His book, *Man; His True Nature and Ministry*, was translated by Dr. Penny in 1864. He considered Jacob Boehme "as the greatest light that has appeared on earth since Him who is the Light Himself." Boehme's voluminous writings are comprised in 1. *The Three-fold Life of Man*; 2. *The Answers to Forty Questions Concerning the Soul*; 3. *The Treatise of the Incarnation in Three Parts*; 4. *The Clavis, or an Explanation of the Principal Points and His Expressions of His Writings*.

Atma's Messenger has a good stiff back anyway. The editor doesn't think *The Messenger* would be sufficient title for his paper. The abounding horse-sense displayed throughout his pages, however, incline one to pardon the "flap-doodle" of the name. Brother Fullerton gazes somewhat appealingly into futurity in the frontispiece. About a score of fraternal organizations, from the Governor's Foot Guard down to the Plumber's Union, are liberally dealt with. The editorial on the action of the Boston Convention, calling for united action in the face of petty differences, embodies ideas THE LAMP has strongly at heart. Page 31 also gives a very reasonable presentation of the facts as to the voluntary choice of their leaders at all times made by theosophists. The editor has discovered an "unpardonable sin" in our May issue. This comes of mixing up occult matters with the ordinary affairs of life. The man in the street would know better.

May *Path* has a fine article by Mr. Alex. Fullerton, though there is apparent a tendency to dogmatize on the subject of Masters. The line is very fine between personal belief and Society tenet. Four new instances of "Testimony as to Mahatmas" are given. "A Student's Notes and Guesses" is the most important article.

June *Path* begins a fine article on Reincarnation by Dr. Anderson, less technical than is usual from that gentleman's pen. Miss Hillard's "Principle of Duality" is very valuable as good counsel and wise thought. "J. N." gives a picture from Druid-dom. The other contributions are largely for the time present. Dr. Buck and Dr. Hartmann

inculcate the same lesson of self-knowledge and discrimination. Dr. Keightley performs a surgical operation of a painful nature with professional skill. Col. Olcott's repudiation of H. P. B. is noticed by the editor.

The Metaphysical Magazine sends its May issue with a good article on "Tao," by Prof. Bjerregaard. Other good names appear in the table of contents, but the contents themselves savour of glittering generalities, which are perhaps proper in a Metaphysical magazine. Mr. W. J. Colville has some good ideas on the evil of our negative morality. He would make the Decalogue read positively: "Thou shalt be honest; Thou shalt be pure; Thou shalt be careful of life; Thou shalt do good." Mr. Fullerton also contributes to the *Metaphysical*.

We have also received *Boston Ideas*, with weekly contributions from Richard Henry Savage; *Maha Bodhi Journal*; *Astrologer's Magazine*; *Natural Food*; *Theosophic Gleaner* (Bombay); *Niagara Falls Review*; *Meaford Mirror*; *Secular Thought*, with a translation of Cicero's interesting debate between the Stoics and Epicureans, which is of course entirely exoteric and of the physical plane, physical; *Prognostic Stargazer*; *Bookman*; *Canada Farmer's Sun*; *New England Notes*; *The Editor*; *Booknotes*; and *Freedom*.

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THE JUDGE OF ALL THE EARTH.

In discussing the question of what is the final court of appeal in human action, we often confuse two things, the Law and the Court which administers the Law. These are entirely distinct. The Law, which is the Law of Justice, is true, perfectly working, harmonious, never varying. If we use the illustration of a piece of machinery, it works true, just, perfect, right. If, under all circumstances, it does not vary, no matter what may come in its way, to the extent of its power its motions are unvarying and regular. Thus also is the Law of Justice. The Court which administers the Law is the man's knowledge of that Law of Justice. As in the Court of Law, if the judges are wise, there is a wise application of the Law to the facts. So in the individual, so far as he has knowledge of the Law of Justice, the Law of harmonious, perfectly working, adjustment of the whole machinery of humanity, just to that extent will he be able to decide upon each act. Each man's wisdom must be his only final Court of Appeal.

This Court is in its very nature progressive. The Law is unvarying, but the knowledge of it and the power to apply it to circumstances as they arise, depend upon the development of the mind.

There is no absolute certainty that the judgment will be correct in any case.

If one can assume that frame of mind which is not concerned with results, then one element which would tend towards incorrect conclusions is absent. The quality of disinterestedness is as essential to just administration as it is in Courts of Justice. If we can realize that events are important only for the purpose of developing character, are useful just so far as they serve that purpose, the difficulty of assuming a judicial position will be somewhat overcome.

F. E. TITUS.

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free, \$1. from THE LAMP Office, and at all Booksellers.
"Very pretty melodies."—*Publishers' Circular, London*.
"Sonnets, some of which are of exceptional strength."—*Chicago Dial*.
"Rare insight, high thought, pure taste."—*Dominion Illustrated*.
"Characterised by an airy elastic humour."—*Toronto Saturday Night*.

THE MYSTERY OF THE MOON:

Or the Laws and Logic of the Lunatics.

BY O. G. WHITTAKER.

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(Continued from page 159.)

The pictures took in but a small part of the moon's atmosphere, somewhat distorted by perspective, but showing cloud-masses of great height and density without so much blackness as might be expected, but rather of a pearl grey tint that made a fine background for what proved to be great rows or columns of figures and pictures. The figures were all adaptations of the square and circle, interspersed with drawings of familiar objects, and, as the figures remained stationary, while the clouds on which they showed were in continual motion, the artist concluded that there were some people up there who were advertising on the clouds. Having passed a resolution to that effect, he proceeded to try to make his resolution come out right by proving his case through a study of the figures.

The readings of the distance gauge on his instrument, which, by a special contrivance, was camera, telescope, and microscope combined, showed that the clouds on the off-side of the moon were 3,000 miles further away than the face, or about 1,000 miles high as viewed. This would, of course, make the pictures go a long way, or, in other words, give many people the benefit of the views. He began a study of the characters, taking many plates and enlarging these so as to get all details. Being something of a scholar in foreign languages, besides being as well up in the mother tongue as a body could expect in these days when home products are not even decently protected, he was not long in making a fair estimate of the meaning of many of the characters. In this he was greatly aided by some figure-pictures, the first one to be solved by him being rich in clues that aided in the solving of others, eventually enabling him to learn the language of the lunatics with little labour. It contained, beginning in the upper left-hand side, a piper, pipes, kilt, sporran, bonnet, etc., all complete. Then a character that stands in the Aryan for the possessive case; then an unmistakable box of pills with a pair of hands attached; then a dynamo

in the hands; lastly a number of people to whom the dynamo was being presented. As the dynamo was evidently the emblem of power—he was much puzzled till finally the solution came upon him in a flash; “Piper’s pills give people power—!” That must be the rendering! He was so overjoyed as the connection seized him that he danced a hornpipe in his own hall that shook the chandeliers, and elicited the remark from his spouse that he was “surely not getting that way again.”

Another of the lunar picture stories not only illustrates the difficulties that were encountered and successfully combated by the scientist, but also exposes the moral obliquity of a part, at least, of the lunatic population, and the almost Christian forbearance of the social structure that could tolerate the offence.

It was composed first of the hide of some animal, preceded by characters, that, following the Aryan language, would stand for, “If your;” then the picture of a coarse rasp, then a tree with small drooping branches of the willow family; then two streams, and last the figure of a slender, close-buttoned, thread-bare clergyman of the Episcopal type. After much thought he rendered it as follows, and later solutions of other characters proved him right: “If your skin is rough Willow’s Waters will cure it!” That a clergyman could be made an accessory before the fact, to such a vile pun, indicates a want of moral tone and covert contempt for the cloth that all pious people should deeply deplore.

He was in time able to read with tolerable ease. His researches covered an area of about 1,500 miles square of the lunar sky, or about $2\frac{1}{4}$ million square miles, necessitating an incalculable number of photographic enlargements, much of which photostrip has not yet been completed, but lies ready for development as opportunity is afforded. He calculates that to enlarge the whole series of plates, so that they might be read with the naked eye, would take 700 years of uninterrupted work, without counting the labour of storing, and the material for the plates themselves, which would require the erection of a large number of glass and other factories. He does not expect to live long enough to finish the work so nobly begun, and only regrets that the

rest of the population has not saved up enough wealth in the bank, as he has himself, to enable them all to live without work, and join him in so delightful an occupation. Enough, however, has been deciphered to make us tolerably familiar with the laws, logic, philosophy, and religious and other customs of the Lunatics.

On account of the atmosphere of Luna being all on one side, and the water also, the atmosphere is of great density. It is usually what we would call "heavy," and makes long continued speaking a somewhat difficult matter. So much does this condition affect people that the average clergyman cannot speak for more than about fifteen minutes of our time, or a little more than one minute of lunar time, without taking a rest, while the leading soprano sings a "piece" with an Italian title; that is, the lady sings it with her voice, while she holds the Italian title, which belongs to the piece, in her hand, though sometimes the Italian finish gets off the title and affects her voice. [I have just learned that these musical names are not really Italian but correspond to Italian in Lunacy, and in this is followed the usual traditions of cultivated people. O. G. W.] The people say they enjoy a heavy atmosphere very much.

Not least striking among the interesting information obtained is that in relation to the literature of the lunatics, and its display on the dome of their sky. The origin of this practice is shrouded in mystery, but is supposed to have been the result of an accidental exposure to the light of the sun for a whole lunar day of some large bottles bearing inscriptions on the outside and containing some very clear liquid. Tradition says that the light became stored in combination with certain chemicals and on the return of night the rays were again released, and passing through the bottles, were projected skyward with such surprising results that lenses on a scale we know nothing of have become as common with the Lunatics as printing presses are with us. The art of storing the sun's rays being also perfected, a newspaper man (I use the earthly term) sets up his whole paper and, with mirrors and a patent condenser, shunts the whole affair through gigantic lenses and in a few seconds the complete edition is before the eyes of the subscribers. Do they

have subscribers? Of course they do; though everybody may read the stuff, those that lean to another way of thinking won't, while those who follow the editor pay gladly. Besides, each paper has a key to some of the stories and social scandals that help to make life endurable which is given to subscribers only. A law exists making it a misdemeanor for any editor to publish or cause to be published any leading article of a political nature without also publishing a key to it. The scheme is said to work well and save readers a lot of trouble. An editor is not troubled with "Reader," "Publico," "Fair Play," "Radical," "Justice," "Anti-humbug," or any of these fellows to any great extent, writing for a paper being treated there as we treat a problem in bricklaying; it is left to those who make a business of it. The oldest inhabitant can only recall one instance of an amateur having sent a letter for publication after a bill had passed the legislature requiring publishers to publish without correction or alteration, any accepted MS. sent them. So scarce are these literary effusions now that any editor will gladly pay for outside amateur work, and pay a large price, too.

In the *Daily Dodger* recently, the Lunatic literary lights were treated to a lamentation over the good old days that were once so full of amateur open letters, and the clouds were covered with a reprint of the last genuine one that appeared. A fair rendering is appended:

coRRupshun & waist

to the editor Of The
"Know party purest"

Dear sr i Take the Liberte off cending
you thease fue lines too lett you and mie
Felo intelegant Electers no how far Sum
people is from noing how to conduc
Afares for the good off probone a publi-
can i refer too the weigh the Schkool
bored is goin On wen the voat was goin
too be tuk i culd haff ben Elected miself
if i had stuped too the scheams thay did
trusty tomsen sed if l wude voat for him
and knott run miself he wude use His
Influens too gett the bored too bie mie
Lott for a cite for a knew Schkool Hous
i was too giff him fife Pr Sent Comishen
he gafe me his Sakrid. wurd off Oner He
wude sea me throe wel god Nose how
i wurkt too put him Inn soe that our
waured culd haff a Fit and proppr Repre-

sentiff on the Schkool bored wel tomsen got Inn and went back on his Sakrid wurd off Oner thay bawt Smileys Lott wich isnt as gude as mine bie a \$1000 dolers and he gott twente 1000 for ltt soe that thay must a ben sum crukit wurd dun with the Public funs an i wuld like too ask mR tomsen how mutch off that 20 thousen went intu smileys pokit wile i wuld haff took ceventen \$1000 Dolers for mine an iff the schkool was toe Burn down or the Popelation dye mie Lott wuld cell for moar than smileys ass it Is Moar Fitt for markit gardians than His god Nose wat this sity is cummin too wen the Publik morils is CoRRuptid with sutch waist off the Hard erved \$Dolers off the sitisins beesides loarin Hour edukashenel standrd bie putin in men ass hasent no Fittnes but grate gread off gane i Doant no ass tomsen Nose ass mutch ass Hea sase he Dose about Schkool maters tomsen Hea sase Hea Nose how thay tetch comik sexions in the kind off garden schkools but i Doant no ass tomsen Nose a comik sexion from another schkool sexion thankin you for yure kind Attenshen

Ewers truley

rait PARE

(To be continued.)

THE LOCAL BRANCHES.

A number of the local members have decided to form a new Society to be known as the Beaver Branch of the Theosophical Society, and have opened a hall at Room 18, Forum Building, thus entering upon a fresh field of work east of Yonge street.

The work at 365 Spadina ave. will be carried on under the following staff of officers: President, Mr. A. G. Horwood; Vice-President, Miss F. Harrison; Corresponding Secretary, Mr. F. E. Titus, 365 Spadina ave.; Treasurer, Mr. J. F. Davidson; Librarian, Mr. H. Derrett; Assistant Librarian, Mr. E. W. Hermon. Meetings will be held on Friday and Sunday evenings, and on Sunday evening, 23rd inst., Mr. Watson will give an address on "Thy Will Be Done."

The Beaver Branch of the T. S., under the officers elected in February last, will conduct meetings at the new hall on the usual lines according to the programme printed elsewhere.

PERSONAL NOTES.

* Dr. Stowe Gullen has returned to Toronto after a seven months' tour in Europe.

* Mr. G. R. S. Mead, General Secretary for Europe, has made a tour of Europe, visiting the Societies in Paris, Madrid, Barcelona, Marseilles, Toulon, Nice, and Rome.

* Dr. Allen Griffiths, the Pacific Coast Lecturer, is making a specialty of prison work, giving lectures to the prisoners where permitted. While in Boston he gave a lecture to the inmates of the Charlestown State Prison.

* Mrs. Maritta Gerner is doing much for Theosophy in Lincoln, Nebraska. The local press speaks favourably of the Women's Theosophical Club which she presides over, which is engaged in lending books and pamphlets and in courses of study.

* General Booth states that the Salvation Army does not consider the Sacraments are essentials of Salvation, holding that through the Lord Jesus Christ, Faith, Hope and Charity, with or without any formulæ or ceremonies, will carry a man into heaven.

* Mr. Charles Johnston, in the *Calcutta Review*, opposes Home Rule for India in the interest of the humbler population voiceless in Councils or Congress. The Brahmanical class, becoming more at home in the English language and political methods, are forming, under the system of bureaucracy, a veil which hides the lowly millions from any advantages the West might bestow.

* The Hon. Lionel Tollemache says that on one occasion the late Master of Balliol, Dr. Jowett, said to him: "A friend of mine, of great practical ability, told me that he has laid down for himself three rules of conduct. *Never retract. Never explain. Get it done and let them howl.*"

* Mr. W. E. Gladstone, M.P., addressing a workingman's debating club, writes: "Spiritism and Theosophy, as I understand the matter, deal with the facts and phenomena of the other world as much as the Christian creeds. Every Christian in the club, were Theosophy discussed, would properly claim to apply to it, so far as requisite, the laws of Christian belief. Its introduction must, I think, be the precursor, both of strife and of conflict."

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychological powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the BEAVER Branch of the Theosophical Society at Room 18, Forum Building, corner Yonge and Gerrard, is invited:

*

SUNDAY, 9.45 a.m. to 10.45 a.m., "Secret Doctrine" Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

READERS AND SUBSCRIBERS WILL PLEASE NOTE.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

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The LAMP

VOL. I.

TORONTO, JULY 15, 1895.

NO. 12.

The Theosophical Society, as such, is not responsible for anything contained herein.

DR. FRANZ HARTMANN.

One of the most influential and at the same time the most unobtrusive workers in the theosophical movement to-day is to be recognized in Dr. Franz Hartmann. One of the very earliest of Europeans to be enlisted in the work, he has ever since in the Western States, in India, in Austria and Germany, devoted himself with untiring zeal to the application of his talents to the cause of universal brotherhood. It is as a literary agent that Dr. Hartmann exerts his greatest influence, and in this field his labours are rapidly becoming monumental. Not to mention innumerable magazine articles and translations which continually pour from his pen, his books already form a considerable list.

In the presentation of the teachings of medieval mystics to modern readers he has been specially successful. His volume on "Paracelsus," giving the essence of the philosophy of the Bombast of Hohenheim is perhaps the most popular of his efforts in this direction, and has had a large circulation in America. This book has done much to establish the reputation of a much-maligned occultist.

His volume on "Jacob Boehme" and the "Life of Jehoshua" are of a similar style, as also a series of papers, not yet republished, contributed to *Lucifer*, on the "Foundations of Christian Mysticism"

based on the writings of Master Eckhartshausen. "Occult Science in Medicine" and "Buried Alive," gain value from the professional experience brought to bear on these subjects. "In the Pronaos of the Temple of Wisdom" is not so popular as his earlier and widely read introduction to theosophy, occultism and mystics—"Magic, White and Black." This was written, as he states in the preface to

a new edition, at a time when he "imagined that it was possible by means of intellectual efforts to bore a hole through the veil that covers the mystery of the spirit," and presents as clearly and popularly as any such effort could, the intellectual aspect of these great problems of life which can only be solved, as he indicates, by passing "through the slow process of becoming spiritual one's self." The attitude of the intellectual seekers after the spiritual is well illustrated in what is one of the cleverest books in the range of modern



DR. FRANZ HARTMANN.

fiction—"The Talking Image of Urur." Dr. Hartmann's lighter vein here gets free play, and the humour that convulsed a recent assembly in tracing the evolution of the flat-heads of Australia into the block-heads of more recent days sparkles throughout. There is also the touch of that divine sense of beauty which gives his "Adventure Among the Rosicrucians" in even more marked degree the stamp of the grace and refinement of true power.

ADEPTS.

In scanning the field of theosophical inquiry, and forming an opinion as regards the merits or demerits of each startling proposition that theosophy sets forth, no question has occupied the attention of the world at large to such an extent, as the announcement by the founder of the Society, Madame Blavatsky, that in this world were a lodge of brothers, high above our plane of existence, in fact, perfected beings, under whose direction the Society was formed, and under whose guidance it is constantly kept. And, like many another truth stated for the first time, it has been subjected to the sneers and ridicule of this most material world simply because it was new to them. A strictly theosophical adage says: "Believe nothing on hearsay or authority, but rigidly investigate every fact before either accepting or rejecting it." And while we do not blame those to whom higher truths do not appeal for refusing to believe in that which they cannot understand, we do deplore the spirit of the world of to-day in decrying or ridiculing those laws or facts of nature which they have never investigated with an unprejudiced mind. For the existence of the Adepts is no childish fancy or whimsical notion of a few deluded, misguided people, but a scientific as well as a philosophic fact.

An Adept is but the natural consequence of the law of evolution, for by what authority can man claim that progress is possible to a certain point of perfection, to there stop forever? Through the operation of the law of evolution there is advancement, constant and eternal; which, in physical evolution is visible on every hand. Would it not be absurd to assert improvement to be impossible in plant or animal, simply because we have no absolute knowledge of higher or more perfect types? There is no end to progress, and the very fact that one man has advanced higher than another, either physically, mentally or spiritually, is evidence that we must not set an arbitrary limit to this process.

Again, if re-incarnation be true, Adepts must be; because in each succeeding birth, man is the sum total of the experiences of his past lives, and to them who strive for perfection by living in harmony

with nature's changeless laws, are given wisdom and power. Evolution postulates the improvement of an individual, by the operation of law on other individuals; reincarnation postulates the improvement of an individual, by the operation of law upon that individual alone; but in either case the existence of the Adepts is a natural conclusion. Adepts constitute a brotherhood, or secret association, which ramifies all over the world, but the principal seat of which, for the present, is said to be Thibet. This great fraternity is at once the least and the most exclusive organization in the world, and fresh recruits from any race or country are welcome. The door is always opened to the right one who knocks, but the path which has to be travelled before the door is reached, is one which none but very determined ones can hope to pass. The character of training through which the neophyte must pass before he attains the dignity of a proficient in occultism is such that in never less than seven years, as a probationer, is he ever admitted to the very first of these ordeals, whatever they may be, which bar the way to the first degrees of occultism, and there is no security for him that the seven years may not be extended indefinitely. The trials through which the neophyte has to pass are no fantastic mockeries, nor mimicries of awful peril; nor are they artificial barriers set up by the masters of occultism to try the nerves of their pupils. It is inherent in the nature of the science that has to be explored, that its revelations shall stagger the reason and try the most resolute courage. It is in his own interest that the candidate's character and fixity of purpose, and perhaps his physical and mental attributes, are tested and watched with infinite care and patience in the first instance, before he is allowed to take the final plunge into the sea of strange experiences, through which he must swim with the strength of his own right arm or perish. The ultimate development of the Adept requires, among other things, a life of absolute physical purity, and the candidate must, from the beginning, give practical evidence of his willingness to adopt this. He must be perfectly chaste, perfectly abstemious, and indifferent to physical luxury of every kind. This does not involve any fantastic discipline, nor withdrawal from the world. There would

be nothing to prevent one in ordinary society, from being in some of the preliminary stages for occult initiation, without anybody about him being the wiser; for true occultism, the sublime achievement of the real Adept, is not attained through the loathesome asceticism of the ordinary Indian fakeer, the Yogi of the woods and wilds, whose dirt accumulates with his sanctity, or of the fanatic who fastens iron hooks into his flesh or holds up an arm until it is withered.

There are many grades of Adepts, ranging from the highest Mahatmas down; and below the Adepts we have the Initiates, Chelas and so on down to the ordinary individual of the day. The highest, the Nirmanakayas, those altruistic beings who refused the eternal rest to which they were justly entitled, to remain with the people of the earth and work for their elevation—these great beings have passed the stage of incarnation and are now self-conscious without the body, travelling hither and thither with the speed of thought with but one object—the helping of humanity. As we descend the scale, we would find Adepts, and possibly Mahatmas, living in the body, for whom the wheel of Karma had not entirely revolved, and who, being subject to the same laws which govern our environments, must work out by altruistic efforts, the last iota of Karma before they can be freed. But because the Adept may or may not be incarnate does not necessarily entail upon him the punishment of forever residing within his body. No, No. The body is the prison of the soul for ordinary mortals; but the Adept has found the key to his prison, and he can emerge from it at pleasure. It is thus no longer a prison for him, merely a dwelling. In other words, the Adept can project his soul out of his body to any place he pleases with the rapidity of thought.

The Adepts are the keepers or custodians of divine knowledge, of infinite wisdom, and they give it to the world as it is required or deserved.

Jesus, Buddha and Confucius, and many other great teachers of whom we read, were undoubtedly Adepts, and if Pythagoras, Zoroaster, Socrates and Plato were not, they were certainly Initiates of a very high order. Bulwer Lytton, also, was certainly an Initiate, as

is plainly evidenced by his work, "Zanoni."

Adepts are said to occupy the mountain fastnesses because they are thrown less into contact with the foul magnetism of our people, so detrimental to their work. Besides they can work for humanity better at a distance, not being bound by the limitations of time and matter. While, as previously said, the principal seat of the Adepts is in Thibet, still it is believed by many that they exist in every country. As well search for them in the Rocky Mountains or South America as in India. And with their knowledge of nature's finer forces they could successfully prevent any one finding them if they so desired. The North Pole which is surrounded by very mysterious occult forces is also spoken of as their abiding place, and until they believe the time to be ripe for the discovery of it, no man will succeed in getting there. Being able to project themselves out of their bodies and travel in their astral, as the expression goes, they are able to communicate with each other at pleasure, from any place.

That the Adepts are thus assisting the Theosophical Society can not be doubted and while they expect to accomplish greater results through it than any other organization, yet a deserving appeal from any source does not pass by unnoticed. They are a great and powerful body of humanitarians working unceasingly and untiringly in altruistic labor, receiving nothing and asking only that the individual shall use that which he receives for the benefit and assistance of his fellowmen.—DR. J. S. COOK, F. T. S., in *The Pacific Theosophist*.

THE GOLDEN RULE BEFORE CHRIST.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest.—Confucius, 500 B.C.

We should conduct ourselves towards others as we would have them act towards us.—Aristotle, 385 B.C.

Do not to your neighbour what you would take ill from him.—Pittacus, 650 B.C.

SCRIPTURE CLASS NOTES.

The Second Epistle of Peter.

It is with extreme reluctance that many commentators admit the canonicity of this Epistle. Many more are still less inclined to attribute it to St. Peter. Origen, who is the earliest writer mentioning it, about the year 230 A.D., admits its doubtful authority. If it be considered as a confidential letter to a body of students pledged to secrecy as to the instructions received in it, or referred to there as having been previously imparted orally, its subsequent divulgence at a later date will serve to account for some of these difficulties. It was not written to the multitude, but to those who had obtained their lot in the opportunities and advantages of that era, to remind them (i: 12) of the mysteries that had been revealed to them. The exoteric churches of the present day, with no glimmer of the truths hid in these chapters, naturally find the Epistle difficult of explanation, while the English translators have concealed the meaning of many passages. The teaching followed is that of the mystic Gnostic and other philosophies of the early Christian era, and is identical with the large measure of the secret teaching made public through the Theosophical Movement of the present day. The various steps of progress towards the realization of the Godhead or divine nature (i: 4; Acts xvii: 29) are clearly indicated (i: 5-7). To faith, that is, loyalty to your ideal, whatever it be, supply virtue; to virtue science, gnosis; to science, self-control; to self-control, endurance or patience; to endurance, piety, not the ascetic quality, but the more practical reverence of constant aspiration, for to piety is to follow love of brotherhood, and to that the wider and all-reaching love of the highest charity. These things lead to the super-science, the over-knowledge, or epignosis of the higher planes of consciousness (i: 8). He that lacketh these things is blind, short-sighted, having taken of Lethe, as the original has it (i: 9) referring to the Greek mysteries, though the translators have buried the idea in an English commonplace.

The central idea of all occult teaching, that man is a being who periodically incarnates in a body on the physical plane

until he has perfected himself through the power and presence of the Lord or Master (ii: 2) inspires the thought of dwelling in the body as in a tabernacle (i: 13) and that the writer, after his exodus, his going out, (the expression used in the East to the present day), here translated decease, (i: 15) would do his best to help his pupils to keep these things in remembrance. They are not fables (i: 16) but matters into which the apostles had been initiated as *epoptai*, the highest degree of the Eleusinian mysteries, but here translated "eye-witnesses." They had therefore the word of prophecy (i: 19) more sure, whereto all should take heed, until for themselves Phosphor or Lucifer, the light-bringer, the Christ, translated day-star, arise in their own hearts. Prophecy does not come by desire but holy men speak as they are moved, (i: 21).

The second chapter deals with the prevailing wickedness of the times under illustrations of previous periods. The type of the materialist, the carnal man, is drawn, walking after the flesh, despising Lordship and Dominion, daring, self-willed. This is the merely animal man, *aloga*, irrational, without the higher spiritual life, physical (*phusika*) creature only (ii: 12) in whom the incarnation of the higher self has not been accomplished.

The third chapter cites ancient scriptures of many religions, concerning the end of the various cycles and the certain passing away of all phenomenal things, even heaven itself having to be renewed. Our limits do not permit of more than suggesting what may be found by study; but the presence of the Eternal should be held in mind, the practical non-existence on the higher planes of space and time, as we understand them, (iii: 8) should be remembered, and the solemn and necessary warning of (ii: 21) should be well considered.

INTERNATIONAL S. S. LESSONS.

July 21. Leviticus x: 1-11.

Some recent writers, in an attempt to defend the reputation of the Almighty from the imputation of blood-thirst, inhumanity and injustice, have recognized in the accounts given in this passage and the similar narrative of Korah, Dathan

and Abiram (a similarity which suggests varying traditions of the same occurrence), the determination of Moses to establish his rule by the application of his knowledge of what were then secret sciences of electricity, the chemistry of explosives, and so forth. Exactly similar effects could be produced by dynamite, powerful batteries and other means of that kind, which would undoubtedly have a supernatural character to the uninformed. Students should carefully compare this passage with Numbers xvi. The symbolic meaning illustrating the play of natural forces on other planes of consciousness is determined by the 8th and 9th verses. The presence of alcohol in the system of one who attempts to enter the mystical state implied by "the tabernacle of the congregation" would in most cases be fatal, if the attempt were successful, which in such cases it will rarely ever be. The sanctity required in the true priest is a necessity, and is the means to an end, not the end itself. If this were more generally understood, there would be less hypocrisy, less assumption of that which is an empty condition of self-righteousness—"filthy rags" as Isaiah calls it.

July 28. Numbers x: 29-36.

On purely historical lines it would seem that Moses was sufficiently acute to be fully apprised of the value of the assistance of one familiar with the ways of desert life as Hobab, who had dwelt there all his life must have been. "Thou shalt be to us instead of eyes." It was this incipient doubt in Moses which prevented his final triumph. He had not that entire reliance on the Lord with which he endeavored to inspire his followers and they naturally though unconsciously reflected his unbelief. The real agnosticism, doubt, want of faith, call it what you please, in the church leaders of the present day, is the cause of the scepticism and lack of interest in spiritual things exhibited by the masses. It is no use to encourage with promises as Moses endeavoured to with Hobab, or to make a demonstration of fine words as in verses 33 and 36, or to consume the people with fire as narrated in the beginning of the next chapter. People don't believe that the Lord is going to burn them up for not believing that with which you are not yourself conversant. Tell people

what you know, not what you have merely heard from others, and belief will need no encouragement.

August 4. Numbers xiii: 17-20, 23-33.

This passage is full of allusions to the conditions of some phases of initiation, or admittance to higher aspects of consciousness. One has to make the necessary attempts to reach that "promised land," the Canaan of the soul. In verse 22 we read that Hebron was built seven years before Zoan in Egypt. This allusion to the neophyte's period of probation, together with the definition of the time as the "time of firstripe grapes," and the mystic period of forty days, during which they were spying the land, establishing the occult nature of the illustration. The beings who inhabit these other planes of consciousness, the Nephilim, or sons of Anak (historically, descendants of the third and fourth races), are to be conquered by those who realise as xiv:9, that the Lord is with them. It is the process of regeneration or the new birth that is being described in these wanderings of the Israelites, and the historical aspect is of quite secondary consideration.

August 11. Numbers xxi: 4-9.

According to the Bible record for over seven hundred years, that is, from 1452 A.C. till 726 A.C., the serpent of brass—copper in the Hebrew—which Moses made, was worshipped by the Jews. Hezekiah, as related in II Kings xviii:4, "removed the high places, and broke the images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." It does not appear how long its properties as an antidote for snakebite survived, but it would be absurd to consider these allegories as historical chronicles. In the most mystic of the Gospels we have the clue to the interpretation. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man (Manas) be lifted up; that whosoever believeth may in him have age-enduring activity." John iii:15. People still worship the image in ignorance or forgetfulness of the reality.

Avoid doing what you would blame others for doing.—Thales, 464 B.C.

IESAT NASSAR: THE HISTORICAL
JESUS.

Almost unannounced and unheralded, in a truly remarkable manner for these days of advertisement and publicity, there has been issued a volume which, if it ever gets into the hands of the reading public, or of those who are at all capable of realizing its true weight and significance, must have the very profoundest effect upon what is called the orthodox thought of the day. The character of Jesus the Christ has been treated from almost every conceivable point of view, by all shades and grades of believers and sceptics; by believers of other faiths; by mystics; by poets and philosophers; by exponents like Farrar, and deponents like Talmage; but it has remained to be the task of a family group, well qualified for the purpose by birth, training and sympathy, to give the world a strictly historical view of Him, who, however considered, forms the most prominent public figure in the annals of Christendom.

One reads "Iesat Nassar" with astonishment, with doubt, with admiration, with extreme satisfaction in the solution of age-old enigmas; one reads with the most strangely mingled sensations of transferred ideals, of accomplished possibilities, of the resurrection and realization of intuitions slaughtered at the altar of dogmatic sectarianism. One recognizes that here is the complement of that work which the mystics and occultists have been pushing to completion in the esoteric exposition of the Gospel narrative, and that here are the historical occurrences from which were woven and upon which were based those spiritual allegories, the history of the soul, over the interpretation of the letter of which Christianity is to-day split into hundreds of warring clans.

Great works need great preparation, and one is not surprised to learn that the labour of two generations is embodied in this new history of Jesus. The writers, Peter, Anna, and B. A. F. Mamreov, are the children of an influential Russian who, under a charter granted in 1840 by the Sultan of Turkey, was enabled to pursue his historical researches among eastern Christians and Moslems and Jews. The rabbinical literature and tradition has been thoroughly investigated

and every possible clue followed up, with a result which, when the *viva voce* methods in vogue in the East for the preservation of lore of all kinds is remembered, must claim the attention of the most conservative. An appendix of 200 pages gives the fullest references to existing sources of information and this in itself must constitute a strong appeal to the student; but, for the average reader, probably the careful preservation of the unities which the whole book displays will form quite unconsciously its greatest attraction. If the reader admits the evidence or even the position of the authors in any degree, their argument must prove of great force.

It is an entirely new conception of Jesus which the book presents. A scion of the royal Persian line, son of the Lady Marya and of her cousin Youseph Pandar, and related to the reigning families of various petty kingdoms adjacent to Judea, one understands why he was looked upon as a possible king, and what his renunciation was in declining the crown offered him by the nobles of the court. His voluntary resignation of rank and social degree, and his devotion to the cause of the poor and ignorant, appeals to us as truly inspired. It is in the delineation of the infamous plotting and conspiracies of the Jewish priests that the narrative becomes of marvellous interest, and through the repeated escapes from the clutches of the ecclesiastical authorities one follows the adventurous career of the philanthropic and benevolent Nazarene with sympathetic excitement. The whole power of the Jewish hierarchy is, however, finally brought to bear upon him who is recognized as the very type and embodiment of opposition to their system, and who must be crushed if that system is to survive. The church must be upheld before truth, or righteousness, or principle, or freedom, either in thought or speech, or any other consideration; and in this struggle for the Rights of Man the gentle reformer is, in the tragic conclusion, cruelly done to death.

The book must be read to be at all adequately appreciated. Those who have been repelled by ordinary church teaching will here find a presentment of the character of the Divine Teacher which cannot fail to inspire them with love and devotion. The supernatural element, in

the current understanding of the miraculous, will not be found, but a due appreciation of those mysteries of nature which all men in all ages have recognized is apparent.

One is tempted to quote, but must be content with references to the many passages of singular dramatic beauty and force which occur, such as the account of the annunciation; the visitation of the shepherds; the adoration of the wise men; the cleansing of the Sanctuary, a precinct of the Temple grounds, the property of Jesus' family, devoted by them for the worship of the Gentiles, and misappropriated by the priests; and other scenes and incidents too numerous to detail.

The continual illumination of obscure points in the Gospel record by the explanation of Jewish customs is an interesting feature of the book. As, for instance, in Jesus' deliberate silence at the trial before the High Priest, due to his evasion of an attempt to entrap him by a Jewish legal technicality. Instances of this kind abound on every page. Lack of space prevents further reference to many other characteristics of the work.

The style is somewhat uneven, to be accounted for, perhaps by the presence of three hands, but it is always graphic and picturesque, and occasionally exhibits much dramatic beauty and vigour. The volume is handsome and well printed, and contains 700 pages. It may be had for \$2.00 from the Sunrise Publishing Company, 115 Nassau Street, New York, or from any bookseller.

AT THE DARDANELLES.

What matters it to toiling fool
If Huss or Turkman rules the Strait?
The chains are for the common herd,
The sceptre for the upstart great!
Ah! Now, I hear the angels' wings
Beat prayers across the lonely sea
In pleading to the Prince of Peace
That Earth may yet be murder-free!

That tyrant craft shall lose its charm,
To link Eve's sons, in serried rows!
That Cross and Crescent struggle not!
That peaceful friends rule angry foes.
For, when the Stars of Morning sang,
The Dardanelles all bloodless ran!
The breeze from yonder cypress groves
Sighs for the Brotherhood of Man!

—RICHARD HENRY SAVAGE, in *Boston Ideas*.

RAYS.

All the world is God's own field.—
Church Hymn.

* *

No one can combat the darkness by
fighting it with a stick; the only way to
remove darkness is to kindle a light.—
Franz Hartmann.

* *

I sent my soul through the invisible,
Some letter of that after-life to spell;
And by and by my soul returned to me
And answered, "I myself am heaven
and hell." —*Omar Khayyam.*

* *

If I venture to characterize the worship
of all the Semitic nations by one word, I
would say that it was preeminently a
worship of God in History; and of the
Aryan race a worship of God in Nature.
Max Muller.

* *

The Mahatma *is*. Intuition has re-
vealed thus much to Mind. The humble
seeker bends his head, reaches upward
and inward, aspires, loves and believes.
What to him are planes? He knows that
he *is* helped, and knows no strife to
verify the exact point in Mother Space
from which that god-like aid descends to
fill his brimming soul.—*Jasper Niemand.*

* *

There are briefly two, and two only,
forms of possible Christian, Pagan, or
any other Gospel, or good message. One,
that men are saved by themselves doing
what is right; and the other, that they
are saved by believing that somebody
else did right instead of them. The first
of these Gospels is eternally true and
holy; the other eternally false, damnable
and damning.—*John Ruskin.*

* *

Not only have [theologians] dropped
those early conceptions which imply that
the Power manifested in thirty millions
of suns made a bargain with Abraham—
not only have they ceased to believe that
such inferior passions as jealousy, anger,
and revenge can be felt by an Energy
which pervades infinity; but they have
surrendered themselves to the final con-
clusion that not even the highest mental
attributes conceivable by us can be pre-
dicted of that Existence which fills all
Space for all Time.—*Herbert Spencer.*

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ALBERT E. S. SMYTHE, Editor.

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TORONTO, JULY 15, 1895.

EDITORIAL NOTES.

H₂SO₄

* *

MR. E. J. STURDY has resigned his membership in the T.S. after nine years' connection.

* *

MR. JUDGE has gone westward to recruit his health and he will probably not be seen in New York for a considerable period.

* *

MRS. BESANT contributes a singularly interesting paper to the *Nineteenth Century* for June, in reply to Mr. Gladstone's attack on her views of the Atonement.

* *

THE meetings at 136 Carlaw Avenue have been of great interest though not largely attended, and will be resumed on the 20th of August after a month's vacation.

* *

A FEW bound copies of our first volume, now completed, may be had for \$1.25. Number 2 is out of print, and copies of other numbers are getting scarce at five

cents each. Subscribe in advance, 25 cents a year.

* *

THE Bombay *Theosophic Gleaner* has copied the article on the "Rationale of Reincarnation" by Mr. W. T. James, from our February issue. "Our Monthly" please note this evidence of Hindu taste.

* *

THE publication of the Index to the two published volumes of the "Sacred Doctrine" is of much importance to students. No announcement is made of the fact, but the labour of compilation was Mr. A. J. Faulding's, and those who use his Index will be glad to render him the credit he does not claim.

* *

THE Toronto T. S., at 365 Spadina Avenue, will hold meetings during the ensuing month as follows: On Sunday evenings at seven o'clock—July 21, "The Cost of a Human Soul," Mr. Titus; July 28, "Metempsychosis: Is it a fact?" Mr. James; August 4, "Huxley," Mr. Titus; August 11, Mr. Watson. On Friday evenings at eight o'clock—July 19, "Theosophy Considered," Mr. Davidson; July 26, "The object of the Theosophical Society," Mr. Titus; August 2, "Is the Game worth the Powder?" Mr. James; August 9, Mr. Watson.

* *

THE wisdom of the Beaver Theosophical Society in adopting a central location for their meetings is apparent in the increasing attendance and the interest manifested by visitors. The new hall on the Gerrard Street front of The Forum, by its situation on the ground floor, presents many conveniences of publicity and convenience. The society had a most interesting visit from Mr. Clark Thurston of Providence, R. I. His account of experiences gathered in a recent business tour in England were full of encouragement, and his well weighed and gentle counsel is always appreciated by the members.

* *

THE European convention appears to have been somewhat more evenly divided than the American one on the subject of autonomy. The sixty delegates who retired from the meeting represent a strong body of workers in Europe, and

their election of Mr. Judge as president of the Theosophical Society in Great Britain means even more than the action of the Boston gathering. The Karma of Canada and Britain may be strongly interlinked in the next few years, and there may be many recruits to the little Canadian force from the ranks of this newly organized and important body.

* *

A CORRESPONDENT objects that theosophists are not willing to advance their theories on their merits, but are anxious to demonstrate their harmony with Bible teachings, and that they thus classify themselves as merely one of the innumerable sects, all differing, and all claiming an infallible explanation of the Scriptures which are continually springing up. The objection is not well taken, as in the first place theosophy is advanced and stands independently of any and all systems, with the claim that it is the original underlying philosophy or truth of every religious system whatsoever, and the attempt to discover the teaching in the Bibles of Christendom is one that should be welcomed and assisted by every devout Christian to the same degree that a similar attempt to discover the Universal Truth in the Scriptures of India or Persia should be welcomed by the devout Brahmin or Parsi. The theosophist studies the Zendavesta or the Upanishads as eagerly as the Old and New Testaments, and for the same purpose; but such study is naturally not so interesting to the sectarian Christian upon whom, therefore, it is not forced. In the second place the sectarian who founds his system on the Bible, and who is mainly concerned in proving the Bible consistent with itself, is in quite a different position from the theosophist, who declares that if your Bible be true, if it be inspired, then it will contain the truths which all other Scriptures also contain. The theosophist's study of the Bible is comparative and critical. The sectarian's study is speculative and dependent.

* *

The Herald of Truth delivers a four and a half column broadside against Theosophy in its July issue, but as the guns are not shotted we accept the discharge as a salute rather than an attack. *The Herald* is as fair as can be expected

though we doubt if we would be permitted to quote Col. Ingersoll as an authority on Christianity, which is exactly the position taken by the *Herald* in quoting Mr. Pember as an authority on Theosophy. "The Perfect Way" is not so bad, though in it we have what its co-author, Mr. Maitland, calls a "Gospel of Interpretation" of Christianity, rather than a system of Theosophy. The *Herald's* primary difficulty is in not understanding what religion is, confounding it with a system of religion, of which there are many, and will probably be still more. These devices of man however are only the means by which he endeavors to express his sense of the Divine Life; if he has not attained that life itself, the most intense conviction, the most sublime devotion to a form of religion or religious belief amounts to nothing more than an earnest of sincerity. One day the *Herald* will realise the possibility of being sincerely wrong. But Divine Love is not a fiendish quality which destroys the misguided and the ignorant because of their devotion. These errors work their own purification in the operation of that law which permits no untrue thing to endure. The *Herald* thinks that a knowledge of the facts of re-incarnation, the re-embodiment of the soul, is blasphemous. Many people thought the knowledge of the earth's revolution in the heavens a blasphemy when they were first told of it. The true blasphemy, "railing accusation," as we read it in the Epistles, is the failure to recognize the hand of God in His works and the laws that control them, laws of evolution, of re-birth, of action and reaction, of love, of justice, of the immortality of the true and and all those others which govern the manifestation of the Infinite. God is indeed eternally I AM, and His adversary is the Denier, the Accuser, that in which dwells the seed of Death.

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 "Characterised by an airy elastic humour."—*Toronto Saturday Night.*

OTHER MEN'S BIBLES.

My little children, let us not love in word, neither with the tongue, but in deed and truth.
—I. JOHN iii: 18.

Buddha said: "All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue, and three sins of the mind.

The three sins of the body are murder, theft, and adultery.

The four sins of the tongue are lying, slander, abuse, and idle talk.

The three sins of the mind are covetousness, hatred, and error.

Therefore I give you these commandments:

Kill not, but have regard for life.

Steal not, neither do ye rob; but help everybody to be master of the fruits of his labour.

Abstain from all impurity, and lead a life of chastity.

Lie not, but be truthful, and speak the truth with discretion, not so as to harm, but in a loving heart and wisely.

Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

Swear not, but speak decently and with dignity.

Waste not the time with empty words, but speak to the purpose or keep silent.

Covet not, nor envy, but rejoice at the fortunes of other people.

Cleanse your heart of malice; cast out all anger, spite and ill-will; cherish no hatred, not even against your slanderer, nor against those who do you harm, but embrace all living beings with kindness and benevolence.

Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble Path that leads to life eternal.

From the Sutra of the Forty-two Sections, a Scripture of the Japanese Buddhists, and embodying the teaching of Gautama Buddha, B.C. 500.

PARAMHANSAS SREEMAT RAMKRISHNA.

I have attempted in the following sonnets to embody in poetic form a few of the utterances of the Sage, Ramkrishna Paramhansa, as recorded by Protap Chunder Mozoomdar in a small pamphlet published in India with the above title.

A. TREGINA, F.T.S.,
Washington, D.C.

I.

The bee, that doth delight to buzz around
Outside the fragrant petals of the flower,
When in the blossom, feels the nectar's power,
Is hushed, forgetting self, forgetting sound.
Thus, entering the silence, man has found
Its peace. The lonely forest-dweller's bower,
Where sits the Sage entranc'd from hour to
hour,
Holds, like the lily's cup, a joy profound.

And into such a still, heart hermitage,
Ev'n in the noisy mart man may retire,
And with hushed senses taste immortal joy
Which nectar-like, doth his soul-thirst assuage,
When he has slain aversion and desire
And gained that peace which nothing can
destroy.

II.

I float, a frail, half-sunken log of wood,
Upon the bosom of earth's troubled wave.
If men lay hold on me their lives to save,
They drown me, gaining to themselves no good,
Beware of Gurus! every Rishi² stood,
Aye, dared to stand, alone; yet wisdom gave
Companionship within the lonely cave
To some, to whom her presence was as food.

Oh KALI,³ Mother dear, I'm without Bhakti,⁴
Without Yoga,⁵ frigidless and poor, I seek
No praise from man; let me dwell only 'neath
The lotus of Thy feet! The Vidya⁶ Shakti⁷
Is all the Siddha⁸ that I crave! Though weak,
Crown me with Wisdom's Strength as with a
wreath!

III.

Hold fast the post, well driven in the ground,
With both thy hands; all fear of falling cast
From out thy heart; then canst thou gyrate,
fast

Revolving, without danger round and round.
When thou a fixed strong principle has found
Have faith in it! Move how thou may'st, thou
hast

No longer cause for fear; safe 'til the last,
No harm nor danger can thy heart confound.

Without such principle thy smallest move
Is but a step towards a fall. Hear now
The wisdom of the Sage! When thou hast slain
Doubt with the sword of Knowledge, and Self-
love

Hast conquered, learn this grandest lesson,
thou:

"BRAHMA⁹ ALONE IS TRUTH. ALL ELSE IS
VAIN."

¹Teachers; ²Adept, Master; ³Goddess of Power; ⁴Love; ⁵Union (with God); ⁶Knowledge; ⁷Force; ⁸Occult power; ⁹God.

NOTES ON THE MAGAZINES.

Lucifer is above the recent average. Mr. Mead begins one of his scholarly monographs on "Orpheus." Mr. Bertram Keightley makes clear the fact that the T. S. is not intended to be a Universal Brotherhood. He states that since the extinction of the last seat of the Mysteries at Arles, in A.D. 400, the Great Brotherhood had been quite forgotten in the West until the foundation of the T. S. in 1875, but this assertion is somewhat too sweeping. "The Purpose of the T. S." is to rebuild the ancient road of the Lesser Mysteries and to be an outer court of the Great Lodge. The Editor contributes several articles in various moods but all intended to be timely. "The man who shrinks from enforcing good order, if need be, should not take the position of head of a household, but should embrace a solitary life where no such responsibilities accrue." The "if need be" may save this interesting proposition from absurdity, though just how is not clear, but in the name of common sense who is going to tell us whether we can keep order till we have a try at it? Are we to embrace "a solitary life" when we fail in the attempt; or should we turn the reins over to the better half even when we feel that we know better than she who has proved too many for us; or should we insist upon making life one long exhilarating wrangle until pranic exhaustion closes the fray? Or is Krishna's not a better method, who sees danger in the duty of another, and safety only in attending to one's own duty? The vernacular version of this regarding "them that keep themselves to themselves" seems to be a practical recognition of the best means of avoiding friction and consequently getting work done, but all parties to the contract must observe the rule in our modern relations. In the reports of "Activities" the writer must protest, from his own personal knowledge, against the misstatements printed regarding Mr. George Wright's letter from a Master. Everyone was informed of his repudiation of it; I am not yet aware, however, that Mr. Wright knows how the letter came in his desk.

The Metaphysical Magazine for July is of much interest, "The Message of India," by Mr. Chas. Johnston; Dr. Hotchkiss' study of Du Maurier's Sven-

gali; and Dr. Hartmann's "True Occultist," being likely to attract most attention. One cannot help thinking that the general public, unacquainted with metaphysical terms, are likely to consider most of these articles very dreary and nebulous. The public want facts, and they like to hear about a man killing a goat by a scowl (page 8), but people want to know how to scowl at a goat for themselves. We need an R. A. Proctor, a Grant Allen, a Samuel Laing, to write these things down to the understanding of the crowd; they will arrive, too, with a little patience.

The Irish Theosophist maintains its reputation for forceful and explicit writing. The paraphrase of Paul's celebrated chapter on Love is a good example of what is to be done in this direction. We hope it is true that the Gospels are being rendered in a similar vein.

The Northern Theosophist, English, and *Atma's Messenger*, New English, seem to go together naturally. Mr. Bulmer seems to possess the most inexhaustible fund of commonsense in the general range of theosophical editorialism, and if Mr. Wadham's product be not equal to his model we can at least recognize the ideal. *The Northern* furnishes capital papers to be read at public meetings.

H. P. B's Convention Addresses still form the staple of *New England Notes*; the original matter is decidedly spicy.

Mercury reappears after a lapse with its charming children's features. The next number is promised for August.

The Pacific Theosophist is even more vigorous than usual, and unites with our Boston contemporary in a demand for the whole truth in regard to recent disturbances. Let the dead bury their own dead is fit counsel for the occasion.

The Theosophical Forum in its new garb promises to be one of the most valuable vehicles of instruction in connection with the movement. If the high standard of these initial numbers be maintained it will be an advantage on this account alone to belong to the T. S. in America. *The Oriental Paper* sustains its high level with translations of great beauty, and comments thereon, from the Taittiriya Upanishad and the Vayu Purana.

Scottish Lodge Transactions "stands

consistently aloof" from the questions of the hour. It closes its second volume with a valuable article on the Tatwas and Health and Disease. While objecting to the reception of reported or transmitted messages, it seems that the special case mentioned on the last page of the article dealing with Masters is one which nearly everybody involved would probably recognize as applying to his own conditions. Condemnation thus becomes impossible.

The Path, owing to an error in the bindery, only presents part of its contents to us this month, but the title-page offers a good bill and we await the "Evidences of Reincarnation," which cannot be heaped too high for the unbeliever. H. P. B's letters are continued, and also Mr. Johnston's interesting Indian papers.

The Astrologer's Magazine anticipates the death of the Rosebery government. The present number closes the volume and new subscribers are offered a free horoscope.

We have also received *Boston Ideas*, from which we quote elsewhere; *Secular Thought*; *Maha Bodhi Journal*; *The Editor*; *Meaford Mirror*.

READERS AND SUBSCRIBERS WILL PLEASE NOTE.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

Subscriptions will be reckoned from the first number issued after receipt of subscription; if you want any back numbers they will cost five cents each. We cannot include back numbers in yearly subscriptions. Only a few of the copies of the early numbers remain, except number 2, which is out of print. A few bound copies of Volume I may be had, price \$1.25.

Subscribers at a distance should remit in postage stamps for sums less than one dollar. Bills or postal orders are preferred for larger amounts.

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THE WORLD'S CRUCIFIED SAVIOURS.

Eusebius (Irenæus), one of the early Christian Bishops, declares on the authority of Polycarp that it was accepted among all the early church Fathers that Jesus of Nazareth was never crucified, but that he lived to be fifty years of age; and his crucifixion meant the symbolical crucifixion of the Higher Self in the bonds of flesh (compare Gal. ii. 20. "I am crucified with Christ." Rom. vi. 6, etc.) The fact of an historical crucifixion is so generally held nowadays that it is more reasonable to compare the beliefs of other nations regarding their crucified Saviours than to ignore them or deny them. Of these Crucified Ones we have accounts of Krishna, of India 1200 B.C.; Sakia, of Hindustan, 600 B.C.; Thammuz, of Syria, 1100 B.C.; Wittoba, the Telingonese, 552 B.C.; Iao, of Nepaul, 622 B.C.; Hesus, of Great Britain, 834 B.C.; Quexalcote, of Mexico, 587 B.C.; Quirinus, of Rome, 506 B.C.; Prometheus, of Greece, 547 B.C.; Thulis, of Egypt, 1700 B.C.; Indra, of Thibet, 725 B.C.; Alcestos, of Greece, 600 B.C.; Atys, of Phrygia, 1170 B.C.; Crite, of Chaldea, 1200 B.C.; Bali, of Orissa, 725 B.C.; Mithra, of Persia, 600 B.C.; Salvahana, of Bermuda; Osiris, of Egypt; Horus, of Egypt; Odin, of Scandinavia; Zoroaster, of Persia; Baal, of Phœnicia; Taut, of Phœnicia; Bali, of Afghanistan; Xamolxis, of Thrace; Zoar, of the Bonzes; Adad, of Assyria; Deva Tat, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaites; Gentaut, of Mexico, etc.

Almost identical incidents are related of each of these, such as a miraculous conception, the virgin mother, visitation by shepherds, birth on 25th December, etc. Krishna, and Quexalcote, for example, on opposite sides of the world, were crucified between two thieves, as well as Jesus, and they, and also Quirinus, Prometheus, Osiris, Atys, Mithra, etc., descended into hell and were resurrected after three days. Those acquainted with the teachings of occultism, knowing that this symbolical occurrence represents an actual fact in spiritual evolution, appreciate the harmony of all these widely scattered histories.

**THE MYSTERY OF THE MOON;
Or the Laws and Logic of the Lunatics.**

BY O. G. WHITTAKER.

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(Continued from page 175.)

Nearly all the evening papers publish the International Sunday School Lesson, some going so far as to give it more space than the sporting column. A few, a very few papers, publish neither, but their circulation is comparatively small; that is, though they display as much as others, the public doesn't contribute, and only reads when it wants accurate and reliable information. From the Sunday School Lesson he learned that the moon was founded at various times, as decided by various religious histories. The discord engendered by such divergence of opinion hampered the progress of the Church, and in time a convention of the various civilized branches was called, at which it was unanimously decided to do something. A prominent delegate who was also a gold medalist mathematician, formulated the following theory, which was embodied in a resolution, finally fixing a uniform time: As light diminishes as the square of the distance, light on the date of the founding of Luna will be shed by adding the squares of all the dates and dividing by the number of dates; the quotient will be the true date. By this means it was ascertained that Luna was founded in the year — (owing to a break in the clouds the number of the year was lost) B.H.S., the meaning of which he afterward learned.

The wisdom of thus fixing a definite date from which to count was apparent in increasing harmony and large gains in membership. A few scoffers tried to point out that physical features proved Luna to be older and that the scheme was a device of the clerical party, but the date came in time to be respected, because it was as good as any other date anyway, and the opposition could not fix a date themselves, and the fact of the convention having been held was soon lost sight of by the masses.

The same authority shows that Luna was made out of nothing in a day, or about two weeks of our time, and that the Maker rested at night. He then made the sun, and the second day following, the stars, out of the same stuff.

They all revolve round Luna in a grand circle; the sun being the heaviest and having got a start on the stars, and sinking down in the west, pushes up the stars in the east, and so the whole affair goes round. The reason the stars don't shine out bright like the sun is because it gets so dark at night. Is it not sad to think of these benighted lunatics believing their small orb was the first of creation when we know that the moon was not made till after the earth was formed and properly hung.

The last act of creation after mankind was made, was to make monkeys, the theory being that it came about by the gradual change of those of mankind who used their imitative faculties without their reasoning powers being exercised. The whole job took thirty days and nights, or about a year of our time to complete. The great Manufacturer then rested for a whole day before going at another job.

Here is where they show their great lack of Christian principle. They set no store on the day of rest, everybody being free to rest on that day, or to stop resting if they want to. But on the days of work they must all work, or make it appear that they do, to imitate the Party of the First part, as the Maker is known. The unworking classes keep the letter of this law while violating the spirit of it by making an affidavit, witness that they have worked. This they can do for about \$150 of our money.

We learn that the moon is a flat structure somewhat raised in the midst—to let the water run off, I suppose. It really is somewhat the shape of an acorn out of the hull, or rather more like a pear, with the small end toward the earth. Though the matter seems simple enough to us, we must not forget that they have not our opportunities for ascertaining their error. On account of the lack of atmosphere at the sides, the world of the lunatics is surrounded by a belt of more than arctic coldness, and of sterility and desolation so awful that nothing on earth expresses it and no life can exist in it. With remarkable judgment the lunatics have never attempted to maintain a custom house on the margin of it. Their world is therefore circular, but practically flat, and, consequently, the centre of the Universe. The water is in the centre of the habitable part in an irregular

body, dotted with islands and deeply indented with land projections.

A great deal of discussion and some strife arises over the question of the material used in the making of the moon. This contention is raised by adherents of an unpopular party, which does not accept the revised and improved accounts. They insist that as they cannot make something out of nothing that therefore the feat is impossible. They insist that the moon was made of something, but have, up to date, failed to name the stuff. A third party, still smaller and less popular than the made-of-somethingites, suggest that possibly it was never made, but always was, to which the two other parties reply, "Impossible, for if it was not made how would it be here?" and offer to bet large sums with proper odds on the result of a debate to settle the question. The made-of-nothingites have the most money, while the third party don't bet, so that sporting news reports little business done on that head.

The explanation of the initials, B.H.S., which have been mentioned, and those also written A.H.S., was discovered by the scientist to indicate the era from which they reckoned their dates, thus: "Before the Holy Smothering," or "After the Holy Smothering." The history of this is that a certain man who was so unfortunate as to have a shoemaker for his father, took to doing some preaching and teaching without getting a permit from the rulers and clergy of that time. Though no one made serious complaint of the subjects taught, no one being compelled to listen, yet the matter brought him a lot of trouble on very short notice. He would have been all right had he got a permit from the clergy and rulers, but he lacked the necessary diplomacy to keep him in touch with those having influence. He would not desist, seeming to think that all a man had to do to be a good citizen was to be fearless and honest. They taught him a lesson in citizenship, however, and promptly passed a resolution that he was worthy of the severest form of execution, which at that time was to tie a rope to the neck of the victim, and lowering him into a dry well or pit, fill it in with earth.

The shoemaker's son was thus smothered, and after the lapse of years was well nigh forgotten. His words, however, were not smothered, but lived and

bore fruit. Then came the queer part of the whole story. When the shoemaker's son's words became popular and his teachings began to take effect, the lineal descendants and heirs-at-law of those old rulers and clergy dug up the old well, or one like it, and broke up the walls of it for relics; and consecrated the rope, of which and the well they made pictures. Most curious of all, they also declared that if they had been there the man would never have been harmed, though they never ceased gloating over pictures of the victim half smothered, his face agonized and livid, while his murderers scowled around; and then the same people would fall to and sing that they were glad the victim had died; if they had been there, no doubt they also would have been smothered, as they felt just as the shoemaker's son must have felt when he was teaching holy words. This they do especially on certain days that are spent as holy days or holidays, according to the inclination of the individual. But the funniest and most inexplicable part of all the acts of those curious people is that on all other days they make a persistent, ardent, whole-souled, honest effort to cheat one another, and, according to the measure of success attending their efforts in that direction, attribute it to their having figuratively followed the footsteps of him who suffered the Holy Smothering. They call this business, and are very active about it. They are lightning calculators, and will, with a fervent zeal that is only gratifying to observe in people who have not the guiding influences of Christianity to make them diligent in business and to keep them in the paths of peace, give ten per cent. of their gains to any good cause if the return of twenty-five per cent. is assured to their investment in the near future.

(To be continued.)

THE DUAL JESUS.

In reading the New Testament Jesus comes before the mind in two distinct characters. In the one we have the loving Saviour, forgiving His enemies, yielding up His whole life in the service of humanity. In the other, we have the strict, though impartial Judge, proclaiming the eternal Law—"As ye mete it

unto others, so shall it be measured unto you again."

Some have come away from a study of His life and character with the conviction that therein are to be found inconsistent and irreconcilable features. Is that view correct? Can we not find the link which connects and reconciles these two apparent opposites? Does not this apparent contradiction arise from the fact that He on one occasion proclaims and teaches that law of the unity of the human race which we recognize under the name of The Brotherhood of Man, while on the other occasion Karma is the theme uppermost in His mind?

Nor are these two inconsistent with each other. In the end they are one, Karma being but the great teacher through whose lessons we learn the fact that our true interests are identified with the welfare of every creature that lives or moves, or has a being.

On one occasion He would attempt, by His vivid imagery and the power of His lofty soul, to lift His hearers to a plane of thought and of perception from which they could more clearly see the working of the universal Law of Love; in whose atmosphere their souls could expand and they could begin to sense their unity with all else. On such an occasion as this we have shining out the loving Brother, whose self-sacrificing devotion to humanity has won for Him the admiration and the intense love of thousands who regard Him only as a great Teacher and a greater Man.

Then again would come a time when it became necessary to impress the lesson of duty, to lay clearly before His listeners their responsibility for every act and thought, the important truth that each individual was evolving his own destiny, was determining his own future conditions and limitations. The Law of Justice then became His theme and with clearness and precision He brought His pupils face to face with the recognition of this great fact. On such occasions we get a view of the teacher which repels us just to that extent to which we, consciously or otherwise, fear to face the consequences of our own wrongdoing.

But between Love and Justice there can be no inconsistency. They are but two aspects of the one great Law. The more clearly we begin to recognize the

truth of each as a fact in nature the more clearly does their essential oneness appear.

F. E. TITUS.

THE SAPPHIRE—CHRIST.

In this article we compare Christ to the noble sapphire, of which there are two kinds. The first is yellow with shades of purple and seems to be mingled with powdered gold; the other is skyblue, and in the rays of the sun it gives forth a burning splendour, and one cannot see through it. And we find all this in the Lord, in this fifth article of the creed. For when His noble soul rose to Heaven, His body lay in the tomb—yellow, because of the soul's departure; purple, because of His bleeding wounds; and mingled with powdered gold because He was united to the divine nature. And His soul descended into hell, blue as the sky, so that all His friends rejoiced, and were glad in His splendour; and in His resurrection the splendour becomes so great and so powerful, both in body and soul, through the illumination of the Divine Sun, that it darts forth lightnings and burning rays, and inflames with love all things which it touches. And none can see through that noble sapphire, Christ, because in His divine nature there is a depth unfathomable.

—RUVSBROECK.

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

*

SUNDAY, 9.45 a.m. to 10.45 a.m., "Secret Doctrine" Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

THE BEAVER BRANCH.

The Forum, Yonge and Gerrard Sts.
ENTRANCE ON GERRARD STREET.

The Beaver Branch of the T. S. in America will hold the following meetings during

THE MONTH TO COME:

Wednesday, July 17, 8 p.m., "Magic, White and Black," pp. 41-49.

Friday, July 19, 8 p.m., "Proofs of Reincarnation." Mr. Beckett.

Sunday, July 21, 9.45 a.m., "Secret Doctrine."

Sunday, July 21, 7 p.m., "The Divine Image." Mr. Hoggan.

Sunday, July 21, 8 p.m., Hebrews vii and viii.

Wednesday, July 24, 8 p.m., "Magic, etc.," pp. 49-57.

Friday, July 26, 8 p.m., "Immortality." Mr. Smythe.

Sunday, July 28, 9.45 a.m., "Secret Doctrine."

Sunday, July 28, 7 p.m., "A Human Soul Unclothed," Mr. Port.

Sunday, July 28, 8 p.m., Hebrews ix.

Wednesday, July 31, 8 p.m., "Magic, etc.," pp. 58-66.

Friday, August 2, 8 p.m., "A Master of Wisdom." Mr. Port.

Sunday, August 4, 9.45 a.m., "Secret Doctrine."

Sunday, August 4, 7 p.m., "Prayer." Mr. Smythe.

Sunday, August 4, 8 p.m., Hebrews x.

Wednesday, August 7, 8 p.m., "Magic, etc.," pp. 66-75.

Friday, August 9, 8 p.m., "Duty." Mr. Beckett.

Sunday, August 11, 9.45 a.m., "Secret Doctrine."

Sunday, August 11, 7 p.m., "Buddha: his life and teaching." Mrs. Broun.

Sunday, August 11, 8 p.m., Hebrews xi.

Wednesday, August 14, 8 p.m., "Magic, etc.," pp. 76-81.

Friday, August 16, 8 p.m., "Womanhood." Mr. Smythe.

YOU ARE CORDIALLY INVITED
TO ATTEND ON FRIDAYS AND
SUNDAYS.