

# The LAMP

A THEOSOPHICAL MONTHLY

CONDUCTED BY

ALBERT E. S. SMYTHE.

Lamp of the North!

Speak you the thing that is; be just, be kind;  
Live you God's Truth, and in its strength be free!

—*Autrey de Vere.*

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*Frontispiece.*

ERNEST TEMPLE HARGROVE,  
President of the Theosophical Society in America.

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

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## MR. E. T. HARGROVE.

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Just a year ago Toronto was favoured with a visit from Mr. Claude Falls Wright and it is understood that a visit may shortly be expected from another of the younger band of workers at the London Headquarters. Mr. Ernest Temple Hargrove, now on his way to America, will probably visit Toronto very soon, and the continually increasing interest in Theosophy will ensure him a hearty reception.

Mr. Hargrove has heredity to help him in life, as the *Dictionary of National Biography* testifies, and old Sir Martin Frobisher is not an unenviable ancestor. He possesses more than the average number of inches, counting seventy-four in the longest diameter. This enables him to take lofty views of life. He has been somewhat of a globe-trotter, having, besides Europe, visited Australia, Tasmania, New Zealand, Ceylon and last year made a tour across the States to California. Educated at Harrow, and for the Diplomatic Service, he also gained experience in the office of a chartered accountant, but finally became a barrister, a member of the Middle Temple.

Mr. Hargrove's devotion to Theosophy dates from the great *Daily Chronicle* correspondence on the subject some years ago. Since then much time has been given by him to work at Headquarters,

correspondence, literary work on the official organs, and in the many lines of effort which earnest seekers after truth find to be the surest paths to knowledge.

Mr. Hargrove's literary ability has been the source of a notable controversy. Under the pseudonym or psychonym of Che-Yew-Tsang he addressed two articles entitled, "Some Modern Failings," to *Lucifer*, which that journal published in October and December, 1893. The Editor was made aware of the identity of the author, but the associate editor was not until some time subsequently, when, smarting under the impression that he had been "had" somewhere, and by a Chinaman at that, he challenged the right of anyone to conceal himself under a *nom-de-plume*. If people rely on their own judgment and approve or disapprove of the utterances they meet with, not according to the source from which they may understand these utterances to emanate, but according to their intrinsic value as it appears to them they will avoid the necessity of untimely recantations.

Mr. Hargrove's philosophy may be gathered from his definition of occultism—"the knowledge of how to do the right thing, at the right time, and in the right place,—the science of life, in short." On these problems we hope soon to hear his voice.

### THE UNIVERSAL PRAYER.

Father of all! in every age,  
In every clime adored —  
By saint, by savage or by sage —  
Jehovah, Jove or Lord!

Thou first great Cause, least understood,  
Who all my sense confined  
To know but this; That Thou art good,  
And that myself am blind.

Yet gave me in this dark estate  
To see the good from ill;  
And binding Nature fast in Fate,  
Left free the human Will.

What conscience dictates to be done,  
Or warns me not to do,  
This teach me more than hell to shun,  
That more than Heaven pursue.

What blessings Thy free bounty gives  
Let me not cast away;  
For God is paid when man receives;  
To enjoy is to obey.

Yet not to earth's contracted span  
Thy goodness let me bound,  
Or Thee the Lord alone of man,  
When thousand worlds are round.

Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation round the land  
On each I judge Thy foe.

If I am right, Thy grace impart,  
Still in the right to stay;  
If I am wrong, oh teach my heart  
To find that better way.

Save me alike from foolish pride  
Or impious discontent,  
At aught Thy wisdom has denied  
Or aught Thy goodness lent.

Teach me to feel another's woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me.

Mean though I am, not wholly so,  
Since quickened by Thy breath;  
Oh, lead me, whereso'er I go,  
Through this day's life or death.

This day be bread and peace my lot;  
All else beneath the sun  
Thou knowest it best, bestowed or not,  
And let Thy will be done.

To Thee, whose temple is all space,  
Whose altar earth, sea, skies,  
One chorus let all being raise:  
All Nature's incense rise.

—*Alexander Pope.*

### FIVE MINUTES ON THEOSOPHY.

The study of the many religions of the world gives prominence to several important ideas about which there has been a preponderance of agreement in all ages, and which lie at the foundation of all religious systems. The unity and de-

pendence upon each other of all created beings and their origin from One Divine Source is chief of these. The idea of the Brotherhood of Man again rests on this. As the return to its Divine Source is the only possible destiny of the Universe, so Man is involved in an Evolution of Continual progress towards Divinity, unfolding the God-like elements of his nature by his own thought and effort. All his progress depends upon his own exertions and for whatever he does he will receive the exact recompense. The law under which this is brought about is generally known as Karma. This law constantly operates in every part of the Universe and is the expression of the Justice that rules all things.

It is not always apparent what has been the cause of the effects or occurrences we observe in life, but to understand this involves a larger view of life than most people are willing to take. The seed that is sown and grows to harvest this year was ripened by last year's sunshine, the illness of to-day was contracted a week or a month since and has been developing in the meantime: the political crisis upheaving society at present may be traced to the national conditions of centuries ago; the very presence of things as they are evidences the existence of a Plan and a Designer in the remote ages before they came into being. The great thinkers of the world have all observed a law in nature by which states, conditions, or things, of an opposite character, succeed each other alternately. Like the swinging of a pendulum to and fro, or more aptly, around a circle, we have all the various aspects of life presented to us in a regular succession, good and bad, true and false, light and dark, day and night, summer and winter, life and death. This cyclic law, as it is called, regulates the lives of men so far as they are not consciously attending to their own growth and development. So people who are not much concerned about such things nor given to think of the less familiar side of life, sleep and wake, live and die, come to earth and pass away from it again and again, without realizing how often they have gone through these changes. The soul learns and develops its powers by these frequent experiences in the various states through which it passes, and it is

by being born over and over again in new bodies that it gradually attains the perfection towards which it is aiming. This re-embodiment of the soul is generally known as re-incarnation, and it explains how people enjoy or suffer in their present life the consequences of good or bad actions done in previous lives, consequences which, without this explanation, would seem quite unjust. As the soul becomes wiser and stronger by experience it is able to control the body it inhabits to a much greater extent than is usually supposed possible, and to use it as a sort of battery or centre of forces by which it can control the operations of physical Nature in a way that might seem marvellous. Men who have advanced to this degree by their purity and goodness have been known as prophets, or seers, or adepts, or initiates, or Masters. They devote themselves to helping other men to perfect and purify themselves as they have done. In most religions the greatest of these great souls are spoken of as Saviours or Redeemers. The Lord Krishna, who lived 5,000 years ago; the Lord Buddha, who lived 2500 years ago; the Lord Christ, who lived nearly 2,000 years ago, are examples of these. These Blessed Masters never cease their exertions for the benefit of humanity, and in those summer seasons of the race when it is possible to give direct public help, messengers are sent to teach and instruct the people in the forgotten truths of life. To those who have the desire it is given to know the mysteries of the Kingdom of God. Those who overcome in the struggle shall inherit all things, even as They did who overcame and who have promised that the victors shall sit with Them in Their Holy Seat.

BEN MADHGAN.

Do not to others what you would not like others do to you.—Hillel, 50 B.C.

What you wish your neighbours to be to you such be you to them.—Sextus, 406 B.C.

Act towards others as you would desire them to act towards you.—Isocrates 358 B.C.

Hatred does not cease by hatred at any time: hatred ceases by love; this is an old rule.—Gautama Buddha, 500 B.C.

### RAYS.

The Sun suffers not in splendour if all the blind unanimously say that there is no Sun.—*Indian Proverb.*

\* \*

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

\* \*

If an Asiatic were to ask me what Europe was, I must needs answer him: It is that part of the world which is entirely possessed with the incredible and unheard of illusion that the birth of man is his absolute beginning, and that he has been created out of nothing.—*Schopenhauer.*

\* \*

How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has endeavoured to deflect them by an injustice.—*Jasper Nicmand.*

\* \*

This commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, "Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?" Neither is it beyond the sea, that thou shouldest say, "Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?" But the Word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.—*Deuteronomy xxx: 11-14.*

\* \*

Our loving yearnings are our golden vases, full of water—that is, of truth and righteousness—we shall plunge into them our burning wicks, the acts, that is, of all the virtues which we have practised; we shall plunge them in and extinguish them, by commending ourselves to His righteousness, and by uniting ourselves to His adorable merits; without this the wick of all our virtues would smoke and would have an evil savour before God and before all His saints.—*Jesu von Knyshöck.*

**INTERNATIONAL S. S. LESSONS.****August 18. Deuteronomy vi: 3-15.**

The very low standard of spirituality apparently attained by the Hebrews of the exodus is nowhere more clearly indicated than in this passage, which, at the same time, marks the highest point of their religious development. The Shema, "Hear, O Israel: the Lord our God is one Lord," like the Moslem declaration of God's Unity, "Say, God is one God; the eternal God," represents the revolt from polytheistic idolatry, the product of ancient ignorance and superstition, and must undoubtedly be attributed to the influence of Egyptian and Chaldean philosophy, which in recognition of the God One, reflected the secret and sacred teaching of all ages. The merely public presentation of the Trinity in Osiris, Isis and Horus, lacked the profounder aspects of thought which the common people were just able to appreciate in the conception of one only Ruler, and the idea of the Trinity in any form does not appeal to the average Semite. The reasons urged by Moses for the worship of Jehovah are material to the last degree, and almost cynical in their knowledge of human nature. "That thy days may be prolonged . . . that it may be well with thee . . . that ye may increase mightily;" that they might have great and goodly cities that they didn't build, and vineyards that they didn't plant, and houses full of good things that didn't belong to them. A freebooter's expedition in the present day under the most pious auspices, would be differently judged; an appeal to the Israelites to worship God for the sake of increasing spirituality, for a growing consciousness of the Divine life, for a knowledge of truth and justice, would have met with no success.

**August 25. Joshua iii: 5-17.**

Whether Joshua, who had been one of the twelve spies, had become acquainted with the possibility of damming up the Jordan as Col. Watson relates in the statement of the Palestine Exploration Fund, quoted elsewhere, and used his knowledge and engineering skill to encourage and inspire his followers, is by no means settled in the negative by the Bible account. The people were kept a

thousand yards distant from the priests, and could not very well judge whether the water stopped instantaneously when the priests' soles touched it, and the water was not gathered in a heap, as is usually understood, immediately beside the passage, but verse 16, "a great way off, at Adam" quite possibly by a dam such as Col. Watson describes. Esoterically, the crossing of Jordan, as of the Red Sea, symbolises the entrance into other planes of consciousness; the ark, the receptacle of the sacred things, is of much significance.

**September 1. Joshua vi: 8-20.**

Jericho is said to be a name of the moon, and the city so called was sacred to the moon, the ruler of the astral plane. The symbolism of the septenary operations carried on around the city: the seven priests, their seven trumpets, the seven journeys round the walls, and the seven times seven on the seventh day, all refer to various cyclic periods and processes in and by which the grosser veils of the inner planes are torn down. The preservation of the harlot Rahab, who became the mother of Boaz and therefore ancestor, mystically, of the Christ should be noted.

**September 8. Joshua xiv: 5-14.**

Hebron was formerly Kirjath Arba, the City of Arba, the city of the strength of Baal. Baal was Lord of the Sun, or Spiritual Fire in the ancient systems, so that the inheritance of Caleb on the fulfilment of the twelve times seven years may well be studied. Caleb, the bold and impetuous, on his first survey of the land of the Anakim had been undeterred by any fears, and he now enters upon the fruition of his life-long aspiration.

**September 15. Joshua xx: 1-9.**

The custom of the vendetta was preserved among the Israelites probably because it was impossible to extinguish it among the fierce and passionate natures which the sojourn in the desert must have developed. Such modifications as were possible Moses adopted, and the cities of refuge served the purpose of curtailing to some extent the savage thirst for blood which even civilized communities consider to be necessary for the expiation of crime. The distinction



drawn between murder and manslaughter marks quite an advance. The cities of refuge should not, however, be used to illustrate the mercy and forbearance of a Divine Being, as seems to be the intention of the International Committee on Sunday School Lessons. Mystically, the weight of the passage seems to lie in the amnesty granted to offenders on the death of the high priest. The adjustments of Karma at death in regard to what the Roman Church calls venial sin is suggested. Our modern idea of transportation or banishment for criminals is a practical and practicable system based on the principle of the cities of refuge.

#### JORDAN CEASED TO FLOW.

In the last quarterly statement of the Palestine Exploration Fund of London there is an article by Lieut. Col. C. M. Watson of the Royal Engineers, to whom the Orientalist, M. Clermont-Ganneau, had sent extracts from the writings of an Arab historian of the fourteenth century, giving an account of a stoppage in the flow of the waters of the River Jordan, and bearing a similar likeness to the miraculous arrest of the river at the time of the passage of the Israelites.

The historian to whom M. Ganneau refers is Nowairi, who relates that in the year of the Hegira, 664, corresponding to A. D. 1266, the Sultan Beybars caused a bridge to be built across the Jordan to facilitate the strategic movements of his army. Nowairi says:

"In the month of Jumad the First, in the year 664, the Sultan issued orders for the building of a bridge over the River Jordan. It was a river which flows through the low-lying valley of Syria, which is called the Shariéh. The bridge is in the neighborhood of Damieh, between it and Kurawa, and there happened in connection with it a wonderful thing, the like of which was never heard of. The Sultan charged the Emir Jamal ed Deen, ibn Nahar, with the erection of the bridge and commanded it to be made with five arches. Officials were assembled for the purpose, and among them the Emir Bedr ed Din Mohammed, ibn Rahal, the Governor of Nablus. They obtained supplies, collected workmen, and erected the

bridge as commanded by the Sultan. When it was completed and the people dispersed, part of the piers gave way. The Sultan was greatly vexed and blamed the builders, and sent them back to repair the damage. They found the task very difficult, owing to the rise of the waters and the strength of the current.

"But in the night preceding the dawn of the 17th of the month, Rabi the First, of the year 666, (Dec. 8, 1267,) the water of the river ceased to flow, so that none remained in its bed. The people hurried and kindled numerous fires and seized the opportunity offered by the occurrence. They remedied the defects in the piers and strengthened them, and effected repairs which would otherwise have been impossible. Then they dispatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses and found that a lofty mound (kabar) which overlooked the river on the west had fallen into it and damned it up."

In a district east of Beisan, and from fifteen to twenty miles south of the Sea of Galilee, the river passes through what might be described as a gorge between steep banks of marl, sometimes nearly perpendicular. These marl banks are frequently undermined by the water and fall in, making it dangerous to approach the river in times of flood.

Col. Watson says that, having regard to the geological formation, it is easy to understand what happened in the time of Beybars, as related by the Arab historian. The kabar, or hill of marl, undermined by the action of the river, had fallen into it and completely obstructed the passage of the waters for a certain time. The point east of Beisan, and about twenty-five miles above the Damieh, is just the place where such an accident would be most likely to occur.

The narrative in the book of Joshua states that the damming of the Jordan in the case of the Israelites took place at a point above the city, called Adam. This, it may be, was the same as Damieh. The Arabs frequently suppress the initial vowel in the ancient names of Hebrew places, which will explain the change in the spelling of the name. — *New York Times*, 26th July.

## BOOK REVIEWS.

*The Standard Dictionary.* Funk & Wagnall's great work, as the more conservative of literary workers learn to ignore the innovations of the American Philological Association, and the more radical to adopt them, seems likely to take the place so long held by Webster, and in a lesser degree by Worcester. The massive, even monumental volume which represents the concentrated knowledge of the English-speaking races, is one which more fully than any other work, discloses the unity of humanity and the dependence upon each other of all its various sections.

A university at home may be constituted in every family by the possession of this book, and a university in the ideal sense, where no dogmas are inculcated and no one philosophy given preference before another. The 5,000 illustrations are an inexhaustible source of amusement and instruction, and one can conceive of a host of dictionary games based upon this pictorial abundance. Every word is the key to a new line of thought, and the following up of these clues will bring about the correlation of all recorded knowledge. In the ordinary dictionary one often comes to a blind wall; in such a work as this one may pursue the thread of thought to infinity. It is absolutely the cheapest book, this Standard Dictionary, ever published, and if people who are in the habit of buying a number of newspapers and periodicals would capitalise such expenditure for a very short time, they might easily own a volume which is really indispensable. It makes one sympathize with the book agent and excuse his pertinacity to look over the exquisite coloured plates, the carefully executed woodcuts, and the handsomely printed pages (2,500 of them) which make up the volume.

Very interesting features are the appendices dealing with mis-spelling and mis-pronunciation, faulty diction, proper names of all kinds, etc. The list of names forms quite a gazeteer, the most insignificant places being apparently included. It is not unlikely that some inaccuracies may have crept into such an enormous work, but very few reveal themselves. The definition of Madame Blavatsky as a Russian spy is the most

glaring error discoverable. "To have had the reputation without the pleasure!" as she exclaims. The theosophical terms have been specially dealt with by Mr. Judge, and this gives the Dictionary a special claim upon theosophists. Karma, for instance, is defined as "an act; the effect of any act, religious or otherwise; the law of ethical causation regulating the future life; inevitable retribution; an idea of Brahmanic origin, but developed by the Buddhists." Manas is "the common sensorium, receiving the impressions of all the senses; the thinking principle in man, sometimes identified with the heart." Theosophy is stated to be "In its modern phase, a system that claims to embrace the essential truth underlying all systems of religion, philosophy and science: the universal religion. Its doctrines may be embraced in three affirmations; (a) Underlying all manifestation is the infinite, eternal, immutable principle, known only through its manifestations, spiritual and material. (b) A unity of consciousness, and also a unity of law, runs throughout the universe, embracing the physical, psychic, mental and moral planes. (c) The essential divinity is in man, and the progression of the divine ray proceeds through all the kingdoms of nature up to man, and beyond man as we know him, up to beings of god-like perfection, the evolution taking place by means of successive re-embodiment or re-incarnation, and according to the law of cause and effect." Over 300,000 terms are covered in the comprehensive manner of which these will serve as examples.

The Dictionary may be had in various bindings from \$12.00 upwards from the Funk & Wagnalls Co., 11 Richmond St. West, Toronto.

Under the supervision of four Babus Mrs. Besant has completed a translation of the Bhagavad Gita and published a sixpenny edition for the masses, in England. We wish a ten cent edition were practicable for America, but that will come in due time. The multiplication of texts will divert attention from the letter to the spirit of the Lord's Song, but I must confess that association has done much to establish the American version in my preferences. Mr. Mead, after four years, has discovered it to be a mere

"paraphrastic compost" from other translations, but surely every translator would consult all previously existing editions. The magnificent passage in the second chapter—Adhyaya, we should say—is no clearer, and certainly no more sonorous in the new London version than in the New York one. Compare Mrs. Besant's "Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we cease to be hereafter," with the *Path* rendering: "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be."

The eleventh discourse in which the paraphrastic method has been adopted for a blank verse rendering, is one of the most pleasing examples of Mrs. Besant's work. It is to be hoped that more than aspirants, to whom the book is dedicated, will buy and read it; for is it not intended to gain as well as to guide pilgrims?

The H. P. B. Memorial Fund bears its first fruits in Volume One of "A Modern Panarion," the initial instalment of a collected edition of Madame Blavatsky's fugitive writings. A large part of the present volume is occupied with newspaper correspondence from New York and Indian papers, and the brilliant wit and caustic humour so characteristic of her pen gets free rein in these pages. Her exhaustless sources of knowledge constituted her at all times a formidable antagonist. Such articles as "A Land of Mystery," "Fragments of Occult Truth," "Lamas and Druses," etc., make this new Basket indispensable to the Student.

In the same direction the New England Theosophical Corporation are doing valuable service in reprinting some of the most important of H. P. B.'s articles on occultism. Three of these little 35c. volumes have come to hand including "Practical Occultism," "Hypnotism," and the very valuable "Psychic and Noetic Action." An interleaved student's edition is published at 50c.

"With a certain feeling of indifference," Mr. Pemberton declares in his preface, he launches forth his "Sappho and Other Songs." His readers will regret the indifference which displays itself in such careless attempts at rhyme as couples "tuned" with "doomed;" "down" and

"unknown;" "charm" and "storm;" "moon" and "illumine;" "breeze" and "leaves;" "light" and "delight;" "serene" and "drain;" "blessing" and "refreshing;" and so on *ad infinitum*. One does not wish to be hypercritical, and could pardon a weak or false rhyme occasionally, but when such faults abound on every page, the indifference of the critic cannot keep pace with that of the poet. Whatever is worth doing is worth doing well, and, to quote one of Mr. Pemberton's own stanzas, though the metaphor is somewhat involved:

Who weaves the broideder stole of song—  
Trimmed o'er with tinkling chains of rhyme—  
Must move Thought's massive beam along,  
And sound with care each separate chime."

This stanza proves Mr. Pemberton's possession of the poetic sense, perhaps the lower manasic quality, but has he provided for it the best vehicle within his capacity?

The concluding "Farewell to the Muse" is the cleverest thing in the book and we recommend Mr. Pemberton to work this vein still further.

"My lyre has been only a toy,  
I scarcely have yet learned a chord;  
But I'll just hand it down to my boy,  
And go out and cut wood in the yard."

The volume is very daintily turned out and may be had from Box 393, Los Angeles, California.

#### CHRISTIAN ENGLAND'S EXAMPLE.

The Bishop of Truro has been telling how, on a recent visit to his university, he noticed a tutor returning the salute of various foreign under-graduates. He (the bishop) asked, "Who are those?" and the answer was, "They are Chinese and Japanese and Indian gentlemen, who come to study and take a degree here." "Are they clever?" he asked. "Yes, they are clever with our cleverest." He said, "Do they become Christians here?" "No," the tutor replied, and his voice was still sadly ringing in his (the bishop's) ear, "No, they are less Christians when they leave than when they come. When they come, Christianity is with them an open question: it is shut forever when they leave us, for they have seen the Christian life in England, and they say, 'God forbid that we should be Christians!'"

### THE LAMP,

A Theosophical Magazine Published on the 15th of Each Month.



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CONDUCTED BY ALBERT E. S. SMYTHIE.

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

TORONTO, AUGUST 15, 1895.

#### EDITORIAL NOTES.

Dr. La Pierre, who usually plumes himself upon impartiality, goes out of his way to misrepresent, for the *Minneapolis Times*, the basis of action of those who disagree with him. "They are those who, like the men of old, were constantly asking for some sign," he says among other things. While Colonel Olcott, whom we honour as the President-Founder of the T. S., has admittedly taken this position, and refuses to recognise anyone without the credentials of indubitable phenomena to support his mission, it is absolutely absurd to make such a statement concerning the mass of the Fellows of the T.S. in America, or, for the matter of that, of any other branch of the T.S. Absurdities abound these days, however, and we must cultivate a mutual tolerance for our respective foolishnesses. Dr. La Pierre asserts that "truth cannot be found unless one digs for it." Another writer holds that we must climb the mountains in our search. Still another desires us to cultivate wings and soar to heights empyrean. And there are others to say

it is only necessary to open your eyes and look a little way beyond your nose. People are in the habit of making "The Light of the World" a Divine title; they ought to read Matthew v. 14, and find out to whom it was first applied.

\*

It seems almost inconceivable that anyone should take seriously the book on devil worship, a review of which was copied from the *New York Herald* by the *Toronto World* of the 8th inst.. The work of a Parisian, on the most charitable supposition, a pot-boiler, and bearing unquestionable marks of pitch-fork work in compilation, it makes at the same time those appeals to the ignorant, the superstitious, the credulous, and the dogmatic, which are never unsuccessful. The reproductions of medieval art will serve for many to lend verisimilitude to a narrative, which, to the few still endowed with the decaying gift of humour appeals only by its audacious incongruities, though its coarseness soon wearies. Written in a Roman Catholic community, the Satanic neophyte is supposed to be required to forswear the patronage of the Virgin, to trample on the Cross and the images of the Saints, etc.. Had the author been writing for an ultra (or Ulster) Protestant audience he would probably have varied the stipulations. Theosophists are even more especially concerned, however, with the dastardly association in such a connection of Madame Blavatsky. The mere coupling of her name with that of Katie King should be sufficient to demonstrate the ignorance or malice of the historian Blaise, but the public generally are not aware that Katie King, who is actually declared by Blaise to have been controlled by Blavatsky, is the name by which Prof. William Crookes, the chemist, knew the heroine of what is perhaps the strangest psychic or spiritualistic occurrence in modern times, the Professor's account of which is to be had at the Public Library. Madame Blavatsky had absolutely nothing to do with this incident, which antedated her public theosophical work. The attempt to couple theosophy, God-wisdom, with devil-worship, is of course quite absurd, though some clergymen have made this article a text for denouncing theosophy.

The "Loyalty" Branch of Chicago, in raising funds to furnish their new headquarters and stock their library adopted an ingenious expedient which resulted in one of the most unique volumes ever published in an edition of one copy. The members of the Branch were requested to earn something by actual work and effort, and to devote the proceeds to the Branch interests and at the same time to furnish an account of their labours. These accounts type-written and illustrated make a handsome and curious volume the sale of which also realized a considerable sum for the "Loyalty" funds. Most of the articles are very humorous. An extract descriptive of the Insurance Agent and his ways will serve as a sample.

"It has been observed that people die. It has been still further observed by me and statisticians that, as a rule, people live the longest who most desire to die. Banking on this, certain organizations have grown up known as 'assurance companies,' so called from their cheek. They bet you almost any sum annually that you will not die the next year. A great many, expecting to die, have taken up the bet, but they have been unable to expire after that, but have just gone on living, to annually renew their investment, until these companies have grown opulent and corpulent and in their pride have employed Astral Shells to go up and down the land, inducing yet other men to invest; finally the people have become so shy that many withhold their names. One of these Kama Rupas came to me bemoaning Its inability to secure names. In the course of the conversation It told me that the company paid It \$5.00 for each name suggested, and that if I could induce anyone to give It his name, It would give me a dollar. Here was the chance to earn."

The illustrations are very clever. The account of a lady who did some dress-making is enriched with the picture of a fat Irish woman with a basket on her arm, her back towards the lady, who, on her knees is measuring with tape-line the skirt length. The daughter of Erin remarks, "Ye's beuther cut the slaves first, mum; the pattrern do be short."

A copy of *The Path* for July, 1888, is worth \$1. Address THE LAMP.

### 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.

- Sunday, August 18, 9.45 a.m., "Secret Doctrine."  
 Sunday, August 18, 7 p.m., "What is it that Reincarnates?" Mr. Port.  
 Sunday, August 18, 8 p.m., Hebrews xii  
 Wednesday, August 21 8 p.m., "Magic Black and White." pp. 82-88  
 Friday, August 23, 8 p.m., "The Ethics of Theosophy." Mr. Port.  
 Sunday, August 25, 9.45 a.m., "Secret Doctrine."  
 Sunday, August 25, 7 p.m., "Religion and Ceremony." Mr. Mason.  
 Sunday, August 25, Sp.m., Hebrews xiii.  
 Wednesday, August, 28, 8 p.m., "Magic, etc." pp. 89-95.  
 Friday, August 30, 8 p.m. "Evolution and Theosophy." Mr. Beckett.  
 Sunday, September 1, 9.45 a.m., "Secret Doctrine."  
 Sunday, September 1, 7 p.m. "Primitive Theosophy." Mr. Beckett.  
 Sunday, September 1, 8 p. m., Revelation i.  
 Wednesday, September 4, 8 p.m., "Magic etc." pp. 96-102.  
 Friday, September 6, 8 p.m. "Theosophy and Spiritualism." Mr. Smythe  
 Sunday, September 8, 9.45 a. m. "Secret Doctrine."  
 Sunday, September 8, 7 p.m. "The Religion of a Pack of Cards." Mr. Smythe.  
 Sunday, September 8, 8 p.m. Revelation ii.  
 Wednesday, September 11, 8 p.m., "Magic, etc." pp. 103-110  
 Friday, September 13, 8 p.m., "Death as Viewed by Theosophy." Mr. Port.  
 Sunday, September 15, 9.45 a.m., "Secret Doctrine."  
 Sunday, September 15, 7 p.m., "Form." Mr. Armstrong.  
 Sunday, September 15, 8 p.m. Revelation iii.  
 Wednesday, September 18, 8 p.m. "Magic, etc." pp. 110-119  
 YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

## NOTES ON THE MAGAZINES.

*Borderland* for the July quarter is one of the best issues of this psychical store-house. The phenomenal aspects of spiritualism are however gradually encroaching upon its space. A *resumé* is given of a symposium on immortality. Max Muller says: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls that repel us here, we do not know why, are the souls that earned our disapproval, the souls from which we kept aloof in a former life." Mr. Gladstone somewhat cautiously admits the grounds of the theosophists. "I suppose it," he says, "to be a reasonable opinion that there was a primitive communication of divine knowledge to man, but of this revelation we have no knowledge beyond the outline, so to call it, conveyed in the Book of Genesis." Haven't we, though! Mrs. Besant is added to the "Gallery of Borderlanders," and her psychic experiences are classed with those of St. Teresa, St. Catherine of Siena, and Joan of Arc. Further details of "Mrs. Besant's psychic developments" are promised. Mr. Leadbeater's comprehensive guide to the Astral Plane is largely quoted; among "Dreams" an interesting experience of the French literary men, Bourget, Chapron and Maupassant, is given: Edward Maitland contributes the story of the New Gospel of Interpretation which will be valuable to readers of "The Perfect Way." I should like to have Mr. Stead's private opinion of Dr. Hartmann's letter on Theosophy and theosophists, especially with regard to the fact that Dr. Hartmann, who knows Mr. Judge, does not agree with Mr. Stead's summing up of the case against a man whom he does not know. But Mr. Stead's own admission on page 176 regarding the schismatic body which "seems to be active in work rather than dogma," is all the recognition the Judge party requires.

Everybody with \$2 to spare should subscribe to *The Path*, which continues to present the student with more practical material than any of its contemporaries. The Theosophical Movement is commended to those who sacrifice Brotherhood to the worship of Form. H. P. B.'s

letter on the Russian Spy absurdity should be sent to Dr. Isaac Funk of the Standard Dictionary. C. J.'s "Talks about Indian Books" give promise of a volume by-and-by and there will be no more useful little guide to this branch of literature. Plain, uneducated people like the present writer find just what they want in these treatises, the result of years of study and thought on the part of specialists. Many of us thus rejoice in stores of second-hand and superficial information, as the eminently clever people would tell us, which we never would have a ghost of a chance of acquiring for ourselves. And it is perhaps just as permissible to use knowledge thus gained as it is to burn coal which another mined, or to eat potatoes which another dug. "Julius" contributes a powerful analysis of the philosophy of those self-constituted martyrs whose chief pleasure it is to pose as miserable worms squirming on hooks of their own ambition and hoping to be swallowed under some aspect of Pisces. There is no more virtue in mere pain than in mere pleasure.

*Lucifer* bristles with Sanscrit, Greek, Latin, etc., and should interest the scholar and academician to whom it more particularly appeals. "Orpheus," for instance, brings together a mass of classical and ancient lore. Mr. Mead remarks that "the Psalms were originally Songs of Initiation and invocations, like the Mantras of the *Rig Veda*. I was recently told at Rome by a learned priest, that a musician had just rediscovered the ancient rhythm (called by the Hindus *Svara*) of the Psalms, that although this was known to have existed in antiquity, no scholar had been able to discover it, but that musical genius had at last come to the help of the incapacity of scholarship. Moreover, that the old "bells" of the Pope had a certain rhythm, and without this rhythm none were genuine. That is to say that the Pope when speaking *ex cathedra* was supposed to be under a certain afflatus of inspiration." Mrs. Besant publishes some correspondence on H. P. B.'s "Prayer," letter, but thinks it in flagrant contradiction with her (H. P. B.'s definite and published teachings. Is this a wilful ignoring of H. P. B.'s teaching as to Pre-Vedic Buddhism or Bodhism as she spelled it? "Karma"

is the first instalment of what is to be a new "Theosophical Manual," and appears to treat of "practical occultism" in matters of colour-vibration, colour-language, colour-singing, as a basis for understanding the operation of Karma. "The Doctrine of the Heart" has much to say about "the blessed Feet of the Lords," "their holy Feet," "the Lotus Feet." I think I have as much reverence as most people and recognise how "beautiful upon the mountains are the feet" of the Masters, but frequent repetition (with capital letters) is too great a temptation for the blasphemous humourist. Whether the grovelling adoration that sacrifices at Their Feet is superior to the reverent aspiration which seeks Their own level is quite another question, and all religions have had their divided opinions over it. The dogma of the Beatific Presence is clearly still in evidence. "Two Houses" sustains its interest. Who is the "forlorn and shipwrecked" neophyte who muses on page 413? This young life was embittered by the fall of a Dagon, which contrary to all theosophical teaching and ordinary common sense, it had set up to worship. The Dagon, with more knowledge of what was good for the young life than the young life seems to be aware of "proceeded deliberately to smash himself to pieces." Young life, beware, or instead of a Dagon you may have a Diana.

*The Irish Theosophist* specialises on the lines of *The Path* and is a wonderfully charming paper. Shamrock sympathies stir within as one turns the pages. If "Uncomfortable Brothers" had been pseudonymous some of our London friends would have had ample grounds for the discovery of another—Chinaman?—or is it a Celt or a Slav?

*The Northern Theosophist* fills a similar position in England held in Ireland by the Dublin organ, and is always packed with good sound sense vigorously expressed. The June and July issues have a capital article on "Womanhood."

*The Metaphysical Magazine* is making a special department of "Healing Philosophy." "The Ideal of Universities" is continued with promise of a concluding article next month. The ideal is not expected from Sectarian and therefore

dogma-bound institutions, nor from state universities which exclude those theological topics which, with their accompanying historic and philosophic researches, are the centre of all deeper thought. In the development of private institutions, even with state aid, Dr. Brodbeck expects to find a truly universal university. Dr. Hotchkiss under the title "Concentricity" begins a study of the philosophy of the One Self.

*Notes and Queries* offers monthly a most varied budget of information, with articles from Mr. Ernest de Bunsen, one on "Secret Tradition" occupying over twenty pages in the current issue. There is a note on an early theosophical work in New Hampshire which a General Assembly in 1725, on the advice of the generation of parsons then extant, effectually suppressed.

Mr. Hevavitarana Dharmapala appeals to theosophists for support of the *Maha Bodhi Journal*, the organ of the Maha Bodhi Society whose aspirations are identical with those of the T. S. The subscription is \$1 annually and the *Journal* is well worth support. Address, 2 Creek Row, Calcutta.

The bright little magazine from Bombay, the *Gleaner*, is too far away perhaps to understand the situation in America. The Theosophical Society has not by any means reached a point of "cessation" as it states. Perhaps *Mercury* and other misleaders have been giving this impression. "Hands and feet are not crippled" as *Mercury* announced. Sundry corns and bunions have yielded to Karmic chiropody, and as a friend remarks, having been vigorously scoured with the soap of conviction and the sand of right action in April last they have resumed the functions of doing the real work of the T. S. The *Gleaner's* list of theosophical books is one of the best things we have seen of the kind. London partisanship is not imitated to the exclusion of American authors.

*Pacific Theosophist* has a short letter to a student which is worth all the rest of the number. "The Chela's life is one long continued Will-prayer." "Our obligations to the Great Law, our relation to the Hierarchy whose rays we are—these can never pass away. They lie at the root of our being."

### FRIDAY FRAGMENTS.

Karma is the law of consequences arising from previous actions, not in the sense of constraining one to adopt any particular line of action, but as affording the circumstances in which action is required. Karma loads the gun and you have to decide about aiming it in any desired direction, or firing it off at all.

\* \*

Karma is the reconciliation between the two problems of free-will and necessity. Of your own free will you may choose to act in any desired way in any given set of circumstances, or you may choose to refrain from action. What you do will determine the circumstances of your future, and you may find these to be of a limiting character, giving small range of choice. But the freedom of choice still remains, to act in one of several ways, or to refrain from action.

\* \*

The reason for the distrust with which many people hear of theosophy is due to their entire ignorance of what theosophy is, or what the Theosophical Society aims at. They jump to the conclusion that what they never previously heard of must be something bad, and they fill out the evil reputation they thus assume by associating with theosophy all the bad things they ever heard of about anything, albeit theosophy may have nothing to do with such things at all.

\* \*

The difference between the ideas of Karma and Fatalism is radical. Karma assumes a positive, active view of life while Fatalism involves a negative, passive one. Being on the manifested planes, implies either doing or suffering; Karma is doing, while Fatalism is suffering. Karma implies the fulfilling of the law; Fatalism means mere submission to the law. Karma imparts; Fatalism receives. The two ideas are the result of two differing conceptions of the Deity. The Fatalist bows before a superior Power whose acts he has neither the right nor the ability to question. The believer in Karma recognizes himself as an essential part of that Power, an agent and minister of the Will, which he must endeavour to manifest and obey to the very highest limit of his intelligence.

Most people are waiting for God (or Karma) to come and do something for them. Progress is attained only by action, by doing something for God, by carrying out the law. "Not believers only, but doers."

\* \*

The commonest objection to belief in re-incarnation arises from a misconception of the conditions of re-embodiment. The most discontented person will probably prefer his present surroundings to those of his childhood, and would probably be exceedingly disgusted if compelled to attend primary school, and play children's games all day long. Your present life is the life you have grown into. You were not transplanted there suddenly and violently. Re-birth is not a sudden or violent process. The Ego proceeds from stage to stage in the acquisition and assimilation of experience. When the experience accumulated in one body is adequately digested, during the "heaven" period of rest between earth-lives, the Ego returns to earth for a fresh series of experiences. There is variety enough in Nature to provide humanity with ever varying instruction. Those who make the best of their present lives need never fear to be subjected to the same train of events that has been the cause of their griefs and sorrows or satiating pleasures in their present incarnation. We may advance continually, but can only do so through the infinite changes of life and death.

### END OF THE WORLD AND THE HIGHER AGNOSTICISM.

If we fall into the sun then we shall be fried: if we go away from the sun, or the sun goes out, then we shall be frozen. So that, so far as the earth is concerned, we have no means of determining what will be the character of the end, but we know that one of these two things must take place in time. But in regard to the whole universe, if we were to travel forward as we have travelled backward in time, and consider things as falling together, we should come finally to a great central mass, all in one piece, which would send out waves of heat through a perfectly empty ether, and gradually cool itself down. As this mass got cool it



would be deprived of all life and motion ; it would be just a mere enormous frozen block in the middle of the ether. But that conclusion which is like the one that we discussed about the beginning of the world, is one which we have no right whatever to rest upon. It depends upon the same assumption that the laws of geometry and mechanics are exactly and absolutely true ; and that they will continue exactly and absolutely true for ever and ever. Such an assumption we have no right whatever to make. We may, therefore, I think, conclude about the end of things that, so far as the earth is concerned, an end of life upon it is as probable as science can make anything ; but that in regard to the universe we have no right to draw any conclusion at all.

So far, we have considered simply the material existence of the earth ; but of course our greatest interest lies not so much with the material life upon it, the organized beings, as with another fact which goes along with that, and which is an entirely different one—the fact of the consciousness that exists upon the earth. We find very good reason indeed to believe that this consciousness in the case of any organism is itself a very complex thing, and that it corresponds part for part to the action of the nervous system, and more particularly of the brain of that organized thing. There are some whom such evidence has led to the conclusion that the destruction which we have seen reason to think probable of all organized beings upon the earth will lead also to the final destruction of the consciousness that goes with them. Upon this point I know there is a great difference of opinion among those who have a right to speak. But to those who do see the cogency of the evidences of modern physiology and modern psychology in this direction, it is a very serious thing to consider that not only the earth itself and all that beautiful face of nature we see, but also the living things upon it, and all the consciousness of men, and the ideas of society, which have grown up upon the surface, must come to an end. We who hold that belief must just face the fact and make the best of it ; and I think we are helped in this by the words of that Jew philosopher, who was himself a worthy crown to the splendid achievements of his race in the cause of progress during the Middle

Ages, Benedict Spinoza. He said : "The free man thinks of nothing so little as of death, and his wisdom is a meditation not of death but of life." Our interest lies with so much of the past as may serve to guide our actions in the present, and to intensify our pious allegiance to the fathers who have gone before us and the brethren who are with us ; and our interest lies with so much of the future as we may hope will be appreciably affected by our good actions now. Beyond that, as it seems to me, we do not know, and we ought not to care. Do I seem to say : "Let us eat and drink, for to-morrow we die?" Far from it ; on the contrary I say : "Let us take hands and help, for this day we are alive together." —WILLIAM KINGDON CLIFFORD in "*Conditions of Mental Development.*"

For the LAMP.

#### FOUND AND MADE A NOTE OF.

"Regret nothing,"—is good,  
"Do nothing to regret,"—is better.

\* \* \*

"Regret nothing"—yes !—but only as instant reparation follows the regrettable act.

\* \* \*

He, only, who makes of his mistakes so many means for added service to those wronged, can afford never to be sorry.

\* \* \*

Thanks to Great Karma that we live more lives than one, else we could never adequately repair wrongs done to-day.

\* \* \*

As it is, love never acknowledges there is anything to forgive, but rather always something "to do"—so striking the balance. C.L.A.

#### ARMSTRONG'S GOOD NIGHT.

The auld will speak, the young man hear,  
Be canny, but be good and leal ;  
Your ain ill-say ha'e heart to bear,  
Anither's ay ha'e heart to feel ;  
So, ere I set, I'll see you shine,  
I'll see you triumph ere I fa' ;  
My parting breath shall boast you mine,  
Good-night and joy be wi' you a'.

This night is my departing night,  
For here nae langer must I stay ;  
There's neither friend nor foe o' mine  
But wishes, wishes me away,  
What I ha'e done through lack o' wit,  
I never, never can recall ;  
I hope ye're a' my friends as yet, —  
Good-night, and joy be wi' ye a'.

—*Sir Alexander Boswell and Robert Burns.*

**THE MYSTERY OF THE MOON;  
Or the Laws and Logic of the Lunatics.**  
A SATIRE.

BY O. G. WHITTAKER.  
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(Continued from page 136, Vol. I.)

From various references to passing events, our scientific friend obtained a very clear insight into the general financial, social and industrial condition of the Lunatics, of which but a summarized sketch can be given here.

So low has their moral code fallen in some respects that a divorce court lawyer would starve, if confined to his profession, as there is not even mention of such an adjunct of modern social advancement as a divorce court. It is even commonly held that a man and woman may with propriety make any contract they please without the interference of a third party, the theory being that the only tie that should bind a man and woman connubially, should be mutual attachment. Their moral standard is loose and low in many respects. They will kill a dog or bull that is inclined to do bodily harm to its kind or to other animals, much more readily and with less compunction than in the case of a fellow lunatic with like proclivities. In the case of a sane man or woman who is so ferocious and blood-thirsty as to kill his fellows repeatedly without provocation, they destroy such a monster without warning or delay and without the opportunity for a dying speech or benefit of clergy, curiously holding to the idea that the delay that we mercifully grant to condemned criminals is a greater torture than the closing festivities. In the event of such execution being necessary, instead of calling in the aid of a clergyman they stick up a notice in the death-room which is the nearest equivalent of the old Hebrew saying "Jehovah Jireh."

Socially they are a poor lot. Nothing like a social function, as it is called among our better classes and diplomatic circles, is known. Their tastes are so low that a lunatic would not see the advantage of getting his wife described as having "looked charming in a fawn-coloured fan tail, with over-tucked toe corks, a wine-coloured waist of wampum, with polonaise overdraft shirred on the bias, a silver slide-rest, ball bearings throughout,

coupon coat-linings, and a diadem of diamonds on the neck." Or, "Mrs. Dividends was the centre of a host of admirers; the native charm of manner that always accompanies her was enhanced by a pea-green peruke, cut decollete fore and aft, with mullioned sleeves; the skirt was of real old Irish point lace, costing £100 a point, a train of gold thread gauze with fog signals complete, real imitation antique filagree tiara abáft the hock; and for ornaments, a peck of pearls."

There is a lack of push and enterprise on the part of the lunatics that is almost impossible of belief. Public spirit is a thing unknown. The aged and infirm, the fatherless and the widow, have alike a hard time of it, unless friends will support them, as there isn't a stock, bond, share, or mortgage in the whole country.

This state of things has not always existed, as at one time they had all the accessories of an age of progress, such as ours; but these have gradually died away and without any legal enactment of abolition.

The Stock Exchange and the Board of Trade were among the first to go, and then followed the House of Industry; they were allowed to fall into decay except where utilized as warehouses. A few attempts were made recently by certain parties to revive the work of the Stock Exchange, but an unforeseen contingency which could not have arisen with our social, industrial and commercial adjustments, blasted their efforts for the promotion of trade and commerce, and brought them to such straits that they had to take to day labour to procure a livelihood. The work they were then engaged in was of carrying large quantities of grain on margin: the grain had just been sown, and was to be carried by them till it was grown, or until some one else was patriotic enough to take the load. How grain that was then growing could be carried in large quantities, and carried on a margin at that, will be difficult to understand by the ignorant humans who may read this history, but that it had been done and done voluntarily by the elite of Luna is an irrefutable fact. Naturally these public spirited gentlemen concluded that the feat could again be accomplished, and with commendable enterprise they made the attempt. They

would have succeeded but for the incident alluded to, so apparently trifling in itself, and yet fraught with disaster to the best interests of progress and civilization. There is very little to tell about what happened. Puts, calls, options, shorts, longs, bulls, bears, reports, etc., were in full blast and a good season in prospect, but each of the operators had other work to attend to. One had a potato farm; another a mine; another a wood lot, and so on down the whole list. The man with the farm found that the bugs were growing faster than the potatoes; very naturally he wanted men to attend to the matter and tried to hire them. What do you think they wanted? They demanded as much cash in advance as the wheat operator expected to make out of his deals *and their living besides!* The other operators faring in like manner, they tried to get legislation to compel these labouring fellows to go to work. They got a bill rushed through and an injunction served on a leading workman, compelling him to go to work. The document was received with thanks; it was then cut into pieces for shades for young cabbage plants; a warrant for committal for contempt of court followed. The farmer received it also and taking off the red seal, stuck it on his stable door for his young son to shoot peas at while one of the girls took the blue paper itself for copy for "large hand" which she was trying to learn. The militia was then ordered out to compel order and respect but the seeds of treason were already growing. The soldiers said that if the farmers could ask so much for their work they should want that and more, for using murder-tools is more disagreeable work than killing bugs or cutting wood. The end came with a crash; each operator sold to some other large quantities of stuff, but as none of the farmers would give their crop except for value received, they had to look to each other for the returns. The potato farm man had to take his wheat gains in a promissory note which was made payable "three days after convenience." He settled his liabilities with a document of a like nature: they all mutually agreeing. As they had no goods and nothing that would take the place of goods, it was no use pushing each other too hard for payments.

The last effort to revive old commercial

methods was made by a man who had suffered from an electric shock and had lain in a state of coma for several years, during which period commercial decadence had set in. On regaining consciousness he found himself unfitted for active work and decided to sell out his goods and invest the proceeds in a savings bank. The protestations of his neighbours to the effect that money would not now increase in a bank were lost on him. He put it nearly all in and sat down to wait for the interest. His surprise was great to find that at the end of a year there was no increase; at the end of two years there was still no increase and some of the coin was getting tarnished while the bills were blue moulded. The last public record described him looking dazed and incredulous, while eking out an existence by cultivating carrots. What led to this sad state of things in Luna is taken from reminiscences in the *Daily Dodger* of the "good old times that were."

The history of the Lunatics B.H.S. (before the Holy Smothering) is but fragmentary and vague. A.H.S. (after the Holy Smothering), the outlines of what they said and did: how they lived and died; loved, hated—I regret to say that lacking the leavening influences of our Christianity, they were very implacable and cruel to all those that differed from them—feared, dug, spun, ate and drank, becomes more clear. About that time commerce and communication being in a backward state, a lack of more than local confidence engendered much strife and contention.

It was therefore then decided to stimulate patriotism by getting up a national flag that would be appropriate and suggestive. After a conference between the upper and lower classes a design was adopted and a very large sample hoisted at the capital amid tremendous cheering. The design displayed in the centre of a changeable field that always harmonized with the light, the figure of an ass with the head of an agriculturist. The animal was hitched to a gin-mill and walked the round of the track. On its back was a huge howdah, in which sat a lawyer, a legislator and a merchant engaged in a game apparently of the nature of draw poker; while a parson, straddled on its neck and asleep, acted as driver. A pole strapped to the howdah

extended over the ass's head and suspended from it was a sheaf of corn, to reach which the animal continually strove. On each of the flag's four corners, severally, were a hammer, a spade, a book, and a cork screw. Above the central figures were the words, "By Industry we thrive," while below was the legend, "Keep off the Grass."

(To be continued.)

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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.

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\*

SUNDAY, 9.45 a.m. to 10.45 a.m., "Secret Doctrine" Class.

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\*

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.

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## THE HIGHER PLAGIARISM.

Some of the more recondite aspects of science teach many strange things regarding the power of sound, and in this light the evolution of language becomes a fascinating study in consideration of the modifying effects of sound, vocal or not, upon human evolution. The development of a great nation is usually co-ordinate with the growth of a great language, and there may be food for thought in this direction for those who are concerned with the problems of colonial literatures. In the case of a dependency like Canada there can be no hope of a national literature that is not to a large degree, but in the highest manner, plagiaristic. There must be a freedom and independence of thought, which, untrammelled by the fear of poaching on ancient preserves, will produce that which seems good to it, that which appears true, that which looks beautiful. This is vastly different from the vulgar purloining of existing material, which dies of its own stupidity, lacking the recuperative and sustaining power which originality alone imparts. There must, and always has been, from age to age, the reproduction of old thoughts in new form, and it is particularly true of the literary world that there is nothing new under the sun. All thought being in existence on mental planes, it is the part of the literary workman to give it expression on the objective plane as he may best be able. As I argued some time ago in an article in the Toronto *Sunday World*, it is of less importance to the world who gives expression to the best thought, than that the best thought should receive adequate expression; and while one superior critic in the *Week* ridiculed my opinions I was glad to see that he adopted them to some extent after a few weeks' reflection. It is

merely the personality of the poet who is interested in attracting attention for itself, from motives of vanity, avarice, or what not. The real Self, who sits at the centre, knowing all things, cares as little for literary recognition, as for the fashion of men's clothes. The same critic in the *Week*, who lacks humour, as instanced in his inability to distinguish between ironic grandiloquence and bathos, also failed to see the point of a Ballade especially written to emphasize this point, and which I reproduce elsewhere. And that Self-ancestral, incarnating from age to age, in the process of self-realization which we call Evolution, knows all men as kin, and sees itself reflected in the image of every man that wears the fleshly robe. The squid, enabled to prolong an invertebrate existence by the discoloration of its own medium, creeps up to a higher order of manifestation; as thick-skinned rhinoceros or humble ass it fulfils its higher station in the economy of Nature; but even when the Monad enters the human sphere, not all the ancient traits are left behind, and lowlier qualities cling about the human entity.

So the poet, who is a perceiver,—as broadly distinguished from the prosier, who is a conceiver,—according to his powers of expression voices that which he sees, either in external life, or in the subtler psychic life which is more real to him than to his fellows. It is evident that as men reach equality of perfection in the art of expression, and accuracy of perception of the realities around them, there must be much of duplication and apparent imitation. In the delicacy of the response to Nature's moods, and the appreciation of Nature's beauties we may then find the origin of much of the plagiarism that vexes certain seekers after

the unattainable. When two poets dwell sympathetically upon the same fact, and endeavour truthfully to describe what they see, there must be a similarity. The same thing occurs in the varying methods of expressing spiritual facts in different religions. One of the most striking instances of this higher plagiarism of which I am aware, and which I adduce from the evidently total independence of treatment of the theme may be studied in the following poems. The beautiful onomatopœia should have been evident to the whole poetic brotherhood, but only two have been delicately enough organised to perceive it. Mr. Andrew Lang's poem was written previous to 1888, and published in his "Grass of Parnassus." Mr. James A. Tucker published his poem in *Saturday Night*, 3rd September, 1892.

## SCYTHE SONG.

BY ANDREW LANG.

Movers, weary and brown, and blithe,  
 What is the word methinks ye know,  
 Endless over world that the Scythe  
 Sings to the blades of the grass below?  
 Scythes that swing in the grass and clover,  
 So me hush, still, they say as they pass;  
 What is the word that, over and over,  
 Sings the Scythe to the flowers and grass?

*Hush, ah hush, the Scythes are saying,  
 Hush, and heed not, and fall asleep;  
 Hush, they say to the grass's swaying,  
 Hush, they sing to the clover deep!  
 Hush—'tis the lullaby Time is singing—  
 Hush, and heed not, for all things pass,  
 Hush, ah hush! and the Scythes are swinging  
 Over the clover, over the grass!*

## SCYTHE SONG.

BY JAS. A. TUCKER.

Thro' shudd'ring fields of yellow wheat  
 That would but cannot make retreat,  
 Accurst of every blade and ear,  
 I sway and swing afar, anear;  
 And as I sweep my swath along,  
 I murmur forth a soothing song:  
 "Hush, ah, hush! and cease to weep,  
 I bear no sorrow, I give you sleep.  
 Life is a toilsome, painful breath—  
 I come with balm, I give you death.  
 To-day is sighing, to-day is sorrow;  
 Behold, ye sleep in peace to-morrow.  
 Hush, then hush, and cease to weep—  
 I heal your sorrows, I give you sleep."

Amid the haunts of men I pass;  
 To me they are as ripened grass,  
 They fall before me day by day—  
 Not one can brave me in my way.  
 Yet, curst and fear'd as earth's worst foe,  
 I scatter blessing as I go:  
 "So hush, be silent, and cease to weep,  
 I bear no sorrow, I give you sleep.  
 Life is a toilsome, painful breath—  
 I bring you healing, I give you death.

To-day is sighing, to-day is sorrow,  
 Behold, ye rest, ye rest to-morrow.  
 Hush, ah hush! and cease to weep—  
 I heal your sorrow, I give you sleep."

My harvest is to come. Ye hear  
 My song already in your ear,  
 Drawing ever anear, anear!  
 From Russian steppe and Persian plain  
 I sweep—before, the ripen'd grain;  
 Behind, in heaps the harvest lain.  
 Like shudd'ring fields of waiting wheat,  
 Ye would but cannot make retreat.  
 "Then hush, ah hush! and cease to weep,  
 I bear no sorrow, I give you sleep.  
 Life is a toilsome, painful breath—  
 Behold, I come with the balm of death.  
 To-day ye sigh and to-day ye sorrow,  
 But ye sleep, ye sleep in peace to-morrow.  
 Hush, then hush, and cease to weep—  
 I heal your sorrow, I give you sleep."

## FIVE MINUTES ON REINCARNATION.

The most portentous question man can ask is that of the ancient mystic James—"What is your life?" If the definitely scientific teaching of the New Testament had not been veiled by inaccurate translations, the Christian world would have been quite as well informed concerning the answer as the Brahmin or Buddhist. As it is, western religious teachers are feign to quiet the enquiries of their followers by assurances which have to rest on faith, or by warnings not to approach too near the sacred altar of mystery. But it was not so with the older teachers, who instructed their followers, as in the Apocalypse, that they were all kings and priests, so that it is not merely a privilege to know these mysteries, but a right and a duty.

Several Greek words are all translated in the New Testament by the English word "life," which naturally leads to much confusion of thought. The commonest word is *zoe*, which means life in the sense of activity or motion; then comes *psuche*, which means animal life, soul, or breath; *bios*, may be rendered as the manner, means, or period of life; while *pneuma*, sometimes translated wind, and once at least, as life, properly means spirit, in the mystic sense of spirit being the breath of the Absolute One. If these distinctions were properly appreciated all the laboured efforts to reconcile apparently contradictory statements in the Testament would be unnecessary. For instance when Jesus says "Take no thought for your life," it is the *psuche*, or animal life to which he refers; it is this life which the Good Shepherd gives for

His sheep; it is this life that Jesus speaks of laying down; this life is never referred to as eternal or æonian and belongs to the lower physical nature.

The life, *zoe*, which implies motion, activity, the realization and knowledge of which leads to the continuous consciousness known as immortality, is the condition of existence which all the religious teachers exhort men to attain. "Strive to enter in," says Jesus of the way leading to this life, marking the distinction between that state and the other of which men are to take no thought.

Now keeping these two different kinds of "life" in view, it is, or should be easy to understand what is meant by reincarnation, whether one believes it or not. Re-embodiment is a somewhat simpler term and indicates the process more clearly. For the manifestation of life is a process on this earth-plane, very real to those who know the five thousand years old teaching of the Hindu Christ—"I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be," so beautifully versified by Sir Edwin Arnold:

Never the spirit was born; the spirit shall  
cease to be never;  
Never was time it was not; End and Begin-  
ning are dreams;  
Birthless and deathless and changeless remain-  
eth the spirit forever;  
Death hath not touched it at all, dead though  
the house of it seems.

Men have come to think of themselves in Christian countries so entirely as "bodies" that they have come to confuse the house, the earthly habitation or tabernacle of the spirit, as Paul calls it, with the spirit itself. In other words they confound the real man with his clothes. It is true that the body of flesh is not the only garment of the spirit, there is a psychic body (the translators say "natural"), and a spiritual body, as well as the physical one in which the spirit clothes itself. But the outer "coat of skin" is enough to consider at first. A little reflection will enable anyone to realize that the body may be controlled and directed according to the will of the owner. This control did not always exist and babies may be observed making frantic efforts to use their limbs in an unsteady, aimless kind of manner, the result of the first attempts of the spirit within to exercise its will in controlling

and utilizing the various organs and members at its disposal. The last organ of which the real man gets full control in ordinary cases, is the brain, and when this is accomplished the age of reason or intelligence is said to have been reached. The brain is then enlightened by the experience gained by the man through previous brains in his own past lives, and he is enabled to go on acquiring new experiences. There are some other organs beside the brain which comparatively few men are able to use, but as the evolution of the race proceeds these will be brought into use and corresponding faculties developed.

The two kinds of "life" will now be appreciated. All that pertains to the mere bodily manifestation during the seventy years more or less of earthly existence, the period of embodiment, is the *psyche*-life; while all that pertains to the higher existence on spiritual planes, and to aspects of consciousness higher than can possibly be attained through the ordinary brain, is spoken of in the Testament as the *zoe*-life. When the mortal man as we know him is able to reach up to and unite himself with this higher condition, or, in other words, combine his human with his divine nature, what is called the regeneration or "new birth" occurs, and this must not be confounded with the descent of the spiritual divine man into his house of clay, which is spoken of as re-embodiment or reincarnation. All men are potential gods, and they may enter into their inheritance, they may ignore it, they may barter it for the desires of the flesh, or they may deny it, but they all come under the operation of the law of re-birth, whether they believe it or not.

BEN MADIGHAN.

The Past is over and fled;  
Named new, we name it the old;  
Thereof some tale hath been told,  
But no word comes from the dead;  
Whether at all they be,  
Or whether as bond or free,  
Or whether they too were we,  
Or by what spell they have sped.  
Still we say as we go,—  
"Strange to think by the way  
Whatever there is to know  
That shall we know one day."

—Dante Gabriel Rossetti.

## INTERNATIONAL S. S. LESSONS:

September 22. *Joshua xxiv: 14-25.*

The discrepancies of the narrative from an historical point of view may be seen by comparing Exodus ii: 23-25; iv: 29-31, and in the fifth chapter of Exodus in which it is nowhere made to appear that the Israelites followed the Egyptian forms of worship. Moses was certainly rather coldly received by his compatriots, but not apparently on religious grounds so much as from the seemingly hopeless character of his mission politically. In any case Joshua's exhortation to worship the Lord was merely the adoption of the real religion of the Egyptians as indicated by Prof. Rawlinson in the extract printed in another column. Esoterically the gods who rule beyond the River stand for the psychic and astral powers and intelligences whose personification as aspects of the Supreme is the foundation of all polytheism. There is apt to be as much superstition in their non-recognition as in their worship. It must be remembered, however, that scholars say that Jehovah was only one of the highest of these lesser gods, and not the One Absolute as understood by modern Christians, the God of whom Jesus taught that no man hath seen Him at any time; while we are told in Exodus xxiv.: 9-11 that Moses and Aaron, and all the elders saw the god of Israel.

## September 29. Review.

The Golden Text selected from I Kings viii: 56, "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant," if taken literally would place a limitation upon prophecy which church authorities will not admit. The Messianic prophecies which we are told Moses incorporated in the Pentateuch were not fulfilled until centuries after Solomon's time. The literal meaning is not therefore tenable. Esoterically, Moses, who was "drawn out" of the water, symbolises the astral plane or plan of form, and he is the designer of these things which are to be. The promises are promised "by his hand." Solomon, who is the builder of the temple, the creative agent, who executes the plan, very fitly testifies upon its completion that not one word has failed

or "fallen" as the marginal reading gives it. The building of the temple, a temple not made with hands, is the great work of the Word.

October 6. *Judges ii: 1-12. 16.*

The literal meaning of Baal is Master or Possessor, and the Baalim, a name which, like the Elohim, has the peculiarity of being used in the plural, and of always having the definite article prefixed, was the chief male aspect of the Deity recognised by the Phœnicians and Canaanites. So Ashtoreth was the chief female aspect of the Deity, corresponding with Jupiter and Venus of the Romans, and the Father and the Spirit of later forms, or again, the Spirit and the Bride. It is not remarkable that the uncultured tribes of the Exodus should have fallen into disputes over the names of the Divine attributes when our modern scholarship and devout research still disagrees about its own conclusions. There was really less difference among the beliefs of these several nationalities than among Greek, Roman and Anglican forms of Christianity. The Angel of Jehovah who came to the children of Israel is paralleled by other Angels who appeared to the children of Moab, the Amorites, the Hittites, the Phœnicians, and others equally devout in their worship, and quite as moral and generally less blood-thirsty than Israel. Baal who is the God of Fire, is, of course, the same Fire God who appeared to Moses in the Bush, and who was a pillar of fire to the Hebrews on their journey. The same Fire God also supplied Elijah with fire from heaven to consume his altars, proving, not that Baal was a false god, but that his priests were false priests, Elijah being the true priest of Baal under His name Jehovah. The confounding of names for things seems to be a notable source of error among students. The idea that there were a number of Gods, one called Baal and another Moloch and another Jehovah, and so one, and that they were engaged in a perpetual struggle for supremacy which could only be attained through the recognition of certain half-civilized nations, is one not calculated to dignify the idea of religion, or to ennoble one's conceptions of theology. It is easier to understand that these nations quar-



relled about the respective merits of their various ideas of the One God.

**October 13. Judges vii: 13-23.**

It is interesting to note the similarity of the methods of warfare pursued by the modern Chinese and these ancient tribesmen of Israel. It is said that when the English troops invaded China they were met by hordes of soldiers making the most inconceivable noise in every conceivable manner. The din and racket was quite sufficient to put an army to rout, had alarm been an effective weapon. When the English soldiers failed to run away the Chinese did, and Gideon's host probably would have adopted similar tactics had the noise failed of its object. All these ideas are based upon the occult powers of sound, traditions of which probably linger among the Chinese, and were present among these early races. The fall of Jericho belongs to the same class of events. The war-whoop of Indian tribes is related to these occurrences, and possesses mantram powers of the nature of incantations or spells.

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**NIRVANA.**

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Great have been the disputes among the learned as to the meaning of the word Nirvana—whether it indicates a state of no-consciousness or a state of vastly enhanced consciousness. Probably both views have their justification; the thing does not admit of definition in the terms of ordinary language. The important thing to see and admit is that under cover of this and other similar terms, there does exist a real and recognizable fact (that is a state of consciousness in some sense), which has been experienced over and over again, and which to those who have experienced it in ever so slight a degree, has appeared worthy of life-long pursuit and devotion. It is easy, of course, to represent the thing as a mere word, a theory, a speculation of the dreamy Hindu; but people do not sacrifice their lives for empty words, nor do mere philosophical abstractions rule the destinies of continents. No, the word represents a reality, something very basic and inevitable in human nature. The question is really not to define the fact—for we cannot do that—

but to get at and experience it \* \* \*  
 The Gnana-yogis adopt two practices, (1) that of intense consecration of the thoughts on a fixed object, (2) that of the effacement of thought altogether. \* \* \*  
 To concentrate at all times wholly and unreservedly in what you are doing at the moment is, they say, a distinct step in Gnanam.

The next step, the effacement of Thought, is a much more difficult one. Only when the power of concentration has been gained can this be attempted with any prospect of success. The body must be kept, as before, perfectly motionless, and in a quiet place free from disturbance; not in an attitude of ease or slumber, but sitting or standing erect with muscles tense. All will-power is required, and the greatest vigilance. Every thought must be destroyed on the instant of its appearance. But the enemy is subtle, and failure—over a long period—inevitable. Then when success seems to be coming, and Thought is dwindling, Oblivion, the twin-foe, appears and must also be conquered. For if Thought merely give place to Sleep, what is there gained? After months, but more probably years, of intermittent practice, the power of control grows; curious but distinct physiological changes take place; one day the student finds that Thought has gone; he stands for a moment in Oblivion; then that veil lifts, and there streams through his being a vast and illumined consciousness, glorious, that fills and overflows him, "surrounding him so that he is like a pot in water, which has the liquid within it and without." In this consciousness there is divine knowledge but no thought. It is Samadhi, the universal "I Am."—EDWARD CARPENTER, "*From Adam's Peak to Elephanta*."

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Never a word is said  
 But it trembles in the air,  
 And the truant voice has sped  
 To vibrate everywhere;  
 And perhaps far off in eternal years  
 The echo may ring upon our ears.

—Henry Burton.

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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.

THE FLOOD IN THE BURN.

A Little Folks' True Tale.

At the foot of a little hill, in an old land, there runs a little stream, a burn, as it is called, no wider at its widest shallows than the scholar-lads in summer days might leap across. And where the burn comes from, a little boy who thought he could know by only wondering, could never find out. It ran along near The Cottage where he slept at night, and once he walked a long way through the farm lands whence it came; but he grew tired long before the little stream seemed any smaller or nearer a beginning. They told him that it began somewhere far away, in the union of other streamlets, and how these trickled out of the fields wherever the rain had fallen—the rain that fell from the clouds that had risen from the great ocean; and they said that the burn ran on till it reached a river, and this river flowed into another, which poured its waters into a great lake, and the lake in turn formed another river which at last emptied itself into the ocean again. And then one day the boy followed the burn, as it ran, till he saw the river which received it, and the river was broad and quiet there, and the burn seemed lost, and the waters strange, so he turned back to play where he knew it best.

There was a clear well-spring of water near there, which was called Vincent's Well, deep and cool, and the boy used to lay himself down and drink of it, and in the waters of the well he could see two blue eyes, and behind or below a great depth of blue sky. And when women came for water to the well, but when they carried away all they needed the well was still full, and the blue deepness of the well-sky that he had seen still remained. A little feeder ran from the well to the burn, and in its fresh, cool water there grew cress. And all along the burn-banks grew flowers, and grasses dipped in the water. Strange flies and shiny beetles, flitting butterflies, gleaming dragonflies, and busy spiders thronged about it. Where little bays and quiet shallows held still water the "whirligigs" spun around, and the "boatmen" unceasingly glided and sat, glided and sat, on the surface.

Once in a while a string of ducks would come trooping down to the burn and plunge in with a lordly drake at their head; and they poked in all the holes and rummaged along the banks, and where it was deep enough stood on their heads and flourished their yellow feet in the air, and then the little boy was sorry for the worms; but he loved to look at the lustrous blue-squared wings, the green-glinting head and velvety neck of the leader; the stainless white, the soft grey, the smooth brown, and all the different downy coats of the others from which the crystal water-drops rolled so easily as they dipped and splashed.

He spent hours sailing little boats, tiny craft, paper-rigged, after the models of all the vessels he had ever seen in picture books,—yachts and schooners, ships and junks, frigates and dhows, and others that he only knew by sight, for he could not say their names; but he followed their voyages in the straight, smooth channels, and past the swirling eddy where a boulder blocked the stream, and into the chattering shallows near the bridge that bore the Old Road over the burn, and out beyond on the other side where it narrowed and deepened, and where the grasses trailed in the water, and great stones made the passage difficult for such helmless craft, and a willow wand was of immense assistance to navigation.

Sometimes he watched the birds that flitted up and down the stream, and hunted gnats, or sought for grubs; a saucy robin, a pretty chaffinch, a yellow yorlin often hopped about; but best of all he liked the dainty willy-wagtail as it ran about among the stones or jumped from bank to bank; for he knew where its nest was hidden under the hanging grasses, and he would not dare to look in it, lest it should be deserted and his be the blame of disturbance. And most of all he envied the swallows, who on duller days came shrieking along the little burn-course through the clouds of midges; or the screaming swift that spread his great black wings and swept along past him like a flash of darkness before the boy could ever be sure he was coming; for he knew that the swift and the swallows spent most of their time in the blue sky and he longed to fly as they did among the clouds and thought no other gift but

wings was wanting to make life perfect. And this he knew because he could fly in his dreams as far as any bird on earth.

Next to flying in the air the little boy desired to live in the water like the little fish. And so he often waded in the burn, and caught the minnows and stickle-backs, and let them go again; or watched them dart and flash in play, and settle and wave their tiny delicate fins, for hours together. And he found out many curious things about them, and learned how they must be able to see things which his eyes were too dull for, and hear much of which his ears quite lost the sound. As he had no one to ask questions of, he found that when he wanted to know anything very much he could know it without asking, and nothing that he knew that way was ever wrong. It seemed like having someone inside himself, who told him these things, and he thought it must be the same part of him which was able to fly in dreams, for in a dream he always knew everything he wanted to know, and could go wherever he wished.

One day the little boy was playing in the water among the little fish and he waded under the bridge where the Old Road crossed the burn. It was an old bridge, not very wide nor very high, only just enough for a little boy to creep under without striking his head when he stooped. And he found it cool and shady there, and all the wise old minnows and fat red-breasted stickle-backs seemed to have come in too to enjoy themselves. So the little boy crept about from boulder to boulder under the bridge, and turned over some of the smaller stones, and laughed to see a stout old minnow rush away from his favourite hiding-place. And while he crouched and watched he suddenly observed the little fish,—minnows, stickle-backs and all, of every size, dart behind the stones and boulders as though to take shelter from something coming down the burn. The little boy hardly needed to ask why it was, for his Dream Self told him at once that there was a flood coming, and the little fish had taken shelter so that the force of it should not carry them away, and if he did not get out he would be drowned underneath the arch.

So the little boy scrambled out in a tremendous hurry and wet his clothes not a little as he did so; and sure enough, as

he got up on the road the flood came down, he never could learn from where, and filled the burn up to the keystone of the bridge. Now that he has grown up and his Dream Self seems wiser than ever, he thinks it must have learned all the clever things it knows in some other life before this one, for it knew why the little fish ran behind the stones, and it could never have known that without learning.

ALBERT E. S. SMYTHE.

#### BAULADE OF RE-EMBODIMENT.

In Lotus-land an age ago  
Among the pyramids and palms,  
Ignoring Nile's mysterious flow,  
A Coptic neophyte of Brahm's—  
Of Ra's, that is (I make salaams)—  
O'er this same problem used to writhe  
Which our new critic disembals—  
"Pray, who *is* Albert E. S. Smythe?"

And later on in human woe,  
Where Tweedside quaked with pious qualms  
To hear the swinish piper blow  
A bar from Michael's diagrams,  
A novice, bred on Melrose alms,  
Found all flesh grass and this the scythe  
Between the salmon and the p-alms—  
"Pray, who *is* Albert E. S. Smythe?"

When England's monarch proved her too  
And Cromwell waged his war on shams,  
Ere Newbury, one sought below  
The benedictions and the damns,  
The canticles and dihyrams,  
What overlord exacts Life's tithe—  
Learned, haply, 'neath Death's oriflammes—  
"Pray, who *is* Albert E. S. Smythe?"

#### ENVOI.

Ye gods, who sit as dumb as clams,  
Reveal this word and make us blithe—  
Crux in the cosmical exams.—  
"Pray, who *is* Albert E. S. Smythe?"  
*Sunday World*, 7th July, '95.

#### A CURIOUS MISTAKE.

There is a dead letter office in France as in other countries, and letters to those dead or gone are returned as with us to the sender. A curious circumstance happened in Paris the other day, which may witness to the painful lack of religious knowledge so widespread in France. At Eastertide it is customary to send out a list of services from the Rue d'Aguesseau Church, with the text at the foot—"The Lord is Risen." One of these was addressed to a family who had left, and was returned to "The Lord is Risen, 5 Rue d'Aguesseau," the writer evidently taking the text as the name of some official at the church.

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CONDUCTED BY ALBERT E. S. SMYTHE.

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

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TORONTO, SEPTEMBER 15, 1895.

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### EDITORIAL NOTES.

Anyone with a copy of *The Path* for July, 1888, may get a dollar for it by sending to THE LAMP office.

\*

MR. E. T. HARGROVE writes from New York in anticipation of his visit to Toronto. He expects to go to California, and his programme is now being arranged. Should he decide to go West before coming North his visit would be delayed, but he will probably come to Toronto *en route*. The earliest possible announcements will be made.

\*

SPEAKING Huronically, a Port Huron paper says that "Mrs. Besant is vigorously scolding the theosophists. She should preserve a Karma aspect." This cockney pun is neither religious, philosophic nor scientific, and does not therefore come within the scope of theosophic enquiry, though of course we recognise the author as a man and a brother, and extend him our sympathies.

THE Lily Dale spiritualists have been attracting a good deal of attention this year and there seems to be no doubt that a large amount of fraudulent phenomena has been unveiled. As long as there is a demand for phenomena and people are willing to pay to see it, so long will there be unscrupulous people ready to supply the demand and accept the payment. But this does not prove the non-existence of phenomena. The Toronto *Evening News*, which we credited with more intelligence, grows almost hysterical in its denials of the existence of any genuine psychic marvels. Will the *Evening News* be sensible enough to read Prof. Crooke's "Researches into Phenomena called Spiritual," or Prof. Olive Lodge's recent utterances, or the account of Prof. Lombroso's investigations with a medium in Italy, or any of the other scientific test-condition accounts with which intelligent people are usually familiar? The argument of the *News* and similar debaters simply amounts to the contention that because thunder and lightning are imitated on the stage with rolling cannonballs and powdered resin, therefore all accounts of a genuine thunderstorm are preposterous and false. The apparent determination on the part of professedly religious people to place as wide a gap as may be—a hopelessly unbridgeable one if possible—between the ordinary states of consciousness and existence and any other, hypothetical or real, is simply the result of the innate materialism of thought, religious or otherwise, prevailing under so-called Christian teaching. Theosophy has no sympathy with phenomena-hunting, and least of all with the necromantic practices of the *seance* room, but there is a wide distinction between condemnation and denial. Denial is absurd to those who are convinced by genuine experiences; condemnation equally so, that is not prepared with convincing scientific reasons and explanations. In supplying this middle ground, theosophy appeals to the intelligent and the thoughtful.

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The meetings at 136 Carlow Avenue, on Tuesday evenings at 8 o'clock, continue to be well attended and are of great interest to those who are seeking elementary information on Theosophy.

## WHEEF MOSES LEARNED OF GOD.

## THE BEAVER BRANCH.

## ANCIENT EGYPTIAN RELIGION.

Besides the common popular religion, the belief of the masses, there was another which prevailed among the priests and among the educated. The primary doctrine of this esoteric religion was the real essential unity of the Divine Nature. The sacred texts known only to the priests and the initiated taught that there was a single Being "the sole producer of all things both in heaven and earth, himself not produced of any;" "the only true living God, self-originated;" "who exists from the beginning," "who has made all things, but has not himself been made." This Being seems never to have been represented by any material, even symbolical form. It is thought that he had no name, or if he had, that it must have been unlawful to pronounce it or write it. He was a pure spirit, perfect in every respect—all-wise, almighty, supremely good. It is of him that the Egyptian poets use such expressions as the following: "He is not graven in marble; he is not beheld; his abode is not known; no shrine is found with painted figures of him; there is no building that can contain him;" and again: "Unknown is his name in heaven; he doth not manifest his forms; vain are all representations;" and yet again: "His commencement is from the beginning; he is the God who has existed from all time; there is no god without him; no mother bore him; no father hath begotten him, he is a god-goddess, created from himself; all gods came into existence when he began." The other gods, the gods of the popular mythology were understood in the esoteric religion to be either personified attributes of the Deity or parts of the nature which he had created, considered as informed and inspired by him. . . . It is difficult in many cases to fix on the exact quality, act, or part of nature intended; but the principle admits of no doubt. No educated Egyptian conceived of the popular gods as really separate and distinct beings. All knew that there was but one God.—*George Ratzlins in "The Story of Ancient Egypt."*

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.

- Friday, Sept. 20, 8 p.m., "A Basis for Ethics." Mr. Beckett.  
 Sunday, September 22, 9.45 a.m., "Secret Doctrine."  
 Sunday, September 22, 7 p.m., "Who the Devil is." Mr. Port.  
 Sunday, September 22, 8 p.m., Revelation iv.  
 Wednesday, September 25, 8 p.m., "Magic White and Black," pp. 120-129.  
 Friday, September 27, 8 p.m., "The Path of Initiation." Mr. Smythe.  
 Sunday, September 29, 9.45 a.m., "Secret Doctrine."  
 Sunday, September 29, 7 p.m., "Primitive Theosophy." Mr. Beckett.  
 Sunday, September 29, 8 p.m., Revelation v.  
 Wednesday, October 2, 8 p.m., "Magic, etc., pp. 129-137.  
 Friday, October 4, 8 p.m., "Heaven as Viewed by Theosophy." Mr. Port.  
 Sunday, October 6, 9.45 a.m., "Secret Doctrine."  
 Sunday, October 6, 7 p.m., "Inspiration." Mr. Randall.  
 Sunday, October 6, 8 p.m., Revelation vi.  
 Wednesday, October 9, 8 p.m., "Magic," etc., pp. 138-146.  
 Friday, October 11, 8 p.m., "Scientific Religion." Mr. Beckett.  
 Sunday, October 13, 9.45 a.m., "Secret Doctrine."  
 Sunday, October 13, 7 p.m., "Expression." Mrs. Broun.  
 Sunday, October 13, 8 p.m., Revelation vi.  
 Wednesday, October 16, "Magic," etc., pp. 147-156.  
 Friday, October 18, "Who Are the Gods?" Mr. Port.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

### A HOPELESS CASE.

He was just a common sinner,  
But he'd buy a tramp a dinner,  
An' he'd sort o' try to put him on his feet;  
An' a feller might be needy,  
An' his raiment worn and seedy,  
Yet he'd stop an' visit with him in the street.

He made no ado about it—  
Wouldn't brag around ner shout it,  
Yet he did a heap to help his fellowmen;  
When he'd find a fallen brother  
In some easy way er other,  
He would make him organize himself again.

He had money an' he spent it,  
Er he give away er lent it;  
Seemed ez if the more he lost the more he got.  
Made all sorts of big donations,  
Heiped support his poor relations,  
An' he bought a orphan school a house an' lot.

Never heard o' him a-shoutin'  
Ner a-settin' 'round a-spoutin'  
'Bout the everlastin' wickedness o' things;  
But he just went on a-findin'  
Deeds to do, an' never mindin'  
Much about a crown er harp with golden strings.

Yet the deacon's folks (it's very  
Hard to say it), they was merry  
When at last death came an' caught him in the  
lurch,  
For they knowed the devil got 'im,  
An' it served 'im right, dod rot 'im!  
For he never had united with the church.  
—Nixon Waterman in *L.A.W. Bulletin*.

### THE POTATO PLANTING SCHEME AND THE BUFFALO THEOSOPHISTS.

A visit paid to Buffalo towards the end of August by some of the Beaver members, revealed a solidity of basis in the Buffalo branch and a practical activity which must insure the most desirable kind of success. The potato-planting scheme, which has been rather bungled in Toronto, has been practically in charge of the Buffalo theosophists in their city, and with astonishing results. Mr. Stevens, the branch president, who has charge of the potato-planting charity, drove the Toronto visitors over his "farm," which consists of about two hundred and fifty acres in lots of various sizes from one or two to thirty or forty acres in extent, situated in various parts of the city, and all lent free of charge by owners for the purposes of the charity. Two thousand dollars were raised in the face of all the usual objections in such cases,—imagine the remarks of an enlightened Toronto press and public upon a similar proposal emanating from Toronto theosophists, but

the opposition yielded before earnest and persistent work, and the sum collected was expended in ploughing, harrowing and seeding. The city supplied an overseer in the person of a patrolman, an ex-farmer, who, with the experience he possessed was of the greatest assistance in directing the efforts of the amateur agriculturists. The land was divided into half-acre lots and apportioned among some six hundred families taken from the charity lists of the city. The lowest estimate of the value of the crop thus raised is \$15,000, and a week or two ago a market gardener made a *bona fide* offer of \$2,000 for the produce of one ten acre patch. Potatoes are the main crop, but each family was allowed to raise whatever it pleased. The German element naturally favoured cabbage for sauer kraut, but vast quantities of beans, corn, onions, celery, lettuce, etc., were also in sight and beyond any question the experiment has been an immense success, and this is so generally admitted that an application for \$5,000 of the \$85,000 apportioned annually by Buffalo for charity will, it is expected, be readily granted next year. The relief to local charities is perhaps not the most important result attained by this successful experiment. The object lesson rendered to every family assisted in the demonstration of the possibilities existing in garden farming must undoubtedly lead to the adoption of a rural life by many of these city toilers. On five acres a family may live in comparative luxury by efforts which cannot be either exerted or even utilized in other directions in the city.

The Buffalo theosophists are winning public respect by their identification with work of this nature. Another activity of theirs to which the *Enquirer* of the 7th inst., devotes over a column is the "Way-fare," a home for women of education and refinement who may meet with sudden and temporary misfortune, who are for the time being objects of charity, and who must suffer, in the absence of any institution specially devoted to them, being classed with the pauper or criminal. Over eighty a month on an average have been received and cared for at the "Way-fare" since its inauguration, and in such a large railway centre as Buffalo it is easily understood how many belated travellers turn up. The police render

much assistance in directing the deserving to the "Wayfare," but all are received on application and transferred to other charities next day if found to more especially come under their provisions. The "Wayfare" is of course conducted on an entirely unsectarian basis, inspired only by the principle of the society, "the brotherhood of man."

Mr. W. A. Stevens and the other Buffalo members deserve the greatest credit for the devotion which has rendered these projects possible. The appreciation of theosophy and the growth of interest in theosophical teachings by the general public will prove the most satisfactory outcome of their labours, for after all, "the living bread" of knowledge of spiritual things, the realisation that man does not live by bread alone, is of more importance to the race individually and collectively than the temporary relief of the few units that can be assisted in regard to temporary wants.

The Buffalo Branch meets in the Colonial Parlours of the Genesee Hotel, and has arranged an interesting programme for the ensuing five months of the meetings to be held at three o'clock on Sunday afternoons.

#### NOTES ON THE MAGAZINES.

*The Path* has some timely notes on the Bhagavad Gita, the literature of which subject is accumulating. Mr. Brehon brings out the value of fixity of purpose and shows how rebirth must occur again and again for those who have no definite plan of existence. "The mind is the actor, the person who is attached. When it is deluded it is not able to throw off the subtle chains that bind it to reincarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas [tendencies] very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage, and with what ought to be its proper state. Being so, it is impossible for it either to prevent rebirth or to select and take up an incar-

arnation with a definite end and work in the world in view." Another suggestive remark is that mechanical codes of ethics "have led people to mistake etiquette for morality." Mr. Fussell continues his essay on Devachan and Mr. Judge deals with "Theosophy and Capital Punishment." More room might be made for fresh matter by omitting the extensive reports and notices already circulated in *The Forum*.

*The Irish Theosophist* is the best of this month's magazines. "Yes, and Hope" has something of the strenuous glories of the dawn. What other meanings lie in all language, unseen, unheard, unknown, than that which men deem the evident. "Yes, and hope," for Mr. Garrett, nay, even now, for better-informed souls, bears no message; to other ears it comes God-voiced and gladdening. The affirmation is eternal; the assurance triumphant. Mrs. Cleather takes ground similar to that of *THE LAMP* last month, and deals very forcibly with Mrs. Besant's recent utterances on martyrdom. If martyrs would attend strictly to their own business and not insist upon sacrificing other people, we believe this would solve many of the difficulties that are said to arise. Mr. Judge contributes a wholesome view of the question on page 198. The "Letters to a Lodge" are as usual invaluable, and contain the most direct account of certain arcana that has yet been published.

*Lucifer* completes volume 16. There is one appropriate tribute to its founder which is worth quoting. "Mme. Blavatsky and her doings cannot "be buried and forgotten" while increasing numbers of thoughtful people owe to her that definite proof of the existence of the Soul that popular Christianity fails to supply, and that definite training of the spiritual life in man which few modern Christian teachers are able to impart. Her memory will live, not because she could perform marvels, but because she could feed starving Souls with the bread of Spiritual Wisdom; and because she showed that Religion was not a beautiful dream but a solid verity, based on truths in Nature, not only on hopes in Man." "Orpheus" is of more general interest, the section on "Monadology" especially so. "The Doctrine of the Heart" is a

study. The charmingly unconscious humour it displays atones for the "fallacies that are committed" (*vide* page 487). Unless one has a pain, and a strong active pain at that, life would be worth nothing (page 488). Sometimes (page 486), the pain works "a regular havoc inside" the disciple, and then "he has to sit upon the ruins of himself quietly waiting." In justice to her contributor the Editor of *Lucifer* should put these statements in a form which will make them less available for the columns of the *Westminster Gazette*, *et al.* At the same time it is difficult to believe of the higher aspects of consciousness that "the elimination of the pain must inevitably be followed by oblivion of the realities of existence, and with the disappearance of the shadow of spiritual life its light would vanish too." How does this agree with a state of freedom from the "pairs of opposites?" A new section of the Theosophical Society is announced as being organised with headquarters at Chicago. The presence of a vigorous internal pain will probably testify to its vitality on the lines laid down above.

*The Vahan* consists chiefly of reports. Mrs. Besant acknowledges the existence of the "Theosophical Society in Europe" though a few months ago the formation of a similar body in America was considered unconstitutional.

*Booknotes* announces the publication of T. Subba Row's collected writings in a 350 page volume, price 3s. 6d.

*Modern Astrology* presents an attractive appearance which is not discounted by the contents. "Sepharia's" translation of "The Legend of the Red Man of the Tuileries" is one of the most important items. Various astrological topics are dealt with; regarding the Queen's horoscope there is a disposition to hedge over the prediction, for the month of November, made some years ago.

*The Metaphysical Magazine* for September has an article by the New York palmist, "Cheiro," on his special subject; Carl le Vinsen writes on "The Moral Influence of Music;" Dr. Hotchkiss con-

tinues her paper on "Concentricity"; while Prof. Bjerregaard adds another to his series of articles on "Being," taking the Vedantin view for consideration. Mr. Whipple's magazine is evidently making a place for itself among the liberal-conservative philosophers.

*The Monist* for the July quarter is wonderfully interesting to the theosophist who desires external confirmation for the eastern esoteric doctrines. As far as Dr. Carus is prepared to go he is in perfect harmony, as indeed all logical and earnest thinkers must be, with esoteric teachings. The scientific student and the materialist will be enabled to approach the "Secret Doctrine" through the channels Dr. Carus presents, and the change of terminology, if subsequently felt to be necessary, can readily be made. Prof. Dolbear's remarks on vortex rings may be considered from this aspect, and also this paragraph from Dr. Carus' article on "The Metaphysical  $x$  in Cognition": "The forces of nature which in their innermost essence appear to us as inaccessible, are nearer to us than we imagine, and we know them better and more intimately than anything else, for our own soul is the metaphysical essence of our bodily being and the company of strangers who introduce themselves as their brothers and cousins are not only akin to one another, but also to our own existence. The gravity of the falling stone, the heat of the sun, electricity, magnetism, and all other energies are the cousins of our own vitality. They are life of our life, and our organism is but a transformation of these supposed strangers. We hold the key to Nature's secrets in our possession, for our own being is an immediate and most direct revelation of her metaphysical interior." Sir Robert Ball's paper is somewhat elaborated for the rather self-evident proposition it expounds.

*Mercury* wears a new garment and displays a broader sheet. Mr. Fullerton is the principal contributor and he "freely admits" that in the circumstances which have led to his withdrawal from 144, Madison Avenue, "humanity has undergone a check which cannot be gauged and may operate for years." It is to be hoped that the check is not of the magnitude which Mr. Fullerton seems to



fear. We regret that *Mercury* has relegated the children to a subsidiary position.

*The Moslem World* and *The Crescent* are published in the interests of Islam in the west, and it is to be wished that Christian readers could have access to these journals and learn what this great religion really teaches. From *The World* we learn that a new translation into English is being prepared of The Koran. It is being made in India and will be published in English-speaking countries. Very few Christians who condemn their Moslem brethren as heathen have ever read this great Scripture, though Sale's version gives a tolerable idea of the original, leaving out of account the gratuitous assumptions of his notes. An authoritative translation like that now announced will leave no grounds of excuse for the ignorant.

*The Crescent* is a weekly journal published by the Liverpool Moslem Society, is a record of Islamic progress throughout the world, and advocates belief in One God and Mahommed as His inspired Prophet. Send for a sample copy to Sheikh Abdullah Quilliam, 15 Manchester Street, Liverpool, England. Subscriptions 6s. 6d. per annum to all parts of the world.

Mr. W. A. Bulmer announces the discontinuance of *The Northern Theosophist* and the publication early in September of *The English Theosophist*. Readers will be glad to hear of the continued activity of one of the cleverest pens in the theosophical movement. Annual subscriptions of 50c. may be sent to Mr. Bulmer, Eaglescliffe, Yarm-on-Tees, England.

THE LAMP has also received *Boston Ideas*, *Editor*, *Womankind*, *Secular Thought*, *Farmer's Sun*, *Meaford Mirror*, *Notes and Queries*, *Theosophic Gleaner*, *Pacific Theosophist*, *Theosophy in Australia*, *Occult Review*, *Open Court*, *L.A.W. Bulletin*, *Amusement Gazette*.

"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 1-10 booksellers.

"Very pretty melodies."—*Publishers' Circular*, London.

"Sonnets, some of which are of exceptional strength."—*Chicago Dial*.

## THE MYSTERY OF THE MOON: Or the Laws and Logie of the Lunatics. A SATIRE.

BY O. G. WHITTAKER.

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(Continued from page 19.)

The adoption of the flag was productive of much good in a general way, and also engendered a national spirit that was very pronounced. Lunatics vied with one another in lauding the natural resources of Luna and the tact, push, energy and public-spiritedness of the citizens generally, as compared with the semi-barbaric tribes in adjacent countries.

Under the fostering care of the government, industry of every kind flourished apace. Inside of three generations from the adoption of the national flag, wealth of every kind increased amazingly, particularly bonds and debentures, bank stocks, and insurance and mortgage securities. The only kinds of wealth that were as hard to procure as formerly, and for many scarcer than ever, were bread, boots, beef, boards, bricks, butter, and such like truck as was useful to the poor; but these exceptions only marked the rule, because the better qualities of these commodities were to be had in plenty by the holders of bonds, who, in a very charitable spirit, erected various public institutions where the deserving poor were looked after, and where, by judicious management these institutions became self-supporting and even yielded a revenue, their annual reports showing much progress and profit.

There was but one thing on which all Lunatics were of one mind, and that was that there was *but one true religion and one true God*; yet in this there were difficulties presented that were not set at rest for many centuries. Thus, while they were agreed that there was but One, several existed, or were looked upon as existing in the many differing conceptions of the One, and the supreme difficulty was, which one? Each of several leaders, representative of various sects, claimed for his favourite deity and religion a superiority over all others in richness, greatness, goodness and truth. As the debate increased in vigour, one delegate called another a liar and said that his God could do more things, was more in favour of peace and good-will and more

able to back it up than any other God living or dead. All the details could not be obtained, but the affair ended in a fight in which the survivors secured lasting peace to themselves by means of annihilation to their opponents. Strange to say it had not the effect of securing peace for posterity, as repeated conflicts testify. The only instances on which a truce was called were when some fools hinted that the really great God did not need help from Lunatics; on such an occasion the truly religious would all join forces and make mince meat of the meddlers. It was suggested by philosophers about this time that as a knowledge of the arts increased together with the softening influences of education, the tendency to burn or decapitate those whose religious views were heterodox would pass away and that eventually liberty of opinion would be established. Their predictions were entirely fulfilled. Religious liberty became universal; every one was free to believe what he pleased, provided it was popular and endorsed by a section of the upper classes. When any Lunatic's faith was very unpopular, he was dealt with in mercy, and with a surprising amount of consideration for the public welfare. Burning and decapitation were forbidden by law and starving to death substituted, as being less liable to excite the passions of the vulgar and uneducated, besides being cheaper in the end and quite as effective. So tender-hearted did the upper classes become that pagans and poor people were often given a pass to the next town in order that such heart-rending objects of misery might be removed. The mendicant generally did move on as requested, grateful for the fare and for the good grace of his betters, and very generally had the decency to die in addition, in return for which courtesy he was invariably buried without the cost to himself of a single cent.

Government at this time became responsible, that is, the ruling member was responsible to his electors, while his electors were responsible to him. He was able to show on all occasions that if they failed to elect him the other scoundrel would get elected. "This," said the *Daily Dodger*, "always fetched them."

About this time the Lunatics were moved to reform the abuses of Govern-

ment, and commenced by getting rid of Party. If we could now learn to adopt their methods then introduced, it would not only lessen bribery and corruption, but infinitely decrease the cost of government. So low would the tax-rate be that the working man would practically and even actually, have no taxes to pay.

Two great parties had been for a great number of lunar periods expending a great amount of energy in showing those who could see it that way, that the fact of bad government was due to the efforts of the opposition to frustrate good government; while the opposition showed contra, as the lawyers, liars, and other diligent citizens would say. They had no ballot as we know it, but each citizen, male or female, had not only the privilege—the glorious privilege—of voting, but an act was passed that every citizen had to vote, whether he or she liked it or not. Well the radical reformers—they called them simply imbeciles then—had been crying out that if such a state of things came about there would be good government for all. But the "good time coming" seemed to be delayed by spring frosts or something. Denmark was not the only country containing decayed matter. Government grew steadily from bad to worse. Presently they got the secret ballot, so secret that you couldn't tell how a fellow voted unless you could find out. Things got no better. "Party" was responsible for every failure of justice. Then they tried giving everybody two votes, then three votes; and so on up to ten votes each, but it never seemed to set things right. Then somebody made a proposal that appeared to solve the problem of representation. This was that each adult citizen should have a vote for every year of his age since attaining his majority. The principle underlying this method of testing the popular will seems one of wisdom and simple justice. It is admitted that years bring experience; why then should the stripling of twenty-one have as much power to govern as the man of wrinkles and reflection? The *Daily Dodger* in chronicling the event said, "We venture to assert that candid readers will freely admit the entire simplicity and justice of the scheme, and be smitten dumb with astonishment that the plan had not occurred to them before." Does it not

seem humiliating that the honor of such a discovery in political economy should fall to the mere provincials or colonials which the Lunatics undoubtedly are? Not even Gladstone ever thought of it. What a power to secure Home Rule or settle the question of the Lords!

The plan was adopted, and according to the *Daily Dodger*, "While it was finally abandoned, the fault lay not in the scheme itself, but in the pusillanimous government that failed to preserve the peace while giving the new franchise law a trial."

This is what happened. At the first general election after the preparation of the new lists, the government was defeated by the largest majority and the largest vote ever polled in Luna. The opposition, having made large promises in the way of reduction of the taxes, went into power very strong in the public confidence. In the meantime the retiring ministry had looted the treasury. This left the government no alternative but to issue bonds to meet the emergency. Of course there was some talk of criminal prosecution, but as the leaders did not offer themselves for re-election, and as the money was all gone and past recovery, the government took the matter under their consideration and decided that though the fallen ones had no doubt done wrong, but were now sorry for their fault, and above all, were gentlemen, it would be magnanimous in the hour of victory to be merciful, besides somebody, they reflected, might also have to do as much for them some day. They did not prosecute. So taxes were up again and likely to stay up for a few years. Elections were pretty lively after that, and engaged the attention of a larger proportion of the electorate than formerly. The only thing that was now needed was to get out the right men to blot out party and make the people the sovereign rulers.

There were now observed some startling physiological effects of the new franchise. As every citizen had to vote, the women had less time to devote to missions and millinery. They voted, but they began to die early. Very few women reached thirty, while the majority dropped off about twenty-three! The race was threatened; the alarm became general. On the other hand the effect on the male portion of the population was without

parallel in Lunar history. Men aged fast and lived to number many years. A few recorded their plumpers at twenty-one, but it was common to find men of one hundred and seventy-five summers taking a hearty interest in politics, and voting with vigour. Not only did men age fast, but they did so without the signs of age usual to mankind. The sight was frequent of centenarians who must have had the blood of Moses in their veins (though how, it would be impossible to say), for their eye was not dimmed and their hair-crop was heavy and dark, while their step was light and brisk. Men marvelled much and rejoiced; while the women wailed and hoped for the better country. Then was born the first female poet. Long ere our Christian era it was that the great Lunatic (our scientist did not see her, but he knows she had grey eyes, high, smooth forehead and a far-away look), nibbled her crow quill and broke forth in strains which the later Christian plagiarists do not rival—"I would not live away,"—and she didn't, but hied her to that Home where the heeler quits his heeling and the ballot-stuffers cease.

(To be continued.)

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.

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## DEAN FARRAR ON THE ATONEMENT.

It should always be borne in mind that the Scriptural metaphors of Ransom and Propitiation describe the Atonement by its blessed effects *as regards man*. All speculation as to its bearing on the counsels of God, all attempts to frame a scholastic scheme out of metaphors only intended to indicate a transcendent mystery, *by its results for us*, have led to heresy and error. *To whom* was the ransom paid? The question is idle, because "ransom" is only a metaphor of *our deliverance* from slavery. For nearly a thousand years the Church was content with the most erroneous, and almost blasphemous notion that the ransom was *paid by God to the devil*, which led to still more grievous aberrations. Anselm, who exploded this error, substituted for it *another*—the hard forensic notion of indispensable *satisfaction*. Such terms, like those of "substitution," "vicarious punishment," "reconciliation of God to us" (for "of us to God"), have no sanction in Scripture, which only reveals what is necessary for man, and what man can understand, viz., that the love of God in Christ has provided for him a way of escape from ruin, and the forgiveness of sins.

—Notes on the Epistle to the Hebrews.

I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart and Shakspeare's strain.  
—Emerson.

YOU HAVE BEEN  
LOOKING FOR HIM . . . .

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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 endeavour 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 Lamp

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No. 15.

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

## THE DISCOVERY OF ATLANTIS.

IT is not very long since nearly everybody laughed at the foolishness of Plato and similar hair-brained and credulous people who once believed in a distribution of the land and water upon the earth's surface somewhat different to that to which we are accustomed. Madame Blavatsky, quite as ridiculous a person in this particular as Plato or Solon, revived the subject twenty years ago and ever since then in respect to Atlantis we have been getting warmer and warmer as in the children's game, till at present the question is burning, and altogether too hot for theological comfort. Ignatius Donnelly's volume made the subject popular, but the theological world is not to be moved by a mere Donnelly. The "Challenger" expedition secured enough evidence to confirm the growing belief in scientific circles in the existence of older lands than our present continents, and still more recent archeological researches have established the existence of a highly developed humanity in these early periods, a point which even the scientists are loath to yield. In the *Westminster Review* during the summer there appeared an able *resume* of the evidence gathered up to date, and since then some additional facts have been reported, which leave no room for doubt in the minds of those who are more anxious for the truth than anything else. In the *English Review of Reviews* for September (Dr. Albert Shaw of the American edition is a *very* superior person), M. le Plongeon is afforded an opportunity through his friend Mr. D. R. O'Sullivan of presenting some details of his twelve years' explorations in Yucatan with a view to arousing sufficient interest to enable him to publish the full result of his work. M. le Plongeon has made some

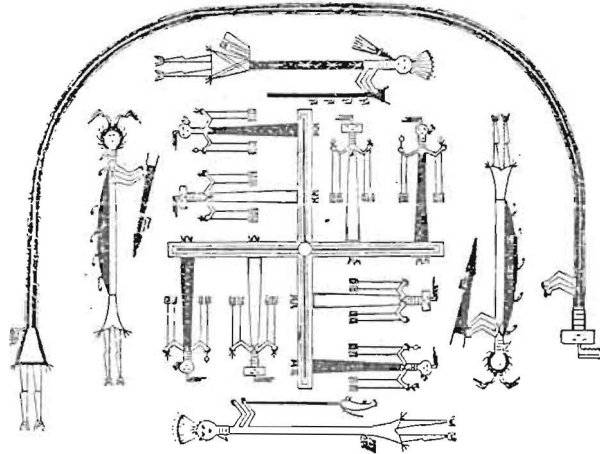
apparently unwarrantable deductions from his facts which are not likely to gain him any support, but the facts themselves are the main consideration. His photographs, his casts and mouldings, his inscriptions, and all the other evidence he has accumulated, entirely support the old traditions relative to the existence of a great continent where the Atlantic ocean now exists. In a convulsion of nature, the Yucatan inscriptions declare, 11,500 years ago, thus confirming Plato's narrative on the other side of the world, the great land of Mu with sixty-four millions of a population, about equal to that of the United States, was submerged beneath the ocean. Yucatan, like Egypt, bore the relation of a colony to the mother land of Atlantis, and just as Canada might present a feeble survival of the magnificence of England should Britannia happen to go below in the next few years, so the art and glory of the Atlantean civilization was partially perpetuated in Egypt and Yucatan. Efforts were evidently made at once to preserve the invaluable lore, sacred and secular, which these early races possessed, but the symbols soon lost their value and now possess nothing but a dead-letter interest for the profane eye of the modern sciolist. However, the identity of sacred symbols in all lands and times makes it easy to learn of the common bond of Truth that unites all the dwellers on earth who have listened to the Word. When we read of the Red Hand of Ulster, the "fiery aura of the Hand of Lhagpa" or Mercury, the "Hand of God" of the Old Testament, as being "commonly met with on the walls of the temples in Yucatan," we can only think of those "having eyes that see not." The sacred Name and formulæ are also

found by M. le Plongeon among the Maya ruins. The learned explorer seems inclined to look upon the Mayas of Yucatan as the earliest human race, misled perhaps by some of the traditions pointing to the primeval Americas as the cradle of humanity. In a note in the second volume of the *Secret Doctrine*, H. P. B. says that "Although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria."

As supplementing M. le Plongeon's account one may turn to an article by the Rev. Stephen D. Peet in *The American Antiquarian* for last March, and gather a few interesting facts about some others of the early American races and their descendants. The Navajos are among the most interesting of these, and their rock inscriptions and sand paintings exhibit the same symbolism as we are familiar with from Eastern sources. The execution of these is much ruder and the designs more primitive, but the intention is evident. We reproduce with acknowledgments to the *Antiquarian* a form of the Swastica, with its suggestions of the "eight persons" of our arks, the four "lives," the world serpent, and other matters. Further north the Ojibwas speak of the "four degrees of the sacred mysteries." These were guarded by certain malignant spirits . . . who opposed the passage of a candidate into the sacred lodge where he would receive the gift of immortality. . . . When he has passed into the second degree he receives from Dzhe Manido eyes to look into futurity; ears that can hear at a great distance; hands that can touch those that are remote; feet which can traverse all space. When he has

passed to the fourth degree he is in a position to accomplish the greatest feats in magic, and can read the thoughts and intents of others. His path is beset with dangers and points to which he may deviate from the true course of propriety."

The increasing mass of evidence with regard to the immense antiquity of humanity on continental regions preceding our present land tracts, this particular period of over eleven thousand years now marking an admittedly historical epoch; the unanimity of the ancient and modern re-



EMBLEMIZED SWASTICA OF THE NAVAJOS.

ords on the subject of the mysteries, the "mysteries of the kingdom" of the New Testament, the sacred wisdom and magic of the ancients; the universal testimony of men in all ages to the reality of other phases of being and consciousness than that which we consider normal, the attainment to these higher conditions being always spoken of as the initiation, the perfecting, the *teleiosis*; these things demand the attention of those who profess to lead religious thought, and if they will not hearken, the people will as surely cease to hear in their turn. Medieval theology must vanish before such a fact as this of Atlantis with its crowded populations of a hundred and twenty centuries ago, while the true knowledge of the Father of Lights must spread and increase as the waters cover the sea.

No sudden heaven nor sudden hell for man,  
 But through the Will of One who knows and  
 rules —  
 And utter knowledge is but utter love —  
 Aeonian Evolution, swift or slow,  
 Through all the spheres — an ever-opening  
 height,  
 An ever-lessening earth.

—Lord Tennyson.

## FIVE MINUTES ON KARMA.

In our last paper we began by asking the question of the occultist James—"What is your life?" It was made clear that a very striking distinction was observed between the life of the animal existence which we associate with the physical body, and that other life of the higher nature whose attributes of character, conscience, courage, caution, and so forth, go to make man human. It is of this higher life that James asks the question, "What is it?" The reply, as translated in the English Testament, states, "Ye are a vapour." This word "vapour" in Greek is *atmis*, and occurs in the New Testament only in this passage and in Acts ii: 19. It means either breath, vapour, or smoke, and it is from the same root that our word atmosphere is derived. The Sanscrit *atma*, soul or spirit, the breath of the Divine, which is used to designate the highest spiritual aspect of man, and which is used in the word Mahatma, that is, *maha atma*, or great spirit, to denote a perfect man, has precisely the same origin. The clever punster who spoke of the mahatmosphere, in the *Westminster Gazette*, was nearer the truth than he would probably care to believe. The breath-sphere, that beyond the fluid-sphere, in which humanity is evolving, is the plane of the higher or *soe*-life, so that when James declares man to be a breath or vapour, that manifests, shines, appears, or materialises for a space and then dematerialises, disappears, or vanishes away from this plane, science telling us that nothing can be destroyed, it can be understood what a definite scientific theory of life he holds.

To understand Karma it is necessary to realise the unity of man's life with that of the Lord. The Great Breath is manifested in the lesser breaths, the souls of men. All sin arises from ignorance or want of appreciation of this fact. The very word sin is from the same root as the word sunder, so that to be sinful and to be sundered from the rest of the universe means the same thing, or in other words to act singly or sinfully for oneself, instead of in union or conjunction with one's fellows, is to be guilty of the heresy of separateness which is the greatest source of error.

All life being one, and hid, as the apostle says, with Christ in God, each man is a ray of that Divine Life, or in other words a Son of God. When that is fully realised by a man he naturally seeks in his spiritual nature for the light and guidance which he needs, and when he has fully united his consciousness with that Christ nature, he is truly manifested as a Son of God, and the whole creation participates in the benefits of his evolution. In the eighth chapter of Romans this subject is fully dealt with, and when it is understood that each man must go through the process of growth or development or manifestation for himself, and that no other can accomplish it for him, the doctrine of Karma, as it is called, ought to be easily understood. For, since all progress depends on a man's own effort, it is easily seen that any man's condition at any time is the exact result of all his previous endeavours, and that whatever disadvantages he may have to contend with, whatever barriers he may find blocking his path, have been created by himself previously, and are built up out of his own wilfulness or passion.

If it be asked is there no way of escaping from the consequences of one's own actions, the answer must be decidedly not. We must remember that people do not want to escape the consequences of their good actions, and that upon this side of the law of Karma is based the whole teaching of the "evangelical school," as it is called, of the various religions. The unchangeable character of law is recognized by those who say, "believe and you will be saved," their argument being that the cause, belief, will always generate the effect, salvation. If this were not so, there could be no object in relying upon a capricious and uncertain law which sometimes produced one effect and sometimes another. Everyone is satisfied with Karma in so far as it returns good for good. It can only be a weak sense of justice in men which would desire the law to break down on the other side of its operation, and wish it to become uncertain and capricious in its rendering the just consequences of evil acts. Perhaps if men's sense of justice was not originally distorted by the promise of disproportionate rewards and punishments made by many religious bodies, the absolute justice of Karma, well under-

stood, would be more favourably considered. Karma does not teach that if a man steals a loaf he will go to hell unless he repents. He may never repent, but the exact recompense of stealing a loaf would be to have a loaf stolen from him under similar conditions.

"It knows not wrath nor pardon; utter-true  
Its measures mete, its faultless balance  
weighs;  
Times are as naught, to-morrow it will judge,  
Or after many days.

"By this the slayer's knife did stab himself;  
The unjust judge hath lost his own defender;  
The false tongue dooms its lie; the creeping  
thief  
And spoiler rob. to render."

It is interesting to remember that the old Jewish teaching of the Atonement, which later modern Christian teaching has distorted into the idea of vicarious sacrifice, was the expression and recognition of this law of Karma. The Atonement was made, as it is taught in the synagogues to this day, not to, but with God, and so far from relieving man from his obligations on earth and to his neighbours, the true conception of the Atonement insists upon his discharging all his debts and responsibilities before the propitiation is complete.

In other words the Atonement is the same thing as the repentance, the turning again homewards of the soul in its great journey through the life-cycle from the bosom of the Father. It is not an episode of one earth-life, but the great crisis of the whole cycle of many earth-lives, in which the Son journeys for many days or lives into the far country of physical existence. On all the devious ways of that journey he reaps only as he sows; surely his sin, every act that separates him from his Divine Father, finds him out; with the measure he measures is it measured unto him; the reward is fast upon the act to render unto him according to his work.

And the law is neither cruel nor harsh, but bears its own all-heal. "I say unto you, Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also." For, if it be not just, no man shall ever smite thee twice. But having sinned, then bear the just desert with patient love and deep humility, and free thyself forever from the load. In the attitude with which we sustain all the occurrences of life we change all the forces

of nature. For either with revenge and hate, or with patience and love do we meet the buffetings of fate, and with pride and vanity, or with gratitude and humility the gifts of fortune; and if we have not learned that the operation of the Law is the result of the Divine Will, the very message of the Word, we shall never escape from the bondage of ignorance, nor can we ever realise our true sonship and heirship of the Divine Nature, "the living Word whose breath we are," as the greatest of Canadian poets has phrased it.

Karma is then the expression of man's being, his effort, his attainment, his character, and denotes the means and the end, since both are "of Him, and through Him and to Him," of Whom "are all things."

"Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey!

BEN MADIGHAN.

#### A TYPICAL BUDDHIST AT THE PARLIAMENT OF RELIGIONS.

Southern Buddhism found a most fascinating exponent, among others, in Dharmapala, of Ceylon. He was a great favourite at the Parliament, and well he might be, for it needs only a glance at the photographs of the many distinguished representatives to discover his moral and spiritual superiority over the majority. A more refined and spiritual face — one more like those pictures in which artists have vainly striven to embody their ideas of Jesus Christ — it would be difficult to find among the whole number of orthodox and heterodox divines who spoke more dogmatically on behalf of Christ. There is stamped very plainly on the countenance, even as photographed, a burning indignation against wrong-doing, and at the same time a meekness and gentleness of spirit which reminds us of the meek and lowly Jesus, and contrasts most pleasantly with the blatant self-assertiveness of some of the avowed ministers of the Cross. "With his black, curly locks thrown back from his broad brow, his keen clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked



the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha, and to spread the light of Asia throughout the civilized world." So said one of the American papers. But why "tremble"? If this work be not of God it will come to nought; if it be, it behooves us to welcome it with joy and wish it God-speed. Jesus said, "Other sheep I have, which are not of this fold;" and if Dharmapala, by virtue of those Christ-like qualities he possesses, succeeds in diffusing the spirit of Christ where our own missionaries fail, he ought to be supported by the prayers of Christian people instead of being the subject of their craven fears. A zealous but ill-instructed disciple once came to Christ, saying, "Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him, because he followeth not us." But Jesus said, "Forbid him not; for there is no man that shall do a miracle in My name, that can lightly speak evil of Me." Those of us who believe that there is no other name given amongst men whereby they must be saved, will be ready to welcome any moral and spiritual victory as a triumph for Christ, no matter who be the instrument the Spirit of God makes use of. I do not know enough of Dharmapala's life and influence to venture to express any opinion as to whether Christ is working miracles through him; but I wish his spirit were the spirit of all Christian workers, and that the Christian Church was so fruitful in characters formed after the model of the meek and lowly Jesus that there would be no need to send to India and elsewhere even one man who had not learned to govern his temper.

One thing is certain — that Dharmapala, whether or no he be working miracles for Christ, showed no disposition to "speak evil of Him." When introduced to the assembly he said "I bring to you the good wishes of 475,000,000 Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its 24th century, the prevailing religion of those countries." And later on he said:

"Yes, friends, if you are serious, if you are unselfish, this programme of toler-

ance and gentleness) can be carried out, and the twentieth century will see the teachings of the meek and lowly Jesus accomplished."

Is that man altogether an enemy of Christ? Who is it in Christianity that he attacks? Is it Christ? Is it even Christian doctrine? It is neither. It is the roughness and selfishness of Christian missionaries and the vices of Christian nations. — *Irish Congregational Magazine*, August, 1894.

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Ye whose hearts are fresh and simple  
 Who have faith in God and Nature,  
 Who believe that in all ages  
 Every human heart is human,  
 That in even savage bosoms  
 There are longings, yearnings, strivings  
 For the good they comprehend not,  
 That the feeble hands and helpless,  
 Groping blindly in the darkness  
 Touch God's right hand in that darkness  
 And are lifted up and strengthened; —  
 Listen . . . . !

—Henry W. Longfellow.

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#### WHAT IS RELIGION?

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It has been made identical with the membership of this and that organization which has arrogated to itself, often in the teeth of all evidence, the exclusive title of "the church." Religion is not church membership. The meek, the just, the pious, the devout, as William Penn said, are all the children of the kingdom of heaven, and they shall meet and recognize each other when their various marks and liveries are taken off. This is the doctrine alike of St. Peter, of St. Paul and of St. John. For St. Peter says: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

And St. Paul says: "God hath made of one all nations of men, . . . that they should seek the Lord, if haply they might feel after him, and find Him, though He be not far from every one of us."

And St. John says: "He that doeth righteousness is righteous," and "He that doeth righteousness is born of God."

And religion has been identified with the intellectual acceptance or profession of a set of dogmas. But it is not this; for the doctrines of Christianity as laid down by Christ were few, broad, and in

their main facts utterly simple, so that, as Isaiah says, a child or a wayfaring man, or a fool, need not err therein. All the elaborations of metaphysical definition, exorbitant inferences and curiously articulated creeds, which have been based on the simplicity which is in Christ Jesus, may have been safeguards against subtle heresies, but as intellectual opinions merely, have in them no power of salvation.

And religion has been identified with rites, forms, ceremonies, feasts, fasts, new moons, sacraments, sacrifices and so forth. But religion is not dependent on outward observances. On the contrary, prophets and apostles alike show the utter fatuity of supposing that these things can take the place of righteousness and true godliness; and the utter nullity and invalidity of every form of outward observance *in itself*. They echo in page after page the sentiment of Hosea, of which Christ bade the Pharisee go and learn the meaning: "I will have mercy and not sacrifice."

"Religion means," as the great thinker Benjamin Whichcot said, "a good mind and a good life." *This*, in essence, is its true and only meaning. How then can it be, or ever have been, otherwise than one infinite blessing to mankind?—*Dean Farrar in McClure's Magazine, April, 1894.*

#### JOHN RUSKIN'S BIBLE TRAINING.

John Ruskin attributes whatever merit his literary style may possess to his familiarity with the English version of the Jewish and Christian scriptures, while he also acknowledges their influence upon his thought and philosophy. He owes this entirely to his mother who gave him tasks of memorizing large portions of the Bible. This seems to have been a pleasant occupation for him, except in the case of the eighth chapter of 1 Kings, which he says he learned "with much pain." The following are the chapters selected by his mother: Exodus xv. and xx.; 2 Samuel i, verse 17 to the end; 1 Kings viii.; Psalms xxiii., xxxii., xc., xci., ciii., cxii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; Matthew v., vi., vii.; Acts xxvi.; 1 Corinthians xiii., xv.; James iv.; Revelation v. and vi.

#### TENNYSON.

They wait about thy grave, an envious band,  
And think to wear that kingless crown of thine

Whose glory 'twas to rest on brows benign,  
Whose lustre was the magic of thy hand:  
Let them but seek beyond Time's whirling sand

Where Mem'ry sits in her remotest shrine,  
And learn of her how men become divine  
Through fellowship of service, poor or grand.

And though thy path be barred, nor may I kneel

Now, at thy feet, till love for all atones  
And sets aright what God regards amiss,  
Yet shall I find thee when I make appeal  
To some wise sceptre of the shining thrones  
Of other ages, other lives than this.

—*Albert E. S. Smythe, in Saturday Night, Oct. 5th.*

#### INTERNATIONAL S. S. LESSONS.

##### October 20. Ruth 1: 14-22.

The story of Ruth, though far more beautiful and more poetically told, bears a similar signification to that of Rahab. Both are Gentiles, adherents of a foreign faith, yet both form links in the genealogical tree of David, from whom springs, mystically, the Christ. It is a tradition among the Jews that Mahlon and Chilion were cut off for disobedience to the command of Deuteronomy, xxiii: 3, but as this command is glaringly broken in the marriage of Boaz and Ruth, and that union is usually considered to be a providential dispensation, we must adopt another view than the conventional one to explain these incongruities. There is no suggestion in the narrative of any rigid orthodoxy in the Jewish thought of the time, and even the 16th verse, "thy people shall be my people, and thy God my God," is anything but conclusive, as the word translated God is Elohim or Gods, "thy gods shall be my gods." The Moabites worshipped God under the name Chemosh, laying stress, as all the Canaanitish peoples did, upon the Divine Fire of the Spirit. Moabite, Ammonite, Hebrew or Phœnician all have joined with the Christian writer of the Epistle to the Hebrews in declaring "Our God is a consuming Fire." It is interesting to note that the most evident source of the doctrine of the vicarious atonement is to be found among the Moabites, and the growth of the idea from a gross and debasing materialisation of occult truth is

well illustrated in the Old Testament. What Abraham intended to do, and what we are told God did in the crucifixion of Jesus, is held up for our admiration and love, while the same act exactly on the part of the King of the Moabites, 2 Kings, iii : 27 ; Micah, vi : 7, is held, and rightly held, in reprobation. The worship of the God of Moab was established at Jerusalem by Solomon, 1 Kings, xi : 7. Chemosh is considered to be one with Saturn and therefore Jehovah, while Moloch may be Mars ; Ashtoreth is Venus, and Baal appears to be Jupiter, each of these being one of the seven Elohim. Moses was buried in Moab at the place of the god Peor.

**October 27. 1 Samuel iii: 1-13.**

The divine authority of Samuel rests entirely upon his own testimony. His birth, similar to that of many other scripture characters, his mother being the second but favourite wife of his father, and he the child of their age, is undoubtedly symbolical of the higher nature, regenerated from the better aspect of the dual self, the "asked of God," which the name Samuel signifies. The narrative, historically, is interesting as relating to the development of a natural psychic or rare clairvoyant and clairaudient faculties. Apart from this it did not take any very great penetration to see that the state of things existing under Eli and his sons, as narrated in the second chapter, could not go on very long. Samuel simply voiced what must have been in every one's mind, for, as in ii : 17, "Men abhorred the offering of the Lord." Samuel, like Moses before him, and Elijah and Isaiah afterwards, was the man of the time, and no more striking figure, nor one more worthy of study, enlivens the sacred pages.

**November 3. 1 Samuel vii: 5-15.**

No closer parallels could be obtained than appear in the condensed narrative of these verses and in the extensive historical records which we have concerning Mohammed, the prophet of Islam. The same exhortation to put away idols and abandon the degrading worship and superstition of the period, the same entreaty to worship the one true God, the same career of increasing authority and renown, the same military leadership

against national or tribal enemies, and the same life-enduring devotion on the part of their followers is to be noted, and is worth study. For these people are practically identical in their habits and customs and modes of thought ; the contemporaries of Samuel, eleven hundred years B. C., of Mohammed, six hundred years A. D., and those of our own day, twelve hundred years later. The career of the latest Mahdi is that of the venerable Samuel.

**November 10. 1 Samuel x: 17-27.**

Samuel has to bear the odium of having introduced monarchy into Israel. According to the ancient custom, which prevails among the desert-dwellers to the present day, if a man got a new idea into his head, he believed it to be a divine inspiration and informed his neighbours accordingly—"Thus saith the Lord." A shrewd and clever man gradually gained a reputation for superior sense and wisdom, and came to be regarded after a time as a prophet. But the people always reserved their right of judgment, as they do in Palestine and Arabia at present, and the preamble, "Thus saith the Lord," only draws attention but lends no authority to any message which experience and reason may disapprove. In the present instance those who disagreed with Samuel are styled "Children of Belial" (verse 27), but these "lawless" ones proved to be right, and we read that Samuel was mistaken, xv : 11 and 35, the responsibility for the mistake being laid upon the Lord, however, by those who were interested in preserving Samuel's credit.

**November 17. 1 Samuel xv: 10-23.**

The evil of accepting such stories as the massacre of the Amalekites for inspired standards of conduct is gradually passing away among civilized nations, and we condemned the Chinese and admired the Japanese in their recent unpleasantness just because the former followed and the latter refrained from the example of the Prophet of the Lord. It must be remembered that Samuel himself was the sole authority for the idea that God ordered any such revolting butchery, and one prefers to sacrifice Samuel's reputation for veracity to God's character for compassion.

## THE LAMP,

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CONDUCTED BY ALBERT E. S. SMYTHE.

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

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TORONTO, OCTOBER 15, 1895.

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### EDITORIAL NOTES.

“THE Unity of the Theosophical Movement does not depend upon singleness of organisation, but upon similarity of work and aspiration.”

\*

MR. HARGROVE comes to Toronto from Boston, Syracuse and Buffalo. He will return to Buffalo for a few days before starting on his tour to Toledo, Kansas City, New Orleans, etc.

\*

“THERE is no longer a parent Society. It is abolished and replaced by an aggregate body of Theosophical Societies *all autonomous*,” says H. P. Blavatsky, in *Lucifer*, 1889, vol. iv., page 508. The italics are hers.

\*

EAST-ENDERS should remember the meetings at 136 Carlaw Avenue on Tuesday evenings at 8 o'clock. On the 22nd, however, the usual meeting will give way to Mr. Hargrove's lecture.

KARMA has been degraded to the level of an infernal machine of the gum variety, into the bottomless pit of which you drop a copper, when if you happen to be the fifth fiend in the cycle, two slabs of the unholy thing are delivered for your temptation.

\*

MR. E. T. HARGROVE'S visit is a rare opportunity for those who have not yet become acquainted with the teachings of theosophy. Mr. Hargrove is a capable and entertaining speaker and the meetings announced elsewhere should attract large audiences.

\*

The *Astrologers' Magazine*, in again referring to the Queen's horoscope, declares that “Those who are responsible to the public for Her Majesty's safety and health will do well to regard” the prediction of her *terminus vite* before the close of November.

\*

The Branches are preparing everywhere for the winter campaign. Very neat programmes have been sent us by the Dana T. S. of their Friday evening meetings in Room 613, Iowa Savings Bank Building, Sioux City, Iowa; by Providence T. S., of their Sunday evening meetings in Room 9, 128 North Main St., Providence, R. I.; and by the Buffalo T. S., of their Sunday afternoon meetings in the Colonial Parlours of the Genesee Hotel.

\*

FEW people would think of looking for Theosophy in a State paper, but the following extract from one of the Queen's Proclamations exhibits the true spirit of toleration: “Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested, or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief and worship of any of our subjects, on pain of our highest displeasure.”

MRS. MARITTA GERNER, of the Lincoln, Nebraska, Society, has written an exceedingly bright and vivacious march, entitled the "Electric," which does full justice to the suggestions of animation and verve contained in its name. Mrs. Gerner is devoting the proceeds of its sale to theosophical purposes, and musical members cannot do better than procure a copy. As it has been arranged for military band purposes, those bringing it to the notice of band and orchestra leaders may materially assist the cause. Mrs. Gerner's previous compositions have been very successful. The price of the march is fifty cents. Address 1222 P Street, Lincoln, Nebraska.

\*

THE LAMP desires to call special attention to the fact of the acceptance by the British Association for the Advancement of Science of the invitation to meet in Toronto in 1897 extended by the city authorities. It has been suggested that an extra Convention of the Theosophical Society be held at the same time, and that the harmony of science with philosophy and religion be vindicated as the Ancient Wisdom alone can vindicate it; this idea may even more happily be carried out on the lines of Mr. Bulmer's proposal for a Pan-Theosophical Parliament as noted on page forty-five. We should like to have the opinion of theosophists everywhere on the subject. There seems to be no obstacle to the successful execution of such a plan, except, indeed, as a prominent theosophist remarked in Boston, that "there mightn't be any British Association in '97."

\*

"TRUTH SEEKER" writes as follows: "Seeking in the Within for Light upon the Path, through these dark days of controversy and mutual recriminations among the ranks of "Universal Brotherhood," the still small voice, above the discords of the contending factions, clear and sweet as a silver bell, made answer:

"Subdue the personal self within *your own hearts*, instead of trying to do that duty for your neighbour—leaving your Self to take deeper root in the rich soil you provide for its growth and nourishment.

"Discarding the sophistries of conventional morals, *live* the Truth, as demanded by the just Law of Karma, which, soon

or late, adjusts every effect from its cause.

"Desire that Power which makes the disciple appear as nothing in the eyes of men? but possessing which, 'Nature herself makes obeisance' and reveals her hidden treasures—"treasures of the 'Within,' unseen and unimagined by any save the strong soul, who, in conquering the selfish self, transforms the mighty forces of the animal into the Divine. So shall the storm abate and Brotherhood become a living reality."

\*

THE President-Founder of the Theosophical Society has "proved the otherwise," as the *Theosophic Gleaner* phrases it, in his Executive Notice of 7th September. He furnishes two very important extracts from the minute book of two meetings of the the New York parent Society in 1877 and 1878, which substantiate in a remarkable way the position taken by the American Theosophists in Boston last April. On 16th July, 1877, "It was on motion resolved that the President have discretionary power to authorize the formation of *branch societies* in Great Britain and Ireland, India and elsewhere; provided that the presiding officer chosen shall in each case *oblige himself to obey the instructions of the parent Society* as to the work of his branch Society, and *the Fellows* of the branch society *take each an obligation to obey the directions of their own President*, and shall be willing to conform to the rules of this society as communicated to them from time to time through the [their own] President." The autonomy of Branches is thus established, and their government vested in the Branch Presidents, which clearly survives in the present existing right of Branch Presidents to admit Members-at-large. At the same time and place "On motion it was resolved that the Headquarters of the Society may be transferred by the President to any foreign country *where he may be temporarily established*, and he may appoint any Fellows in good standing *to fill pro tempore either of the executive offices*, as he may find it necessary for the transaction of business." Under this motion the President-Founder claims the right to *permanently* establish the Headquarters of the Society wherever he pleases, although the limitation is

distinct ; and he also claims the right to appoint any officer of the Society, when the right given is merely to *temporarily appoint a deputy* to fill *either* of the two *executive offices, viz.,* those of President and Corresponding Secretary. On 27th August, 1878, at a meeting of the Society, whether regular or irregular is immaterial, it was "On motion resolved that, *in case the Headquarters of the Society shall be at any time temporarily established in a foreign country,* the President may in his discretion admit suitable persons to active fellowship upon their application in writing and their taking the oath required of candidates. He shall also have full power and discretion to make such rules and regulations and do such things as he may consider necessary for the welfare of the Society and the accomplishment of the objects which it represents. All By-laws inconsistent *with the above* are hereby repealed." Under this resolution President Olcott claims absolute power to do anything he pleases at any time and anywhere, when his whole privilege turns on the provision of his being *temporarily established in a foreign country,* when for such occasions he is accorded campaign powers to do as his discretion may direct for the welfare of the Society. It seems almost incomprehensible that the clear meaning of these resolutions should have been distorted as it unquestionably has been in the deductions made by some of our friends, and, as it would appear, by Colonel Olcott himself. In the classic language of the "Morte D'Arthur" we must respectfully entreat our revered President Founder to "Come off."

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#### THE PENITENT.

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A man met a lad weeping. "What do you weep for?" he asked.

"I am weeping for my sins," said the lad.

"You must have little to do," said the man.

The next day they met again. Once more the lad was weeping. "Why do you weep now?" asked the man.

"I am weeping because I have nothing to eat," said the lad.

"I thought it would come to that," said the man. — *Robert Louis Stevenson.*

#### SHEEP AND LAMBS.

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All in the April evening  
April airs were abroad,  
The sheep with their little lambs  
Passed by me on the road.

The sheep with their little lambs  
Passed by me on the road ;  
All in the April evening  
I thought on the Lamb of God.

The lambs were weary, and crying  
With a weak, human cry,  
I thought on the Lamb of God  
Going meekly to die.

Up in the blue, blue mountains,  
Dewy pastures are sweet,  
Rest for the little bodies,  
Rest for the little feet.

But for the Lamb of God,  
Up on the hill-top green,  
Only a cross of shame,  
Two stark crosses between.

All in the April evening,  
April airs were abroad,  
I saw the sheep with their little lambs,  
And thought of the Lamb of God.

— *Katharine Tynan Hinkson.*

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#### THE VALLEY OF BURNING.

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A railway station at Gehenna is one of the latest developments of the re-peopling of Palestine, which is now going on. The line from Jaffa to Jerusalem has its terminus in the Vale of Hinnom, or Gehenna, to use its Greek equivalent. This is the place where for ages fires were kept perpetually burning for the consumption of the offal of Jerusalem. The word "Gehenna" is several times translated "hell" in the New Testament, and its "ever-burning fires" were taken as an illustration of the burnings of hell.

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#### THE BEAVER BRANCH.

The Forum, Yonge and Gerrard Sts.

ENTRANCE ON GERRARD STREET.

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The Beaver Branch of the T. S. in America will hold the following meetings during

#### THE MONTH TO COME.

Saturday, October 19, 8. p.m., MEMBERS' RECEPTION TO MR. E. T. HARGROVE.

Sunday, October 20, 6.45 a.m., "THE SECRET DOCTRINE." MR. E. T. HARGROVE.

- Sunday, October 20, 7 p.m., "THE SCOPE AND PURPOSE OF THEOSOPHY." MR. E. T. HARGROVE.
- Tuesday, October 22, 8 p.m., "THEOSOPHY AND THE THEOSOPHICAL SOCIETY." MR. E. T. HARGROVE.
- Wednesday, October 23, 8 p.m., "THEOSOPHY AND OCCULTISM." MR. E. T. HARGROVE.
- Friday, October 25, 8 p.m., "The Dwellers in Hades." Mr. Smythe.
- Sunday, October 27, 9.45 a.m., "The Secret Doctrine."
- Sunday, October 27, 7 p.m., "The Prodigal Son of Theosophy." Mr. Port.
- Sunday, October 27, 8 p.m., Revelation viii.
- Wednesday, October 30, 8 p.m., "Magic, White and Black" pp. 157-162.
- Friday, November 1, 8 p.m., "Theosophy in Theory and Practice." Mr. Beckett.
- Sunday, November 3, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 3, 7 p.m., "The Atlantic Continent." Mr. Smythe.
- Sunday, November 3, 8 p.m., Revelation ix.
- Wednesday, November 6, 8 p.m., "Magic," etc., pp. 162-168.
- Friday, November 8, 8 p.m., "Universal Brotherhood." Mr. Port.
- Sunday, November 10, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 10, 7 p.m., "Illusion." Mr. Armstrong.
- Sunday, November 10, 8 p.m., Revelation x.
- Wednesday, November 13, 8 p.m., "Magic," etc., pp. 168-174.
- Friday, November 15, 8 p.m., "Heaven and Hell." Mr. Smythe.
- Sunday, November 17, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 17, 7 p.m., "Looking Backward." Mr. Mason.
- Sunday, November 17, 8 p.m., Revelation xi.

YOU ARE CORDIALLY INVITED  
TO ATTEND ON FRIDAYS AND  
SUNDAYS.

#### NOTES ON THE MAGAZINES.

*The Path* devotes eleven pages to an article on the lower quaternary by Mr. J. H. Connelly in which he points out that the affectation of ignoring the lower planes is illogical, as they are not bad in themselves but depend for their quality upon the use made of them by the higher intelligence. "Do not let us forget," he says, "that the only essential, unqualified and avitchi-deserving evil is that which may be developed in the manasic principle." Mr. Connelly pays a high tribute to Mr. Judge, "the wisest and best teacher we have since H. P. B. is gone." Dr. Coryn begins an article on much the same subject as Mr. Connelly, "The Bodily Seats of Consciousness," which promises to be equal to his clever work in other pages. Mr. Judge's word of counsel is worthy very serious consideration—and adoption. "Remember that we are not fighting for any form of organisation, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage, and the good of our fellow-men." He lays stress on the influence we exert upon mental planes "in stray moments of the day and in many hours of the night."

*The Irish Theosophist* completes its third volume, and invites subscriptions of \$1 for the next twelve months. As in last month, the I. T. is again to the theosophist the most interesting and instructive of the magazines. There is a picturesque and æsthetic atmosphere about its pages too, which certainly does not detract from its higher qualities. One would like to reproduce the whole issue and scatter it broadcast in our lavish Toronto fashion, but those who are seeking for pearls will certainly purchase this field. "Letters to a Lodge" draws necessary distinctions regarding occult instructions. "To take in a literal sense the directions given to disciples living under conditions quite different from our own is to make a grave mistake. We live where gross magnetisms, lower psychic action and low grade emissions of nervous ether make up picture-forms which will vibrate into objectivity under the play of currents corresponding in grade wherever and however such currents arise. Therefore let us arise and

go unto the Master *within*, the Father of Lights, in whom is no variableness neither shadow of turning." This whole letter inspires one with the ardour that Tennyson first aroused, so that "the old spirit wakes and cries," and the heart stirs onward to the mystic quest of the Grail. A literal translation of the "Sermon on the Mount" by "Aretas" would be a revelation to the majority of Christians who are not usually even aware to whom the sermon was addressed. It is very gratifying to THE LAMP to find the principles of Bible interpretation which we have been advocating in Toronto for some years past receiving such capable support and recognition. "Purified from the theological atmosphere which now envelopes them," declares the translator, "the books of the New Testament, and preeminently the four Gospels, stand unrivalled in religious literature, only a few other Scriptures being comparable to them for depth of occult meaning, breadth of moral teaching, height of spiritual exaltation, or pleroma of tenderness and compassion." We quote the Lord's Prayer in its more correct form and regret that space does not permit us to copy the notes appended. "Our Father who art in the Over-world, Thy Name be intoned, Thy Realm return, Thy Will arise. As in the Firmament, so on the Earth. That Bread of the coming day give us to-day, and free us from our obligations, as *we* also have freed those under obligation to us; and bring us not to the rest, but deliver us from uselessness. For Thine is the Realm, the Force, and the Radiance, throughout the Life-cycles. Amen!" The peculiar process-pictures of our Dublin contemporary have a strange beauty of their own, that representing the Fire-Self springing from the bent form of the seer being very striking in design and colour.

*Lucifer* has a timely allusion to mission work in China, deploring the ignorance which prevents people understanding the existence of different religions as various coloured rays of the one white Light of the Truth. "As well urge a German to leave off loving his Mutter and love his Mother, as insist that the Chinese or the Hindu shall resign his conceptions of DEITY for those of the European." Mrs. Besant devotes a page to the question of

whether American theosophists are in the same boat as others, and seems to consider it a matter of "good sense, consistency and loyalty." One Canadian member has solved the difficulty by procuring a ticket on both lines, and will doubtless use that which offers the best accommodation. The T. S. according to Mrs. Besant is not as big a thing as some of us think, but as all have a right to our opinions, no objection can be taken to that. I almost regret, for the exquisite humour of the situation that the Toronto Society had not declared its Canadian autonomy and made overtures to the various nations of the earth to unite under the true theosophical banner. "The" Theosophical Society of Avenue Road, apparently ignores the existence of any sheep of another flock. The usual Devachanic rights should undoubtedly be reserved. The section of "Orpheus," dealing with the Orders of Divine Powers is increasingly interesting. The Orphean philosophy exhibits a septenary scale consisting of The Ineffable, Being, Life, Intellect, Soul, Nature and Body, and a further Triadic subdivision of the Primordial, the Noetic, the Noetic and also Noeric, the Noeric, the Supercosmic, the Liberated or Supercelestial, and the Cosmic. The hypostases underlying each Triad subsist as Being, Life, and Intelligence. Being abides, Life proceeds, and Intelligence "returns" or "converts," these being the preservative, creative and regenerative, or destructive powers of the various Trinities. "The Doctrine of the Heart" gives suggestions on the point of view from which these papers are to be appreciated. The "deadness," experienced by aspirants at all times "stands to acute pain in very much the same relation as solitary confinement to imprisonment with hard labour." Those of us who have not undergone these phases of social experience will lose the full force of the illustration. "Positive intense suffering does not either test, or repay, or bring into play the same capacities and merits of mankind as a dull dreary void within." This is the Doctrine of the Heart of Mallothian. "Two Houses" is developing into one of the strongest examples of the theosophical novel which we have had. Altogether *Lucifer* for September is decidedly above the average.



*Booknotes* announces the prospective publication of "Theosophy of the Upanishads" by Charles Johnston. "Old Diary Leaves," by Col. Olcott, and "The World Mystery," four essays from the columns of *Lucifer* by G. R. S. Mead. *Booknotes* has a choice list of second-hand books on occult subjects for sale.

*The Metaphysical Magazine* begins a treatise on "Initiation" by Dr. Franz Hartmann. This subject is naturally attracting much attention just now; and few are better fitted to deal with it. Professor Bjerregaard discourses on "Maya" which he defines as "that particular illusion that veils from everybody—until he finds the true path—his true nature, which is the one and only Being." Carl le Vinsen continues his article on the Moral Influence of Music. He conceives the beauty of music to exist in its expression of the ideal exactness of cosmic harmony. "A piece of music executed with ideal exactness would contain a definite number of vibrations, sound figures and rhythmical pulses—not one more or less. . . . Aside from this mathematical exactness of number, which is necessary to produce right pitch and rhythm, perfect geometric symmetry is necessary to produce beauty of tone." "The Ideal of Universities" is concluded with a suggested re-arrangement of the departments of human knowledge. The general reader is probably not aware that "*Theoria* is a Greek word, meaning that quiet contemplation by which the essence of things is discovered." Patanjali may yet be a university text-book!

The *Crescent* alludes to us in feeling terms as *Giaours*, which may be technically correct but does not sound brotherly. The Muslims evidently disagree among themselves. Syed Ameer Ali writes a book to prove the recognised equality in Islam of man and woman. In *The Islamic World* Dr. Moulvi Mohammad Abdul Ghani establishes "the superiority of man to woman" and argues for polygamy on that proposition. His whole plea is based upon much lower grounds than we have ever attributed to Mohammedan thought and it is safe to say that Islam will make little progress in the West if its message is that of Dr. Ghani.

*The English Theosophist* for September has a fine paper on "Heaven and Hell," and one on "The Christ Within," in the October number. The editor's remarks deal chiefly with the absurdity of any section of the Theosophical Society setting up a claim to be the "one and only,"—the old apostolic successional formula over again. Mr. Bulmer's suggestion of a great Pan-Theosophical Congress meeting every four years in different parts of the globe at which Theosophists of every complexion might attend, is well worth consideration. "It would only meet for mutual assistance and instruction, and be altogether social and in no sense legislative. . . . It might choose its own chairman, and devote its sessions to papers and addresses and make its meetings the occasions for fraternal reunion." A theosophical world's parliament in short, and THE LAMP desires to suggest that the first congress could find no better or more neutral ground than Toronto, the date to be that of the British Association in 1897. The American Association will probably take the opportunity of uniting with the British scientists at that time and a theosophical congress on Brother Bulmer's lines might be made a marvelous success, and have the widest and profoundest influence. This suggestion is made as being within the range of practical work. Toronto is a convention city by nature and man's device, and our proximity to Niagara is by no means the first of our attractions. We shall be glad to hear from any who feel interested in the proposal. What do you all think?

*Theosophy in Australia* is at the circumference and somewhat behind in its information. "Reason and Intuition" is a bright little article. There is a curious note about a precipitated letter found in his desk by a Mr. George E. Wright, of Chicago, who subsequently discovered the perpetrator of the act to be "a person afterwards fully identified." We had a similar incident reported here with the difference that in our story the person who left the letter has not up to the present been either discovered or identified. The New Zealanders had only just received Mrs. Besant's "Case against Mr. Judge" and it will be interesting to hear what they think of the reply.

*The Pacific Theosophist* is a superior issue, with a particularly good article on "Theosophy in Theory and Practice" and one on "Religion in Religions." Nearly a page is devoted to our British Columbian brethren who have been lecturing to the convicts in their provincial prison every Sunday, (we must try our local gaols since the Ministerial Association neglects them), public lectures, study classes, newspaper reports and other activities. Good heart to you, Kshanti!

*Secular Thought* has had a series of articles entitled "A Glance at the Philosophy of India" by an American "Swami" who has taken the name of Abhayananda. It is really encouraging to find our free thought friends free enough to examine these world-old systems. Chas. Eter on "Bedlamism," and Chas. Cattell's "Dialogues with the Living," are notable contributions and altogether *Secular Thought* displays in recent issues a more moderate and thoughtful tone with less tendency to mere rabid denunciation.

THE LAMP has also received *Boston Ideas*, *Editor*, *Meaford Mirror*, *Notes and Queries*, *Theosophic Gleaner*, *Maha Bodhi Journal*, *L.A.W. Bulletin*, *Amusement Gazette*, *New Bohemian*, *Footlights*, etc.

#### THE MYSTERY OF THE MOON :

Or the Laws and Logic of the Lunatics.

A SATIRE.

BY O. G. WHITTAKER.

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(Continued from page 31.)

The masses were finally moved with emotion that resolved itself into rational revolution. The people demanded protection to native industries. The growl grew to a roar. The Government was willing but weak, and lacked the suavity and keen insight necessary to group contending interests, that were each of them to prosper in the interests of all. The chief attack on the Government was led by two separate factions that were also at war with each other.

The Undertakers' Union, the Head Stone League, the Grave Diggers' Guarantee Co., and the United Cemeteries Syndicate, combined under the name of

the Peoples' Party, demanding legislation to restore the old one-man-one-vote system, setting forth through press and pulpit that the present state of things was causing wide-spread destitution and was driving capital from the country. (This tale relates to the most advanced country in Luna and deals only incidentally with others.) It was a fact they said, an indisputable fact, that the working man was on starvation wages. Owing to a slight break in the clouds the columns of the *Dodger* were so blurred that the account, if any, of how the unworkingman's wages were affected, was lost. The People's Party leaders did not declare wholly against the Government. They only wanted readjustment, the laws relating to the voting of women being entirely satisfactory, but repeal they must have regarding Manhood Suffrage, or they would vote with and for the Opposition.

The other point of attack was for the repeal of the franchise in regard to women, and to maintain the *status quo* regarding men. To support these views, the insurance fraternity, led by the Sun and Moon Life, the Live Forever Mutual, the Perpetual Incubus Assessment, the Horse Leech Investment, the Lion and Lamb Life, the Canvasser's Standard Life, the Permanent Perverter's Endowment Life, and the Mortality Mortgage Co., all combined to oppose the People's Party and the Government under the title of the Rate Receivers' Revenue Party. They proceeded to show with force and feeling that the country was in a fairly prosperous condition, as shown by the bank balances and by their annual statements. Policy-holders were better risks now than ever, thus not only adding to the wealth of the Companies but increasing the Guarantee Fund which enhanced the value of their policies. They admitted the existence of an amount of destitution that was deplorable, but showed that it was caused by the great mortality among women. The workingman's lot was indeed a hard one; doctors, grave diggers, funerals, nurses, the greed of cemetery owners, the great expense of procuring a new wife; all these combined to grind down the workingman, and of course it was all chargeable to the compulsory franchise on the sliding scale for women. Let the Government repeal that clause and all might yet be well.

The opposing parties were distinguished by a flag. On the People's Party flag was inscribed "People before Party," while that of the Rate Receivers' Revenue Party bore the legend "Patriotism before Party." Here was a pretty fix for any Government. No promises they could make would satisfy where the issue was so squarely joined. The people were perplexed while the politicians clamoured to the clouds. After the militia had been called out, and it was found that not more than a third of them answered the call, while the other two-thirds divided about equally between the two factions, a certain man of humble birth and lacking social advantages stepped into the breach and saved the people from a bloody war, and at the same time got rid of Party permanently in the fairest land in Luna. His proposal, which was adopted was that, as they were evidently very desirable possessions, the seats in parliament should be sold to the highest bidder, with an extra 40% premium on the sale price for a seat on the Treasury Bench. The whole fund so obtained was to be devoted to public works and charges, and would take the place of all taxes whatsoever, voting and polling to be abandoned. He showed that an election now cost the candidate very much, so that his position would not be altered by a sale of seats, and as the cost in machinery, loss of time and taxes by the present method would all be cancelled, the showing indicated a large net gain to the present ratepayer. Some doubters raised the question of the will of the people being jeopardized if voting was abandoned, but it was pointed out that legislators did not consider the will of the people as a whole; only of those who would vote for them, and sometimes made mistakes even then; besides which the real work of the country went on just the same whether the legislators were at their posts or no; whether they lived or died; and, in short, that politics was only a game in which the common herd were always chasing the ball afield, while the politicians were at the bat or pitching. The matter was finally put by plebiscite to the electorate in this form:—"Will you have high taxation and a franchise, or an annual sale of seats, no voting and no taxes?" The plebiscite was to be taken in a novel way. The voter was to mail a lucifer match in a regulation enve-

lope to the Receiver General, whole and complete if a vote and taxes were wanted, while if it was to be no voting and no taxes to pay, the lucifer end of the match was to be broken off before sending. Well, the vote was taken and the matches weighed—they could not be counted as there were seven tons of them; and would you believe it, it would have taken the prophet Elijah himself to start a conflagration in the pile—there wasn't a brimstone end in the seven tons!

So it was settled that those who wanted a seat in Parliament must buy for cash. Stump speeches were at such a discount that after brokerage was provided, there was nothing left. The funds that came into the treasury from the sales were so large that after a while the authorities didn't know what to do with them; after every improvement that could be thought of had been made; after paying for public works, administration of justice, providing for local expenditure, post offices, public libraries, asylums, reformatories, jails, parks, gardens, fountains, and so forth, there was a fund sufficient to erect without debt, a well equipped Poor House in every parish, and even then they had a surplus of several millions in the Banks that was easily loaned out on sound securities at 7 per cent. per annum. Every public charge and burden was thus removed from the working classes; all they had to do was—work!

Sceptical persons may question the power of the upper classes to bear all this burden unaided, to say nothing of its apparent injustice; but the answer is so plain that whoso reads may run if so inclined. The upper classes owned all the land that was worth owning,—the other parts were declared absolutely free to everybody—and as their right to own the land was not disputed, they naturally owned what it would yield; so whatever was required for public purposes had to come out of them anyway. It was as broad as it was long; if the lower classes had continued to pay taxes there would be so much less for the land owners, and they might just as well bear the burdens manfully that they must bear, and save the lower classes a lot of bother besides. Those who owned the greatest value in land could pay most for a seat in parliament, and did, and bore the greatest burdens

*(To be Continued.)*

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\*

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 Lamp

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

## THE NEW SORCERY.

A valued correspondent in Europe regrets that so much effort is being made in America to spread abroad a correct knowledge of occult philosophy, and a proper conception of the relation of the occult sciences to life in its ethical and moral aspects. "Give not that which is holy to the dogs." "Cast not your pearls before swine." These are the sentiments of many in older lands whose training and natural conservatism preserves in secret those mysteries of the kingdom which, communicated now with mouth to ear and at low breath, are destined to be proclaimed from the housetops. The fact is that conditions in America and Europe differ so widely that entirely different methods are necessary in rendering that assistance to the race in its evolution to a higher plane, which even the most conservative in older lands do not desire to withhold. If men are to be helped at all they must be helped in the way that is of most benefit to them, independent of any tradition. It has been said that quite new methods were inaugurated in dealing with the great Fifth Race, when, eons ago, it began to make its appearance; similarly, the increasing signs on the American continent of the approach of a new sub-race, quite justify the introduction of methods which would be unnecessary and possibly pernicious under other circumstances.

In Europe there is certainly no such widespread recognition of the existence of supernormal forces as one finds all over the western hemisphere, and especially on the Pacific slope. Testimony which would be received with absolute incredulity in England abounds

in every city, and receives confirmation in the experience of nearly every family. It is true there are many who close their eyes and deny all this, or when confronted with positive evidence, prefer to accuse their neighbours of fraud or of stupidity, rather than change their opinions. But the development of psychic powers is one of the characteristics of the new race, and those who have the welfare of the race at heart will do what they can to ensure this development taking a healthy and wisely-guided direction.

The sorcery of past years partook of the degree of development of certain portions of the race and of the knowledge at their command, inspired by that selfishness and egotism which is always the subversive factor in human affairs. The new sorcery, while different in degree and lacking the ceremonial adjuncts of the old, is more dangerous in the greater subtlety of the forces at its command, while the old motive of selfishness is no less potent, and the liberty accorded by ignorance and the superstition of incredulity permits it a wider scope.

Publicly in the United States, and privately in Canada, on account of hostile legislation, practices covering the whole range of what used to be known as witchcraft are indulged in, generally with the most innocent intentions, but with results as disastrous as ever characterise the foolish proceedings of those whose plea of "didn't know it was loaded" avails little for their victims.

In occult matters there is only one plane of existence with which the uninformed have any business, and that is

the physical. The vital (pranic) forces of that plane are readily governed and regulated by physical or pranic means. But just as soon as the forces of the next succeeding planes, or when still higher mental complications are introduced, complex reactions are set up which are always attended with evil consequences. When the selfish element of collecting fees for such treatment is added a further evil arises. This question of money and reward, recognised in the church as simony, is the reason of the still partially surviving custom among physicians in Europe, where medical etiquette prevented a doctor from rendering an account. The true mesmerist, one who is skilful in the control and regulation of the vital forces, will never charge for his services. The ignorance of the hypnotists and mental healers, the Christian Scientists and faith curers, who in addition to exercising astral and psychic forces on the vital or pranic plane, accept large fees for their "operations" and "demonstrations," will not justify them before that Law of Retribution whose impersonality ensures the exact and just equivalent for its violation.

The ordinary citizen finds it difficult to understand a jargon of occultism which requires terms like astral, pranic, psychic, and so on to make itself intelligible. Madame Blavatsky compared the lower planes of existence to the four elements, carbon, nitrogen, oxygen, and hydrogen, and by associating these with the physical, astral or form, pranic or vital, and psychic planes, even the wayfaring man should have little difficulty. The physical or carbon plane is simply the vehicle of all the others. Nitrogen, the astral, is like a sponge which supplies form to the physical, and is soaked with oxygen, as a sponge absorbs water. Hydrogen, the psychic principle, or that of the animal soul, is the fire-element which burns in the presence of oxygen, the pranic or vital principle.

The new sorcerer understands little or nothing of these distinctions, and still less of the higher division of mind, soul and spirit. Whatever power he

obtains control over he usually attributes to God, while those who see the operation, and do not understand it, declare it be of the devil; the intelligent man on the street meanwhile declaring all he hears about it to be rank humbug.

Hypnotism, or Satanism, as it has been aptly described, involves the suspension of the functions of the form-body, corresponding to the nitrogen element. As it serves to dilute the force of the oxygenic energy, its paralysis is evidently highly injurious, while the interference with its functions as a vehicle of sensation between the outer world and the inner perceptions, disarranges the whole system.

Mesmerism is merely the regulation and distribution of this oxygen principle in the body by the exercise of powers peculiar to its own plane. No mental action of any kind is involved, and the conception of animal magnetism under which it is frequently presented is fairly explanatory of its effects and action.

Christian Science, which its adherents believe to be the result of mind power, has nothing to do with mind, but is psychic, and depends upon the direction of forces of the psychic or hydrogen plane, upon the lower principles. Sometimes the vitality is stimulated, when a cure is effected; sometimes the astral or nitrogen principle is interfered with when death may occur; sometimes no effect whatever is produced, and the victim of this "science" survives or expires as the strength of his constitution may decide.

Occasionally all of the forces mentioned may be found at the disposal of one of these irresponsible practitioners, and the most varied results are the consequence. But none of them have any philosophical understanding of their processes. They are aware that the adoption of a certain mental attitude, the exercise of a little elementary occultism, which is thought to be a power from the highest heaven, will produce certain results in the majority of cases. But there is no absolute certainty of a definite result in any case, as indeed they are honest enough to admit.

FOR THE LAMP.

**A SONG OF KARMA.**

Out from a tranquil heaven,  
 Out from Nirvana's rest,  
 Once more a soul is riven,  
 Spirit in clay impressed:  
 Forth from the moveless sea  
 Into the strife and sin,  
 Forth from the life made free,  
 New, freer life to win.

Borne with res'tless might,  
 Yet dost thou choose thy place,  
 Spark of the Infinite,  
 Closed in a narrow space;  
 Facing a task unknown,  
 Bound to the earth once more,  
 Reaping from seed once sown,  
 Sowing for future store.

Why should thy heart repine?  
 How then shall grief hold sway?  
 Now is the working time!  
 Now is the press of day!  
 Is thy lot full of care?  
 Steadfast and calm endure,  
 Thyself has placed thee there,  
 Willing thyself to cure.

Be not thy courage slain,  
 'Tis but a moment here,  
 'Tis but the body's pain,  
 Shall then the spirit fear?  
 Thou thine own task hast set;  
 Thou thine own judge must be;  
 Heed not the toil and fret,  
 These shall thy spirit free.

Out from the sin and strife,  
 Into the moveless sea,  
 Bearing new fruits of life,  
 Soul from dull clay made free.  
 Free from all earthly doles,  
 Enters the spirit blest,  
 Into the Heaven of Souls,  
 Into Nirvana's rest.

—John Francis Deane.

**FIVE MINUTES ON THE SEPTENARY LAW.**

The unity in diversity, the harmony in variety, of Nature, is recognized by all religions. It affords the most striking evidence of the existence of design in the universe. Students in all ages have recognized it as depending upon the development of a uniform and universal system of septenary division and sub-division extending indefinitely. The whole Cosmos is evolved upon a seven-fold plan. As it is generally recognized that man is a reflection of the Cosmos in miniature, it must follow that the Law of Sevening must exist in man himself as it exists in the Theos-Cosmos, or Nature,

of which he is an image. One does not need therefore to go outside one's own person to discover the operation and truth of this law. Any philosophy based upon it evidently permits of the widest and most general application. There is no need of special conditions or particular qualifications in order to take up the study of this great avenue to self-knowledge. Social position and intellectual attainment are not compulsory. The lonely dweller in the desert, the cloistered ascetic, the attendant of the schools, the merchant at his commerce, the sailor in his ship, the farmer in his field, all these carry in themselves the clue to life's labyrinth, the solution to life's doubts and of death's mystery. The sacred Scriptures of the world, in their endeavour to preserve the knowledge of the transcendent facts of man's life and consciousness, have used symbolical and allegorical narratives, historical and biographical, for this purpose; but the followers of the various religions have frequently lost sight of the original intention, and by insisting on the dead letter interpretation of the world's bibles, or sacred books, have degraded to local application and narrow ideals the expression of laws and occurrences in nature which relate not to one age but to the universal unfolding of Time and the Universe itself; not only to one nation or people, but to the entire human race; and not alone to particularly selected individuals here and there in history, but to every soul that passes through the human stage of evolution.

In the Hebrew Bible and the Christian Testament the same plan is followed as in other scriptures. In the Hebrew Bible the evolution of the soul is illustrated in the history of a nation; in the Gospels the history of the soul is delineated in the story of Jesus. In this view man is something different from his body, which is merely the wrapping or sheath, as Daniel calls it (vii. 15), through which he gains the experiences pertaining to the particular plane of matter upon which he may be dwelling. If he desires to experience the conditions of other planes he must prepare for himself a body corresponding to

that plane. The body is simply the instrument or vehicle of the real man through which he gathers wisdom.

In the beginning we are told, the Word was God. Now the Logos, or Word, has always been looked upon as the creative power of the Divine, and the Greeks, in the sacred books from which the Gospel of John is derived, tell us that the Word was composed of seven vowels or voices, which are the seven thunders which we read about in the Apocalypse. These seven voices or sounds of the Word are the seven tones of the scale and are the result of different rates of vibration in what we may call matter, though matter is really the result of that vibration. Science has demonstrated the relation between sound and colour vibration, and it is not difficult to understand that the seven voices of the Word produced the seven colours of the spectrum, or Iris, the rainbow, the union of which seven in one, forms white light. The first act of creation is therefore the production of Light by the sound of the Word.

All these different sevens of colour and sound, and many other forces arising from their interplay and combination, are recognized as powers or beings, intelligent entities, by some called Gods, the Elohim of the book of Genesis, the Archangels of the Christian Church, the Dhyan Chohans of Eastern philosophy. The proper understanding of their diversity in unity is one of the things upon which formal religionists have always come to grief. It ought to be simple enough, and Paul expresses the idea (I Cor. viii : 5) that as there be gods many and lords many, yet to us there is but one Theos, the Father, of whom are all things, and one Lord the Logos, or Word, by whom are all things. Various nations persisted in worshipping one of these gods rather than the others or than all collectively, although it seems also evident that the priesthoods of all nations preserved the truth of the Divine Unity. The days of the week were consecrated to these seven gods, the Rays of the one Light, and different religions kept especially sacred the day of their especial god. The Jews wor-

shipped Saturn-Jehovah, and keep Saturday holy. Christians worship Apollo-Michael, and keep Sunday sacred. The Mohammedans, who observe Friday, are influenced by the Archangel Lucifer-Venus. The seven "planets" are dedicated to these days because each planet is mystically the body of the Archangel or God to which it is dedicated, but this particularising of worship is evidently mistaken. All days are alike holy in the white light of the divine glory or radiance, and we find Paul condemning the fetichism of day-worship, yet with the abundant charity which distinguishes the Master. "One man esteemeth one day above another, another esteemeth every day." It is not a levelling down of distinctions, but the equal sanctity of every day that he has in view, and enjoins.

The effect of the Seven-Voiced Word upon the creative manifestation in the constitution of seven divisions in matter ; the evolution in organic forms upon these planes, and the existence of states of consciousness in the cosmos and in man himself corresponding therewith, the operation of law necessarily conforming to these seven-fold conditions ; and man's own development, following out in all its ramifications, and reflecting the infinite variety of Nature itself ; we must leave over for future consideration.

BEN MADIGHAN.

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#### WHAT BECOMES OF THE DEPARTED

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There is but one Spirit — Parabrahman, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts ; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts. — *H. P. B. in Theosophist Feb. 1881.*



## INTERNATIONAL S. S. LESSONS.

**November 24. Isaiah v: 11-23.**

The passage selected is intended to point the moral of total abstinence from alcoholic beverages, which is an entirely right and proper lesson to learn, and one which all religious communities, but those under Christian influences, have incorporated with their ethical and moral standards. The Law of Opposites, which brings about the degradation or inversion of the highest ideals, may be the reason of the particular susceptibility of Christians to the evil influence of the Gods they worship. The True Vine of the New Testament identifies the Genius of Christianity with the Vine God Bacchus, and the sacrament of Bread and Wine, derived from the rites of Ceres and Bacchus, in its degraded and sensual phases becomes manifested in the gluttony and drunkenness of Christendom. Leaders in the church defend the manufacture and sale of liquors obtained from the artificial rotting of the grape, sacred to Bacchus, and the corn, sacred to Ceres; the debasement of these symbols in this manner is only what might be expected among those who have lost the knowledge of natural truths and law symbolised by the deities of the ancients, supplanting them with artificial creeds and dogmas, which are as effete as the mythological gods themselves.

Isaiah's meaning is evidently symbolical in this passage. The chapter commences with a parable elaborated by Jesus (Matthew xxi: 33), which indicates the point of view to be taken. The "well beloved" has a vineyard, and the fruits of that vineyard can only be enjoyed in the Kingdom (Luke xxii: 18). Woe is denounced (verse 20) upon those who call evil good, and good evil, who put darkness for light and light for darkness, and bitter for sweet and sweet for bitter. This is the sin of formalism and sectarianism.

**December 1. 1 Samuel xvi: 1-13.**

Samuel's choice of Saul, which he alleged to be inspired by God, proved ill-advised, and the prophet had another

inspiration after the manner of psychics. His reputation was somewhat formidable, as the elders of Bethel testified by their attitude. The psychic inspiration of Samuel is well illustrated in the judgment of the sons of Jesse (6-10), and this response to the inner voice is the strength of Samuel's character. But the psychic voice, so often mistaken for the voice of the Lord or Master, is not the spiritual voice nor the divine voice, the Voice of the Silence, which, could Samuel have heard it as Elijah did, would not have led him into the God-attributed error of crowning Saul. Man still looks upon the outward appearance, for the inner heart is far below the surface veils.

**December 8. 1 Samuel xvii: 38-51.**

The life of David is illustrative in the highest degree of the mystical life of the aspirant. David is the "beloved," he had passed beyond the first seven stages as indicated in the seven older sons of Jesse; he lived seventy years, seven of which he reigned in Hebron, and thirty-three in Jerusalem. The encounter with Goliath, the soothsayer, as the term implies, seems to symbolise the subduing of some of the lower forces, and the five smooth stones which he gathered from the "brook" and placed in his "vessel" appear to represent the five tatwas by the control of which the subjugation of the lower powers is accomplished.

**December 15. 1 Samuel xx: 32-42.**

The artifice by which Jonathan gains an opportunity of speaking to David, his "beloved," perhaps illustrates many of the expedients to which the seekers after the higher things of life have recourse or are forced into by their conditions. The line of least resistance is the scientific course, and Jonathan saves friction and avoids endangering the life of his friend by an expedient which harms no one and is justified by its purpose. It is in matters of this sort that the rarest of gifts, right discrimination, is necessary, so that there may be no selfishness, no injury to others, no neglect of duty, no lack of moral courage and no failure of moral will.

ANCIENT IRISH NOTES.

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In a somewhat discursive volume entitled "Irish Druids and Old Irish Religions," James Bonwick, F. R. G. S., has gathered together an immense store of scattered facts and ideas, bearing more or less on the presence in Ireland in prehistoric times of the Wisdom Religion. Ireland's position as a surviving fragment of the Atlantean continent explains the existence of most of the traditions and relics which have come down to us, but the confusion of Buddhism with Buddhism is one of Mr. Bonwick's stumbling-blocks. The ancient emblematic fire-worship, the origin of the "Sun-burst of Ireland," points to the early identity of all these forms of faith, though their differentiation has resulted in the comparative antagonism of the modern forms. Around this one point, however, of the adoption of Fire as the symbol of the Spiritual World, and by specialization, of the Lord or Ruler of that World, or Realm, or Kingdom, there cluster many facts which clearly illustrate the identical source of all religions. St. Peter declares "Our God is a consuming Fire." The God of the Burning Bush, of the Flaming Sinai, of the Fiery Pillar by night, of Elijah's Fire from Heaven, and of his fiery chariots, is identical with Baal or Bel and Moloch, all these being related to the Sun, whose God, the divine Apollo, is that Sun of Justice of Malachi, which shall arise with healing in its rays, the True Sun of the Gayatri, and one with the Christos, whose identity is established in the sanctity of our Sunday.

In ancient Ireland the worship of the Fire God Baal or Bel was very general, though it is undoubted that the original purity and the lofty spiritual conception which inspired it became very much degraded and debased. Its relation through Sun-worship to subsequent religions is very clear. We learn from Bonwick, quoting Vallancey, that *Budh* in Irish and Sanscrit was *wise*: *La Nollad Aois*, or *La Nollad Mithr*, Christmas Eve, was sacred to Mithras,

the Sun. *Eire aros a Niorgal* alluded to the crowning of *Nargal*, the cock of Aurora, which was sacrificed on the 25th of December, in honour of the birth of Mithras, the Sun. The cock alluded to will remind students of St. Peter, and of Socrates' last request. As in other ancient lands the Lamentation for the Dead was kept up in Ireland on the eve of La Saman, the day of Saman, the Pluto or Judge of Hell, November 1st, or All Saints' Day, which is, of course, the origin of the All Hallows Eve celebrations. The *Sab-oide* or festival of *Sab*, the Sun, was held on the 1st, 8th, 15th, and 23rd of the month, as with the Sabbaths of the Persian Magi.

Reincarnation was, as elsewhere, the ordinary belief concerning the process of life. The Irish King of Ulster, Mongan, recollected his life as Find, two centuries before. Tuan was twice born as a man. Jubainville says, "The idea that a soul could in this world re-clothe successively several different physical forms, was a natural consequence of a Celtic doctrine well-known in antiquity."

The Keltic Christ was named Esus or Hesus, or in the local form *Aesar*, meaning, *He who kindles a fire*, and the Creator. This is akin to the Etruscan Aesar, *the Living One*, the Egyptian Sun Bull Asi, the Persian Aser, the Scandinavian Aesir, and the Hindoo Aeswar, or Ishwar, of Whom the Bhagavad Gita says that "He resides in every mortal."

The zodiac was known to the ancient Irish, and their twelve signs "were ever like a ladder, with six steps upward, and six downward." Above the figures representing the signs the Irish letters were placed. In Sagittarius the figure was a deer's body with a man's head. That in the Scales had legs, but no feet. The Virgin was standing, apparently spinning, and fully clothed even to the shoes. Aquarius, had a very long body, but short thin legs and feet. The great stone circles and rings of the ancients were probably symbols of the zodiac and the various heavenly orbits, especially the Path of the Sun. Four miles from Belfast, at Belaugh, County Down,

there is the Giant's Ring, 579 feet in diameter, which was called *Beal-agh*, or Fire of Baal, the Sun God. The old Irish name for the year was *Bealaine* or *Blaithain*, the circle of Baal.

Dr. Kenealy, in his *Book of God*, says "the Irish hieratic language was called *Ogham* (pronounced *Owm*), which is the same as the Buddhist and Brahmin *Aum*, and the Magian and Mexican *Hom*, or ineffable name of God. The Greeks changed this into *AOM* or Alpha and Omega." and the ancient formula was used by the Christian Church, as in the first chapter of Revelation, although the meaning is now lost to theological students and pulpit exhorters.

All these facts and many more are well known to scholars, although the conspiracy of silence conservatively cherished by those who desire to support an existing order of things, in preference to the honest recognition of the truth, has concealed the knowledge from the unlearned, who cannot search for themselves. Mr. Bonwick adduces a striking instance of both the knowledge of these things and the disregard of them on the part of our great scholars. It is well known to students that Free Masonry is a survival of an early Theosophical movement, the clues to which are nearly all now lost, and can only be supplied by occultists. Mr. Henry Melville and Mr. Frederick Tennyson, a brother of the late Laureate, once addressed a letter to the Duke of Leicester, Grand Master of Ireland, calling attention to the identity of Masonry with the Ancient Mysteries, and praying for the appointment of a commission "of learned and intelligent brethren" for the purpose of deciding three things: "1st. Whether the knowledge we profess was in former times considered Masonic. 2nd. Whether the Lost Mysteries were, and consequently still are, celestial truths. 3rd. Whether truth should be published to mankind under the sanction of the Grand Lodge, provided always, that these Lost truths interfere not with the Mysteries and Ritual of Modern Masonry."

For THE LAMP.

**FOUND AND MADE A NOTE OF.**

The way not to start a nucleus of a Universal Brotherhood is—to imagine you can't. That will settle it.

\* \*

The way not to interest people in theosophy is—to imagine they don't want to hear about it, and, so far as you are concerned, they won't.

\* \*

The way not to start a Branch or Centre is—to imagine conditions are not yet ripe: that the town is not ready for one, and does not want one, anyway; and say so, out loud; and the result will be very much as you imagine.

\* \*

The way not to help along the local Branch is to imagine they can get along without your aid just as well as not. Therefore, don't attend the meetings regularly, and don't ask anybody else to attend: "beg off" when asked to furnish a paper or to speak; criticize the papers of others, and the management in general, freely, and never lose an opportunity to do so; above all, don't forget not to pay your dues. If you can get a majority of the members to imagine things out in this line, and to follow it up faithfully, there is not a doubt but that events will justify your jointly imagined predictions, and the Branch will die a natural death within three months' time.

\* \*

All this will also prove that you are something of an occultist yourself, and are not at all under the sway of Maya — but see things exactly as they are, and imagine them out accordingly.

Great is the power of the imagination.

C. L. A.

Lose the less joy that doth but blind;  
Reach forth a larger bliss to find.  
To-day is brief: the inclusive spheres  
Rain raptures of a thousand years.

—*Adeline T. Whitney.*

Think, when our one soul understands  
The great word which makes all things new,  
When earth breaks up and heaven expands,  
How will the change strike me and you  
In the house not made with hands?

—*Robert Browning.*

## THE LAMP,

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CONDUCTED BY ALBERT E. S. SMYTHE,

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

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TORONTO, NOVEMBER 15, 1895.

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### EDITORIAL NOTES.

Anyone with a copy of *The Path* for July, 1888, may get a dollar for it by sending to THE LAMP office.

THE meetings for enquirers "across the Don" have been continued at 136 Carlaw Avenue, with encouraging results. Visitors are welcome on Tuesday evening at 8 o'clock. All interested in Theosophy should attend.

THE Beaver T. S. regrets the departure for the Fiji Islands of Miss Jeanie McLatchie, an earnest member of the Society, and regular attendant at its meetings. Miss McLatchie bears to her distant home the most cordial wishes of her fellow-members.

MR. JOHN RANDALL, Vice-President of the Beaver Society, sustained the loss of his son, a bright young man of 27, on the 10th October. Several members of the Society, including Mr. E. T. Har-

grove, attended the funeral on the 21st, when the services were conducted by Rev. John Cleare, of the Swedenborgian Church.

THE Wilksburg, Penn., T. S. has arranged a programme for its Thursday evening meetings at 407 Swissvale Avenue, which should attract good attendances. This is a new branch with a wide field of work, but its earnest members know the value of the effort of each in his own place, and expect a good harvest from a well-considered sowing.

MR. GEORGE WRIGLEY, of *The Farmer's Sun*, has brought out a new paper, *The Brotherhood Era*, which will advocate the main object of the T. S. in every way likely to assist the great principle of fraternity among men. "Pity and need make all flesh kin. There is no caste in blood, which runneth all one hue, nor caste in tears which trickle salt for all." Brother Wrigley's work has our best wishes.

Our friends will kindly observe the change in the hour of meeting on Sunday morning, eleven o'clock having been adopted as likely to be more suitable to the general public. The second volume of *The Secret Doctrine* has just been taken up for consideration at this meeting. Dealing with the evolution and development of man and the earth in the immediate past of geological history, and in the light of man's complementary spiritual and mental evolution, no more interesting or instructive subject could be selected. A punctual attendance at eleven o'clock is requested.

WE desire to remind our readers everywhere that the British Association for the Advancement of Science has accepted an invitation from Toronto to hold its meetings in 1897 in this city. It has been suggested that a Theosophical Congress should be convened at the same time and place, when the scientific world might be afforded an opportunity of hearing the solutions presented by

occult science of those crucial problems which have given birth to agnosticism on one hand and pessimism on the other. We want an expression of opinion on the matter.

\*

HERE are two conflicting testimonies. They came together by the morning mail of 29th October. "Sir, If you are responsible for the delivery of this blasphemous publication, please see to it that it does not pollute my door again." This is from the neighbourhood of Bloor and Yonge. From Syracuse a message reads: "I do not understand how you can publish such a paper for so small a price. It is invaluable for those who have studied, and have learned to love the Bible, and desire to compare its teachings with the Theosophical teachings. You have entered upon a good work, and I must say handle it well. I say this for your encouragement. Your paper fills a place which no other does."

\*

MR. STEAD in *Borderland* sums up the case as it must appear to outsiders in regard to Mr. Herbert Burrowes' threatened or promised revelations, and his recent resignation from the Theosophical Society (Adyar). "Mr. Herbert Burrowes deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H. P. Blavatsky, but against the Theosophical Society which has buried H. P. Blavatsky, and cast out Mr. Judge." Mr. Stead may discover by-and-by that the Theosophical Society is to be found elsewhere, and otherwise engaged than in casting out or burying anyone, and, as he stated three months ago, "active in work rather than in dogma." It is curious to note that those who hanker after revelations often get those of a character quite opposite from what they desired or expected.

\*

THE visit of Mr. E. T. Hargrove to Toronto was in some respects the most important event that has occurred in

connection with the movement in this city. It is true the enterprising newspaper press, with one exception, took no note of his three well-attended lectures; but the audiences were large and of a class for whom Theosophical teaching is especially valuable. The central location of the Beaver Society's Hall appears advantageously in this respect. Mr. Hargrove made a most profound impression upon his hearers, and all who had an opportunity of meeting him personally acknowledged the charm and gentleness of demeanour which in many instances gained a deeper loyalty and affection. Mr. Hargrove's earnest views of life, and his wholesome application of the principles of occult law to business and study, afforded new starting-points for his hearers. As one friend observed, he infused a new spirit into the members, and the work of the branch must gain largely in quality as an effect of his visit. His three lectures, though each complete in itself, were in admirable sequence, and no preference could well be expressed for any of them. A return visit cannot reasonably be expected for some time to come, but the Beaver Society will look forward to meeting Mr. Hargrove next year.

\*

THE Secretary of the Order of the Golden Age sends a copy of the Articles of Religion of the Church of the Future. Jerusalem, Madras and Paris appear as the headquarters of this new Ecclesia, and this appears to indicate the harmony of religious teachings which the Articles embody. Most of the more generally known theosophic ideas are adopted to vivify the sacramental and ceremonial observances which have been elaborated. Angels, Bishops, Priests, Deacons and Cardinals will officiate in the new Church, which will be governed by a Federal Sacred College and Council. It is possible these sacerdotal preparations may appeal to many and be the means of carrying light to some who cannot be reached by existing methods. We cannot forget the fate of a similar plan, however, proposed in the '50's by a gentleman who wrote an "Introduction to

Theosophy" and made a cheerful and ingenuous appeal to the public for £100,000 with which to develop his ideas. It is only fair to say that no financial considerations appear to enter into the constitution of the new church, and this is its surest claim to success. Mrs. Londini, Siena Lodge, Wavertree, Liverpool, England, answers communications.

There is a little public-house which everyone  
may close;  
It is the little public-house just underneath  
your nose.

—English Rhyme.

#### THE HIGHER PLAGIARISM.

In our September issue we quoted a "Scythe Song" by Mr. Andrew Lang, and one by Mr. James A. Tucker, to illustrate the harmony of perception, and identity of expression, to be expected from writers who describe the same or similar circumstances. Mr. Lang, however, writes to disclaim originality in using the *Hush* theme, on which Mrs. Graham R. Tomson contributed a poem to the September, 1887, number of *Longman's Magazine*, the same number in which Mr. Lang's poem first appeared. "The idea," he says, "is entirely hers, not mine." Mrs. Tomson's verses are appended: though very beautiful, their use of the onomatopœia is by no means so effective as in Mr. Lang's lines:

#### SCYTHE SONG.

BY MRS. GRAHAM R. TOMSON.

Stalwart mowers, brown and lithe,  
Over summer meads abloom,  
Wielding fast the whispering Scythe,  
Where is all the old perfume?  
Breathes it yet in tender gloom,  
Soft through Hades' twilight air?  
Where hath Summer-tide her tomb?  
*Hush, the Scythe says, where, ah where!*

Comes the long blade gleaming cold  
Where the garden-ground is spread—  
Rags of pearl on crowns of gold,  
Dainty daisies, white and red!  
Dames that o'er them once would tread,  
Damsels blithe and debonaire,  
Where is all your sweetness fled?  
*Hush, the Scythe says, where, ah where!*

Time! who tak'st and giv'st again,  
All things bitter, some things sweet,  
Must we follow, all in vain,  
Follow still those phantom feet?  
Is there not some grass-grown street,  
Some old vew-begirt parterre,  
Where our Dreams and we may meet?  
*Hush, the Scythe says, where, ah where!*

#### 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, November 20, 8 p.m.,  
"Magic White and Black," pp. 175-180.
- Friday, November 22, 8 p.m., "Karma."  
Mr. Beckett.
- Sunday, November 24, 11 a.m., "The Secret Doctrine."
- Sunday, November 24, 7 p.m., "The Soul Leaving the Body." Mr. Port.
- Sunday, November 24, 8 p.m., Revelation. xii.
- Wednesday, November 27, 8 p.m.,  
"Magic," etc., pp. 180-187.
- Friday, November 29, 8 p.m., "The Higher Science." Mr. Port.
- Sunday, December 1, 11 a.m., "The Secret Doctrine."
- Sunday, December 1, 7 p.m., "Homer's Theosophy." Mr. Beckett.
- Sunday, December 1, 8 p.m., Revelation. xiii.
- Wednesday, December 4, 8 p.m.,  
"Magic," etc., pp. 187-192.
- Friday, December 6, 8 p.m., "The Method of Life." Mr. Smythe.
- Sunday, December 8, 11 a.m., "The Secret Doctrine."
- Sunday, December 8, 7 p.m., "The Occultism of Atlantis." Mr. Smythe.
- Sunday, December 8, 8 p.m., Revelation. xiv.
- Wednesday, December 11, 8 p.m.,  
"Magic," etc., pp. 193-200.
- Friday, December 13, 8 p.m., "Reincarnation." Mr. Beckett.
- Sunday, December 15, 11 a.m., "The Secret Doctrine."
- Sunday, December 15, 7 p.m., "What Eternal Life Is." Mr. Port.
- Sunday, December 15, 8 p.m., Revelation. xv.
- Wednesday, December 18, 8 p.m.,  
"Magic," etc., pp. 200-208.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

## NOTES ON THE MAGAZINES.

*The Path* for November is an excellent number. Mr. Judge describes the condition of a large number of theosophical students whose practice has not kept pace with their knowledge. They drop into "mechanical theosophy," which "is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both." Every one of the doctrines of theosophy "can and must be carried to its ultimate conclusion." In H. P. Blavatsky's letters we find her again explaining her relation to Christianity. "I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet by either Popery or Protestantism." Letters written by Dr. Hartmann are to follow the present series in January. Herbert Coryn continues his very valuable paper on "Bodily Seats of Consciousness." He explains the electric connection between the brain-cell and the astral record behind, the vibration of which produces memory. The records of the present life only are "keved" on to the present cells, and the present cells have to be artificially trained or united with the records of the past in order that ancient memories may be awakened. Much suggestive of the mystery of antaskarana may be found in the last few pages. Mrs. Cleather contributes an account of Mr. Rimington's experiments, and a recent performance of colour-music by his new colour-organ.

*The Irish Theosophist* for October begins with an article by Che-Yew-Tsang on "The Warrior Eternal and Sure." "We need a wiser carelessness" is the keynote. "There is no need to strive to become a chela or any one thing, but there is every need that each should strive to become his best. No man can say what that best may be." "Aretas" displays a wealth of melodious lyric strength in "Our Lost

Others," fitly illustrated by a magical page from dreamland. C. J. contrasts the Gospels and the Upanishads and finds more of the human in one and of the divine in the other. The translation of the Sermon on the Mount, with its enlightening notes, should be issued in pamphlet form. "L.E." supplies one of his marvellous rhapsodies full of shining things for the few, but misty and vague for the many. There is in these pages "something intimate, secret, unspeakable, akin," like the vision they dwell on.

*Lucifer* has its strongest item in "Orpheus," the instalment of which is occupied in establishing the identity of the Orphic philosophy with the ancient Aryan-Chaldaeo-Tibetan doctrine. This, ante-dating the Vedas, and the origin of the Brahmanic doctrines, is the parent source of all the occult teachings of both east and west, and the source of its origin seems to be another hint as to the site of the Imperishable Sacred Land. Some hints may be gathered from the classification of the twelve gods—evidently zodiacal rulers—into four triads: demiurgic or fabricative, Jupiter, Neptune, Vulcan; defensive, Vesta, Minerva, Mars; vivific, Ceres, Juno, Diana; elevating and harmonic, Mercury, Venus, Apollo. "Two Houses," though concluding somewhat conventionally, will take rank as a strong novel, and a good one to lend to enquirers who want their information easy. There is a great truth conveyed in one paragraph which ought to be brought before all and sundry: "Spirit is not holy in itself. There are sins of the spirit, sins of the soul, sins of the flesh. The sins of the spirit are manifold: pride, the lust of personal power, the lust of personal holiness." It was something very like that last sin that afflicted the T. S. C. W. Leadbeater recites the weird story of a cosmic elemental similar to that created by the Jews, and still worshipped by some Christians. Colonel Olcott issues another of the "notices" which H. P. B. once spoke of when she declared each branch to be an autonomous body and "a Theosophical Society," (*Lucifer*

iv: 507), repudiating all governing powers as being liable "at any moment to issuesilly and untheosophical ukases." Mr. Mead promises to undertake an English version of the *Pistis Sophia*, translating from Schwartz's Latin and Amelineau's French.

In the *Metaphysical Magazine* for November, Dr. Hartmann gives one of the clearest expositions of the occult divisions of man's body, mind, soul and spirit, that have been placed before the public. Dr. Bjerregaard writes of "Mythology and Being," and Mr. W. J. Colville draws the distinction between mental suggestion which does not suggest, but simply prepares conditions, and that which boldly assumes control over another. "Mind with mind and mind over matter is a rational platform as distinguished from that of the mesmerists who talk constantly of, mind over mind." It is unfortunate that the varied terminology of the different systems tends to obscure the conclusions arrived at. In the above sentence "mesmerists" means "hypnotists" in the ordinary sense, for the mesmerist proper never rises to the mental plane at all, exerting his healing powers on the vital sheath.

*The English Theosophist* gives warning of a possible cessation. Mr. Bulmer writes very pointedly upon the ostracising policy of Adyar Theosophists: "At one time it was supposed that acceptance of the principle of universal brotherhood was sufficient for membership, and that all creeds and people were welcome. But, under the new dispensation, submission to the mental and spiritual tyranny of an oligarchy looms in the near future as the condition of acceptance into the brotherhood of Adyar."

*Theosophy in Australia* prints a concocted extract from the Adyar minute-book, which does not read well in the light of Colonel Olcott's complete version. Our Antipodean brethren have an opportunity for profitable meditation. It would be interesting to know who made these false extracts at Adyar. Answers to questions fill a large part of our Southern contemporary.

*The Pacific Theosophist* has three good articles, one on "The Iron Age," by Mr. Amos J. Johnson, collecting much interesting information on a subject which begins to enlist outside attention.

*Boston Ideas* publishes theosophical notes occasionally, and copied a report on the 2nd inst. of a speech on Reincarnation, by Mr. R. D. A. Wade, of the Chicago Society, delivered in Minneapolis.

*Notes and Queries* gives 22 Rules from Hermes on the Will. The fourth states "When man has discovered Truth and wills to work justice, nothing resists him." Orson Pratt propounds nine questions in astronomy and asks for a theory which will cover them all. We suggest that he borrow a "Secret Doctrine."

*The Theosophic Gleaner*, (Bombay), is almost entirely composed of reprints. There is an interesting article with original letters on "The Talking Image of Urur." Dr. Hartmann writes (Sept. '94): "In regard to what you say concerning my 'Talking Image of Urur,' I am not afraid that it will do any harm to the *Truth*, even if it whips from the T. S. some of those fools that would be a disgrace to it if they were to join. It has never injured the circulation of good money to describe the signs of that which is counterfeit, so that those who are capable to judge can distinguish the true from the false. The story of the 'Talking Image' is, to a great extent, an account of my own experiences and observations, (ornamented of course), and its main object is to show that Theosophy does not consist in blindly believing what another man says, nor in sceptically rejecting the opinions of others, but in the awakening of one's own higher consciousness, such as is the result of one's dwelling in a higher than the animal plane of thought." A curious table of the three qualities of the universe, all created things being classified under the three heads, accompanies the *Gleaner* for October.



*Freedom* begins a series of articles on theosophy by Mr. W. J. Colville. Mr. Colville's theosophy embraces almost all the modern "crank" movements, but may be all the more intelligible on that account.

*Ourselves* is the organ of the Bow Lodge of the T. S. in Europe, and caters to the East Enders of London. "The Lodge of David Wanless" is a strong picture, and but for the reservation of rights we should be glad to republish it. It reminds one of Miss Dougall of "The Zeit-Geist." Two exceedingly interesting letters from 676 of the 1265 prisoners in the great California prison at San Quintan, testify to the value of theosophic teachings for every class of humanity. After a year of theosophical lectures, 676 signed a letter of which the following is but one paragraph: "Theosophy as we think, unravels many of the knotty and tangled puzzles of life to us, and shows the why and wherefore of many things we thought incongruous before. Recognizing the one perfect, unalterable, and absolutely just law 'Karma,' we see and know we are just what we are, by our conscious or unconscious will; we resign ourselves to manfully bear our burdens, and by earnestly and faithfully following the voice of the 'Silent God,' overcome the animal, and prepare ourselves for greater and grander usefulness as we evolve in spirituality."

*Papers read at the Scottish Lodge* is part of the new title of the Scottish Lodge Transactions. "The Occultism of Tennyson" is a collection of instances rather than the embodiment of a philosophy. "The Tatwas in relation to the Human Organism" is a really instructive paper on an abstruse part of the eastern teachings. The notes on Occult Study are so good that we find it difficult to understand why with these ideas our Edinburgh friends adopted the attitude they did recently. Of course we shall know by and by, and we can afford to ignore the inconsistencies of our comrades in the meantime.

*Borderland* presents as its leading feature a paper on Spirit Photography

with some not altogether conclusive examples. The appearance of double-exposure which Mr. Stead takes care to render impossible, is so strong, that some other theory entirely must be adduced to account for the phenomena than that of an astral form casting an impression through the lens of the camera. It has been proved that exposure in the camera is not necessary to get a picture, and investigation must follow this clue to arrive at a solution. Mr. Stead seems to think that the existence of theosophy depends on the continued adherence of Mrs. Besant to the cause. Surely Mr. Stead learned better from H. P. Blavatsky than to suppose that theosophy depends upon any personality whatever—even that of H. P. Blavatsky herself. People will persist in following leaders rather than principles, and this truth, which Madame Blavatsky, W. Q. Judge and all the theosophists worthy the name have stood for, is the truth which is being lost sight of by half the organization as it has been lost sight of again and again in the history of the world's religions. Personalities are the only vulnerable points of attack and so the opponents of theosophy everywhere conduct their campaigns along these lines. Theosophy, as a system, as a great truth, they leave carefully alone.

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**THE MYSTERY OF THE MOON:  
Or the Laws and Logic of the Lunatics.**

A SATIRE

BY O. G. WHITTAKER.

(Copyright Reserved.)

(Continued from page 47.)

At the time that Henry George let that flood of light on the land question, the reflection of it might have been seen on their—but no, no, no; I had forgotten that this was long before the Christian era. It was only a coincidence, not even that; rather a proof that great minds run or think in like channels, and a proof that a streak of the same geological stuffing in them, makes the whole world kin. Their prophets—they had prophets in these old days, and it paid as well as anything outside of stock broking—might

have prophesied about George, but to make a satisfactory prophetic job of it, they couldn't give his real name nor announce his profession plainly, and though there is evidence that they had a Revelation, yet having had no Doctors of Divinity far enough advanced to make it plain to the lower classes; they *could not have* foretold the Single Tax. It is my firm belief that these poor lunatics just discovered it for themselves, as Newton discovered how to invent gravitation, by the merest accident. Does anyone think for a moment that Newton sat down just to watch an apple fall? Nothing of the sort. He had probably been investing in some wildcat railway or mining scheme and had heard something drop, when just then the apple fell. Newton, to forget his little set-back, began to trifle with the incident, and took to reasoning out why, instead of the apple falling and hitting the earth, the earth didn't rise up and hit the apple; by and bye he invented gravitation and holds the patent yet.

I sincerely trust at the same time, that no one will infer from what has been said, that Henry George got the ground work of the Single Tax from the Lunatics. How impossible this would be may be seen when we reflect that the Single Tax was formulated prior to these Lunar Discoveries, which are the only discoveries of the kind yet announced. Besides this, the mere suggestion is a gross libel on the great economist's ability. I believe him as capable of inventing a system of tax reform as any Lunatic that exists.

So they got rid of party. Not that the rulers were agreed as to how to conduct public business, but while they had their differences, these divergent views did not engage the attention of the working classes, for they had no say in the matter.

The expectations, however, of those who predicted a reign of plenty for the working classes when they had achieved that sought-for condition when they should have nothing to do but work, were not realized. Statesmen studied over it and were stunned by the discovery that while every burden of government was lifted from the shoulders of "labour," as they called it, they were still in straightened circumstances, while the wealth of the rest of the community

continued to increase. A few, who had the interest of their fellow lunatics at stake, and whose principal was securely invested, evolved the theory that the common use of certain extra curiously choice liquors, the effect of which was to render those partaking of them hilarious on ordinary occasions, and sometimes even boisterous, was the chief cause of destitution among the working classes. It is but fair to state that the unworking classes did not experience destitution as a result of a like indulgence. This theory became popular but was not given entire credence because some crank pointed out that as the workers made those curious liquors, there could be no ground for attributing destitution to their having either made or imbibed them, unless it could be shown that in so doing, sufficient time was not afforded them to make other commodities as well. This, however, was so far from true that there was ample time to make all sorts of things and leisure time to spare besides.

The Lunatics worried along after this for a long period of time with no abatement of the disparity between the working classes and the unworking classes, till recently a new era dawned in Luna. These Lunatics comprized in population and resources, a large proportion of the total inhabitants of the Moon, the others being poor in manufactures and with little taste for travel. The Lunatics were thus compelled to trade among themselves and did so without suspecting the logical result of such a condition of things. That they should be so short sighted, with all their boasted civilization—and in many matters they were really advanced—is evidence of their lack of the Christian principle that guides our statesmen and merchants. But a crisis came; the working people were reduced to great straits. Manufacturers piled up their goods, but were unable to sell them. In the face of waste and bad methods, the toilers in all classes could find time to make more goods than the public could buy. Factories were shut down; mines were closed, with thousands of tons of ore and coal piled about. One

or two conflagrations that consumed several cities, afforded but temporary relief. Something had to be done and at the right moment came the right man with a theory. It might be called an invention or an inspiration. The authorities treated it as both, for they granted him a patent in perpetuity, and had him consecrated by special orders in Council, the first Bishop of Buncombe, which was the chief seat of learning in Luna and boasted several colleges. His theory was that the cause of the general depression was want of a foreign market! The more it was looked into the more reasonable it appeared. When it became apparent that the Bishop was right the question arose, "How are we to secure it?" The Bishop having been referred to, intimated that for a share in the profits and a seat in the Upper House free, he would put the theory into practice and open a foreign market that would satisfy all parties and stimulate trade as it had never before been stimulated. They closed with him at once and put everything necessary for the development of the scheme at his disposal.

He began operations by teaching the young Lunatics a love of country that was continually stimulated by appropriate songs and the display of very large and pretty flags. He induced a portion of the people to adopt certain colours and badges, while another portion of the people were taught that quite different colours and badges were most appropriate. By this means and through the dissemination of patriotic literature he succeeded in fomenting a sentiment that culminated in the Lunatics having a first-class war among themselves. After some blood-letting, the republic broke up into several fragments—"dismembered" we would say—peace being finally restored by setting up four governments over the territory that had only boasted one, each of these four recognizing all the others severally as independent States, with power to levy impost and other charges as the case might require. The simplicity of the whole thing was apparent at once: here were four nations each

with a foreign market three times the size of their own to whom they could send their surplus products and bring back the money. That was but a part of the benefits accruing: when it was also discovered that a large revenue could be derived from a levy—they did not call it "custom" then for the thing was new—on all imports from each of the other three States, there was much rejoicing. Some mugwumps and pessimists insisted that this would be no advantage as each would have to pay for exports as much as they collected on imports, but they were soon silenced. The matter being referred to the Bishop of Buncombe, he employed a lightning calculator who made it plain that, supposing the levies were  $33\frac{1}{3}$  per cent. on both exports and imports, as each State made a levy on three States while only paying one levy, therefore there would be a nett gain all around of  $66\frac{2}{3}$  per cent.—so good a showing that the pessimists were laughed out of court. As each State had the "pauper labour" of the others to contend with and fear, they found that they had each to increase the charges on imports to 50%, so that with three 50%<sup>s</sup> against one 50% they each realized a nett profit on the collections on imports of 100%, so that the free traders and blue ruin men generally were worse off than the foxes of holy writ, for they had not a hole where they might lay their heads.

Yet another advantage they each enjoyed by the diplomacy of his Lordship the Bishop of Buncombe was that, by judicious fostering, each State exported much more than it imported and thus had a balance of trade in its favour which steadily increased.

*(To be continued.)*

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.

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—*Secret Doctrine, I. 274.*

### 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 endeavour 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, 11 a.m. to 12.15 p.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 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 the 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.

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

## A NEW HEAVEN AND A NEW EARTH.

The most enduring conception the average Christian permits to himself is that of heaven. His thoughts of eternity and infinity centre round that ideal state of being, consciousness, bliss. It is true he is somewhat vague in any account he offers of his belief; but still it is present with him as a real destiny to be achieved, solacing in sorrow, dimly realised in joy. His ideas are chiefly based upon old Persian and Jewish beliefs, which in turn are derived from descriptions of some of the subjective states of consciousness through which the soul passes after death.

The conception of heaven which Jesus gave to His followers, and preserved by them, is quite different from the modern belief. It was not a place, but a state or condition of mind, and the kingdom of heaven was to be sought within. Even should a man die and find himself in a relatively objective state of consciousness, the kingdom of heaven would still be within. Without the interior peace that passes understanding (*nous*, mind, *manas*) a man could enjoy no consciousness of heaven, even if he were located on the plane of the very Throne of Life itself.

All manifested conditions are transient, unabiding. The things that are seen are temporal; the things that are not seen are age-enduring. As they become manifest, they too must give way to more perfect expressions of the Divine. Here we have no continuing city, but seek a city which is to come, æonian in the heavens; not in the skies, as most people imagine, but in that kingdom of the heavens, the realm of the Over-world, which is within. This is spoken of by St. John of the

Apocalypse, when he describes the new heaven and the new earth which was to follow his own age. Heaven itself is not an everlasting, but only an age-lasting condition.

All outward things—the external creation, the physical body or garment of life—are but the expression of the inward thought and life for which they serve as vehicles. The new earth is preceded by the new heaven, which is itself the result of the experience gained and the evolution attained on the previous earth. Man is preparing his own heaven as he lives his daily life. His rest after death is the necessary cessation from physical activity; in that rest the character he has formed will be assimilated into his being, will become part of his nature, and will show itself in his actions when he returns in a new body to pass through the earthly conditions which he will find as the result of his previous earth-life. The new incarnation of each man is a fulfillment of the allegory of the new heaven and the new earth.

As this is the case with man individually, as it is of the Universe as a whole, so it is also of groups of individuals, nations, religions. The religious world of the present day, in so far as it has been seeking the inner kingdom of heaven, has been realising the spiritual truths of that kingdom. The outer expression of that realisation will surely follow. Old-world types of thought, ancient creeds and dogmas, no longer ensouled, but vitiated and corrupt, must pass away, as all former things must yield to the inevitable law of change. "He that sat upon the throne said, Behold, I make all things new." They

who seek within for the Master of the heavenly kingdom, and to learn His Will, are they who endeavour to obey that Will on earth, even as it governs the heaven.

The Will of the Spiritual Nature becomes manifest in the fruit of the Spirit, which is love (*agape*, *yoga*, union), joy (*chara*), peace (*eirene*, connected with the idea of acquiescence in the decrees of Erinnyes, karma or law), endurance, long-suffering (*macrothumia*, magnanimity), goodness (*agathosune*, the quality of purity), faith (*pistis*, intuitive knowledge), meekness (*praotes*, modesty), temperance (*egkrateia*, self-control).

Against such things there is no law.

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#### FIVE MINUTES ON THE SEVEN SENSES.

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There is an old folk-saying in Ireland about "knocking a man out of his seven senses," not altogether unconnected with the more generally known possibility of being "knocked into the middle of next week." The seven senses are not recognized by Science, which only knows of five; but the saying is undoubtedly a survival of the knowledge of the actual existence of seven senses, corresponding with the seven conditions of matter of which we have already spoken. We are said to exist on the lowest plane of manifestation at present, and the grossest and densest of the seven conditions of matter has its counterpart on our physical plane of consciousness, as earth or rock. In the geological sense, those materials which form the crust of the earth. The condition of matter next above this is represented by water—the fluid state. After that comes air, representing the gaseous state. Then fire, representing the radiant state. Above this there are three states of matter having various names in archaic records, but only partially known to Science, which postulates ether as underlying all physical manifestation. This ether is the lowest of these three states. All these seven states of matter are the result of the different conditions of manifestation or creation brought about by the power of

the Divine Word, acting upon chaos or undifferentiated substance, reducing it to cosmos, or harmony, which is the meaning of the word cosmos. The Word, as we saw, had seven vowels, or thunders, and became Light with seven colours. If Man can realise himself as a ray of the Divine Light, a vibration of the Divine Word, a thrill of the Divine Consciousness, he may be able to realise himself as gathering a vehicle or instrument of consciousness around himself as a centre of consciousness, and then repeating this process in each of the seven conditions of matter. The perceptive faculties which he develops in each of the seven planes or conditions of matter are the senses, and for the use of these senses the consciousness has evolved in each body, or vehicle, or sheath, in which it enwraps itself, organs through which it can use them. It will be seen that as there are seven planes, so there must be seven vehicles or bodies, and so also seven senses. But as each faculty or sense, to be perfect, must be capable of use on every plane, it must have a separate organ or means of perception on each plane. There must, then, be forty-nine of these centres or organs of perception in the perfect man. There must also be so many separate stages during which these faculties are being developed. It is to this that the text refers in stating that the Temple was forty-six years in building. It was still incomplete, as the three highest and crowning gifts of the Spirit could only be added by the Christos. In three days He could raise it up.

The evolution of Man is said to have proceeded through four conditions, and the Earth is described as being in the fourth state of a series of seven stages of development. We are also said to have attained the fifth step on this fourth stage of evolution. This is generally expressed in theosophic writings by stating that Man at present belongs to the fifth root race of the fourth round. This is in relation to the earth and the solar system. The universe itself is only one of a vaster septenary series about which speculation is idle. It is stated that each time a

man reincarnates, or assumes a new body or means of manifestation, he adds something to his faculties and to the knowledge he acquires through them. He generally occupies himself so closely with the phenomena of the moment as to lose touch with the faculties he has already evolved on other planes, and control of the knowledge previously acquired. But the real Self possesses all this store of experience, and it is the object of the occultist so to live as to enable him to regain his lost inheritance.

As we descended from the more ethereal planes of existence, clothing ourselves with fire-vestures, with breath-bodies, with cloud-forms, we learned all that could be gained in the experience of those conditions. When we arrived at the lowest point in the scale, and clothed ourselves with coats of skin, the climax of evolution was reached, and the moment of choice lay before every individual. He might choose to live for himself, for the mere enjoyment of sense-pleasure, the waste of all the accumulated knowledge of the ages, the selfish devising of new means of sensation, or he might choose to retrace the Way, on every backward step bringing new powers of self-realisation into operation, under the new conditions of the higher planes developing new phases of every faculty acquired below, and using all his wisdom for the benefit of the whole. The choice for evil was made by many, and yet not irrevocably. The choice is not yet final, and life after life we have new opportunities to overcome the tempter of sensation, the adversary of the higher nature. And even though we yield, it is still possible to call upon the Lord within, and, strengthened with the powers of old, forgotten lives, rise superior to the lusts and desires of the flesh.

Each sense partakes of the nature of the plane from which it takes its origin, and each inner body which we have developed has its means of perception corresponding to the several senses. Every man, by living in harmony with the Divine Will, so far as his intuition or faith reveals it to him, may bring himself under the influence of the

higher aspects of his own nature, and even, in the cases of spiritually devoted and unselfish people, they may regain for themselves the use of the inner spiritual body, of which Paul speaks, by raising the consciousness to the plane upon which those spiritual faculties can act.

"I know a man," says Paul, "in Christ, above fourteen years ago, (whether in the body, I know not, or out of the body, I know not; God knoweth), such an one rapt even to the third heaven . . . caught up into paradise, and heard secret words, which it is not granted to man to utter."

The heavens referred to by Paul are undoubtedly the spiritual states or conditions corresponding to the higher ethereal states of matter. In that light he heard the sound, the music of the spheres, which, belonging to other states, could not be uttered on the human plane. It is said that to the five senses we already possess there must yet be added, on the physical stage, the perception of sight and hearing corresponding to these spiritual faculties. Clairvoyance and clairaudience are incipient phases of these senses. But these in themselves are valueless without a corresponding development of the moral faculties and the discriminating qualities which belong to the highest of the inner bodies. "Seek first the Kingdom of the Heavens," said Jesus, "and all these things will be added unto you." In union with the spiritual consciousness, man becomes divine and inherits divine powers.

BEN MAUGHAN.

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ALL TRULY consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.

—*Phillips Brooks.*

### SUN WORSHIP.

Steadfast the Sun steers through the awful void ;  
 Steadfast the Earth wheels in her mighty place ;  
 Only we mortals lag, and are annoyed  
 That the Gods march not with our stumbling  
 pace.

What are our follies, what are all our fears,  
 Our deep despair, or that bright hope that  
 buoys ;  
 What all the rapture, all the bitter tears—  
 What but the child's adventures with his toys ?

Comrades that waver, lo! the All-Shining One  
 Loves the least lucent of His starr' line ;  
 He knows His course, and ours is but to run  
 Sure in the circle His just laws assign.

The love of law is our true law of love ;  
 In this rich concord Life Divine is won ;  
 Our fainter octave thrills to that above  
 And wakes the silent Wisdom of the Sun.

—A. E. S. S., in *Canadian Magazine*.

### INTERNATIONAL S. S. LESSONS.

December 22. Luke ii: 8-20.

The pastors, or shepherds, who are truly watching their flocks, are the first to have the "divine intimation" from the Angel or Messenger of the Master. Such a thing as a pastor in the occult sense is almost unknown to-day, however, and the clerics who occupy that relation towards modern assemblies or congregations are foremost, as a rule, in denying the present reality and possibility of events which they dogmatise upon as actual occurrences in the distant past. The annunciation by angels to shepherd watchers was a feature of the Virgin birth of Krishna, of India, five thousand years ago, and of other Christs in other parts of the world. But the reality of the Christ-birth in every man's own inner nature is the more immediately important lesson. The Anointed Lord (verse 11, Revised Version) becomes the Saviour of man, not through any external sacrifice, but by the internal growth and development of the soul, the making sacred of the inner life, so as to prepare a fit dwelling-place for that Sacred One, whose Angel or Messenger, the Forerunner of other texts, may sometimes be confused with the true Master. "An Angel came upon them," one version reads; the Douai Version of

Zechariah tells of "the Angel that spoke in me," the same "Angel of the Lord." The correct rendering of the Angel-song is notable: "Glory to God in the highest; on earth peace among men of good-will." Only to men of good-will is any message of peace reasonable or possible; and the false professions of peace where there is no peace have often led to worse error than open warfare. Where disharmony exists, open or concealed, the Anointed Lord dwells not. How can he that hateth his brother whom he hath seen, love the Master whom he hath not seen? And without love, the mystic power from on high, overshadowing the soul, there can be no birth of the Christ.

### December 29. Review.

The Golden Text is Matthew vi: 10, "Thy Kingdom come."

Modern thought has become so wrapped up in the things of this world that the idea of a Kingdom with most people is of a nation with a monarchical form of government, a throne and a crowned sovereign, and so forth. When Jesus was said to have been taken up into a high place and shown all the Kingdoms of the earth, the Roman Empire and its provinces are usually understood to have been the means of temptation. A subtler temptation, however, is implied, for it was not the Kingdoms of the Eon, or present age, but the kingdoms of the cosmos, the kingdoms of nature, as we say, which are mentioned. Luke writing later, uses *oikoumene*, but Matthew says *kosmos*. At any rate the Kingdom of the heavens, the realm of the Father, the spiritual state (and both senses of the word *stata* may be considered) in which a man attains his divine stature, is the result of inner development, and the devout aspiration. "Thy Kingdom come," must be supplemented by the effort to realise it if the prayer is to be of any effect. The coming of the Kingdom will not be from without, or by the forcible change of the external conditions of society. These conditions will change, but only as a result of the change which must take place in human nature, and individually.



**January 5. Luke i: 5-17.**

Gabriel, as the archangel of the moon, the ruler of natiivities and earthly birth, is the appropriate messenger of the re-birth of Elijah. In the same spirit, and with the ancient power, the prophet returns to his earthly work in a new body, which is to be preserved pure as a fitting vehicle, under the Nazarite vows, of him who passed in the fire-vesture from the earlier incarnation. Some commentators think that the narrative regarding John has been inserted in the Gospels by his admirers, who were jealous lest his reputation should be overshadowed by the greater teacher who is represented as his cousin. In view of the relationship, and the intimacy between the two families indicated by verse 39, *et seq.*, it does seem strange that John should send to enquire of Jesus who he was and what his mission, as in Matthew xi., and that more especially, when John had himself hailed Jesus as the Lamb of God, and baptised him preparatory to his mission. The expression "filled with the Holy Ghost from his birth" (verse 15) is the equivalent of the Eastern phrase "twice born," and could only be applied to the re-incarnation of an adept such as Elijah. The parents of John, like the parents of Isaac, Samuel, etc., were well advanced in years, a point which has already been commented upon.

**January 12. Luke ii: 40-52.**

As the multitude continued with Jesus three days, as for three years the husbandman sought fruit on his tree, as Paul was three days without sight, as the period of Jonah was three days, and as the resurrection itself is in three days, so the finding of the Christ in His Father's house is after three days. There are evidently many profound spiritual mysteries intended by this solitary episode in the youth of Jesus. At the age of Brahmin investiture his parents take him to the City of Peace. Joseph and Mary, the Mind and Soul, from whom the Anointed One is born, entering as it were on a new cycle of twelve, return from the feast of the passover, into the lower life, but they are troubled for the Divine Child, the Holy One, and seek-

ing, after three days find him in the Sanctuary. After this reunion we hear no more of Joseph, for the subsequent narrative is of the initiation, in which the lower mind, as such, has no share. "The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both." But the Mother keeps all these things in her heart.

**NOTES ON THE MAGAZINES.**

*The Path* sums up the work of the T. S. A. since May in two articles by W. Q. J. and E. T. H., respectively, both showing that "the Theosophical Movement is greater than any Theosophical Society." H. P. B.'s letters have a note about the *Voice of the Silence*. She says: "They are grand aphorisms, indeed. I may say so, because you know, I did not invent them! I only translated them from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mysteries." Miss Wakefield summarises the best known reasons for accepting reincarnation. "C. J.'s" account of the Rig Veda is the work of a scholar, a litterateur, and an occultist. W. Q. J.'s new department of "Questions and Answers" is becoming a valuable feature of *The Path*.

*The Irish Theosophist* concludes the series of "Letters to a Lodge." The present Letter deals with a number of questions which have arisen out of earlier papers. The much discussed point of connection with The Lodge elicits the remark, "I do not think it necessary to be consciously a member of the Lodge, in order to be in reality one of the children of the Kingdom." The poor, the ignorant, the helpless, and those who know not the mystic terms, and those who dimly, dumbly strive to follow some sense of right which vaguely stirs the breast, all, all of these and many another uncouth and unnamed, lost among earth's myriads yet seen by the light of their own heart rays, are of the glorious Kingdom; our friend is

there, and there, too, many an honest foe." Mr. Burcham Harding gives a practical account of his methods of work in opening new ground in the lecture-field. There is another of the exquisite pictures, described by one critic as "fearful and wonderful," but in the view of THE LAMP strong with the touch of a magic hand.

*Lucifer* rejoices that "despite the desperate efforts that have been made to slay the Society and besmirch its leaders, it stands firmer, purer, stronger than ever." Hon. Otway Cuffe begins a paper on the Quietists. The Neophyte, A. A. Wells, muses once more in a delightfully self-righteous tone. This champion of those who tried to expel, after having unsuccessfully impeached a brother, and who even refused at the recent Northern Federation Convention in England to co-operate with those who declined to condemn him, writes to this effect, "I think when our friends, as I say, open their eyes and find themselves (as they must one day find themselves) sitting in the mud at the very bottom of the ladder from which so obvious a temptation as that to hate their brother has caused them to slip, they will feel then very much like ourselves." Heaven forbid, if to feel like Neophyte Wells prompts one to accuse others of the errors—hating a brother, for instance,—of which we have ourselves been guilty. And then this Neophyte Wells, who probably sat in Convention and refused to receive the overtures of several thousands of American Theosophists because the commas were turned upside down, proceeds to hold up an image of the Divine Love and charity which we are to cultivate in order to attain to a measure of his perfection. "There is no God but mine, and I am His prophet." We prefer Jasper Niemand's Lodge Letters to these crudities. Fear, hatred and anger are neither felt nor imputed by the true neophyte. Annie Besant supplies a technical article on "Occult Chemistry" with a diagram of atomic movements in hydrogen, oxygen and nitrogen, the results of investigations on the Astral Plane. C.W. Leadbeater, a well-known student of Astral

matters, begins a long article on "Dreams." The Toronto Branch has been protesting in London, it seems, about something done in New York. This seems to be illogical—perhaps Astral! *Lucifer*, in the spirit of brotherly love commended by Neophyte Wells, has expunged from its catalogue of books "Letters that have Helped me," "Patanjali's Yoga Aphorisms," "The Ocean of Theosophy," "Echoes from the Orient," etc., which have the trail of the American Serpent over them. The new St. Patrick (Paddy was born in England we learned recently) is determined to have no Serpents in Britain, if the Index Expurgatorius can prevent it.

*The Metaphysical Magazine* has an article by Dr. Wilder on "The Ethics of Work." His views are summed up in a sentence: "I was once asked whether I prayed; my reply was: 'Yes, with both hands.'" Prof. Bjerregaard writes interestingly on "Emblems and 'Being.'" He quotes Grindon's derivation of the word *tree* from the Anglo-Saxon *treowan*, to trust, prove, or verify, still surviving in our verb *to trow*. True, truth, and trust, are from this *tree* root, and the Greek *drus*, the oak, from which comes Druid, belongs to the same family. The various sacred trees are thus connected with the idea of Truth. In the new psychic experience section A. Getchell Gale recounts the results of some interesting psychometric investigations with mineral fragments.

*The Theosophical Forum* has decided to retain its signed articles, and, we think, wisely. A variety of opinions are obtained on questions submitted. The interesting theme of the extent to which family control over or interference with theosophic duties and studies should be permitted, has called forth much comment. One writer says: "Those amongst us who are brought facing this problem stand at the parting of the ways. Upon the way it is solved depends our progress. It is the first step towards greater heights. 'He who would be free himself must strike the

blow.' For this day has the ego toiled and striven that we make the choice between the voice of sentiment, mere materialism on the one hand, and the voice of God on the other. It will never be easier than now." Remembering, with this, H. P. B.'s statement that "a theosophist's first duty is by every duty," the middle path of detachment may be found.

*Secular Thought* concludes the series of articles on the Philosophy of India by the Swami Abhayananda. The following paragraph illustrates the Swami's style: "Brahman, then, is the infinite, eternal, immutable, all-pervading, all-embracing principle, the only substance of Spinoza, the only thing that exists, an entity which cannot be described because it is attributeless, and which is attributeless because it never can be objectified. 'I am that I am.' Moses heard in the burning bush; a stupendous declaration which the Free Mason of the Royal Arch Chapter repeats as he passes the second veil, unaware of the tremendous import of its significance, of the vastness of its comprehension. ONE Substance, one Brahman; one Jehovah; one Principle; one without a second! That idea embraces in its folds all men and all things, and resolves them into one essence, eternal, infinite, unconditioned, entire, pure, divine. In this essence nothing exists, —there is no good nor bad; no saint nor sinner; no initiated nor profane; no great nor small; no superior nor inferior; no judge nor accused; no creator nor created: all grade and class and caste and difference forever vanish, nothing exists but the Eternal and the Free!"

The four weekly numbers for October of *The Theosophic Thinker* have come to hand. The *Thinker* is well supplied with articles by native writers, and must be of great service to the work in India. The issue of 12th October is especially good, with an article on "Kama Rupa and Mayavi Rupa," and some commentaries on native Scriptures, in which the birth of the inner body is accounted for. The *Thinker* seems to hold that

theosophy can best be advanced by the adoption of Brahmanism, and it becomes more evident where the Avenue Road Headquarters seeks inspiration. "We may surely hope," says the *Thinker*, 19th October, "that before the close of the present cycle in 1897, there would be left but little difference in the matter of either doctrinal faith or metaphysical speculation between what may be called 'Theosophic Hinduism,' and 'Hinduism proper.' Not that the individual character of Theosophy would be altogether annihilated, but that its form would melt away like those of so many other cults, only to be merged into the time honoured Hindu form to give additional vitality and lustre to it." (! ! !)

*Ourselves*, the East London organ, is full of spirit. William Jameson's allegory of a visit to an anthill is one of the best things of recent years. The short and pithy essays on the Wisdom Religion, Cause and Effect, Some Laws, etc., are just right for East Enders of all ranks and latitudes.

*The Oriental Department* closes the year with a fine number. Subscriptions should be renewed at once for next year's issues.

*The Chap Book*, 1st December, has a weird drawing by Claude Fayette Bragdon of "The Suicide," showing the horror stricken and miserable soul thrust out of the shattered body.

*The New Bohemian* appeals to the neophytes of literature, and after three months demonstrates the ability of the mute inglorious multitude in a striking degree. A good portrait of Eugene Field, and a sketch of the Chicago poet by LeRoy Armstrong, distinguishes the December number. The tendency towards mystic and occult themes is observable in many of the *Bohemian's* bright contributions.

THE LAMP has received *Editor, Meaford Mirror, Maha Bodhi Journal, L.A.W. Bulletin, Amusement Gazette, Theosophic Gleanings, Theosophy in Australia, Footlights, Booknotes, Islamic World, Our Monthly, The Bookman, etc.*

## THE LAMP,

A Theosophical Magazine Published on  
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CONDUCTED BY ALBERT E. S. SMYTHE,

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

TORONTO, DECEMBER 15, 1895.

### EDITORIAL NOTES.

MR. R. E. PORT, Treasurer of the Beaver T. S., sustained the loss of his mother, at the age of 67, on Thanksgiving Day.

\*

THE meetings at 136 Carlaw Avenue, on Tuesday evenings at 8 o'clock, have been attended with gratifying results. All who are interested in theosophy "over the Don" are cordially invited.

\*

THE Beaver T. S. has lost another member by the departure for England, on the 28th November, of Mrs. Whitton. She bears the greetings of the Society to the Liverpool Branch, from whom we bespeak for her a cordial reception.

\*

THE Loyalty T. S., Chicago, has issued a Syllabus of Discussions for Thursday evenings to the end of February, which are held in the rooms of the Central States Committee, at 15 East Washington Street. The subjects to be considered deal with everyday aspects of Theosophy.

THE Buffalo T. S. will hold its Annual Meeting on the 17th inst. in the Genesee Parlours. The election of trustees in place of those retiring, Mr. Stevens, Col. Hine, and Mrs. Newton, and the reception of reports from officers will constitute the business. The Buffalo *Evening News* has had some correspondence recently on Karma.

\*

WE have been fortunate enough to secure a copy of the out-of-print *Path* for July, 1888, from the American Magazine Exchange, De Menil Building, St. Louis, Mo. We had intended reprinting the celebrated article it contains on "Culture of Concentration" by Mr. Judge, but *The Path* has just issued this valuable paper in pamphlet form in a new Envelope Series, price ten cents. Every student should have a copy.

\*

THE meeting of the British Association for the Advancement of Science in Toronto in 1897, in which it is expected the American Association will take part, will be an occasion of the widest interest. The local Committee of Arrangements has already begun to make preparations; and if the suggestion, already put forward, be adopted, that the Theosophical Society should make a presentation of the scientific side of the Secret Doctrine at a special convention to be held at the same time, the success of the Chicago Parliament might be repeated.

\*

THE Countess Wachtmeister writes to *The Path* to "absolutely deny having said that 'W. Q. Judge is the greatest living occultist known to the world since H. P. B.'s death.'" As a matter of fact it was Mrs. Besant who was responsible for the statement. Mr. Bertram Keightley, in *The Path*, April, 1894, page 16, states that "H. P. B. spoke of her friend, Mr. Judge, as the 'exile'; and Annie Besant wrote later on, 'You are indeed fortunate in having W. Q. J. as Chief. Now that H. P. B. has gone, it is the Americans who have as

immediate leader the greatest of the Exiles.' " One regrets the difference of opinion that must have existed in 1894 between the Countess on the one hand, and Mrs. Besant and Mr. B. Keightley on the other. Since then the Countess has evidently been using her influence to change their opinions. Have they anything more than opinions yet?

\*

A PARAGRAPH is going round the papers to the following effect: "Bishop Nicholas has been instructed by the Holy Synod of St. Petersburg to build a great cathedral in Chicago, to cost not less than \$500,000. It is a part of the decree that the sanctuary shall cover an acre of ground. The architecture must follow the established lines of the ecclesiastical forms of Russia; the general design shall reproduce the famous St. Vasilio, of the Kremlin of Moscow; the priest house shall be the home of the head of the denomination in the western world, and the diocese of Alaska and the Aleutian Islands shall be renamed to include this country, or a new see will be created. This is the greatest mission work ever undertaken by the Synod." This is interesting to theosophists, if true, as indicating activity on the part of the mother church of the founder of the T. S., Madame Blavatsky. She retained to the end of her life a warm feeling for the church of her native land. She referred to it once in characteristic terms: "The Greek Church, like all true religions, was a triangle, but it spread out and became a bramble bush, and that is the Church of Rome; then they came and lopped off the branches, and turned it into a broomstick, and that is Protestantism."

Just as the man of science confidently entertains the theory, that all the seventy and odd elements known to chemistry are only modifications of one primordial and basic form of substance, so the mystic is just as certain that every manifestation of force, whether in the mineral, vegetable, animal or human kingdoms is but a modification of some one primal form of energy, which is in itself both life and intelligence. — *H.S.G.*

#### 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 endeavour 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, 11 a.m. to 12.15 p.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 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 the 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.

## HAND AND SOUL.

The question of inspiration is one that ripples the calm of many minds and many assemblies, and the decision of the genuineness of a Master's message is set for a test of orthodoxy. But the Breath breathes where it will, and it is for the reverent soul itself to *inspire* the virtue of the sacred effluence. In a morning watch, we are told, a great literary and artistic mystic, Dante Gabriel Rossetti, then but a lad in years, wrote the little tale from which we take this Counsel of the Artist's soul. And for some these lines will shine with living light, for they are sealed with the seal of a finger of Fire.

[The complete tale may be procured from Thomas B. Mosher, 37 Exchange Street, Portland, Maine.]

I am an image, Chiaro, of thine own soul within thee. See me, and know me as I am. Thou sayest that fame hath failed thee, and faith hath failed thee; but because at least thou hast not laid thy life unto riches, therefore though thus late, I am supposed to come within thy knowledge. Fame sufficed not, for that thou didst seek fame: seek thine own conscience (not thy mind's conscience, but thine heart's), and all shall approve and suffice. For Fame in noble soils is a fruit of the Spring: but not, therefore, should it be said: "Lo! my garden that I planted is barren: the crocus is here, but the lily is dead in the dry ground, and shall not lift the earth that covers it: therefore I will fling my garden together, and give it unto the builders." Take heed rather that thou trouble not the wise earth; for in the mould that thou throwest up shall the first tender growth lie to waste; which else had been made strong in its season. Yea, and even if the year shall fall past in all its months, and the soil be indeed, to thee, peevish and incapable, and though thou indeed gather all thy harvest, and it suffice for others, and thou remain vexed with emptiness; and others drink of thy streams, and the drouth rasp thy throat;—let it be enough that these have found the feast good, and thanked the giver: remembering that, when the winter is striven through, there is another year, whose wind is meek, and whose sun fulfilleth all....

Thou hast said ... that faith failed thee. This cannot be. Either thou hadst it not, or thou hast it. But who bade thee strike the point betwixt love and faith? Wouldst thou sift the warm breeze from the sun that quickens it?

Who bade thee turn upon God and say: "Behold, my offering is of earth, and not worthy: Thy fire comes not upon it; therefore, though I slay not my brother whom Thou acceptest, I will depart before Thou smite me." Why shouldst thou rise up and tell God He is not content? Had He, of His warrant, certified so to thee? Be not nice to seek out division: but possess thy love in sufficiency: assuredly this is faith, for the heart must believe first. What He hath set in thy heart to do, that do thou; and even though thou do it without thought of Him, it shall be well done; it is this sacrifice that He asketh of thee, and His flame is upon it for a sign. Think not of Him; but of His love and thy love. For with God is no lust of Godhead: He hath no hand to bow beneath, nor a foot, that thou shouldst kiss it....

And for this thy last purpose, and for those unprofitable truths of thy teaching,—thine heart hath already put them away, and it needs not that I lay my bidding upon thee. How is it that thou, a man, wouldst say coldly to the mind that God hath said to the heart warmly? Thy will was honest and wholesome; but look well lest this also be folly,—to say, "I, in doing this, do strengthen God among men." When at any time hath He cried unto thee, saying, "My son, lend Me thy shoulder, for I fall?" Deemest thou that the men who enter God's temple in malice, to the provoking of blood, and neither for His love nor for His wrath will abate their purpose,—shall afterwards stand with thee in the porch midway between Him and themselves, to give ear unto thy thin voice, which merely the fall of their visors can drown, and to see thy hands, stretched feebly, tremble among their swords? Give thou to God no more than He asketh of thee; but to man also, that which is man's. In all that thou doest, work from thine own heart, simply; for his heart is as thine, when thine is wise and humble: and he shall have understanding of thee. One drop of rain is as another, and the sun's prism in all: and shalt thou not be as he, whose lives are the breath of One? Only by making thyself his equal can

he learn to hold communion with thee, and at last own thee above him. Not till thou lean over the water shalt thou see thine image therein: stand erect, and it shall slope from thy feet and be lost. Know that there is but this means whereby thou mayest serve God with man: Set thine hand and thy soul to serve man with God.

---

**"WE SHALL REAP IF WE FAINT  
NOT."**

---

There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master:

"He who does the best he knows how, and that he can do, does enough for us."

The mere fact that a man appreciates these truths, and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better, then, to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master's work, and free from self interest.—*Letters that have helped me, p. 24.*

---

## A NEW DEPARTURE

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### 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.

Friday, December 20, 8 p.m., "What is Man." Mr. Port.

Sunday, December 22, 11 a.m., "The Secret Doctrine."

Sunday, December 22, 7 p.m., "The Divine Incarnation." Mr. Randall.

Sunday, December 22, 8 p.m., Revelation, xvi.

Wednesday, December 25, 8 p.m., "Magic White and Black," pp. 209-215.

Friday, December 27, 8 p.m., "The Basis of Religion." Mr. Smythe.

Sunday, December 29, 11 a.m., "The Secret Doctrine."

Sunday, December 29, 7 p.m., "The Star in the East." Mr. Smythe.

Sunday, December 29, 8 p.m., Revelation, xvii.

Wednesday, January 1, 8 p.m., "Magic," etc., pp. 215-222.

Friday, January 3, 8 p.m., "Why you should be a Theosophist." Mr. Port.

Sunday, January 5, 11 a.m., "The Secret Doctrine."

Sunday, January 5, 7 p.m., "Theosophy and Geology." Mr. Smythe.

Sunday, January 5, 8 p.m., Revelation, xviii.

Wednesday, January 8, 8 p.m., "Magic," etc., pp. 223-230.

Friday, January 10, 8 p.m., "Spiritual Freedom the Goal of Theosophy." Mr. Randall.

Sunday, January 12, 11 a.m., "The Secret Doctrine."

Sunday, January 12, 7 p.m., "The Path of Life." Mr. Smythe.

Sunday, January 12, 8 p.m., Revelation, xix.

Wednesday, January 15, 8 p.m., "Magic," etc., pp. 231-237.

Friday, January 17, 8 p.m., "Masters or Mahatmas." Mr. Beckett.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

**UNCLE IKE'S OBSERVATIONS.**

De man dat goes ter church because he tinks de  
 Lord's a watchin' him,  
 An' doesn't do a wrong fer fear de debbie 'll be  
 catchin' him,  
 Ain't jes' de kin ob man I like to hab expoun' de  
 tex' ter me,  
 Ner jes' de so't ob neighbour I prefer residin' nex'  
 ter me.

De Christian who is good because de Lord has  
 made a way ter catch  
 De sinner man who tries ter rob a chicken-roost  
 er 'teter patch,  
 When all de hosts' is jedged 'll be among de dis-  
 appointed ones,  
 Fer only dem wid honest hearts kin stan' wid de  
 anointed ones.

NIXON WATERMAN in *L. A. W. Bulletin*.

**"CHRISTIAN SCIENCE" AND "HEAL-  
 ING" IN IRELAND.**

In no country in the world is there displayed more familiarity with occult knowledge by the peasantry than in Ireland. Much of it exists under the guise of legend and tradition, but there is a practical value in all these beliefs which is the result of ages of observation and experience. Powers of healing and curing which are attributed to many are sometimes said to be conferred by the "good people," sometimes to be the result of superior virtue. While the expression of the laws governing these powers may never be scientific, the appreciation of them is much more philosophic and accurate than in the case of the many modern sects of Christian Scientists, mental healers, faith curers, metaphysical healers, etc., who all claim to be quite different from the others. In a volume of "Tales of the Fairies," recently published by Jeremiah Curtin, many instances of "fairy doctoring" are mentioned. The following paragraph embodies that knowledge of Karma which our modern "scientists" must learn by bitter experience.

"Sometimes the best doctors will leave off curing, for they say that curing will bring misfortune in the end to the doctors or their children. It is believed firmly that there is a compensation for all this supernatural knowledge, and for everything out of the usual course of things. All the people believe that the priests have the power of curing if they

would only use it, but they are unwilling to take on themselves the punishment for curing. In former days they took pity on poor people sometimes, and risked their health to cure them."

**SIR EDWIN ARNOLD ON THEOSOPHY.**

Sir Edwin Arnold says in a recent interview: "The effect of Buddhism upon a people morally and physically is good. Wherever you find a community with great tenderness towards the lower creation, with a deep respect for mankind, and a strong observation of duty, there will you also find the spirit of Buddhism. It is a moralizing, restraining influence."

In answer to the question, "Are Esoteric Buddhists and Theosophists the same?" he replied, "That depends upon what you mean by Theosophists. If you mean the Theosophists of the school of Blavatsky, Sinnett and Olcott, I will say that they are so closely connected with Buddhism that the Buddhist Scriptures ought to be their text-books, and I don't see how you can do this without a knowledge of Sinnett. I knew Madame Blavatsky very well and am acquainted with Col. Olcott and A. P. Sinnett, and I believe there is no doubt that the Theosophical movement has had an excellent effect upon humanity. It has made a large number of people understand what all India always understood, and that is the importance of invisible things. The real universe is that which you do not see, and the commonest Indian peasant knows that to be true by inheritance. The Theosophists have impressed upon the present generation the necessity of admitting the existence of the invisible. The senses are very limited, and everybody ought to know that behind them lies an illimitable field of development."--*Alliance Forum*.

THE LAMP has for sale eight copies of Volume I, bound in cloth, with title and index. Price, \$1.25 each, post free.



**RAYS.**

GOD ACCEPTS the innocents even when they offer no sacrifices, and delights in unkindled altars if the virtues dance around them.—*Philo Judæus.*

\* \* \*

TO ASSERT that God's revelation is confined within a hundred and eighty-five pages is the same as to assert that the soul of a particular individual weighs six hundred pounds, or that the light from a lamp is equal to that of seven candles, four to a pound.—*Leo Tolstoy.*

\* \* \*

TO LEARN is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm, and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of the silence remains with him; and though he leave the path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return.—*Light on the Path.*

\* \* \*

IS A FIERY HELL for sinners a more or less horrible conception because of its eternity? Is the fact that there are hundreds, aye! thousands of children in this city who are *used* to hearing foul oaths and curses from the mother lips that should teach them all holiness, a light and tolerable thing? Is it a valid excuse for us to plead at the Judgment Bar whereto we always stand, that those who starve in order that we may grow rich are used to their penury? Is it nothing to you, all ye who pass by, that the harlot is used to her shame; the drunkard to his bestiality; the thief to his degradation; that pain and cold, injustice and hunger, make up the lot of myriads who are used to them? Will not the fact of that very use shape itself into a curse to write across the heavens a fiery message to this age of ours—*“Mene, Mene, Tekel, Upharsin!”*—*Two Houses by Ivy Hooper.*

**THE MYSTERY OF THE MOON:  
Or the Laws and Logic of the Lunatics.**

A SATIRE.

BY O. G. WHITTAKER.

(Copyright Reserved.)

(Continued from page 65.)

After the foreign market had been established, a marked change in the social and industrial relations of the Lunatics was observable. Wealth increased very much among the upper classes in the form of bonds, bank shares and loan debentures. A long-haired crank tried to call public attention to his statements that the so-called wealth was not wealth, nor even an evidence of wealth, but rather an evidence of debt owed to the holders by the working class; but just as he thought the public were becoming interested, the society classes had him charged with vagrancy, and jailed.

The poorer classes kept up an incessant harping on their condition as compared with that of their betters, and finally agitated for a combination to control the manufacture and distribution of all commodities, holding that the great cause of poverty was the unfair profits of middlemen and the great waste incurred in marketing. Everything was to be settled by a plebiscite, and the first plebiscite was for the presidency of the organization. There were seventeen candidates, seven of whom claimed each a majority of from one to five over all the rest. Wholesale ballot-stuffing was charged by each against all the other tickets, and it took fourteen years to unravel the tangle in the courts. In the meanwhile the proceeds of the worker's wasteful methods did not equal his rent, for the very farmer had to give his wheat for the right to raise wheat.

The great increase in the amount of wealth possessed by the capitalists was such a source of temptation to the lower classes that crime increased alarmingly, and jail regulations were made correspondingly severe. There came a great era of jail-breaking that roused the authorities to special legislation. An attempt at jail-breaking was punishable

by a term equal to the original sentence; a second attempt called for a further term equal in duration to the two terms preceding, not to run concurrently; a third attempt condemned the culprit to a life term. Thus, a criminal who had been sentenced for five years and who tried to escape, had his sentence made ten years; if he tried again it became twenty. It was the most trying time for the civil authority in the history of the country. An obscure rascal who had been sentenced for ten years for trying to make some silver coins that would yield him a profit of 40 per cent. over the value as silver (and such profit was by statute enjoyed by the Government) endeavoured twice to escape, and got forty years for it. Trying again, he got a life-sentence; but being callous to the feelings of others he tried once more, and actually escaped, and brought much trouble to the Government. One member wanted to give him a second life-sentence, to run concurrently with the first life-sentence. Another honourable member said such a motion was d—d nonsense. Others joining in on both sides, the session broke up with language for which there is no English equivalent that could be put in type without risk of melting the metal. Jail-breaking continuing, accompanied by increasing rigour on the part of the authorities, the Church took the matter up, insisting on better treatment to prisoners as the way to lessen jail-breaking. It was declared that this step was necessary, else the nation would all lapse into barbarism. Besides, if there were no other reason, the Church would lose the support of the lower classes if it failed to protest. As the support of the Clergy was necessary to the Government, the ministers yielded and granted better treatment to prisoners, with rewards for good behaviour and long and regular attendance. To relieve and abate vagrancy, they also enacted that beggars could be jailed on the evidence of any citizen. Then a strange thing happened. Tales of the substantial living enjoyed by those in jail reaching those outside, large bodies of men, women and children went

before the magistrate, and charged themselves with having begged on the street; there was no alternative but to incarcerate them. The jails soon required large additions, which made work enough to temporarily afford relief; but the pressure became so great that the authorities passed another enactment that no more vagrants would be admitted, the qualification being raised to assault, stealing and house-breaking, old and tried hands being given the preference.

This bill having been rushed through with some informality, the question of validity was raised, and one of the Judges of the Supreme Court gave it as his private opinion that the law was *ultra vires*: this the people in trouble took to be as valuable an opinion as if given in court, and, as it coincided with their own, they determined to act on it. Assembled *en masse*, they passed a resolution "that the law had always given them the right to go to jail for vagrancy, that the recently enacted law was irregular, and that the raising of the qualification was an unjust discrimination in favour of a privileged class." The contention grew to a tumult; large delegations of poor people waited on the jailers and demanded admittance; the authorities read the Riot Act; the people replied by reading the clause of the constitution relating to liberty and equal rights under the law. As the authorities would not yield, the people pressed on to the jail, determined that they should seek redress by constitutional methods only, while the authorities gathered troops and munitions of war, to be prepared for the worst. Country people joined the throng, with varying purpose. Some farmers said it was a shame that the authorities should lose the chance of building up the jail into the largest concern in the country, and thus increase the home market. Others said: "Let them alone: if they come to blows there will be a greater demand for our products than all the jails in the country could secure."

When the excitement was at its height the people thronged to the jail doors, and the crush of those on the out-

skirts caused the barriers to break down. The soldiers were ordered to fire on the mob, which they did. The mob replied with a volley of stones, and then retired to arm and reinforce. "God and the right," alternating with "For house and country," were the battle-cries. The war was bloody, but brief. The Vagrants' valour and consciousness of right and numbers outweighed the advantage of arms. They not only captured the jail, but also made prisoners of the army and the Legislature, which was then in session. Soon, however, was the surprise of the Vagrants apparent in their groans and cries of "fraud," "scoundrel." "For behold," said they, "we be but as Mother Hubbard and her dog." The jail where they had hoped to live in comfortable confinement was elegant but empty, the supplies on hand not being sufficient for a week to maintain the present population. Not only were there none on hand, but none were coming. Prompt action or disaster had to follow. The Vagrants went into Committee of the Whole, and opened court. The result of the sitting was that they held the army on the charge of rebellion and civil war. "Albeit," said the Vagrants, "the way they sat upon us with bullets and bayonets was most uncivil."

They also held the Legislature in a body, charging them with neglect of public duty, and gave them but two days to reorganize public affairs, so that no one might go hungry and naked by compulsion. At the end of the two days the Legislature declared its inability to put things straight, and was called upon to answer to the additional charge of treason. The members of the Legislature pleaded "not guilty," and elected to be tried by a commission of their own set, or, as they put it, "by a Royal Commission." The Vagrants made answer that there was no time for such nonsense: as they were all captured and all charged, they would have to be content with Vagrant Citizens for judges and workers for witnesses, the prisoners being allowed to testify in their own behalf.

(To be concluded.)

### SANKHYA AND YOGA.

Sankhya is gnyanam (knowledge) and Yogam is karma (action). He therefore who perfects himself spiritually, mentally nurturing the idea that he is one with the All, and that all breathe in him as he breathes in all, and who at the same time keeps himself as aloof as possible from the wheel of the world's karma, is Sankhya. Those others who identify themselves with the world's karma, and at the same time perfect themselves for a higher and higher state of existence, so that karma may best be guided, are Yogeas. The third class of people who perfect themselves spiritually, so that they may know the truth, and who at the same time take the burden of the world's karma upon themselves, so that they may raise the karmic status of humanity, are Sankhya Yogeas or wisdom Yogeas. Of these three classes, the first class represents the intellect or wisdom of this manifested solar system, the second class represents the spiritual or ideal life, and the third class represent the heart or the centre of all spiritual life and propeller of all wisdom energies among people.—*Thoughts on Bhagavad Gita, by a Brahmin F. T. S.*

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## THE THINGS THAT ARE UNSEEN.

"Blessed are they that have not seen," said the Master of old. And one reads later: "When He who is unseen is seen He disappears."

The piteous cry of our civilized pietists is for a physical demonstration of the existence of the unseen. They beseech the heavens for evidence to satisfy their senses of the reality of that to which they pray, and those who have no faith demand the testimony of the laboratory before they take up the search for themselves. Could the proof be given them the result must be disappointing, for the mere satisfaction of the brain-intellect almost invariably destroys the finer and real powers of the intuitive perceptive faculties.

"No man hath seen God at any time," nor has any man seen the God-like, which is only to be known by its manifestations. No man has seen gravity, or chemical affinity, or polarity, or electricity, but we know these forces exist from their effects, and the operations we conduct through their control.

But we can have no effect without a means of manifestation: we can have no exhibition of power without an appropriate vehicle. There is neither heat nor light in the interplanetary spaces, and the great currents which radiate from the sun do not become heat or light until they meet the resistance of that kind of matter which we have evolved on the earth. There are many forms of material which are transparent to heat, and it is easy to conceive of planets, like Mercury, perhaps, higher in evolution than ourselves, and nearer the sun, yet not offering resistance to the grosser forms of force, and consequently generating no physical heat,

while higher and more ethereal forces may be brought into manifestation by the resistance of conditions of matter existing elsewhere, and to which these forces correspond. Glass, which is transparent to radiant heat, is impervious to reflected heat, and glass of some colours will transmit chemical rays while other colours bar their passage. So also of electricity whose magic current speeds along the wire, exhibiting neither light, nor heat, nor force, until it reaches the carbon-points, the slender filaments, or the ingenious dynamos, where it finds the means fitted for its manifestation.

What is true in this way of the physical planes of nature, is true also of the psychic and spiritual. And as Professor Röntgen, of Vienna, has recently demonstrated, we cannot set any limitation to the possible advance of science in the domain of physics, so neither can we set up limits to our investigations in higher regions. Professor Röntgen has shown that it is possible to generate light of a quality as penetrating in the case of ordinarily opaque substances, like wood, cloth, human flesh, etc., as sunlight is in the case of glass. A ray of this light thrown on a bullet wound enables the bullet lying underneath imbedded in the flesh to be photographed. This result, astounding to the layman, is quite simple to the scientist or the occultist acquainted with the etheric nature of the basis of matter, matter being only the vibration at different rates of the ether itself.

The deduction to be made must be that these varying vibrations do not destroy or neutralize each other, any more than that one particular quality of

sound in an orchestra destroys the other tones and qualities of sound which are produced. In the case of the orchestra the human ear can detect each kind of sound among the harmony of all, or he can select one instrument from among the others and especially listen to it. The human eye, however, has not the same delicacy of perception. It can only distinguish the shades and tones of light emitted by one instrument, so to speak, and it is blind to the vibrations of other qualities of light. And so we find the photographic plate is more sensitive to certain kinds of light than the eye.

From this we gather that while these forces and powers exist, and are evident from their effects, that they interpenetrate and interblend with each other, yet they are not directly perceivable without the existence of a special organism or vehicle of manifestation. And all this is true of the finer and subtler gradations of matter which exist in a state of interpenetration with the earth and afford scope for higher ranges of evolution than we can easily conceive.

And all this is true also of the higher aspects of mental forces, of the powers such as Love, Wisdom, Truth, Justice, described as abstract, and of the states and conditions of human consciousness. These things are all real, but no one can *know* that, realize it fully, until he has developed within himself the faculties by which such powers are controlled and cognised. Controlled, first, for a man learns to see, to walk, to speak, to think, before he is able to describe these processes, and the faculties of the higher planes are only to be acquired, similarly, by use and practice, and not by theorising or believing, or hoping, or wishing for them. "Faith, without works, is dead."

The means of manifestation of these powers on lower planes are ephemeral, for a day, as St. Paul says. The dynamo will wear out in a little while, but the electric energy is exhaustless. We must cultivate more permanent vehicles of consciousness for ourselves. We must develop the inner life. We must realise that the outward waste of the body will very soon necessitate the

birth of a new one if we are to continue our evolution. We must gain the results that are to be had from becoming metamorphosed (Romans xii : 2) by making the mind anew, and building into it the more durable principles of the Unseen and the Age-abiding.

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**FIVE MINUTES ON THE HARP OF  
GOD.**

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There is scarcely any symbol of the Christian system that has been so much derided by sceptics and misconceived by believers as that of the harp. The picture in the Apocalypse of the "victorious" standing on the sea of glass, the purified astral plane, "having harps of God," means little to the ordinary church-goer but an interminable series of symphonies on incorruptible cat-gut. Like the Psalmist, however, the theosophist can say: "I will incline mine ear to a parable: I will open my dark saying upon the harp."

No symbol in any Scripture is without its meaning; and the harp, one of the most ancient, and found in many religions, is another link connecting Christianity with earlier faiths. To the Greeks it was known as the Heptachord, or the Lyre of Apollo, and is honoured as a constellation. Its seven strings denoted the seven principles from which the Sun-God, Apollo, or the Christos, drew forth the divine music of the spheres. We have considered the development of the various septenary aspects of the Universe, in the Earth, and in man, as copies of the greater organisms. The Breath of the Holy One on these harps of life, like the touch of Æolus upon the harp so-called, arouses the chiming harmonies of the Cosmos. As man advances stage by stage in his evolution, he adds one by one the throbbing chords of life: knowledge and wisdom, gained through repeated births, attunes them to Nature's key, and the perfect man presents himself at last "in full accord with all that lives," the Harp of God his instrument of praise, and he himself the Master of the Song.

"Listen to the Song of Life," says one. "Its utterance is not, as you that

are deaf may suppose, a cry; it is a Song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony."

The seven chords of life have been described by the Wise as easily recognizable to anyone who cares to think about the matter. They are all but strings whose different vibrations may teach us different lessons of Life. The real man is a ray of the Eternal, a spark of the Divine, manifested on the plane of objective consciousness. The highest pitch of Life in all the scale of human consciousness must be attuned to or atoned with the one great Tone of the Everlasting Word.

The Divine Breath or Word of the Holy One becomes, then, in man, Spirit, and this is clothed with the spiritual body, of which Paul tells us, whose powers are wisdom, intuition, or "faith." To these two are joined the higher reason or human soul, called *noûs* in the New Testament, and these three, the Trinity in man, are one. The faculty of this third principle or string, called *Manas* in the East, from which our word *Man* is derived, is perception. The second principle discriminates or judges, and by spirit we aspire. It is in these three that "character" is developed and preserved, and it is this Trinity of Mind, Soul and Spirit which incarnates in the body, "descending from heaven" for that purpose, and raising the animal body to human consciousness.

The other four strings of this harp are often symbolized by a square, as the Trinity is represented by a triangle. They are renewed in each life of a man, and reflect upon earth to the extent of their cultivation the spiritual will of the higher nature.

The lower four consist of the animal soul, the seat of the desires, appetites and passions; the form-body, which has been likened to a sponge, soaked full of the vital fluid or life principle, which is the third of these strings; the fourth being the outer coat or carnal body, built up upon the form-body.

In a normal condition these various principles would act in harmony with the laws of Nature; but during incar-

nation, when the trinity descends into the "hell" of the prison-house of the flesh, a certain interference with the regular processes occurs. As these strings vibrate, just as in a musical instrument where the cultivated ear can detect what are called the "harmonics," so certain sub-tones are sounded in each of them, and these sub-tones combine with the strings of corresponding notes where perfect harmony has not been established, and bring about an undue emphasis of one note over another. This is especially so in the case of the mind or human soul and the desires or animal soul. The sub-tones of the mind principle excite those of the passion or desire principle to such an extent that the whole nature is thrown out of balance, the illusion of the personal Self is created, and many incarnations are spent by men in the endeavour to bring the lower principles under the control of and into harmony with the higher consciousness. When that is done man is a perfect being and a master of the "harp of God," and is able to take his place with the "victorious." How he gains that victory we will see at another time. But Love or Compassion is said to be the Law of Laws, and when we know that Love means union or harmony we can understand what Tennyson means when he sings:

Love took up the Harp of Life, and smote on all  
the chords with might;  
Smote the chord of Self, that, trembling, passed  
in music out of sight.

BEN MADIGHAN.

---

**THAT ONE.**

---

There was no breath, no sky, but water only,  
Death was not yet unworbed nor day nor night,  
The unimagined THAT ONE, veiled and lonely,  
Sat through the centuries devoid of light.

Then from his impulse Love came into being,  
And through the ebon darkness flung his gleams,  
That Love, which say our men of mystic seeing,  
Bridges the world of fact and world of dreams.

Oh tell us how this universe was fashioned,  
Ere stuning gods appeared to man below,  
He knows that shrouded THAT ONE, unimpas-  
sioned,  
Or even he perchance can never know.

*A. Little from the Rig Veda.*

**INTERNATIONAL S. S. LESSONS.****January 19. Luke iii : 15-22.**

In the estimation of John the Baptist the great gift which was to be obtained from the Anointed One who was to follow him was the baptism, or the consecration by the pouring on or into, (as by the Angels with the vials in the Apocalypse) of the Holy Breath or Spirit, and Fire. The effect of that consecration he unfolds in the figurative language of the time. His fan, the great shovel with which corn was tossed in the air, represented the purgative forces brought into action by the consecration, and the floor which was to be cleaned is the area (*halon* in the Greek, from which our word halo is derived,) or thought-sphere in which consciousness endures, into the garner or repository of which the good grain must be gathered, while the chaff is destroyed. As John's message was an exhortation to right conduct, the "greater than he" brought the message of right thought and the means of its attainment. And first of all he himself submits to the consecration of the outpouring of these spiritual powers. The symbolism of the dove is very ancient. It was sacred to Venus, or Lucifer, the Light-bringer or Star of the Dawn, a mystical name of the Christ.

**January 26. Luke iv : 14-22.**

If anything was necessary to emphasize the spiritual nature of the mission of Jesus, this passage should be sufficient. He had returned to Galilee (the circle) in the power of the Spirit, and in opening his public mission he reads a passage from one of the most spiritual of the ancient scriptures: "The Spirit of the Master is upon me, to proclaim the season or cycle of His goodwill or favour," or, in effect, to announce the advent of the Messianic cycle, and his own acceptance of the office of the Anointed One (Isaiah lxi : 1, 2). The labours of the Messiah may be compared with the Beatitudes of the Sermon on the Mount, to which they present some degree of correspondence. The poor, the mendicant in spirit, who have cast off the chain of attachment to property, a condition quite unconnected

with the possession or lack of worldly goods, are to hear of the good magic; the broken, or rather the contrite in heart, are to be healed as with the healing of the rays of that inward Sun of Justice which dawns with the new cycle; the captives, the spirits in the prison-houses of the flesh, of whom Peter tells us that the Christos descends and enters into their kingdom of darkness to teach them the good magic, are to learn of the Path of deliverance; the blind, in whom the Secret Eye is darkened, are to be enlightened; and, quoting another text in Isaiah (lviii : 6), the broken or oppressed are to go free. The citing of this particular chapter from Isaiah seems especially intended to enforce the spiritual and practical application of the Christ's message, and to rebuke the formalism of religious ceremony, and that mere attention to church duties and services which constitute, for the falsely pious, the whole of religion. The members of the little congregation were astonished at the favourable oracle they had heard, but what wonder the message would excite if enforced once more by precept and example. "Is not this the fast I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, that ye may break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh?" (Isaiah lviii : 6, 7).

**February 2. Luke v : 17-26.**

"The power of the Master was with him to heal," is the reading in verse 17 of some MSS. Modern mental healers of various classes who instance such occurrences as the healing of the paralytic as an evidence of the power of mind over matter, usually omit consideration of the knowledge and wisdom in the possession of the Master whereby he was able to judge in each case as to whether such apparent interference with natural causes as he exercised was legitimate. The law must act justly to the last jot and tittle, and when the sick was healed we must be assured that the Master was satisfied of the exhaus-



tion and cessation of the action of those causes which originally brought on the suffering of the patient. Those who profess to act mentally, and yet in entire ignorance of the mental condition of their subjects, are not a whit wiser, and are a good deal more dangerous than the ordinary experimental physician. The Son of Man has power on earth (an important distinction, verse 24), to *free us* from sin. The word translated forgive does not bear this modern English sense. Sin, *amartias*, means really a fault or failure. When we have worked out our own salvation with fear and trembling within, by attaining the kingdom of right conduct, and right thought, then the Son of Man may free us from the effects of our failures; for we shall have gained the power in ourselves to arise and walk, and so respond to the command of the Master. For the Master does not say "Arise," as the King James version translates, but "Awake," or "Wake up," the desire for an analogy with the supposed resurrection of the old body, in ignorance of the fact of the birth of a new one as the means of return to earth-life, having probably inspired this rendering.

**February 9. Luke vi : 41—49.**

"Why do you look at the splinter in your brother's eye, but do not observe the beam which is in your own eye? Or how shall you say to your brother, 'Let me pull the splinter out of your eye,' and, look, there is the beam in your own eye. Interpreter, first pull the beam out of your own eye, and then you will see clearly to pull the splinter out of your brother's eye." An apparent contradiction between the commandments to judge no man, and the philosophic statement that a man is known by his fruits may be easily removed by a little thought. The difficulty arises in confusing a man's act with his motive or with the result or intended result of his act. It is the final result which is the fruit, and by the fruit of a man's act you may know the man. We cannot therefore judge the act itself which may have an object, either good or evil, quite the reverse of that which appears on the surface. Good results can only accrue to the actor from a good motive,

and it is out of the heart of the actor that the motive arises. From the overflowing (abundance) or over-balance one way or another of the inner nature comes the control of action in the outer life. He who builds on any other foundation than the rock of right perception, right discrimination or judgment, and right aspiration; the rock of the higher knowledge, of the understanding, the faith, the wisdom of the Christos, the Divine Self, has chosen but a foolish and unstable footing. On that rock in every age, in every nation, men have raised the sanctuary of the Universal Word.

**February 16. Luke vii : 2—16.**

The so-called miracles in this passage are often cited by thoughtless people as evidence of the truth of Christianity, just as people of other religions hold the miracles of their leaders as proofs of the truth of their own systems. Jesus especially warned his followers against such a conclusion, and false prophets were foretold who should work signs and wonders so marvellous as to deceive even the very elect, if they were foolish enough to depend on that kind of evidence. Man's own reason is always the final bar of judgment, and those who accept the testimony of miracles must remember that even they are depending on their reason in electing to follow any particular religion, whether on account of its miracles or otherwise, rather than another of the numerous religious systems in the world. We even hear people who have changed their particular sect several times, denouncing those who advocate the exercise of reason in all such questions. Reason is a progressive faculty and it advances towards wisdom, or intuitive knowledge, the power known as  *πίστις*, and generally translated "faith" in the New Testament. The centurion in this passage affords a good instance of this wisdom. The occult forces of nature were much better appreciated in those days than at present, and the centurion, knowing of the marvels wrought by Jesus, and arguing from analogy that it was by his command over the elementals, or force-entities of nature, that he was enabled to perform them, just as it

was by his own authority over his soldiers that he could get his commands carried out, begged Jesus to act with the least amount of inconvenience to himself. Jesus wondered at the man's wisdom, which was unusual in such a person, just as he wondered on another occasion at the ignorance or unwisdom (*aristis*) of the people of his own country (Mark vi : 6). If we recognize faith as a faculty of the Soul or Higher Ego, and belief as of the brain or Lower Ego, it will be seen that belief is the mere intellectual assent to statements whose truth or untruth is not thereby confirmed. Such belief may have a good moral effect, and in future lives will produce great results, but it cannot immediately affect the growth of the Soul, since it is not founded upon Truth, but only on an approximation to Truth. There should be no mistake in undervaluing mere belief, for it is the only means by which the greater part of humanity progresses. But it must be recognized that mere brain operations can have no effect upon the forces of higher planes, until the results of such brain-action have been assimilated by the higher nature. On the other hand the Wisdom of experience, or Faith, as it is called, the result of such assimilation from past lives, is a real Force, and when brought into action directly affects the forces of its own and inferior planes. Where this Soul-force is present it is possible to do great works: where it is absent, and the conditions for such operations are negative, and this may occur in the presence of very positive but merely intellectual *belief*, no such works are possible. So we read in Mark vi : 5, 6, that in the midst of a spiritual ignorance which caused him to marvel, Jesus was restricted to certain mesmeric phenomena, performed by the laying on of hands upon a few sick folk. In the case of the centurion's servant, the forces—neither hypnotic nor mesmeric—of higher planes were used. In the case of the widow's son, the same command is given as was given to the paralytic, "Awake." (*egrotro*). The co-operation of the individual is necessary in all cases of resuscitation where "white magic" only is exercised.

#### CLEANTHES' HYMN TO ZEUS.

This is the celebrated hymn quoted by St. Paul in his address to the Athenians, Acts xviii: 28; Zeus is, of course, simply the Greek name for God, the Theos or Holy One as St. Paul clearly indicates in this passage, and this recognition of the God of the Greek poet as being One with the God of his own Wisdom is but another testimony to the universality of religious thought. Cleanthes flourished B.C. 300. Aratus, B.C. 270, expressed the same idea in one of his poems |

Most glorious of the Immortals, many  
named, Almighty forever!  
Zeus, ruler of nature, that governest all  
things with law,  
Hail! for lawful it is that all mortals  
should address Thee.  
For we are Thy offspring, taking the  
image only of Thy voice, as many  
mortal things as live and move upon  
the earth.  
Therefore will I hymn Thee and sing  
Thy might forever.  
For Thee doth all this universe that  
circles round the earth obey, moving  
whithersoever Thou leadest, and is  
gladly swayed by Thee.  
Such a minister hast Thou in Thine in-  
vincible hands:—the two-edged, blaz-  
ing imperishable thunderbolt.  
For under its stroke all Nature shudder-  
eth, and by it Thou guidest aright the  
Universal Reason, that roams through  
all things, mingling itself with the  
greater and lesser lights, till it have  
grown so great, and become supreme  
king over all.  
Nor is aught done on the earth without  
Thee, O God, nor in the divine sphere  
of the heavens, nor in the sea,  
Save the works that evil men do in their  
folly—  
Yea, but Thou knowest even to find a  
place for superfluous things, and to  
order that which is disorderly, and  
things not dear to men are dear to  
Thee.  
Thus dost Thou harmonize into One all  
good and evil things, that there should  
be one everlasting Reason of them all.  
And this the evil among mortal men  
avoid and heed not: wretched, ever  
desiring to possess the good, yet they  
nor see, nor hear the Universal Law  
of God, which obeying with all their  
heart, their life would be well.  
But they rush graceless each to his own  
aim.

Some cherishing lust for fame, the nurse  
 of evil strife,  
 Some bent on monstrous gain,  
 Some turned to folly and the sweet works  
 of the flesh,  
 Hastening, indeed, to bring the very  
 contrary of these to pass.  
 But Thou, O Zeus, the All-giver, Dweller  
 in the darkness of cloud, Lord of  
 thunder, save Thou men from their  
 unhappy folly,  
 Which do Thou, O Father, scatter from  
 their souls; and give them to discover  
 the wisdom, in whose assurance Thou  
 governest all things with justice;  
 So that being honoured, they may pay  
 Thee honour,  
 Hymning Thy works continually, as it  
 becoms a mortal man,  
 Since there can be no greater glory for  
 men or Gods than this,  
 Duly to praise forever the Universal  
 Law.

---

#### THE WAY, THE TRUTH, THE LIFE.

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself: the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—*Idyll of the White Lotus.*

---

THE NUMBER 7 became dedicated to Sirius, which star on that account was denominated Phthah (Hepta), and was revered as a sacred number, and adopted by the priesthood in drawing up many of their scientific formulas.—*Hekkyan Bey, Chronology of Siroliic Monuments.*

#### OCCULTISM IN THE WEST.

It is obvious that Western culture has been concerned for the last half dozen centuries with the development of physical intellect rather than with that of spiritual aspiration. While the process has been going on, spiritual growth for this race may have been retarded; when the spiritual aspiration sets in again and grafts itself on the intellectual progress accomplished, the races that have been working on this plane will, I suppose, in the old scriptural phrase, have their reward; but meanwhile we who are working here in such humble fashion as may be feasible to help on the grafting process referred to, may fail to accomplish our task in the best way if we get into the habit of treating Occultism as though it were a tropical export which European nations will never be able to develop for themselves within their own limits. Of course we are indebted for the present impulse towards occult research to the light which has come to us from the East; but it seems to me that the loftiest conception we can form of the great Masters of Wisdom who have inspired this and so many other spiritual activities at various periods of the world's progress, is that which entangles them with no ethnological limitations, but regards them pre-eminently as the Elder Brothers of Mankind.—*A. P. S. in December Vahan.*

---

#### DARWIN ON HEREDITY.

The laws governing inheritance are for the most part unknown. No one can say why the same peculiarity in different individuals of the same species, or in different species, is sometimes inherited and sometimes not so: why the child often reverts in certain characters to the grandfather or grandmother or more remote ancestor; why a peculiarity is often transmitted from one sex to both sexes, or to one sex alone, more commonly but not exclusively to the like sex. *The Origin of Species, ch. 1, s. 18.*

## THE LAMP,

A Theosophical Magazine Published on  
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### TERMS OF SUBSCRIPTION

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The Theosophical Society, as such, is not responsible for anything contained in this magazine.

The editor will be re-ponsible only for unsigned articles.

CONDUCTED BY ALBERT E. S. SMYTHE,

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

TORONTO, JANUARY 15, 1896.

### EDITORIAL NOTES.

WHEN in doubt subscribe for THE LAMP.

\*

TWENTY-FIVE CENTS in postage stamps will bring you THE LAMP for a year.

\*

MR. J. H. MASON, of the Beaver T. S., left Toronto on the 9th inst., for Canton, Mo.

\*

SAYS the *L. A. W. Bulletin*: Remember every day in the week to keep it holy. Don't be a one-day Christian.

\*

THE LAMP has for sale six copies of Volume I, bound in cloth, with title and index. Price, \$1.25 each, post free.

\*

MR. CLARKE THURSTON, of Providence, R. I., was in Toronto for a few days, and visited the Beaver T. S. on Wednesday evening, 8th inst.

Books on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357 1/2 Yonge Street, Toronto.

\*

Mr. E. T. HARGROVE has been visiting and lecturing at Wilkesburg, Pa., and will proceed to New York. His southern tour has been highly successful.

\*

THE January issues of *The Path*, *Metaphysical Magazine*, etc., have arrived too late for review this month. *Isis*, the new English magazine, is expected daily.

\*

DR. J. A. ANDERSON has just published a new work on "Septenary Man." The volume has reached us too late for review, and consideration of this important contribution to theosophical literature must be postponed till next month.

\*

IMMEDIATELY after our last issue another copy of *The Path*, July, 1888, came to hand from California. Anyone desiring to complete his file may have it for One Dollar. The copy is in good condition, and we shall return it to the owner if not applied for before next issue.

\*

THE N. S. W. Centre of the T. S. A. is actively engaged with propaganda in Sydney. Fortnightly meetings are a feature of their work, at which various theosophical topics are dealt with by three speakers. Nearly every night is occupied in other ways, and a free reading room is kept open daily.

\*

SOME of the discrepancies in the "Old Diary Leaves" narrative may be accounted for by Col. Olcott's explanation in his letter to Mr. H—— X——, of 30th September, 1881, from Colombo, Ceylon, printed in "Hints on Esoteric Theosophy." On page 230 it is said: "I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I

witnessed in connection with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when specially authorized to speak about any particular thing; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.”

NO MAN when he has lighted a lamp puts it in a cellar, nor under a tub, but on a stand, that they who enter in may see the brightness (*pheggos*). The lamp of the body is the Eye (the secret Eye). When the eye is free from defects (*haplous*, unspotted), the whole body is also full of light, but when it is useless (*poneros*), the body is full of darkness. See therefore whether the light that is in you be not darkness, for if your whole body be full of light, leaving no part dark, everything shall be full of light, as when a lamp with its bright shining enlightens you.—Luke xi : 35-36.

## A NEW MAGAZINE.

# “ISIS”

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly.

THE LAMP has accepted the Canadian agency for this important publication, which will number among its contributors Mr. W. Q. Judge, Jasper Niemand, Dr. Buck, Dr. Hartmann, Dr. Coryn, Dr. Keightley, Messrs. Hargrove, Patterson, etc.

### “ISIS”

Will deal with the teachings of the Secret Doctrine, as far as possible, in the spirit in which they were delivered by H. P. Blavatsky, and it will endeavour to render theosophy a living reality to the student.

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The Beaver Branch of the T. S. in America will hold the following meetings during

#### THE MONTH TO COME.

Sunday, January 19, 11 a.m., “The Secret Doctrine.”

Sunday, January 19, 7 p.m., “Brotherhood as a Fact.” Mr. Smythe.

Sunday, January 19, 8 p.m., Revelation, xx : 1-10.

Wednesday, January 22, 8 p.m.; “Magic White and Black,” pp. 223-230.

Friday, January 24, 8 p.m., “Karma.” Mr. Armstrong.

Sunday, January 26, 11 a.m., “The Secret Doctrine.”

Sunday, January 26, 7 p.m., “Brotherhood as an Ideal.” Mr. Smythe.

Sunday, January 26, 8 p.m., Revelation, xx : 11-15 ; xxi : 1-8.

Wednesday, January 29, “Magic,” etc., pp. 231-237.

Friday, January 31, 8 p.m., “Failures.” Mr. Brown.

Sunday, February 2, 11 a.m., “The Secret Doctrine.”

Sunday, February 2, 7 p.m., “The Brotherhood of Religion.” Mr. Smythe.

Sunday, February 2, 8 p.m., Revelation xxi : 9-21.

Wednesday, February 5, 8 p.m., “Magic,” etc., pp. 237-245.

Friday, February 7, 8 p.m., “Seats of Consciousness.” Mr. Hoggan.

Sunday, February 9, 11 a.m., “The Secret Doctrine.”

Sunday, February 9, 7 p.m., “The Brotherhood of Man.” Mr. Smythe.

Sunday, February 9, 8 p.m., Revelation, xxi : 22-27 ; xxii : 1-9.

Wednesday, February 12, 8 p.m., “Magic,” etc., pp. 245-251.

Friday, February 14, “Reincarnation.” Mr. Jones.

Sunday, February 16, 11 a.m., “The Secret Doctrine.”

Sunday, February 16, 7 p.m., “The Brotherhood of the Gods.” Mr. Smythe.

Sunday, February 16, Revelation xxii : 10-21.

## NOTES ON THE MAGAZINES.

*The Irish Theosophist* presents another selection from the New Testament of fascinating interest in the illumination of the esoteric meaning brought out in the literal rendering of the text by "Aretas." "The Coming of the Christos" is described from 1 Corinthians xv: 35-57 and Matthew xxiv: 1-31. THE LAMP hopes to place these contributions to Christian esotericism in a permanent and accessible form before long, permission having been kindly granted to republish "The Sermon on the Mount" and the present translation, in pamphlet form. *The I. T.* continues "The Enchantment of Cuchullain," and also provides good articles by "C. J." "A. P. D." and "Jasper Niemand," the latter emphasizing the need for sympathy resulting in constructive instead of destructive criticism. A poem on "The Solar Bark" accompanies one of the Blake pictures.

*Lucifer* has no humorous articles this month, and is altogether above the average in quality. Five out of its six articles are serial, but all are interesting. Mrs. Besant ere her departure for India, makes a sensational declaration on the Mars and Mercury question, in which she takes sides with Mr. Sinnett against H. P. B. and the "Secret Doctrine" on the ground that the original K. H. letter, which is not yet published, means something different from what H. P. B. understood it to mean. To quote *Lucifer*: "The facts [!] are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time: the mass of humanity passed from Mars to Earth, and will pass from the Earth to Mercury. But the leading class of humanity--and here is a fact that throws some light on the opposing statements--did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned

in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter." It is, however, possible to avoid befogging the exoteric students by statements that are little better than a distortion of the facts; few ought to know better than Mrs. Besant that the Mars and Mercury spoken of in the above paragraph "are not at all the physical planets which bear those names, but have to do with certain developments of the earth bearing a correspondence to those spheres." The insinuation that there is a "leading class" of humanity with a better spiritual pedigree than others is both entirely gratuitous and distinctly pernicious, and marks the tendency towards the dogmatism of caste whether Brahmin or Pharisee, which has ever been the bane of human self-development. All men potentially belong to that class. "and whosoever will be chief among you, let him be your servant." See Mark iii: 17; Matthew xx: 20-28.

*The Theosophical Forum*, No. 8, is even better than usual. The question "What is the criterion of Theosophy?" calls forth very forcible declarations from Mr. Judge and others. "The strength of Theosophy lies in the fact that it is not to be defined." "It is found in each man's perception of the truth: therefore there is no single criterion." W. Main writes: "Yet already we have seen in the Theosophical Society the germs of foot-worship, Apostolic Succession, the True Church, a Theosophical Holy Land, and other dogmatic paraphernalia of which the world is sick. If we cannot do better than this, for God's sake let us bury the thing before it breeds a new religious pestilence; and leave the *Secret Doctrine* and kindred writings to those in the coming century who can recognize the true gold, be it much or little, wherever it may be found, and whatever its label." The roll of branches in the T. S. A. now numbers 92.

*Theosophy in Australia* comes with its motto, "There is no Religion Higher than Truth," almost swamped in the waters of the great Astral Deep, in which the Sun of the T. S. (the Seal with a nimbus) appears to be setting. The Editor of our antipodean contemporary has not yet read the reply to the "Charges" which he noticed so fully some months ago. The mail bags are slow but sure. A sentence from the Lotus Lesson shows a right spirit. "I want you to do more than speak truthfully, I want you to *think* truthfully. Now to think truthfully our minds must be like the clean brush. There must be no prejudice to prevent us seeing things as they really are, especially when it comes to finding out right from wrong, or choosing whether we will do a certain thing because it is right to do it or because somebody else says it is right and we are just a little afraid to do differently or think differently to everybody about us."

*Scottish Lodge Papers* Vol. iii, No. 2, has three good articles, though the first on "Prayer" seems to be inspired by a misconception. On page 25 "fixing our thoughts on an egg" is suggested as an illustration of Raj Yoga. That, as well as the essayist's superior habit of "asking for our daily bread" I should take to be an illustration of Hatha Yogic methods. A man can fairly well estimate the extent of his spirituality by a comparison of the strength of his yearnings for bread and butter, or for the Bread of Life. "The Polarity of Tatwic Currents" follows aptly the last article on the Tatwas, and affords a good idea of the process by which one after another the great cosmic forces acted upon the primeval undifferentiated matter at the dawn of manifestation, giving it differentiation, circular motion, meandescence, spherical agglomeration, cohesion, gravity, etc.

*The Tibetan*, the organ of the Tibetan Mission Union has an interesting number for December. Allowing for sectarian prejudice there is a fair appreciation of Buddhism which sets itself to gain salvation solely by works, the end of which is the merging of the individual

(read *personality* ED. LAMP) in the Unity of Being, and the way to which is the mortification of all private passion and desire." Missionary Ferguson says it makes his "blood run cold to see so much idolatrous worship, and men in their own way trying to save themselves." Of course these men are not trying "their own way," but following the course handed down from antiquity, *as they believe* from their Christ (Gautama Buddha). As a matter of fact, Gautama forbade the idolatrous practices mentioned, and the debasement of Buddhism into its modern forms in various countries is only paralleled by the same results in the case of Christianity. Probably the missionary's blood would run cold to see some of the so-called Christian customs of the Greek, Armenian, Abyssinian, or even Roman or Anglican churches. Yet what Gautama taught and what Jesus taught five hundred years later are one doctrine. The work of Mr. and Mrs. Rijnhart partakes more of the self-sacrificing and SELF-seeking spirit of the great teachers, and Dr. Susie Rijnhart contributes an interesting account of Tibetan experiences. The Longta or Wind-horse is an interesting example of what may be called object-prayer, printed paper horses being cast to the winds to be turned into real beasts for the benefit of travellers by Buddha or God (as Christ is God) although our missionary assures us that Buddhists don't believe in God. The Power to which Buddhists pray, however dimly conceived, is yet recognized with a faith as strong and with intent as self-less as though they used an Anglo-Saxon term in addressing It. *The Tibetan* is doing good work in proving the existence of religious feeling and sentiment among the so-called heathen, whatever may be thought of the form or expression such devotion may take.

*The Islamic World* seems to take the most material views of religion that we are aware of on the part of any spiritual teacher. In a summary of Moslem duty, ablutions occupy a page and a half, and prayer eight lines in the following terms. "Prayer is an obligatory duty upon all Moslems, just the same as

ablution. It is practiced five times each day with regular movements of different parts of the body, by inclination, genuflection, the elevation of the arms, etc. So that the prayer thus made replaces very advantageously moderate gymnastics, which experience has shown to be recommended." We must protest at this misrepresentation by our English contemporary of the true spirit of Islam. Hear the Prophet himself "Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do." (Koran ch. ii); "Be constant at prayer; for prayer preserveth man from filthy crimes and from that which is blameable; and the remembering of God is surely of most importance" (ch. xxix). The five seasons of prayer daily were to be especially observed, but the unceasing prayer of Paul was no less present to the mind of Mahomet, and is realized by all seekers after God as the under-current of spiritual consciousness which hallows every thought and deed.

*Atma's Messenger* reappears in December as No. 1 on the cover, No. 4 inside, and with improved typography. The *Messenger* has enlisted under the banner of Ishmael and professes to hold all theosophical societies at equal value. Mr. Fullerton contributes an article on God in Theosophy, defining God as "the centre, the source, the continuance, and the outcome of all life." And yet all these are but aspects of the One Life.

*The Editor* appears in a new shape and is full of hints for literary workers. Theosophists cannot afford to ignore, but on the contrary should take advantage of such valuable means of gaining instruction in technical matters of literature so as to be able to place their ideas in the most favourable way before editors who are never very eager for theosophical articles, and readily seize upon defects of form and style as an excuse for their rejection. \$1 a year.

THE LAMP has received *Maha Bodhi Journal*, *Theosophic Gleaner*, *Critic*, *Footlights*, *Booknotes*, *The Bauble*, *Pacific Theosophist*, *Assiniboian*, etc.

**THE MYSTERY OF THE MOON:  
Or the Laws and Logic of the Lunatics.**

A SATIRE.

BY O. G. WHITTAKER.

(Copyright Reserved.)

(Continued from page 79.)

The case is too long to go into detail, but the questions by a Vagrant counsel and the answers of one of the Lunatic legislators will indicate the reasons for the finding of the court.

What did you go to Parliament to do?  
To help govern the country.

How was that to be done?

By making good laws and appointing officials.

Were the laws made in the interests of all?

Nearly all.

Who were left out of the reckoning?

Those who did not vote for us.

How did you know they were good laws?

By the majority in our favour.

Do you understand making laws?

Not when we first go to Parliament, but we soon learn.

Who are the Opposition?

Those legislators who oppose us when we are trying to pass good laws.

Is that the regular rule?

It is.

At the last General Election the Government was returned by a majority of one vote of the whole electorate, before which time you and your fellows were in the Opposition. What laws did you then advocate?

We have never changed our policy.

Then, what you now advocate as good law was bad when you were in Opposition?

No; that is not a fair question.

Why unfair?

Because.

Because--what?

Just because.

Did you act as leader of the people?

Sometimes.

Where did you lead them?

We led them to the polls.

What did you do after that?

We followed the people's lead.

Did you not think it your duty to lead the people as far as you knew?



As far as we knew! We would be put out of office if we did so!

Did you ascertain whether in Exchange and trade all citizens had like facilities afforded?

Certainly not; that is a commercial consideration.

Did you see that all citizens had an equal opportunity to profit by their own labour, and that no one could profit by the labour of another without consent?

By no means; that is an ethical question.

Did you know that many people were out of food and clothing, and had no means of obtaining any but by begging or stealing?

We have heard of such; but are told by those who say they know that those people are of the very lowest class, very few of whom have votes, and who spend what they earn in excursions, dances, tobacco, ribbons, beer and lodge dues, and are therefore poor.

But why did you not enquire into the matter with a view to rectifying it?

Because that is work for the philanthropists, and out of our line.

Do you use beer and tobacco?

Only the best brands of tobacco and very little beer; wine is much nicer.

What do you define as the duty of the Government?

To levy, collect and expend a revenue so that there shall be no deficit and very little surplus.

For what is a revenue required?

To maintain the Government in office.

How do you obtain your revenue?

By the sale of assets and by a tax on imports.

Who pays the tax on imports?

The foreign exporter.

Is there a tax on imports of goods for the use of members of the Government?

No; they come in free.

Are you not discriminating in favour of the foreign exporter?

Well—ah!—eh?—that is to say, to understand the matter thoroughly you will require to understand and read up political economy and international law.

What assets are at your disposal?

Oh! we are all right there. We have exclusive privileges and licenses, fishing rights, timber, ore and agricultural lands

that we sell annually, and always have plenty left. This we do in the interests of the whole nation.

How much of any of these privileges may a person buy?

All that we have to sell, if he has the money.

How will that help those who cannot buy? Please trace the transactions through all its branches.

We sell to a large capitalist in large blocks for cash down. He lets the contract—say, of cutting timber—to smaller capitalists, or hires direct himself and gives employment to the working classes.

What aid does your selling the timber to the capitalist give to the worker? Could he not cut the timber without the help you speak of?

Of course it's not clear to the uninitiated how his buying from us would help the worker; but we think, even if he did cut timber and kept himself in food in the meantime, there might be great danger of violence: working men could never agree as to the sharing of the profits. One man would cut more than another, and so get more profit, or, if they tried to do it collectively, would waste time and treasure quarrelling over it.

Then it is to keep the peace and prevent monopoly that you sell to the capitalist?

I could hardly give a direct answer that would meet the case, and I would move that the court do now adjourn, as I wish to look into the matter more fully; besides it is unprecedented that a gentleman with legal training should be badgered by a bumpkin, who, if I had him in my court as a witness, could be made to perjure himself without trouble.

THE COURT.—We have noted your objection, and we now rule that you do not move from the box till you have answered the question. We further observe that we do not require or desire that you perjure yourself, but that you speak the truth and help us out of this trouble. Proceed.

The timber, like all other public assets, is sold to secure to all in the country their equal right to the wealth of the country.

What rights to his share of the wealth of the country is secured to him that cuts, by the sale of it?

He gets the right to cut timber secured to him and the chance of a large profit. What profits can be secured?

A profit on the work of all the hands he employs, which is now on a satisfactory basis, as the supply of labour was never more plentiful.

I ask you again—What help is this to the man who cuts?

I have told you; he secures the right to cut, which he wouldn't enjoy but for us. I know one man who took out 20,000,000 feet last year.

THE COURT—A wonderfully strong man! I would much like to see a man capable of doing the work of thousands of other men. Most phenomenal!

Oh, rats! he had more than a thousand men working for him. I didn't mean the workers' on wages, but the boss.

Now that you understand, how is the worker on wages helped?

Oh! I can't say exactly. He gets work, and has the right to hire himself as dearly as he can. What more does he want?

THE COURT—That will do on that head. We know where to place this witness. Go on with another point.

Why did you pass a law sending beggars to jail?

To prevent them begging.

Why did you repeal it?

Well, we found that it did not abate the trouble.

Did you try to find out what would stop the business?

You did not give us time.

Had you not years to look into it and found that vagrants were on the increase?

It had always been check enough to make them little trouble to us.

Then you only jailed them so as to relieve yourselves of trouble?

Certainly. They were a nuisance and the scum of Alpha; and if they did their begging out of our sight, we would have no right to interfere with the liberty of the subject.

Where did you get the supplies for the jail from?

From a contractor.

With what did you pay him?

With money.

From what source did you get the money?

From the sale of the public franchises under our control, of which I have spoken before.

Then what you spent—

THE COURT—We think you need not follow this line further. The witness has cleared up an important point. The jail is not a self-supporting institution. They sold the rights of all the people to some of the people, and with some of the proceeds fed the paupers in the jails. A clear case of malfeasance in office has been made out. Take up the case of the rebels who made civil war upon peaceful citizens.

Why did you rebel against the peace of the community by making war on citizens?

We did not rebel. The vagrants rebelled in resisting us.

How can you show that?

We were instructed to shoot the vagrants if they resisted us by those who had authority.

How know you that they rightly had authority?

By the majority in their favour having defeated the Opposition.

THE COURT—We think the case is clear. The witness has shown that in this case the military forces are rebels, as they are largely outnumbered by the Vagrants, and have been defeated by them. The rebels shall each be put to hard labour; the surplus, after their own keep is provided, shall be devoted to paying the losses sustained by the Vagrants in the struggle.

*(To be concluded.)*

The magic necklace of Vishnu, imitated by certain initiates among the temple Brahmans, is made of five precious stones, each symbolising one of the five elements of our Round: namely, the pearl, ruby, emerald, sapphire, and diamond, or water, fire, earth, air and ether, called "the aggregate of the five elemental rudiments"—the word "powers" being, perhaps, more correct than "rudiments."—*Theosophical Glossary.*

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Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 300 words will be considered. Contributions over 1,200 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

All contributions must be on theosophical lines. Theosophy and occultism are not synonymous with hypnotism, clairvoyance, juggling, transmigration, spiritualistic phenomena, mental healing, and so forth, as many people seem to think. These things are relatively unimportant at present in comparison with the Brotherhood of Man, the fundamental unity of all religions, the scientific basis of morality, the perfectibility of the human race, the divinity of man's spiritual nature, the unchangeableness and universality of law, the importance of a knowledge of the laws of compensation and equilibrium, of action and reaction, cause and effect, sowing and reaping, and of cyclic manifestation, or periodicity, under which the soul of man advances through repeated births and deaths towards perfection, the Oneness of all Life, and the latent existence in man of all the powers and faculties operating in the universe, whether physical, psychic or spiritual; the reality, in fact, of the Unseen. These questions, dealt with scientifically, philosophically, religiously, in the light of ancient Scriptures and modern letters, afford the widest scope for literary effort.

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Address contributions (without explanations) to the EDITOR.

THE LAMP.

157 BAY ST.,

TORONTO, ONT.

**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 endeavour 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, 11 a.m. to 12.15 p.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 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 the first year, is \$1.00. Annual subscription, \$1.00.

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

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# The Lamp

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## THEOSOPHY AND GEOSOPHY.

In these days when Science is gathering all its forces to wrench, as it were, by one mighty effort, her secret from Nature, those who rank themselves as theosophists and talk learnedly of the laws of the universe, and numena and phenomena, and the forces of the Cosmos, may well bethink themselves of the old question put to those who consulted the appearances of things: "Do not even the commercial and worthless people thus? What do ye more than they?" Already Science can do with a machine what the clairvoyant vaunted himself upon through his superior development. Our astral gazers and phenomenologists of all grades ought to realize that Science may at any moment extend its domains into the very heart of the Astral Light. Tyndall saw elementals there, and when Röntgen's followers take up that line of research we may have photographs of more than physical objects. Already, in England, we hear that to photograph a "spook" it is not necessary to expose the plate in a camera. And in America we are told that drowned animals may be resuscitated under the influence of the wonderful x-rays. When the effect of these rays is tried, and gestation or germination, or the principle adopted of the prism, in aluminum or other substance, liquid or solid, for the septenary decomposition of the x-rays, who is to say where the scientists will stop?

It is well to recognize the fact that all our astral and psychic research is only

science, after all, a few stages beyond the mechanical and physical perhaps, but still only penetrating from without inwards, and depending for success on accuracy of observation.

And "the kingdom of heaven cometh not by observation." That kingdom is forever within, and He who dwells at the centre is forever remote to the wisdom that is from without. Says the Krishna: "I am to be approached and seen and known in truth by means of that devotion which has me alone as the object." And says Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

So we have to make the choice. It may have been made in a past life, and we may be faltering. It may be that the turning-point has been reached in this, and future lives will be swayed by the brief, yet endless, decision of to-day. Is our wisdom to be of the earth, earthy? Merely geosophists, shall we spend our substance on the show and glitter that passes with the coming of the night, and lose the life and light of that holy breath whose very word and being is truth?

Theosophists aspire not only to knowledge, but to life. The element of an eternal growth quickens in the deep heart of such, for the will and power of growth are there, for there the Master reigns unrivalled; there rules the Voice of the Silence.

**TO MY BODY.**

You do not possess me, Oh body mine,  
 But are possessed by me.  
 These things you fondly call your eyes  
 I made that I might see  
 The things I must see, in an earthly way—  
 The earthly doings of this day.  
 They are my servants: I master them,  
 And when they no longer see,  
 'Tis because I am weary of earthly sights,  
 And rest in eternity.

And what you consider your hands and feet,  
 They are my servants too;  
 I made them to do my earthly work;  
 They do not belong to you.  
 And if they grow useless, if they are still,  
 It is because such is my will.

And what you boast of as your thoughts—  
 This thing you call your brain—  
 I fashioned it for my own use.  
 Chaos in it would reign,  
 If my care from it I withdrew:  
 And it must do as I bid it do.

When your mission, my body, shall be o'er,  
 To dust you will return:  
 And I will leave you to your fate;  
 And when I come back to learn  
 The lessons that this life does not teach,  
 To climb the heights that I must reach,  
 Another body my will shall rear:  
 And wiser that body I'll build  
 For I'll be nearer my Father's face,  
 And more with his Wisdom filled.

So cease your rebellion, Oh, body mine.  
 For you are possessed by me,  
 And all you can ever hope to do,  
 And all you can hope to be,  
 Is to help me a step on my homeward way,  
 To be a short hour of my earthly day.

M. G. T. STEMPPEL.  
*In the Universal Republic.*

**FIVE MINUTES ON THE WHEEL OF LIFE.**

The antiquarians of a million years hence may refer to ours as an age of wheels. By wheels we live and move and have our being. By the application, in one form or another, of the principle of the endless line, our modern civilization, with its development in science and in agricultural and mechanical industry, has become possible. Remove the wheel from the nineteenth century, and in a few years humanity would be reduced to naked savagery. We may repeat with the learned divines of 1611 A.D. who accomplished the alchemical feat of the transmutation of gold into baser metals: "As for the wheels, it was cried unto them in my hearing, O Wheel!"

In every age the wheel has been taken, in the form most familiar to the people, as a symbol of the unutterable things of the Universe. The swastika (by which

fire was generated), the chakra or discus, the wheel-shaped shield, the chariot-wheel, the wheel at the fountain or well, the potter's wheel—all these and other forms have been used to represent the zodiac. In our day scarcely anything is more familiar than the bicycle wheel. Let us see if there is any occultism to be found in it.

Those riders of the passing generation who used to move between earth and heaven at the altitude of an "ordinary," as they are now termed, may be better able to realize from those lofty memories what is here set down than those who are content with reduced diameters. However, most riders have had the satisfaction of hearing their spokes humming beneath them, and if they have not, by rotating a bicycle wheel very fast by hand it will be found easy to produce a musical note, or, at least, a well-defined hum. This is caused by the vibration, as it is called, of the air agitated by the fast and regularly moving spokes. One of the features of wheel motion, when undisturbed, is regularity. If the rotation of the wheel is increased the pitch of the note sounded by the spokes may be perceptibly increased, and it is theoretically possible to cover a considerable musical range in this way.

A little thought about this will make it obvious that the spokes are moving faster at the tire than at the hub. A little more thought makes it clear that any point nearer the tire is going faster than any other point nearer the hub. We will see, therefore, that to get a clear musical note we should only hear the vibrations produced at one point in the length of the spoke. And also, that according to the length of the spoke and the rate at which the wheel is rotated we should find those vibrations arranged along the spoke in a regular order, which would give us octaves of notes, tones, semi-tones, and all the phenomena of a musical scale. In fact the wheel is governed in all its parts by the septenary law of which we have said so much, and the value of  $\pi$ , the ratio of the diameter to the circumference, 3.1415, seems intended to give us a clue to the point of the spoke at which we may find ourselves.

But not only sound is produced by vibration. If we could increase the speed of our bicycle wheel, the sound would become shriller and shriller until finally it would cease to be discernible to ordinary ears, though a microphone might demonstrate to us that sound was still produced. But if the rotation be still further increased new results would be obtained, and several forces, which are the effect of higher vibrations than those of sound, would manifest themselves. We are taking a license to suppose that bicycle spokes could be moved as fast as required; but if we could do so, the place where we knew them to be moving, for we should have long ago lost sight of them as spokes, would begin to give out heat, and finally to glow with light, until one after another the seven colours of the rainbow would occupy the places where the notes of the scale formerly sounded. Ezekiel tells us of this in his first chapter.

Now, this is a very beautiful parable, if it were no more; but when our religious teachers tell us that the Universe is nothing more than the Zodiac, or Wheel of Life, as that strange word means, and when our scientists tell us that the planets occupy in their relation to the Sun exactly that point in space which would mark the particular spot where a great wheel revolving at the proper velocity would show one of the rainbow colours, and where an ear, if the wheel was rotating so as to produce sound, could hear one of the notes of the scale, we are surely impressed with the wonderful harmony that governs our Cosmos, and induced to pay more attention to the ancient philosophers who tell us of "the music of the spheres."

And what is true of the planets is true of their satellites. Following this law, Mr. Andrew Elvins, of Toronto, some years ago indicated the existence of a fifth satellite of Jupiter, which was duly discovered when the telescopes were turned where Mr. Elvin's reasoning pointed.

But what is the wheel? And what is it that vibrates? We have spoken of the Word, whose seven thunders are chronicled. We read that the tongue,

or language, is fire; and James says (iii: 6) that it kindles the wheel of nature, or the zodiac again. So we must have as many fires as we have wheels, and as many wheels as we have units of consciousness. Wheels within the wheels, as Ezekiel says.

As for the spokes of the wheel, if there be twelve of them, like the signs of the zodiac, they can only be powers acting from a centre. At that centre there must be rest. Let us suppose that at the centre there originates another kind of force, which is most active at its source, as in an explosion, or in the ripples in a pond when a stone is dropped in the water. We should then have concentric circles formed by two kinds of force, one most intense at the centre, one most intense at the circumference. Is there anything in this to explain our positive and negative aspects of every form of force, light and life,  $\alpha$ -rays and cathode rays, centrifugal and centripetal energy, spirit and matter in manifestation, and all the rest of the pairs of opposites.

BEN MADIGHAN.

#### SOUL KNOWLEDGE.

The Meaford *Mirror* of the 3rd inst. reports a lecture of the eminent Methodist divine, Dr. Carman, in which the reverend doctor laid down as the basis of his line of thought that every man who wishes to accomplish anything should be prepared to affirm something. The men who get a settled ground and declare something come to a settled basis of knowledge. "Did you ever try to think of something without thinking about it?" asked the gifted lecturer. People talk about a preacher putting religion into a man. That was absurd. The preacher brings religion out of a man. In the same way a school teacher does not put education into a pupil; he brings it out of him. The theory that knowledge comes from the outside was materialism. There are only two kinds of knowledge. The one comes from the outside and the other from the inside. The soul was the mainspring of human action; it never sleeps. The soul goes out after knowledge. A question was the law on which the soul goes out.

**INTERNATIONAL S. S. LESSONS.****February 23. Luke viii: 43-55.**

The four tassels which formed part of the symbolic detail of the Jewish dress had a semi-sacred significance, and the woman in touching the tassel (not border) that hung over the shoulder of the Master adopted a device of ceremonial magic. "I recognised power going forth from me," said the Master; but it was the woman herself, by the exercise of the power—*πίστις*, faith—who assimilated the vital effluence which the Master shed around Him, and so healed herself of her sickness. "Thy faith hath made thee whole." In the awakening of the daughter of Jairus we have the symbology of the seven—Peter, James, John, the father and mother of the maid, she herself, and the Master. No one else was permitted to enter. Instead of bewailing and regretting our blindness, could we but still the tumult and listen to the voice of the Master, who bids the sleeping awake, we might sooner realize the completeness of the microcosm that dwells within us.

**March 1. Luke ix: 18-27.**

The knowledge of the fact of reincarnation is nowhere in the Bible more clearly indicated than in this passage. There is absolutely no sense in any other explanation than that which recognizes Jesus' knowledge of the law of birth and rebirth, and the popular familiarity with it. "Whom say the people that I am?" Some thought John the Baptist, some Elijah, some one of the old prophets risen again, or, literally, "some of the ancients arisen" (*anistemi*). He was none of these, however, but greater, the Christ; that is, "the Anointed of God." The writer of Hebrews (i: 9) quotes Psalm xlv: 7, and so carries us back to the Atlantean period to which the psalm evidently refers, in order to emphasize the importance of what is intended by the title of the Anointed. This was to be kept a profound secret, however (verse 21), and was evidently not the basis of the Gospel Jesus had to proclaim, as the Church now mistakenly conceives. He goes on to make this clear in a passage

of great importance, containing the especial message for that inner circle of disciples to whom He taught the mysteries. "If anyone desires to come after me, let him utterly deny (*aparanomai*) himself, and let him take up his cross daily, and let him follow me. For whoever may desire to save his soul (*psuche*) shall lose it, but whoever may lose his soul (*psuche*) on account of me, he shall save it." It ought to be clearly understood that this teaching was given to His pledged followers. The further statement then becomes intelligible to the student of occultism. "I say to you of a truth, there are some of those here standing who in no wise shall taste of death until they shall have seen the kingdom of God." In other words, that they should have developed the spiritual consciousness and the use of the Inner Eye.

**March 8. Luke x: 25-37.**

It seems strange that the Churches which rightly recognize in the Parable of the Good Samaritan one of the greatest of the sayings of Jesus, absolutely decline to apply its teachings. No neighbours are recognized who are not of the same communion, the same sect, the same creed. In the 27th and 28th verses we have all the religious teaching that Jesus thought necessary for one who desired to learn. "Thou shalt love the Lord *thy* God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Rightly hast thou answered: this do, and thou shalt live." There is nothing here of creeds or dogmas; nothing of trinities, or atonements, or immaculate conceptions, or baptisms, or Bibles. "Thou shalt be in union with thy God in all thy faculties, and with thy neighbours as thyself. This do and live."

**March 15. Luke xi: 1-13.**

The secret instruction to His disciples is here continued by Jesus, and the prayer, elsewhere included in the Sermon on the Mount, itself taught privately (Matthew v: 1), is made the subject of some explanations. The bread we are to pray for is indicated by



the *three* loaves of verse 5, which are needed at midnight, as elsewhere the oil in the lamps of the Virgins. The prayer is from the Son to the Father, verse 11; and whether it be the typical Son of Man, or each individual Son of Manas who calls upon his Father in secret, the moral is the same. Everyone that asks receives, and he that seeks finds, and to him that knocks it shall be opened. If we ask for the Fish, or Pisces, we shall not receive the Serpent or Dragon. If we desire the Egg, the Scorpion, emblem of sorcery and black magic, will not be given us.

#### NOTES ON THE MAGAZINES.

*The Path* reopens the department, *The Screen of Time*, and gives some good advice on the folly of desiring to see the fulfilment of "lugubrious and awful prophecies." An abstract of Mr. Hargrove's lecture on "The Scope and Purpose of Theosophy;" a Platonic essay on the Subjective and the Objective; one of Wm. Brehon's valuable papers on the Bhagavad Gita, and an essay on "How We Should Treat Others," with H. P. B.'s letters to Dr. Hartmann and the usual miscellany, make up an extra solid number. *The Path* promises an article on Mars and Mercury for March.

*The Irish Theosophist* dwells serenely on the heights. "The dark age is our darkness and not the darkness of life," says "Æ" in an essay on "Shadow and Substance." In "The World Knoweth Us Not," Mr. Judge says: "A sound body is *not* to be expected, because our race is unsound everywhere. It is Karma. Of course a correct mental and moral position will *at last* bring a sound body; but the process may, and often does, involve sickness. Hence sickness may be a blessing on two planes: (1) The mental and moral by opening the nature, and (2) On the physical, as being the discharge into this plane of an inner sickness of the inner being."

*Lucifer* is very vigorous in denouncing certain evil books which are not fit even to be mentioned by name, eight pages

of "The Watchtower" being so occupied. In the review department the attitude is maintained so far as the denunciation goes, our gentle "Neophyte Wells" thinking it would have been better for the author of one of them if he had "done with his manuscript what we have already done with the book—laid it, tenderly but firmly, in the hottest corner of the fire and watched it burn. Peace to its ashes!" This is the true, firm and gentle spirit of the Inquisition; and in order to make the farce complete and the sacrifice possible, the notice is appended: "Copies of the above books may be ordered from the Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C." Brother Wells, the wheat and the tares will grow together till the end; we should learn to let the tares alone and cultivate the wheat. The *T. P. S.* can supply copies of books only fit to burn, according to the reviewers; but they cannot handle books like Judge's "Ocean" or Wright's "Modern Theosophy." A. P. Sinnett's article on "The Movements of the Earth" gets the place of honour in the month's contents. It deals with Gen. Drayson's discovery of a second rotation, and its relation to occult teaching. "An Epidemic Hallucination" is a clever piece of fiction.

*The Theosophical Forum* has caused a flutter in some dove-cotes by a symposium on the subject of discussing topics foreign to the theosophic philosophy at branch meetings. As a matter of fact no topic is foreign to theosophy in the widest sense, but the Theosophical Society settles its own limitations in dealing with theosophy or universal brotherhood. Ancient and modern religions, philosophies, and sciences, and the psychical powers latent in man, afford wide enough scope, surely, without admitting to debate every ephemeral, social and semi-political fad that transient visitors may introduce. The Beaver Branch has been successful in its work to the extent, apparently, that it has confined itself to ancient and modern religions, philosophies, and sciences. To these the Secret Doctrine supplies the key.

*Scottish Lodge Papers*, Vol. III., No. 3, continue the discussion of the Tatwas. This series of papers would make a valuable and helpful little pamphlet for students of a recondite subject. "Gramarye and Spells" reminds us again that a "Gospel is a Good Spell" or "good magic."

*The Islamic World* is evidently interested in Manx-land. It seems that the three legs in the well-known symbol "are nothing more than corruptions of the blazing spokes of the flaming wheel of Thor," and consequently another version of the Swastica, indicating, perhaps, the three *gunas* or qualities. *The Moslem World* has also been received.

*The Crescent* reprints an interesting letter on Suicide, so prevalent in Christendom, though unknown among the Moslems. Wine, women and wealth are the chief causes of suicide among us. As all intoxicating drinks are absolutely forbidden to the Moslem; as the functions of nature and the marriage relation are taught by Mahomet to be sacred; and as Moslem business methods do not permit of any speculation or gambling, no credit wholesale or retail being sought, all transactions depending on a cash basis, it will be seen that the great Christian incentives to suicide are absent among Mahometans.

*The Maha Bodhi Journal* reports that the Swami Trigunatitananda has visited the holy shrines of Mount Kailas and Lake Manaswaravara, and states that in some monasteries of Thibet he observed pictures of Christ. He says: "Christ is regarded by the Lamas to be an Indian God." He believes that Notovitch's record is not without foundation. A translation from the French of a Roman Catholic life of Gautama, the Buddha, who was canonized by the Vatican as St. Josaphat, is reproduced.

*The Theosophic Gleaner* is a good number. It makes the startling—and of course untrue—statement, apparently on the authority of Mrs. Besant, page 139, that the branches of the T. S. A. are diminishing in number. We also learn that in England "it is among the

educated classes that Theosophy has taken a firm ground." So much the worse, surely.

*Footlights* and *The Bookman* cannot be better acknowledged than by quoting the opinion of the one in reviewing the other: "We of the younger school in America must look to *The Bookman* for appreciation. It seems more catholic in its tastes than any of the so-called literary magazines."

*The Pacific Theosophist* reports a lecture of Dr. Anderson's on "Hell." There seems to be an inclination to identify hell with *Kama loka* or purgatory. Hell seems to be the place of the spiritually dead, therefore this earth, in the experience of incarnation. The descent into hell of the Christs or Saviours is their incarnation here, and they preach here to the "spirits in prison" that message of deliverance to the captives which is theosophy or God-wisdom in one form or another. A series of notes on "The Voice of the Silence" is begun.

*Isis* appears somewhat later than expected, and with a typographical appearance which the publishers find it necessary to apologize for and promise no repetition of. The contents, however, are quite up to the standard proposed. Israel Meldola defines Magic as "the doing by will what others do by science and art." S. L. MacGregor Mathers, in an article dated October last, gives some excellent counsel to the would-be adept, and incidentally drops some interesting remarks on symbolism. The change of the design on the cover of *Lucifer* from a figure in an upright position bearing aloft a star illuminating the surrounding darkness, to that of a figure rushing down, head foremost, into the chaotic waters, and bearing in its hand a *crux ansata* reversed, he views as ominously significant. Dr. Buck, Dr. Hartmann, and the editor, Dr. Coryn, each contribute good papers, and Mr. Patterson's estimate of H. P. B. is appropriate and timely.

*The English Theosophist* has a suggestive paper on "The Sphinx's Riddle." A query corner of "Side-Lights" has

been established, and a good deal of attention is paid to the skandhas and scandals that have been interfering with the work of our English brethren. Let us hope the air is clearing; still there are many who will remain in the mists.

*The Metaphysical Magazine* defines the Holy Trinity of Science as: Relation, that which is; Action, that which does; Volition, that which desires. Prof. Bjerregaard carries his account of Being into the domain of the Fire-philosophers. An interesting analysis of the temperaments groups them thus: "The choleric temperament, that of fire, is power, impetuous; the phlegmatic, that of earth, is purity, seeking the one thing. These two depend mutually upon each other; they condition each other. The sanguinic temperament, that of air, is richness, fullness; the melancholic, that of water, is harmony, rhythm. These two condition each other, and together they balance the two former as they in turn are balanced." The psychic experience department grows in interest.

*The Review of Reviews* (London) devotes a large amount of space to a review of the recently published life of Dr. Anna Kingsford, author of "The Perfect Way." This extraordinary woman becomes more of an enigma as one becomes more familiar with the facts of her life, and her own account perhaps explains the puzzle as well as any other theory could. She claimed to be the ego that had previously appeared, to go no further back, as the notorious Faustine, Empress of Marcus Aurelius; then as the saintly Joan of Arc; and lastly, before her present birth, as Queen Anna Boleyn. A friend remarks that had there been any intervening experience as a dairy-maid or a kitchen-wench, to even matters up a little, the roll of fame might appear less formidable. But it is observable that people who remember their past lives never drop below the peerage or the *legion d'honneur*. Those who desire to establish claims to ancient identities should hasten to file their statements, as the celebrities are being rapidly used up. We have been hearing recently from Mr. Lillie and

others how Dr. Kingsford had to sever her connection with such a pernicious character as H. P. B.; but when we read that the real reason lay in H. P. B.'s refusal to co-operate in acts of black magic, sorcery, and murder, we can only wish that the truth was known as to the cause of many other desertions and subsequent slanders which the infallible critics would have us swallow whole, in spite of our senses. Perhaps some day we will hear what it was Mr. Judge refused to countenance.

*Modern Astrology* tells Mr. Pearson how much he misunderstands the science. "True astrology teaches us that we reap what we sow; that we are immortal sparks of the Divine Spirit encased in a body of matter made of minute atoms and ever-changing molecules. Also that we possess a mind which is subject to a law of harmony and progression; but if we break this law by seeking to linger on our journey forward, to gratify the *lower* part of our nature, which we can do being free, we come under what has been mis-called Fate—for this reason: Having lost our way and missed the light, we are blind, therefore necessitated by our ignorance, to suffer from the effects of our folly; but when we have conquered the animal desires, then only are we free from their snares—hence have what is called *Free Will*." Ten pages are devoted to the new department of free answers to subscribers' questions.

We have also received *The Theosophic Thinker, Notes and Queries, The New Bohemian, The Editor, The Occult Review*, containing a very full list of theosophic and other occult works, *Book Notes, Theosophy in Australia, Critic, Assiniboian, Meaford Mirror, The Bibelot*, etc.

TWENTY-FIVE CENTS in postage stamps will bring you THE LAMP for a year.

OUR REVIEWS are again crowded out, and "Septenary Man," De Brisay's "Latin Method," "Hindu Diet," "Homeward: Songs by the Way," and "Studies in Occultism," No. IV., must await next month's issue.

## THE LAMP,

A Theosophical Magazine Published on  
the 15th of Each Month.



### TERMS OF SUBSCRIPTION

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Single Copies..... 5 cents.

The Theosophical Society, as such, is not responsible for anything contained in this magazine.

The editor will be responsible only for unsigned articles.

CONDUCTED BY ALBERT E. S. SMYTHE,

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

TORONTO, FEBRUARY 15, 1896.

### EDITORIAL NOTES.

WHEN in doubt subscribe for THE LAMP.

\*

WE have a few sets of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

\*

THE LAMP has for sale four copies of Volume I, bound in cloth, with title and index. Price, \$1.25 each, post free.

\*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

\*

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357<sup>1</sup>/<sub>2</sub> Yonge Street, Toronto.

\*

THE reprint of Aretas' rendering of The Sermon on the Mount we hope to have ready in the course of a month.

The pamphlet will be of 32 pages with a cover, and the price will be ten cents per copy.

\*

IN REPLY to several queries as to whether Madame Blavatsky has yet reincarnated, we can only say that, whether she has or not, according to the fifth stanza of "The Secret Doctrine," H. P. B. is still in the Ring.

\*

THE Buffalo theosophists have invited Mr. Smythe to visit them, and he expects to do so on the 22nd inst. for a few days, and to speak on "Theosophy the Common Sense of Life," "Theosophy and the New Testament," "Theosophy and Brotherhood," "The Heart of Theosophy."

\*

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; August, 1887; January, February, April, May, July, October, 1888; January, February, and March, 1890.

\*

THE present winter season has been distinguished by much activity in theosophical circles, and the movement is gaining strength in every direction. Programmes of Branch work have reached us from Chicago, Los Angeles, New Britain, etc., etc. Mr. Hargrove's tour has been a great success, and the roll of T. S. A. Branches is rapidly approaching the century mark. The district committees are doing good work, the Central States Committee Report just published showing valuable results. Mr. B. Harding, as lecturer for this committee, has travelled through Indiana, Illinois, and Ohio, with most encouraging success. The Annual Convention in April will undoubtedly find the T. S. A. in a stronger position than at any time since its foundation, twenty years ago.

THE PITTSBURG BRANCH lately enjoyed a visit from Mr. Hargrove. His two public lectures were well attended and awakened much interest in more ways than one. He addressed the Branch also at 64 Fourth Avenue, and gave it many valuable hints as to work and methods. The Pittsburg Society is entering on a new era of usefulness, despite many drawbacks, occasioned by "Iron City" Karma in general. Mr. Hargrove addressed a full house at Karma Lodge, a public meeting being given there under the auspices of the Wilksburg Branch. He struck a keynote of harmony and brotherly feeling that will further the work for Theosophy.

\*

THE BEAVER T. S. has had an active month's work during January. The Sunday evening meetings have crowded the little hall until the advisability of a larger room has been under discussion. The Friday evening meetings are also well attended, and on Sunday mornings the Secret Doctrine Class rivals in numbers the ordinary weekly meetings of a year ago. On Thursday evening, 28th January, the Corresponding Secretary lectured in Foresters' Hall, Queen Street East, to a good audience, and it is probable that a branch across the Don will be established before long. Meanwhile the Tuesday evening meetings at 136 Carlaw Avenue are maintained, and strangers are cordially invited. The Corresponding Secretary also addressed an audience of about 100 in Occident Hall on Sunday afternoon, 9th inst., on Brotherhood, Karma, and Reincarnation. The Annual Business Meeting of the Branch will be held on Wednesday evening, 4th March.

\*

THE CHRISTIAN ASSOCIATION announces its Seventeenth Annual Convention on the 21st, 22nd, 23rd and 24th inst. in the Forum Hall. Meetings will be held at 3 p. m. on the 21st and thrice daily on the following days. The chief feature of the convention will be an endeavour to bring the ideas of the Association before non-churchgoers.

The Association is propagating a system of Raj-Yoga, which should be of interest to theosophical students, and is intended to develop "the Voice of the Silence" as the guide of life. The attitude adopted is that "to the close of life we should take all our teaching and guidance from God only; that the outcome of such guidance, no matter how apparently fantastical or irrational, should not change this attitude to Him as supreme, ultimate Teacher; that, if final disaster was to be the only result, such disaster might of itself teach its lessons to after generations, but in the nature of the case could not teach a completed lesson till after our demise." Associated with the teachings of the Secret Doctrine on the Higher Self, Karma, and Reincarnation, we have in this the elements of practical theosophy.

\*

THE literary mystery of the day is "Etidorhpa." Hardly anybody knows what it is, and guesses ranging from a new cough cure or sleeping mixture for infants up to the name of a new planet have been hazarded. It is a book, however, and a wonderful one at that, if the favoured few who have read it can be credited. All the published reviews that have come this way are mere ravings, ecstatic appreciations of the inexpressible, which are more entertaining than convincing. The author is Professor John Uri Lloyd, of Cincinnati, and we are informed by the *New Bohemian* that his name is written by European savants beside those of Humboldt and Agassiz. Prof. Lloyd published his book in the first instance privately, but the Robert Clarke Co., of Cincinnati, announce a commercial edition at \$2. A valued correspondent says: "It is well worth reading. Weak-minded people had better pass it by, as it opens a new world to the imagination, viz., the 'solid earth.' Castle-building has hitherto been heavenward or in Spain. Now that the earth is hollow lunatics are safer under the 'pale ray' (not 'Atmic') than in the hollow globe that leads to the jumping-off place. Of course everyone will now read it, as no one will admit that he is weak-minded."

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice.

FOR THE LAMP.

**FOUND AND MADE A NOTE OF.**

The way to form a nucleus of Universal Brotherhood is—to be a brother.

The way to spread theosophy broadcast is—to live it.

The way to rouse harmony in a Branch or Centre, or between individuals, is—to be harmonious yourself. Such an influence is “catching.”

You go to a Branch meeting and come away complaining you have got nothing from it in the way of help or sympathy. *What did you give?*

He who does not give cannot get, simply because his mind is over full of his own little personal self. There is no room left for anything else. “Give, and it shall be given unto you.”

C. L. A.

**THE MYSTERY OF THE MOON:  
Or the Laws and Logic of the Lunatics.**

A SATIRE

BY O. G. WHITTAKER.

(*Copyright Reserved.*)

(*Continued from page 94.*)

Thus were the foundations of trade, commerce, and national prosperity slowly undermined. Sales of land were abolished, and when the loss of revenue was met by a higher revenue tax, the farmers simply would not pay it. The working classes had an interest in fighting the matter which they would not have had if the land belonged to their natural masters the aristocracy. Public position and office were not sought after when it was found that cultivating vegetables yielded more comforts. The law courts languished for want of cases and the price of labour went up as the price of logic went down. As the farmers had no land to pay for they had no interest to make up and so the loan companies, the most powerful factors for the promotion of all large enterprises, were permanently ruined, and with them sank all their dependents from the coachman down to the society dame. With this came a large decrease in the population of the principal towns and cities, with a like falling off in the value of their bonds and debentures which finally became worthless, since the people would only pay for what they wanted, and cash down. This was a severe blow to the charity and missionary societies which had then to depend solely on the contributions of those who earned what they gave.

With the general rise in the condition of the working classes came a falling off in the receipts of those who published fashion and society news, for differences in material and style of clothing ceased to attract attention. Art and literature also suffered to such an extent that it became difficult to find any really very great men and women. A man who had actually held converse with a Count, or who possessed a picture once owned by a Pontiff, properly conscious of his own importance, could no longer walk the main thoroughfare, a glass in his eye, an

uncommon cane in one hand, and his gloves in the other and attract attention of a favourable character.

A general idea of the social and industrial condition into which the Lunatics had sunk may be gathered from the following and last account of the rise and fall of a prominent citizen, which illustrates the sapping of their civilization by a horde of hungry demagogues.

The Town of Crescent in Luna had been a waste strip of sand, rock, and swamp, at the confluence of two important rivers. This was bought from the Government by a Mr. Finnans at a valuation by arbitrators, one of whom was a brother-in-law of the purchaser and appointed by the Government; the other being a wealthy friend of Finnans who was looking for a bargain from the Government, in negotiating which he expected Finnans to act for him. The price paid was secured to the Government by a lien on the harbour dues. The harbour was built by the Government, the expense being covered by bonds of the Crescent City Land Improvement Co., of which Mr. Finnans was president. The interest on these bonds was guaranteed by the Government for twenty years so as to give the Company a start.

The whole deal was accomplished by the push, tact, and perseverance of Mr. Finnans, who thus fairly earned any advantage that might accrue; for without his efforts the thousands of labourers and artisans who were attracted to the new town could not have found employment in the manner they did. Having laid the foundations of the town, he then made the town itself by starting factories and drawing public attention to the many natural advantages of the locality. At the time the Vagrants came into power, the largest factory in the country for the manufacture of handcuffs and prison equipments had been established in the town by its indefatigable founder. When public works were needed, Mr. Finnans loaned the municipality the funds, taking their debentures as security. He sold every artisan who wanted to purchase a lot of land, and loaned the funds to build, when there was enough paid on the lot to secure him against actual loss, taking a

mortgage with easy terms of payment. He owned nearly all the debentures, three-fourths of all the land and the handcuffs factory which gave employment to most of the men, and to the women and children as well. His people were very much attached to him and made his interest their interest because each man who had given a mortgage on his dwelling naturally felt that slack business at the factory meant no work for the labourers, and they could not go elsewhere and lose what they had paid on their homesteads.

Finnans was a father to the town. He supported the church liberally; gave away to missions; and was the mainstay of the local charity organizations. Then came the rule of the Roustabouts, as he called it. First, the price of land went down to zero, and workmen began to leave him for the country, unless he paid them such wages as left nothing for interest on the capital invested. Then trade in handcuffs fell off so that in a year none were wanted. Then came an exodus from the town so that sixty per cent. of the houses were "To Let." Taxes were required for current wants, and no way of collecting them appeared. Debentures would not sell, and inside of six months shares in the Land Improvement Co. were used by school children for scribbling pads. Things got to such a pass that Mr. Finnans felt it his duty to make an assignment for the benefit of his creditors but met with unprecedented difficulty. The assignee said that to overhaul all the business would take some time and work, and to pay for clerks and immediate expenses would require about \$150.00. This, Mr. Finnans was unable to advance in funds that would buy bread, whereupon the assignee refused the job.

The last account, translated from the *Daily Dodger*, describes Mrs. Finnans in a calico sun-bonnet and a faded blush, telling to whomsoever would listen, how, when she drove out with her lord in a coach and four bays in the days that were, the bishop used to bow, and every one that had a hat took it off; and also how in those happy days many a beggar blessed her for her charity, but now she

had not seen one for months at a time, and wondered where they had gone to. "I suppose," she said, "that the great calamity that has fallen on the whole of us has driven them all away."

FINIS.

### 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, February 19, 8 p.m.; "Magic White and Black," pp. 252-257.
- Friday, February 21, 8 p.m., "Immortality." Mr. Port.
- Sunday, February 23, 11 a.m., "The Secret Doctrine."
- Sunday, February 23, 7 p.m., "Karma."
- Wednesday, February 26, 8 p.m., "Magic," etc., pp. 257-263.
- Friday, February 28, 8 p.m., "Helen, the Symbol of Soul." Mr. Beckett.
- Sunday, March 1, 11 a.m., "The Secret Doctrine."
- Sunday, March 1, 7 p.m., "Karma and the Body." Mr. Smythe.
- Sunday, March 1, 8 p.m., I. John i.
- Wednesday, March 4, 8 p.m., Annual Business Meeting, Beaver T. S.
- Friday, March 6, 8 p.m., "Concentration." Mrs. M. W. Brown.
- Sunday, March 8, 11 a.m., "The Secret Doctrine."
- Sunday, March 8, 7 p.m., "Karma and the Mind." Mr. Smythe.
- Sunday, March 8, 8 p.m., I. John ii: 1-17.
- Wednesday, March 11, 8 p.m., "Magic," etc., pp. 263-269.
- Friday, March 13, "The Wave Theory of Force." Mr. Armstrong.
- Sunday, March 15, 11 a.m., "The Secret Doctrine."
- Sunday, March 15, 7 p.m., "Karma and the Soul." Mr. Smythe.
- Sunday, March 15, 8 p.m., I. John ii: 18-29.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

### THE MORMONS AND POLYGAMY.

Polygamy, among most people, is understood to be one of the leading features of the Mormon system. The Book of Mormon, which is the Bible of the Latter Day Saints, as they call themselves, does not countenance polygamy. In the third of the fifteen books of this interesting work, in the second chapter of the Book of Jacob it is written: "Were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord. This people began to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth (*sic*) in the chastity of women."

Further along in the chapter, the Lamanites, a kindred tribe to the Nephites, are commended for their observance of monogamy. "Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath (*sic*) come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none: and there should not be whoredoms committed among them. And now this commandment, they observe to keep: wherefore, because of this observance in keeping this



commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people."

With the customary perversity of human nature, the practice of polygamy was for a time adopted in the face of these teachings of their own scriptures, but it would appear that the Mormons have now freed themselves from this reproach, and are endeavouring to realize their original standard.

#### MAORI MAGIC.

I asked the venerable old warrior as to his belief in magic. He said, "If by magic you mean a power possessed by certain inspired or instructed persons and not by the common people, I believe in it. Have you not seen a great stone broken to pieces when the priest touched it with a little wand? I have, often, and have seen the thunder-storm brought on by the incantations. Let me tell you about your famous Bishop Selwyn and the chief, Te Henheu. This great chief lived at Lake Taupo, in the centre of the North Island, and was for his birth and courage held in high respect. The bishop started off to convert the powerful Pagan noble, and reaching Taupo preached about the white man's God. 'What do I want with a God,' said Te Henheu, 'I who am myself a God? I can show you my genealogy. I am one of the Heavenly race. My ancestor was Heaven, my ancestress the Earth. I have no need of gods from over the seas.'

"The Bishop preached on. Te Henheu answered: 'I am a priest, a high priest, and high chief. My power you could not contend with, but it is sacred. See now, here is a Tohunga' (a common priest or medicine man). 'Give him a sign, show him a miracle and prove that you are greater than he.' The Tohunga stepped forward and said, 'What is your sign?' The Bishop replied, 'The religion I preach allows no outward sign; its sign is within, in the changed and purified heart of a man.'

"Pooh!" said the priest. "Can

you make this dead leaf green again?" "No" answered Selwyn "Nor any other man." Then the priest lifted the leaf, a yellow withered leaf of the Ti (cabbage tree) and flung it up a few inches in the air. It came down, green as the forest lizard. Te Henheu died unconverted. Fifty other men saw this, not I alone.—*From Maori Tales and Folk Lore by Edward Tregear, F. R. G. S.*

#### AT THE WICKET GATE.

Am I a total abstainer from all spirituous liquors?

Do I live a perfectly pure and chaste life?

Am I perfectly truthful, just and honest, in all my words and deeds?

Is my mind perfectly and permanently in a state of serenity, *i.e.*, have I banished from it all passion, pride, hate, malice, envy, anger, greed and craving for worldly advantages? Is my heart, in fact, at peace with itself and all the world?

Have I learned to subordinate myself to others, my own pleasure to the good of my fellows? Is my heart filled with loving kindness towards all living beings; and do I watch for opportunities of doing secret kindness to all within my reach?

Do I thoroughly realize the empty and transitory character of all earthly things, and, while zealously discharging all duties falling to my lot during my brief halt in this world, can I truly say that all my desires centre on the unseen and imperishable, and on the attainment of that higher knowledge which leads to those?—*Hints on Esoteric Theosophy.*

#### FREDERIC HARRISON ON RUSKIN.

British society can overlook murder, adultery or swindling—it never forgives the preaching of a new gospel. . . .

The Ruskins and the Tolsteis, these evangelical zealots, must go their own way and deliver their souls of their own gospel. We can all see their intense earnestness and single-hearted devotion. . . . It is all very well

for you and for me to ask for a more common-sense creed and to feel what a ghastly mess the primitive Christians would make of the world if they had their way. But it is too bad that the professing Christians who read their Bibles on Sundays and pretend to believe in it as the Word of God should laugh to scorn a Christian poet who does in his soul accept it as God's own truth and resolutely takes it as the law of his life. The Bible does undoubtedly say, "Thou shalt not give thy money upon usury," "I am the Lord thy God;" and John Ruskin says, "I will not give my money upon usury," whereat the whole Christian world roars out in mockery and wrath—falls upon him as the Jews on Paul as a "pestilent fellow," a "mover of sedition," and calls out in a loud voice, like Festus to Paul: "John, thou art beside thyself; much learning doth make thee mad."—*Nineteenth Century for December.*

#### JOSHUA AND THE SUN.

So much ignominy has been heaped upon ignorant Bible readers by ignorant sceptics on account of the remarkable astronomical feats attributed to the eminent military commander who succeeded Moses in conducting the invasion and subjugation of the land of Canaan, that a little assistance over this stumbling-block may be useful to both parties. Joshua is the same as Jesus, being the Hebrew form of that Greek word, both meaning the Deliverer. The Deliverer in this instance leads the forces of spiritual man against the forces of the Beast, as King James' divines elegantly put it, or, as we say, the animal nature. These are represented by the five kings of the narrative, none other than our old friends the five senses. The late Mr. Bunyan recognized this in his fascinating account of the leaguer of Mansoul. Joshua, or Jesus, must of course have control over the great occult forces spoken of in the Secret Doctrine as the Sun Breath and the Moon Breath, and so we have, as the Revised Version indicates, the record and rendering of an ancient mantram:

Sun, stand thou still upon Gibeon;  
Thou Moon, in the valley of Ajalon.

Gibeon means height or hill, and, together with the valley of Ajalon, furnishes us with the clue, if any were necessary, to the symbolism. In other places we read of conditions where neither sun nor moon are needed, where a holier breath than either solar or lunar provides light and life to the Victor. It may be that Bible-readers as well as sceptics shall continue none the wiser, unaware even that there is such a thing as a solar or lunar breath that may be forced to stand still both in the valley and on the height, and unwilling to learn, lest some cherished opinions might suffer by the knowledge. But even so, What of it? The blissful ignorance must continue yet a little while longer. And a man does not need to be a graduate in electric science in order to drive a motor car.

TH. TINKERMANN.

## A NEW MAGAZINE.

# "ISIS"

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly.

THE LAMP has accepted the Canadian agency for this important publication, which will number among its contributors Mr. W. G. Judge, Jasper Niemand, Dr. Buck, Dr. Hartmann, Dr. Coryn, Dr. Keightley, Messrs. Hargrove, Patterson, etc.

### "ISIS"

Will deal with the teachings of the Secret Doctrine, as far as possible, in the spirit in which they were delivered by H. P. Blavatsky, and it will endeavour to render theosophy a living reality to the student.

THE LAMP will look subscribers at \$1.50 per year, and for this amount will include one year's subscription to THE LAMP.

"ISIS" is now for sale. Sample copies will be sent on receipt of 15 cents in stamps.

Address:

### THE LAMP,

157 Bay Street,

TORONTO, ONT.

## TO CONTRIBUTORS.

THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attractive, for theosophy is not the dull and heavy affair some imagine. And lucid, for to make it interesting it must be remembered that most people know but little of theosophy, and know that little quite wrongly. Nothing must be taken for granted in the reader but common-sense, and even this postulate must not be strained. Technical and foreign terms are to be avoided. Novel presentations of familiar ideas attract renewed attention. Clearness must not be confounded with prolixity.

Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phrases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 300 words will be considered. Contributions over 1,200 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

All contributions must be on theosophical lines. Theosophy and occultism are not synonymous with hypnotism, clairvoyance, juggling, transmigration, spiritualistic phenomena, mental healing, and so forth, as many people seem to think. These things are relatively unimportant at present in comparison with the Brotherhood of Man, the fundamental unity of all religions, the scientific basis of morality, the perfectibility of the human race, the divinity of man's spiritual nature, the unchangeableness and universality of law, the importance of a knowledge of the laws of compensation and equilibrium, of action and reaction, cause and effect, sowing and reaping, and of cyclic manifestation, or periodicity, under which the soul of man advances through repeated births and deaths towards perfection, the Oneness of all life, and the latent existence in man of all the powers and faculties operating in the universe, whether physical, psychic or spiritual; the reality, in fact, of the Unseen. These questions, dealt with scientifically, philosophically, religiously, in the light of ancient Scriptures and modern letters, afford the widest scope for literary effort.

Do not send anything you have just dashed off. Let it hatch for twenty-one days.

Do not write for the sake of writing, but because you have something good to record about theosophy which you never saw anywhere else so well put.

Contributors who want their MSS. returned must enclose postage. The letter rate in Canada is 3 cents per ounce.

Our terms of payment, though not munificent, are above the average. Brevity is a merit in verse: in view of this it will be paid for at double rates.

Address contributions (without explanations) to the EDITOR.

THE LAMP.

157 BAY ST.,

TORONTO, ONT.

## Books for Sale by The Lamp.

The Music of Speech

With charts and diagrams, by FRANCIS JOSEF BROUN, President of the Delsarte College of Oratory, Toronto. Large quarto volume, \$1.

This valuable work will enable any one to acquire, by the methods of cultivation described, a deep, rich and melodious voice.

Sir Henry Irving speaks of it as "a very interesting work."

Dr. Franklin Sargent, President of the American Academy of Dramatic Arts, says it is "scientific and clear in exposition."

Prof. J. T. McAvoy, Indianapolis School of Oratory, declares it "worthy of most critical study."

Prof. J. W. Churchill says: "It will procure most excellent results in perfecting the instrument of expression."

Iesat Nassar.

The story of the Life of JESUS THE NAZARENE from Christian, Jewish and other Records, Legends, etc. By the Mamreovs. Large 12 mo. cloth, 713 pages. Price \$2.

This book is the result of over fifty years' researches by the Mamreov family, begun by the father of the authors in 1849 under a firman or charter granted by the Sultan of Turkey. It has met with a most enthusiastic reception wherever it has been read, and no book since "Ben Hur" has so vividly depicted the life of Palestine and the East.

Poems Grave and Gay.

Lyrics, Sonnets, The Peanut Ballads, etc. Cloth, 184 pages, \$1.

A book of mere rhymed words, according to the *Elgin Every Saturday*, it seemed "finely artistic," to the *N. Y. Independent*; while for the poet-critic, Matthew Richey Knight, it has "more than ordinary poetic talent. There is thought, sense and imagination in the book."

Any of the above post free on receipt of price by

THE LAMP,

157 Bay Street,

Toronto, Ontario.

**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 endeavour 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, 11 a.m. to 12.15 p.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.

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A meeting for 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 the 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.

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# The Lamp

Vol II.  
No. 8.

TORONTO, MARCH 15, 1896.

No. 20.

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## ACTION, DUTY AND CHARACTER.

Karma implies the subjection of ourselves to a reign of law, as opposed to our involuntary submission to favour, accident or caprice. The knowledge of the operation of Karma makes clear the means by which the apparent chances of life flow in orderly course from causes generated by the very individuals who now suffer these providential effects. For Karma is Providence, as that term is generally understood. Not a personal God, not a compassionate Saviour, not an avenging Deity—these are but aspects of the Truth—simply Providence, the mysterious power that brings each man to his appointed destiny, impartial and impassive, to which our more reverent nature yields due homage. It is this unknown God that Theosophy seeks, like the Apostle of old, to set forth anew. “He dwelleth not in churches made with hands; neither is He served by men’s hands, as though He needed anything.” “He is not far from each one of us: for in Him we live, and move, and have our being.” Greater mystery still, “We are also His offspring.” It is not that we are subjects of Karma; it is not that we are pawns in the hands of a player. Truly we *are* Karma ourselves. It is we who make and play the great game of life. Game!——Yes, but a more robust and circumstantial affair than the intellectual pastimes of the few; a struggle of the strong, of the athletes, in which those who win must put aside every impediment, for Life is real and earnest.

As His offspring we entered into His universe as His agents and creative powers. There was a time in lives of old when we “walked with God.” Sons of God we were, and might have remained, but we yielded to the seductions of sense; we allied ourselves with the illusions of desire; we immersed our consciousness in the transient conditions of time and space and the world that is passing away, and though we are sons of the Most High, brought upon ourselves the doom and must die like men.

For the law of Karma on the physical plane is of action and re-action. That which we sow we reap. That which we disturb must return to equilibrium, and we who have caused the disturbance must endure the process of rectification, for we only can be the instruments and means of cure. Every jot and tittle of the law must be fulfilled, the debt must be paid to the uttermost farthing, ere we can claim our freedom and re-possess the Kingdom. And herein we have absolute freedom of choice. We predestine our own future.

This is the Karma of justice, but what of the Karma of compassion, of the law of mercy? It is even the same law; the reward is to every man according to his work; no more, no less. Indescribable horrors await only the perpetrators of indescribable crimes. Whatever measure we mete it shall be measured unto us. And more, this law of Karma is the force by which we build up character, the means by which we gain

wisdom, and through the conservation of energy—virtue, strength, if you will—re-acquire the knowledge we have lost while we strayed from the Path. For Karma points the Path, the Way of Duty, the line of least resistance; and ever when we stray from that narrow way, to one side or another, we are forced back by a reaction that carries us across the middle line, and thus we oscillate until we learn to be wise, and choose to walk in the Path of the easy yoke.

And the Law of Love dwells also in Karma. It is *Agape*, or *Yoga* or Union. It is that which suffers long and is kind; it envieth not, nor vaunts itself; it seeks not its own, and is not provoked; it rejoices with the truth, and endures all things, and it never fails. It provides for the Unity of all things, and it acts for the Universe and not for self. And when men realize their citizenship in the Cosmos, and their own Divinity, they accept that freedom from sin which the Saviours of old announced to their hearers, and they repent and turn away from the cramping selfishness of separation; they set themselves free with the knowledge of the Universal Law. The old evils have to be remedied and the old liabilities discharged, but the freedman is an honest man, and he goes forth to justify his faith by works of restitution. Herein is the forgiveness, the "setting free," and the remission of sin.

One life may not accomplish all the debt, but Karma presses none unduly. "As thy days so shall thy strength be," and seven incarnations, seven short and fleeting lives, may see the end of the wages of sin, even as sin itself was ended by turning again to the Divine. The forces of the Supreme are with the man who seeks to obey the Law.

There are Those who have passed along this Way before us. And such an One has said of him that overcomes, that he need go no more out into fleshly bodies of short duration; and again: "He that overcomes, to him will I give to sit with me in my throne; as I have also overcome, and have sat down with my Father in His throne."

May we learn of Karma, and abandon all our actions to the Supreme.

#### FIVE MINUTES ON TIME AND SPACE.

One of the initial difficulties of those who have not thought much about the realities underlying the appearances of things, is the necessity of being able to separate oneself from all ordinary or preconceived standards. This is readily seen by a slight consideration of one's point of view in realizing the various phenomena we observed last month in connection with the Wheel of Life. When you speak of a wheel to a man, he thinks of an object outside himself. You speak of the centre—he pictures that centre in the object external to himself. You speak of the circumference, and he sees it surrounding the space enclosed and related to its centre, but altogether as a thing foreign to and apart from himself. Now, in order to appreciate properly what is meant by a wheel, you have to place your consciousness within that object. You have mentally to stand at the centre and see its spokes radiating away from you towards the rim, you have to see the rim lying around you like a horizon, the boundary and limit of all that goes to make the wheel. To properly appreciate the image of the Wheel of Life we must assume this attitude.

Just as soon as we get to the centre of our wheel we will begin to realize what is meant when it is said that there is no such thing as Time or Space. Of course by Time and Space we mean something quite different from what we say. Space, for instance, is rarely thought of by the average man, except as the distance between objects. When he says space he really means distance or extension. Time simply means to him the succession of events, or the period that elapses between events. Time is really nothing more, therefore, than an attribute of motion. Discontinue motion and measured time would be impossible. Destroy the manifestation of form, and space becomes unthinkable to the brain-intellect, since there would be no means of realizing distance. For anyone who has never thought along this line of the most elementary metaphysics there can be no better plan than to endeavour to be-

come perfectly familiar with the fact that time and space, as ordinarily understood, are conditions of our present existence and state of consciousness, and that in order to change our condition and state it is imperative that we be able to abandon these conceptions.

Taking our stand at the centre of the Wheel and watching it revolve, we become aware that all the fury and force of motion at the rim becomes gradually reduced to quiet and rest as we approach the centre, until at the absolute centre we know there must be a point where no motion exists. If our consciousness is under proper control, that is the point where we have taken our stand to observe the phenomena going on around us. With regard to time, we discover that in the same duration any point on the rim has to pass through a distance which is greater in proportion to that travelled through by any point on one of the spokes, in the ratio in which that point on the spoke is nearer or farther from the centre. And we also see that all the events of motion in every part of the wheel, the swift rotation of the rim, the gradually slower movement of each point in the spokes as they draw nearer the centre, and the absolute motionlessness of the real centre itself, occur in exactly the same period of time. In relation to consciousness, if a being is situated at the rim, his consciousness would be filled with the innumerable events which result from being whirled through the path of the rim, while a being situated at the centre would have absolutely no events to be conscious of in the sense that the rim-dweller had. As a spectator he might be aware of the "sound and fury," but it would "signify nothing."

We know that in one second we can have the vibration of a pendulum, one event; or the vibration of the lowest musical note, say thirty-two vibrations or events, of which the ear is only collectively conscious; or we can have forty-two photographs placed before our eyes and removed in succession in one second by the kinetoscope, giving us the impression of motion and of forty-two events; or we can have the four hundred and fifty trillions (American

notation) of vibrations in a second beating upon the eye and giving us red light, four hundred and fifty trillion events in a second. Yet to the dweller at the centre all these events occurred in one second, the same space of time.

We spoke of another force which was most rapid at the centre and radiated outwards. How does the consciousness respond to this? Now here we have an illustration of the difference between the two aspects of consciousness, physical on the one hand, spiritual on the other. The centripetal vibrations, most rapid at the rim of the wheel, give us the physical consciousness of which we become aware in our outer vehicles of cognition. If we associate ourselves entirely with this aspect of being, with substance or matter vibration, we cannot assimilate the knowledge of the other condition. The vibrations of the centrifugal forces, of spirit or motion, give us an entirely different condition of consciousness; and if we learn to associate ourselves with it, we shall be able to control the whole field of action in the plane of the Wheel. For at the rim is the state of becoming where one condition of vibration passes into the other.

Let us beware, however, that we do not materialize conceptions of this kind and accept illustrations and parables for realities. "We measure time by heart-throbs, not by moments on a dial," says the wise poet, and we have to find the truth of these things not in pictures but in the eternal verities that lie deep in our own being. Let us seek for That which is above both spirit and matter, Which only hath immortality, dwelling in light unapproachable.

BEN MADIGHAN.

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THERE is a remarkable "unwritten saying" of Christ, "He who is near Me is near the fire," which is preserved in Ignatius, Origen and Didymus.—DEAN FARRAR.

ON THE 15th May, 1618, Kepler discovered the great law, that the square of the periodic times of any two planets are to one another as the cubes of their distances from the sun.

## INTERNATIONAL S. S. LESSONS.

**March 22. Luke xii: 37-48.**

This passage was addressed not to the multitude, but (verse 22) to the disciples, to them that were able to receive it. In verse 39 the reference to the digging through of the house is only intelligible in the light of eastern customs, where men dwelt in tents, into which the burglariously disposed entered by digging under the tent-wall. "The master of the house" is the lord of the body, the incarnating ego, and he may keep his "tabernacle" in perfect safety and purity. "Blessed is that servant whom his Lord (the Christos) when He cometh shall find so doing." The ability of every man to absolutely control the various departments of his nature, physical, psychic, or mental, should be clearly understood. Upon that fact rests the reasonableness of the teaching here given. If any man neglects to use the powers in his possession then "in an hour that he knows not" he will be "cut in two," the higher divine nature will be separated from the lower animal nature, the personality of that particular incarnation will be lost. The Karma of such as are instructed will be heavy in succeeding lives, they will be beaten with many stripes. Those who know not, and act in ignorance, Karma will deal with according to their opportunities. "Unto whomsoever much is given of him shall be much required." Peter's endeavour to learn who were disciples and who were not (verse 41) is met by the warning so often given that only they are servants who do the will of the Master. "Not every one that calleth Lord, Lord," merely, "shall enter in the kingdom," but he that doeth the will of the Father, the Atma-Self.

**March 29. Review.**

**GOLDEN TEXT.**—Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. Luke xii: 8.

If the Son of Man be taken as the reincarnating ego or the Son of Manas, which is evidently the sense in which the term is generally used, the Son of God implying the Higher Self, the passage in which this text occurs becomes

quite clear. He who rails against the Holy Breath or Spirit shall not be forgiven (discharged or set free is the original meaning of the word, and has to do with causes, not effects, which must take their course); he who declares himself against the ego may find release from that Karma. The law adjusts all these things equitably, even the hairs of the head being numbered. They who associate themselves with the law as manifested in the Karmic ego will be found in agreement in the presence of the messengers of the Divine.

**April 5. Luke xiii: 22-30.**

The frequent question of the curious is again parried in this passage by the Master, "Lord, are there few being saved?" It is not a question of salvation in the ordinary sense. Every man is saved to the extent that he progresses out of evil ways, and no further. Salvation is a constant becoming, just as health means continuous life and action. "Strive with earnestness," or literally, "agonize to enter in through the narrow way. Many will strive to enter and will not be able." This whole passage is worthy the deepest consideration. It is not those who have the brightest opportunities, who may have been able to eat and drink with the Master and hear his teaching, that are assured of that entrance. There shall be weeping and gnashing of teeth among the disciples even, when the exoteric church goes and orthodox preachers (verse 28) are found in the kingdom and the better instructed are cast out. It is not by mere learning, but by growth of character, "self-knowledge, self-reverence, self-control," that the journeying in the Path can be achieved. "And lo, there are last who shall be first." Let us avoid foolish judgments concerning the progress of others, and each make his own vocation and choice assured.

**April 12. Luke xiv: 15-24.**

The parable of the banquet is repeated in various forms, and has been a favourite theme in elaborate versions with several classical writers. In the present narrative, the allegory of the feast of the Bread of the Kingdom of the Holy One, the "Bread of Wisdom"



of the "Voice of the Silence," is addressed to those who neglect their opportunities, or who permit themselves to be seduced into various bye-paths of illusion. One pleads the purchase of a field. "The field is the world," we learn elsewhere, and in this field men lose their way. Another has bought the five yoke of oxen, the five senses which hold him down to the wheel of rebirth. Another has wedded himself to the psychic nature and in the pleasant delights of astral experience, phenomena, and psychological juggling he loses sight of "the things that are more excellent." In the streets and lanes of the city the poor, the crippled, the lame, and the blind, are waiting for the message, and when they have responded there is still room for those along the roads and ditches. Let us understand clearly what the message is: a life to be lived, not for self, but for the whole universe and the Divine Law and Lord that sustains it; a self-forgetting effort to purify and cultivate that portion of the cosmos which is our own place in the great system of Being; a realization of the unity and identity of the interests of all men in all stages of evolution; and a loyalty to the law by which every man reaps what he sows, and is strengthened by the Divine power within him to the extent that he responds to its promptings; these are the means by which man passes from the death of physical incarnation oft repeated, to the life of the Eternal.

#### SWEDENBORG AND OCCULTISM.

Emmanuel Swedenborg asserts . . . that the Lord is God manifested in the Universe as a man, and is thus beheld, interiorly, by the angels (*Divine Love and Wisdom*, 97, etc.)

Swedenborg, however, identifies the Lord who is thus discerned with the historical Jesus, maintaining the latter to be very Deity, Jehovah in person, who assumed a fleshly body, and manifested himself as a man, in order to save men from hell, and commanded His disciples to call him Lord (*True Christian Religion*, 370; *D. L. and W.*,

282, etc.). Swedenborg herein falls into the common error of confounding "our Lord" with "the Lord," the Christ in the man with Adonai in the heavens, of whom the former is the counterpart; an error due to his failure to recognize the distinction between the manifest and the unmanifest, and between the microcosmic and the macrocosmic Deity.

In his presentation of the Incarnation, Swedenborg is at variance, not only with the Gnosis, but with himself. For in it he sets aside the canon of interpretation formulated by himself, his recovery and general application of which—together with the doctrine of correspondence—constitute his chief merit. Thus, to cite his own words:—"In the internal sense there is no respect to any person, or anything determined to a person. But there are three things which disappear from the sense of the Letter of the Word, when the internal sense is unfolded; that which is of time, that which is of space, and that which is of person." "The Word is written by mere correspondence, and hence all its contents, to the most minute, signify things heavenly and spiritual," (*Arcana Coelestia*, 5253 and 1401). He also repeatedly declares that the literal sense of the Word is rarely the truth, but only the appearance of the truth, and that to take the literal sense for the true one is to destroy the truth itself, since everything in it relates to the heavenly and spiritual, and becomes falsified when transferred to a lower plane by being taken literally (see e. g. *T. C. R.*, 254, 258, etc.). According, both to this rule and the Gnosis, that which is implied by the term Incarnation is an event purely spiritual in its nature, potential in all men, and of perpetual occurrence, inasmuch as it takes place in every regenerate man, being at once the cause and effect of his regeneration.

The authority twice cited by Swedenborg (*T. C. R.*, 102 and 827) in support of his doctrine,—namely, an apparition professing to be the spirit of the Mother of Jesus,—is one which a duly instructed occultist would, at the least, have hesitated to regard as ought

but a projection of his own magnetic aura, and as merely a mechanical reflect, therefore, of his own thought. Swedenborg had learned little or nothing from books, was ignorant of any system other than the Christian, and also of the origin and meaning of the Christian symbology, and trusted for his information entirely to his own faculty; and this, extraordinary as it was, was allied to a temperament too cold and unsympathetic to generate the enthusiasm by which alone the topmost heights of perception and inmost core of the consciousness can be attained. Nevertheless, despite his limitations, Swedenborg was beyond question the foremost herald and initiator of the new era opening in the spiritual life of Christendom, and no student of religion can dispense with a knowledge of him. Only he must be read with much discrimination and patience.—*The Perfect Way, Lecture IX.*

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FOR THE LAMP.

**EXPERIENCE.**

Life is for experience. Wherever is seen poise of character, reserved force, quickness of thought or deftness of hand, a fine union of gentleness and strength, of calmness and force, and a plenteous endowment of helpfulness, there may be recognized a Karma enriched by ages of stored-up experience.

Experience is the test of knowledge, which, thus tested and made practical, ripens into wisdom. It is the discipline which arouses the soul to a sense of its own powers and teaches perfect control of them as well as their devotion to the highest use.

Slowly but surely as life progresses, experience changes the very fibre of the being without and within—or without because within. If rightly used it may be seen to give a finer grain, higher polish, more of endurance, of firmness yet of flexibility. This alone is true culture.

The soul that would find the Path must recognize this. When others rail at the cruelty of fate or bewail the burdens and bereavements of life, this soul

will see but opportunities for higher achievement, and accepting them in the light of the lamp that shines within, will add experience to experience, grace to grace, and, it may be, accomplish the good of many incarnations in one.

Thus, while looking first of all to the helpfulness of others, the aspiring soul must refuse to admit thoughts of sadness because of their struggles and sorrows, as well as because of his own; never forgetting that life is not an end, but a means to the most glorious end, that it is given not for man's pleasure but for his development.

Even so with sin; the wise soul lives beyond the touch of it, yet will he not hate with a blind hatred that which is God's agent—and such is every force in God's universe: he will not despise the sinner or despair of the ultimate perfect adaptation of every created atom to the place for which it was intended—and this must be good.

Man may grope through densest darkness, but his path leads ever toward the light, however he may stumble, it must ever be toward God. He may rise from the fall bruised and even be-mired, but even so he will arise stronger, wariar, with a new appreciation of the safe footing that is only to be found on higher ground.

Laura Everingham Scammon.

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## SETTLING ACCOUNTS.

## A DREAM.

I had the sense of fuller knowledge, and a keener appreciation of the significance and relationship of things. A wider understanding seemed to enable me to gain vastly more from an ordinary statement than I had ever supposed possible. I had apparently at my command such wisdom and gravity of demeanour as might not be attained except after a long and studious life.

The building in which I found myself appeared to form one of a group, and had the air of a Museum or Library, or some such public building. The rooms were lofty and broad, and lighted by large, uncurtained windows. There were no books visible, but I had the impression of records existing in the drawers that filled the counters which were ranged upon the spacious floors. A few men moved about restlessly. An air of inquiet and discomfort seemed to hang over everything, a feeling of desertion and desolation, as though the population had fled from the city.

Outside, drifts of snow flew past the windows. The sky was overcast and gloomy. One involuntarily shivered at the dreary prospect. We were near the sea. The higher rigging and spars of shipping were to be seen from where we stood. The weather was either unseasonable or unwonted. All wore light clothing unfitted to the temperature. Here and there a few people stood together, conversing anxiously.

I passed into another room where I found some persons talking, "The wires are completely out of order," one said. "All sorts of currents are flying back and forward, but we can get no messages. The electric services are quite useless."

Another man came up and some one asked, "How are the compasses now?"

"The needles are all pointing due east," he replied.

It is impossible to convey any idea of the profound effect this statement had upon me. I seemed to realize in one instant all that could possibly be implied by it, and yet before I had any

time to coherently formulate the ideas that poured into my mind, my attention was arrested by a greater shock.

The faces about me paled. I was conscious of the very presence of Doom. A sound such as language utterly fails to echo, shook the earth and rent the air, and grew in volume, and roared about us. All the artillery and all the effects of mighty explosions multiplied a thousandfold: all the thunders that ever crashed, uttered together and continued without interruption; a million Niagaras pouring their floods in one tremendous and unceasing discharge; the avalanches of all the Alps rolled valleywards in one precipitate plunge of grinding horror; these but weakened by their detail the vast and awful unity of tone of this last ominous word of the voice of Nature. The earth swayed and melted. The mountains may have bowed together. A sense of the passing out of existence of all solid things was followed by a rush of waters and the overwhelming weight of an ocean whose crests curled heavenwards, then broke and quenched out all life in the blackness and darkness of oblivion.

IRIS H. HILL.

## A NEW MAGAZINE.

## "ISIS"

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly.

THE LAMP has accepted the Canadian agency for this important publication, which will number among its contributors Mr. W. Q. Judge, Jasper Niemand, Dr. Buck, Dr. Hartmann, Dr. Coryn, Dr. Keightley, Messrs. Hargrove, Patterson, etc.

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

TORONTO, MARCH 15, 1896.

### EDITORIAL NOTES.

Don't be a geosophist!

WHEN in doubt subscribe for THE LAMP.

THE BEAVER T. S. will take up the study of "Through the Gates of Gold."

MR. CLARK THURSTON, of Providence, R. I., was in Toronto on the 6th instant.

TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

WE have a few sets of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

THE LAMP has for sale four copies of Volume I, bound in cloth, with title and index. Price, \$1.25, post free.

MR. AND MRS. BECKETT, of Fenwick, parents of the President of Beaver T. S., celebrated their golden wedding on 26th February.

Books on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

Mr. Smythe gave five addresses in Buffalo, February 22-25. The Buffalo T. S. is a strong society with forty-six members, and takes a prominent part in local charities. Members are availing themselves of the interest thus aroused to direct attention to theosophical teachings.

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; August, 1887; January, July, 1888; February, 1890.

A LITTLE GROUP of Pittsburg F. T. S. have formed a new centre for work which has been formally christened "Triangle Centre." The idea is that members work in threes, and each member of the group is expected to make a new triangle of activity by co-operating with two others. The "Triads" are not limited to F. T. S., but are without distinction of any kind, the aim being to make them truly theosophical in that respect. Meetings are held every Tuesday afternoon and Wednesday evening, at 715 Filbert St., East End.

THE CHRISTIAN HOLINESS ASSOCIATION held its Convention as announced last month, and incidentally the perversion of a good doctrine was illustrated. As one lady remarked, "What do I want with God, when I have Mr. Burns?" The inconsistency of such a position is evident to all who have not become deaf to the real Voice of the Silence, and the fact that such a remark was permitted to pass unchallenged, while a weak-minded girl, well known at public meetings in Toronto, who rose to read a verse of Scripture, was assailed

with a foul epithet and expelled from the meeting, ought surely to claim the serious consideration of the members of the Association. "We should take all our teaching and guidance from God only," says the *Expositor*.

\*

SOME FOREIGN CORRESPONDENCE NOTES: "What a mercy results are not our affair or else we would often be disheartened. The gushers go off with a fuff and a bang and then hurl anathemas at you. When I think I've got a fish, it's only a slippery eel that wriggles away." "So many F. T. S. are what I call unprincipled. Think the T. S. is a free automatic book-tract-meeting-lecture-dispenser." "It is a cheering thought that the work of an earnest soul carries so far and energizes at so great distance. Whatever our trials, it must sustain us to know that we may grow roses for others upon our own thorns." "When our storms sweep round us we reach out for the touch of your unseen hands, we hear your voices speaking to the inner ear, of loyal support and fraternal sharing of the burden: the unseen strength floods into us, and we arise and fight on."

\*

THE aspiration of the organ of the Indian Section of the T. S. (Adyar) seems about to be gratified. We quoted the *Thinker* in December from their issue of Oct. 25, hoping that the theosophic movement would not be annihilated but that it should melt away and be finally absorbed in the time-honored Hindu system to which it might add what lustre it possessed. The Committee appointed to consider the matter report in favour of changing the object of the T. S. from the formation of a nucleus of a universal brotherhood of humanity without distinction to the narrower purpose. "To promote the recognition of the Spiritual Brotherhood of Humanity." Thus are disposed of all the Gentiles, outcasts, pariahs, gajours, and American and Canadian radicals. They are not spiritual and they do not enter into the Brahmin scheme of existence. Thus Karma retaliates, we shall hear, upon

those unspiritual rationalists and secularists who refused to permit the modern Hypatia to proclaim Theosophy from their free-thought platform. They cannot join a society organized to recognize a "Spiritual Brotherhood" when they have the misfortune to be blind to spiritual things. It becomes more abundantly manifest that the Boston Convention represented the true theosophical movement in the action it took last April.

\*

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice.

\*

THE FOLLOWING unvarnished narrative illustrates a phase of being which is more familiar to the people of older lands than to Americans. But as life is universal, so seem also to be its manifestations. The gentleman who gives

this account knew nothing of occultism until quite recently, when this experience was recalled. "In 1890," he says, "I was living at the Falls, American side. One morning in July, something after dawn, I had just turned over in bed to renew a life-long discussion with myself as to the easiest way of getting up. I saw a little man about two feet high balancing himself along the edge of the bed at my toes. He had a little blue frock-like shirt on, his arms poised, body swaying, and his little round dark head moving in time with the rest. The appearance surprised a remark from me which must have hurt the feelings of the fairy, or perhaps he was a scout of the brownies. Anyway the little acrobat trotted through the mosquito netting on the window, close to which the bed stood. He seemed to pay no more attention to gravitation than smoke, for the window was not on the ground floor. There was another scene going on at the same time in the room around me. My wife unaccountably screamed and hid her head under my arm. She had not seen anything and never could tell why she had screamed. The room was searched, and the house. Nothing like the miniature man could be found. My remark to the little fellow was: 'What t'ell are you doing your acrobatic feats there for?'

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**ANNUAL MEETING OF THE BEAVER  
THEOSOPHICAL SOCIETY.**

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On Wednesday evening, 4th instant, the annual business meeting of the Beaver T. S. was held in the Forum, 5 Gerrard Street East. Nearly all the city members were present. The report of the Recording Secretary and Treasurer exhibited a record of great activity on the part of the Society since last June. There are at present 26 members on the roll. The meetings held numbered 49 Branch meetings and classes; 124 public meetings; 3 public lectures by Mr. E. T. Hargrove, and 2 by Mr. Smythe; with an aggregate attendance of nearly 4,000. The receipts from collections, donations, etc., amounted to about \$150, \$93 of which was expended on rent, \$33 contributed

to New York Headquarters, and \$10 on books, leaving a small balance on hand. Various activities in connection with the Branch work were sustained privately, and expenses defrayed, of which no note was taken.

The report of the President and Corresponding Secretary referred to the circumstances under which the Branch entered upon its new field of work.

"Believing that the true spirit of unity and brotherhood would be best served by co-operation with the active and working organization through which the Society originally came into existence as a local body, it seemed desirable last May to abandon the previous local organization. This was done in the spirit which seeks to realize itself in the permanent achievements of work accomplished and ideals upheld. A few extracts from a private letter received in July expresses the views upon which we had acted: 'If we went on taking advantage of the law, we come under the law, whose strength is sin. Our strength is not in or under law but in our *morale* and work. . . . The less we always have of property the better. It should be all spent in work as obtained. Hence, the "property" could easily go, if not retainable, without regrets. But work and ethic cannot be stolen. . . . These are my permanent opinions. Let the others do as they like. If they want law let them get it; if they do good work, then all the better for humanity and their own karma.'

"Some difficulty was found at first in getting a suitable room, but the present location in the Forum has proved admirably adapted to our purposes, having the advantages of convenience and publicity while the expense incurred is moderate.

"With the ideal of work on theosophical lines as our motive and object, it was determined to carry on the old programme of effort with such additions as might suggest themselves from time to time. The result is a series of meetings in which interest appears to grow, all of which fill distinct and separate purposes. The public meetings on Sunday morning at eleven for the dis-

cession of The Secret Doctrine, and on Sunday evening at seven; and, on Friday evening at eight in The Forum hall, and on Tuesday evening at eight at 136 Carlaw Ave., where by the kindness of Mr. C. B. Hoggan, an elementary class has been established—afford suitable means of appeal to the outside world. It will be a matter for your consideration whether an effort should not be made to establish centres of work in the North and West Ends similar to that now existing in the East.

"The increasing attendance on Sundays indicates these meetings as the most popular with the public, and we recommend that increased publicity be given them by advertising, or in whatever way may seem most appropriate.

"Special lectures are another means of reaching the public, and this suggests the desirability of having addresses given in the West and North Ends, out of which might grow the centres of work before alluded to. It may seem rash to recommend the inauguration of further activities, but we do not advocate these measures unless the demand occurs for them. This demand we can, however, cultivate by continually dwelling on the necessity which we know exists for such work. The power of thought is boundless, and when thought is inspired with the high purposes of help and brotherhood on the spiritual plane, the latent tendency to development is stirred from dormancy. There remains but another year, we have been told, for sowing the seed. After that our labour will be of cultivation and direction. It seems doubly important therefore to put forth every effort of will and act to spread the knowledge throughout the community of the great facts of life and being with which we have been entrusted.

Our private study must evidently keep pace with our outer work if that is to be useful and illuminating. Our regular branch meeting is intended to serve this object, and the courses of study laid down are expected to afford the members a solid foundation of theosophic thought. During the year the study of "Letters That Have Helped Me" was concluded, and Dr. Hart-

mann's "Magic White and Black" has also been almost completed. It should be the endeavour of each member of the Society to attend the Branch meeting regularly, and at least one other meeting. Those who can attend more will do so, but this should be at least the minimum of interest displayed by each member.

"In addition to this we have had the great advantage for some months past of the class conducted by Mr. Brown for the improvement of those who desire to assist the work by public speaking.

"The publication of THE LAMP continues as heretofore in connection with our Society, and the many complimentary opinions received from different quarters of the world lead us to hope that its distribution, which has reached about 100,000 copies, may have been the means of presenting theosophic ideas to many who may not immediately be prepared to acknowledge their force and truth, but who will eventually display the effect of their influence.

"We have confidence in recommending to the members the further pursuit of the ideal of 'ethic and work,' 'that good part which cannot be taken away.' To have a successful Society we must have successful members, those who exhibit in their lives and endeavour to realize in their own characters the operation of the great law of Unity under which men render up the fruits of their labours to the Supreme. 'It is impossible for mortals to utterly abandon action; but he who gives up the result of action is the true renouncer.' So is it written in the Bhagavad Gita. Let us then work while it is day, assured that the duty of action will but lead us to greater duties that lie beyond."

On the motion of Mr. Brown, seconded by Mr. Taylor, the officers were re-elected as follows: President, S. L. Beckett; Vice-President, John Randall; Recording Secretary and Treasurer, R. E. Port; Librarian, William Jones; Corresponding Secretary, A. E. S. Smythe. Three delegates to the Annual Convention in Chicago on 26th April were appointed: S. L. Beckett, *ex-officio*, F. J. Brown and A. E. S. Smythe.

## NOTES ON THE MAGAZINES.

*The Path* appears for the last time. For ten years it has pointed out the way to that wisdom which it will for the future represent in name as in spirit. With the new volume beginning in April we are invited to subscribe to *Theosophy*. In the present number we have a worthy close to the ten volumes. In "The Screen of Time" Mars and Mercury are considered. *Apropos* of Anna Kingsford, there are some remarks about "people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity." "It would be real self-sacrifice for such people to sit still and attend to their immediate duty." H. P. B.'s letters to Dr. Hartmann are exceedingly valuable contributions. The true office and relation of Masters has never been more concisely put. "I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master. . . . One word from a wise Master and you possess a draught of the golden water. I got my drop from my Master (the living one); you because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense." Mr. E. T. Hargrove's powerful article on the "Art of Being Brotherly" forms a link of union between the old and new magazines.

*The Irish Theosophist* begins a biographical sketch of William Q. Judge, chiefly notable for the record of "a memorable illness in his seventh year. . . . The little sufferer was moribund, was thought to be quite gone; but amid the natural outburst of grief it was suddenly found that the supposed dead breathed again."

*Lucifer* contemns such commonplace topics as the sevenfold constitution of man, which *The Lamp* finds it advisable to place before a public unprepared for the intellectual stuffing with which

our great London contemporary desires to provide them. "Orpheus" is splendid reading for the student, but we question the efficacy of a free distribution of "Orpheus" with all its scholarship among the dwellers in the streets and lanes. Mr. Leadbeater's "Devadran" is a picturesque account of some psychic experiences. We have the nucleus of a Personal God (presumably the subjective head of the Adyar society) on page 476, where we read of "the exalted being who undertakes the formation of a system [and] first of all forms in his mind a complete conception of the whole, with all its successive chains of worlds." Dr. Wells contributes one of his delightful articles in the shape of a Letter to a Catholic Priest. These letters should be illustrated. It is related how the "neophyte" contracted his style. "I was instructed in Watts' hymns." We should have known it. "With you and me," the Catholic priest and the neophyte, that is, "who have lived so long in familiar intercourse, as one may say, with the saints of all ages, the case is different. . . . *I have felt their power.*" Especially Watts. "The Baron's Room" is one of the strongest of Ivy Hooper's stories, but we wish its strength were less gruesome.

*The Theosophical Forum* is nearly altogether devoted to the Social Reform question. "People fail in their efforts to study truth first because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin to work. . . . There is but one way to reach a higher plane, and that is by unselfish labour for humanity as a whole. . . . 'Teach to eschew causes; the ripple of effects thou shalt let run its course,' says the Wisdom of the East. . . . To better conditions we must better that which makes conditions — mankind. . . . Theosophy teaches men to build character, and character makes its own conditions, without outside help. . . . It is proper for any individual Theosophist to advocate any scheme for the



amelioration of Humanity that he believes in, and he does not do his duty if he does not do so, but he should commit no one to his method. . . . That we must struggle for physical existence is a karmic effect. . . . We may be sure that when we are ready for the 'full study of Divine Wisdom' we will not be dwarfed by physical environment. . . . Biology teaches us that function precedes organization. . . . Theosophy goes more deeply into the question, showing that *desire precedes function*. Before man fights he desires to do so. . . . following function comes organization (man makes weapons of increasing deadliness). Any arbitrary attempt from without to alter the organism before a desire for such alteration has arisen in that organism results in reaction - so that the last state of that man or body of men will be worse than the first. . . . To attempt to force conditions of brotherhood on men, whether rich or poor, who do not desire them, would inevitably lead to a reaction which would once more make brotherhood a word of ill-fame among men. . . . Any improvement in outward condition which is not the result of better thought and morals will have no permanency. The evil in human nature will still have vent, and will nullify in our system the good which is in excess of public virtue. . . . It is wiser to try to improve the moral condition of society than to work for legal or material changes. These will inevitably follow the demands of our moral status."

*Scottish Lodge Papers*, Vol. iii, Nos. 4 and 5, contain the beginning of a most interesting article on the "Mythology of the Ancient Egyptians." The identification of the theogonic symbols would give us a new scripture in the "Book of the Dead," the most fascinating, as the most mysterious, of all our Bibles.

*The Theosophic Gleaner* copies a letter from the *Times of India* pointing out the identity of Christian and Hindu sacramental observances.

*The Pacific Theosophist* discovers a difference of opinion with us, of which we are not conscious. We quite agree

that the theological hell is derived from Kama-lokic traditions, but the real hell is nevertheless our own earth, into which the Christos, as the creed says, descends. One of the most interesting problems of heredity and incarnation is well treated by A. E. Gibson. "In place of the mother influencing the child, every impartial examination of the subject will prove that the yet unborn child must have been influencing the mother. For those sudden changes of a woman's mind, consequent upon her becoming a mother, must have a cause. . . . Being foreign to the woman in her ordinary condition, and differing in character with each different child, they can have their origin nowhere else than in the child itself." The case of Col. Ingersoll's mother is cited, who, a devout Quakeress, the wife of an orthodox minister, just before the birth of the famous sceptic, astonished her friends by reading Paine's "Age of Reason." Nothing but some unusual influence could induce such a woman to read a book of this character, and for that influence we can look nowhere but to the character of the incarnating *ego*.

*The English Theosophist* is practical as ever. Unfortunately the people who need such good counsel simply decline to read it. Brother Bulmer wants to know if the truth becomes inverted in its passage to the Antipodes? Some of the good folks down there undoubtedly stand on their heads and see things upside down when they see them at all. We have waited for months to hear that they possessed the "open mind" which looks at both sides of a question before deciding. We are reminded of the advice of a clergyman to a young man who attended some theosophical meetings, and who found the facts and arguments fatal to orthodox ideas. "Don't argue or reason," said the good minister: "if you do, you are lost. Never mind what they say: just believe what you have been taught." This always implies the highly improbable ideas that God has a particular grudge against those who are most earnest and most reverent in seeking to know Him and

His truth; that the "orthodox" in question are infallible in their knowledge; and finally that the truth-seekers, theosophists or otherwise, are rather anxious to qualify for perdition. Antipodean theosophists seem anxious to have bear-leaders who will teach them to dance and carry their poles in a truly constitutional manner. Those wild and untamable American beasts which roam around in the freedom of Nature, and are liable to claw the garments of chartered respectability into tatters at any moment, are certainly not fit associates for the gentle creatures of the Adyar cages.

*The Metaphysical Magazine* has a particularly suggestive article by Prof. Bjerregaard on "The Eleatics and Chinese on Being." Cora Linn Daniels also speculates interestingly on "Whence and Whither," with approval of the idea of re-birth. She thinks that only one or two hundred believers in a generation may be found in the West. But this is not so. The *thinking* public have accepted reincarnation. We have hundreds in Toronto alone to whom the conception is familiar and practical.

*Borderland* is bigger and better. Mr. Stead is becoming a convert in respect to the theosophic facts, but is still loath to admit the theories. He has had one of the most horrible experiences on record with an obsessed medium; he has seen an astral body under the strictest test conditions; he has accumulated evidence in every department of psychic research; but he still halts for a philosophy. Why does he not study theosophy? Not the intellectual mysticism and eye-doctrine of *Lucifer*, and that line of teaching; but the doctrine of the heart, the re-awakening of the old wisdom of our "journeyings with Deity?"

*Theosophy in Australia* has a bright little article on "Christmas Morn." "That the man Christ died is nothing to the purpose, unless the living Christ be formed within us. As Buddha for the Buddhist, so Sri Krishna for the Hindu Mystic, and Christ for the Christian, are each the types of God manifest in the flesh."

*The Bibelet* for March contains Sentences from Richard Jeffries "Story of my Heart." If ever there lived a nature-inspired mystic, Jeffries was one. "To-day, as I write, I stand in exactly the same position as the Caveman. . . . At the mouth of the ancient cave, face to face with the unknown, they prayed. Prone in heart to-day, I pray, "Give me the deepest soul-life." A beautiful passage from Walter Besant's Eulogy is prefixed.

*The Theosophic Thinker* has a series of articles on "Tiru Mantra" and reports of various Indian activities. The Rajah of Kammnad has compiled a catechism of universal religion of which a translation is furnished, exhibiting an appreciation of good common-sense. "What is prohibited by this religion? The abuse of other religions. What is the object of this religion? To promote brotherly feelings among men."

*The Metropolitan* for February has a series of photographs of Keely's motor apparatus and a diagram of his "graphic chart," said to be the key to his discoveries. The numbers 3, 4 and 7 recur so frequently that we may be assured of its basis on the ultimate principles of Nature, and music and geometry are so evidently related in it that we cannot escape Pythagorean conclusions.

We have also received *Notes and Queries*, *Teosofisk Tidskrift* (Stockholm), *Dominion Review*, a new activity of the Secular movement, with political features; *Maha Bodhi Journal*, which seems inclined to quibble over the definition of esotericism. The secret doctrine is not secret, says the *Journal*, since anyone qualified is admitted to the teaching; but does this not imply its esotericism to the unqualified? *Valley Record*; *Islamic World*; *Footlights*, *Boston Ideas*, *Critic*, *L. A. W. Bulletin*, *Assiniboian*, *Meaford Mirror*, *Editor*, etc. In reply to enquirers, we do not review *The Theosophist*, *Mercury*, and several other theosophical journals, because they do not exchange with us and we can't afford to subscribe for them. As it is we pay for *The Path*, *Lucifer*, and several others with which we take reviewer's liberties from time to time.

## TO CONTRIBUTORS.

THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attractiveness, for theosophy is not the dull and heavy affair some imagine. And lucidity, for to make it interesting it must be remembered that most people know but little of theosophy, and know that little quite wrongly. Nothing must be taken for granted in the reader but common-sense, and even this postulate must not be strained. Technical and foreign terms are to be avoided. Novel presentations of familiar ideas attract renewed attention. Clearness must not be confounded with prelixity.

Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 500 words will be considered. Contributions over 1,200 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

All contributions must be on theosophical lines. Theosophy and occultism are not synonymous with hypnotism, clairvoyance, juggling, transmigration, spiritualistic phenomena, mental healing, and so forth, as many people seem to think. These things are relatively unimportant at present in comparison with the Brotherhood of Man, the fundamental unity of all religions, the scientific basis of morality, the perfectibility of the human race, the divinity of man's spiritual nature, the unchangeableness and universality of law, the importance of a knowledge of the laws of compensation and equilibrium, of action and reaction, cause and effect, sowing and reaping, and of cyclic manifestation, or periodicity, under which the soul of man advances through repeated births and deaths towards perfection, the Oneness of all life, and the latent existence in man of all the powers and faculties operating in the universe, whether physical, psychic or spiritual; the reality, in fact, of the Unseen. These questions, dealt with scientifically, philosophically, religiously, in the light of ancient Scriptures and modern letters, afford the widest scope for literary effort.

Do not send anything you have just dashed off. Let it hatch for twenty-one days.

Do not write for the sake of writing, but because you have something good to record about theosophy which you never saw anywhere else so well put.

Contributors who want their MSS. returned must enclose postage. The letter rate in Canada is 3 cents per ounce.

Our terms of payment, though not munificent, are above the average. Brevity is a merit in verse; in view of this it will be paid for at double rates.

Address contributions (without explanations) to the EDITOR,

## THE LAMP.

157 BAY ST.,

TORONTO, ONT.

## 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, March 18, 8 p.m., "Magic White and Black," pp. 269-274.

Friday, March 20, 8 p.m., "The Wave Theory of Force." Mr. Armstrong.

Sunday, March 22, 11 a.m., "The Secret Doctrine."

Sunday, March 22, 7 p.m., "Man's Composite Nature." Mr. Smythe.

Sunday, March 22, 8 p.m., I. John iii: 1-12.

Wednesday, March 25, 8 p.m., "Magic," etc., pp. 275-281.

Friday, March 27, 8 p.m.; "Theosophy the Lesson of Life." Mr. Beckett.

Sunday, March 29, 11 a.m., "The Secret Doctrine."

Sunday, March 29, 7 p.m., "Septenary Man." A Symposium.

Wednesday, April 1, 8 p.m., "Through the Gates of Gold." Prologue and chap. i: sect. 1.

Friday, April 3, 8 p.m., "Endurance." Mr. Randall.

Sunday, April 5, 11 a.m., "The Secret Doctrine."

Sunday, April 5, 7 p.m., "Man's Relation to the Visible." Mr. Smythe.

Sunday, April 5, 8 p.m., I. John iii: 13-24.

Wednesday, April 8, 8 p.m., "Through the Gates," chap. i: sects. 2 and 3.

Friday, April 10, 8 p.m., "Mahatmas or Prophets." Mr. Jones.

Sunday, April 12, 11 a.m., "The Secret Doctrine."

Sunday, April 12, 7 p.m., "Man's Relation to the Invisible." Mr. Smythe.

Sunday, April 12, 8 p.m., I. John iv: 1-6.

Wednesday, April 15, 8 p.m., "Through the Gates," chap. 1: sect. 4.

Friday, April 17, 8 p.m., "The Trinity in Man." Mr. Brown.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

**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 endeavour 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, 11 a.m. to 12.15 p.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 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 the 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.

## LIST OF BOOKS

Recommended to Students of Theosophy.

### INTRODUCTORY.

Echoes from the Orient. W. O. Judge.....	\$0.50
Modern Theosophy. Claude F. Wright, <i>paper</i> .....	.50
What is Theosophy? Walter R. Old, <i>boards</i> .....	.35
The Seven Principles of Man. Annie Besant.....	.35
Reincarnation. Annie Besant.....	.35
Death and After. Annie Besant.....	.35

### A COURSE FOR STUDY.

Ocean of Theosophy. W. O. Judge, <i>paper</i> .....	.50
Occult World. A. P. Sinnett, <i>paper</i> .....	.50
Key to Theosophy. H. P. Blavatsky.....	7.50
Esoteric Buddhism. A. P. Sinnett, <i>paper</i> .....	.50
Magic White and Black. Dr. F. Hartmann, <i>paper</i> .....	.50
Nature's Finer Forces. Rama Prasad.....	1.50
Reincarnation. Dr. J. A. Anderson, <i>paper</i> .....	.50
Esoteric Basis of Christianity. W. Kingsland.....	1.25
Idyll of the White Lotus. M. C., <i>paper</i> .....	.50
Septenary Man. Dr. J. A. Anderson, <i>paper</i> .....	.50

### FOR MORE ADVANCED STUDENTS.

Five Years of Theosophy. Selected Articles.....	3.25
Isis Unveiled. H. P. Blavatsky, 2 vols.....	7.50
The Secret Doctrine. H. P. Blavatsky, 3 vols.....	12.50
The Theosophical Glossary. H. P. Blavatsky.....	3.50

### FOR CONTEMPLATIVE AND DEVOTIONAL STUDY.

Light of Asia. Sir Edwin Arnold.....	Various
Light on the Path. M. C.....	.40
Bhagavad Gita, The Lord's Song. (Judge),.....	.75
Letters that have Helped Me. Jasper Niemöller.....	.50
Through the Gates of Gold. M. C.....	.50
Voice of the Silence. Trans. by H. P. Blavatsky.....	.75
Yoga Aphorisms. Patanjali. Trans. Judge.....	.75

### THEOSOPHICAL MAGAZINES.

Theosophy (The Path.) Yearly Subscription.....	2.00
Isis.....	1.50
The Irish Theosophist.....	1.00
Pacific Theosophist.....	1.00
English Theosophist.....	.40
Lamp.....	.25

### PAMPHLETS.

Wilkeshaire Letters on Theosophy.....	.10
Indianapolis Letters on Theosophy.....	.10
Devachan; the Heaven World.....	.10
Culture of Concentration.....	.10
Theosophy Simply Put.....	.10
Things Common to Christianity and Theosophy.....	.10

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“THE GREATEST OF THE EXILES.”

## NOTICE.

*To the Theosophical Society in America and its Fraters Throughout the World.*

BROTHERS:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished—the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a “warm Irish heart” as gentle as a woman’s and as tender as a child’s. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken; the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of

possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health—but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. “Those who are wise in spiritual things grieve neither for the living nor for the dead.” Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. “*Deeds not words, are what we want,*” once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him “who realizes that he is one with the Supreme Spirit.”—J. D. BUCK, *Vice-Pres. T.S.A.*

## THE DEATH OF MR. JUDGE.

What a union of all the affections and powers  
By which life is exalted, embellished, refined,  
Was embraced in that spirit—whose centre was  
ours,  
While its infinity circumscribed man-  
kind.

*Mrs. Q.'s Irish Melody.*

WILLIAM QUAN JUDGE died at nine a.m., 21st March 1896.

There were present at the last moments, Mrs. Judge, Mr. E. T. Hargrove and a nurse. Mr. Judge’s two sisters

one of them the well known organist, have been residing with him.

About a month before his death Mr. Judge returned to New York from Fort Wayne. Since then he had been growing gradually weaker.

Mr. Judge had been suffering from pulmonary disease for many months past. He fought against it with all the force of his strong will, carrying on the work he had set himself to do. His literary work during these later months is stronger and more forcible, if anything, than that of any other period.

AT THE HEAD of *The Path* for March, 1895, appears the text from Jeremiah xxvi: 15, "But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears."

Mr. Judge was born in Dublin on 13th April, 1851, and removed with his family to New York in 1864.

His father, Frederick H. Judge, was a Mason and a student of mysticism. His mother's name was Mary Quan.

Mr. Judge studied law and was admitted to the bar in 1872, also then becoming naturalized. In 1874 he married Miss Ella May Smith, of Brooklyn. Their little daughter, the only offspring of the union, died at the age of five.

A plaster mask of Mr. Judge was taken by August Linstrom, the sculptor. It is proposed to place a life-size bust of the late leader of the Society in Aryan Hall.

A simple ceremony was held at 144 Madison Avenue at noon on the 23rd March, before the cremation of the body. Only eight non-residents were present, including George Ayers, W. H. Witham, C. Thurston, W. H. Stevens, Miss L. Leonard, etc. The rooms were decorated with tulips, roses, violets, daisies, white and yellow lilies, and palms. Mr. Claude Falls Wright, Mr. James M. Pryse, and Mr. Ernest T. Hargrove made short and impressive addresses. The pall-bearers were Jas. Pryse, John M. Pryse, Claude Falls Wright, Richard T. Prater, Elliott B.

Page and Joseph H. Fussell. The body was cremated at Fresh Pond, Long Island, and the ashes will be buried in a cemetery plot of Mrs. Judge's.

The work of the Society goes on as usual. Dr. Buck as Vice-President, under the Constitution will officiate as Acting-President until the Convention. Article V., Section 3, provides: "When the necessity arises for the election of a successor to William Q. Judge as President, his election and term of office shall be fixed by a Convention called for that purpose or occurring in regular order."

Mr. Judge, besides being a lawyer, was a philosopher, author, editor, and lecturer. Among his published works are "The Ocean of Philosophy," and "Echoes from the Orient," and among his translations from the Sanskrit are "The Bhagavad-Gita," the Bible of the Hindus, and Patanjali's "Yoga Aphorisms." He was the editor of the *Path*, the organ of theosophy in America, and was one of the editors of the Standard Dictionary. He received no salary as president of his Society, and dies without possessions.—*New York Journal*, 22nd March.

It is well to remember just now that the author of "Letters That Have Helped Me" was Mr. Judge, a fact first made public by Mr. Bertram Keightley in *The Path* in 1894. The dedication of the "Letters" by their compiler, Jasper Niemand, was a clue to many of the lofty character of the Adept who has just left us. "To Z. L. Z., the Greatest of the Exiles, and Friend of all Creatures; from his Younger Brother, the Compiler."

In addition to his books, Mr. Judge's literary work included numberless articles contributed to the magazines, and especially *The Path*. In the latter, the majority of these appear over pen-names, such as Hadji Erinn, Bryan Kinnavan, Eusebio Urban, G. Hijo, Ramatirtha, William Brehon, Student, etc., etc.

The *N. Y. World* of 29th March claims to have Mr. Judge's last literary work, a short paper on "Hypnotism," written at the request of the *World*.

He died as he had lived—for the Society; died as he had lived—upright: and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into next century on inner and real planes.—*Theosophy for April*.

This man had more friends, perhaps, all over the world, than any man alive. He had enormous power. He had an extraordinary influence over all with whom he came into contact. He might have told any one of a thousand men to go to the uttermost ends of the earth and his command would have been obeyed. Yet he never took advantage of his power. He never accepted a cent from anyone for his own personal advantage. He might have been wealthy, but he preferred his modest life of benefactions to any other that the world could offer.—*E. T. Hargrove in N. Y. Herald, 24th March*.

Mr. Judge has lived hundreds of lives. So have all men, but very few have any recollection of them. Mr. Judge's existence has been a conscious one for ages, whether alive or "dead," sleeping or waking, embodied or dis-embodied. In the early part of his last life I do not think he was completely conscious twenty-four hours a day, but several years ago he arrived at the stage where he never afterwards lost his consciousness for a moment. Sleep with him merely meant to float out of his body in full possession of all his faculties, and that was also the manner in which he "died"—left his body for good. In other bodies, and known under other names, he has played an important part in the world's history, sometimes as a conspicuous visible figure. At other times he worked quietly behind the scenes, or, as in his last life, as a leader in a philanthropical and philosophical movement. He is a member of a great secret brotherhood of sages, who have their headquarters in Tibet, and I can state positively that both Jesus and Gautama Buddha were mem-

bers of the same when they appeared on earth, and are to this day. Jesus and Buddha, however, are among the very highest of the order, while Mr. Judge is one of the "younger brothers."—*Claude Falls Wright in N. Y. Journal, 25th March*.

IN THE CONVENTION of 1895, some ninety persons out of four thousand or thereabouts, were found, after six months' active work and search, to sign a species of memorial unfavourable to Mr. Judge. Not half-a-dozen of these were active workers. With a single exception they could not be said to be persons of any marked standing. They had, as against them in judgment, men and women whose names are as well known in foreign cities, or upon the great foreign exchanges, or through the United States as they are known in the cities of their residence. Commenting upon this fact, a party of such men were lunching in New York, just after the Convention, 1895, and said to an English guest: "Here are we, whose word is our bond in the communities where we live and beyond them; we can raise thousands of dollars upon our mere word at half an hour's notice, and that financial test is the great test of the present time. We know Judge intimately, we have seen him almost daily for years. He can have anything he wants of us, and he wants nothing for himself. We know his character and daily life; the whole community knows it, and we know these charges are untrue. A man is known where he lives as he is known nowhere else. We are by no means fools, as our business contemporaries can tell you, and we stand by Judge to a man."—*Irish Theosophist for March*.

LET NO THEOSOPIST hug the delusion that the division in the Society was the result of the attack upon Wm. Q. Judge by his enemies. They whom he served could have made his innocence clear as noonday even to the most perverted vision (They did, after all was accomplished which they willed) in a single moment, had the disrupting of a great Society depended upon such a small thing from Them. The evil lay deeper; it was recognized years before



her death by H. P. B., when she wrote to Dr. Hartmann that "H. P. B. was dead to the European Section." It was the flood of phenomenalism which was tearing out the roots of the movement. It was the strong steady appeal to ethics and philosophy as opposed to phenomena, which Wm. Q. Judge made and *lived* that caused the American organization to take the stand it did. This was the real issue: Ethics and Brotherhood against Phenomena hunting, and the pride and selfishness which are the natural outgrowths of the latter. *Dr. J. A. Anderson, in Pacific Theosophist for April.*

#### INTERNATIONAL S. S. LESSONS.

April 19. Luke xv: 11-24.

More pathos and eloquence has been expended upon this parable than upon any other in the series. Yet no parable fails so generally of self-application. Clergy and laity alike identify themselves with an unmentioned elder brother, or in cases of unusual humility, with one of the hired servants, who have nothing but the kindest feelings for the lost one. Yet even from this point of view the practical charity of the fatted calf and the best robe is rarely heard of in real life. If the scripture parallels of the story be sought, it will clearly appear that the Prodigal is Man himself, who in his journey into the "far country" of physical life, is gaining the experience of the swineherd. The bodies of men, as in the Story of Circe, are brought by voluptuous and "riotous living" to the semblance of swine, and the Soul, degraded into the mere slave of the physical envelope, and losing its own spiritual consciousness, is fain to fill itself with the husks of physical sensation. It should be clearly understood that every man in a physical body has his face set outwards or homewards in the journey of the far country, if he be not indeed immersed in the grosser vices of its farthest limit. The absolute independence of the Son is a feature of the story. His father in no way interferes with him when he determines to go abroad. It is of his own volition that he turns again home. The loving care and help of the father is

emphasized even more strongly in the earlier form of the story related by the Lord Buddha. In it, the father, by the aid of deputies, gives his son employment when he aspires towards a better life. "The father watched his boy, and when he saw that he was honest and industrious, he promoted him higher and higher. After many years he summoned his son and called together all his servants and made the secret known to them." "Little by little must the minds of men be trained for higher truths," is the Buddhist moral, and if there be any in the Christian story it must be of the strength of character gained by conquered temptations. "Only they who have gone out from God, returning, know God." So is epitomized the Soul's history.

April 26. Luke xvi: 19-31.

It is always necessary to remember the moral the Master was pointing in the recital of His parables. The impossibility of serving two masters (verse 13), was the theme in this instance, and the parable of Dives and Lazarus must therefore apply to the individual, and not to different people, as usually interpreted, with the inference that poverty is a path to heaven, and wealth a way to the evil place. The word translated "poor man" (v. 20) is the same as that used in Matthew v. 3, "blessed are the poor." The poor, starved beggar is in fact the inner spiritual nature, lying at the porch of the tabernacle of the man of the carnal life, who was clothed in purple and fine linen and made good cheer daily in splendour. But the inner life was starved: like the Prodigal, fain to eat husks, it got but crumbs from the feast of life. As in xii: 46, the time comes when the connection is ended. The spiritual self passes away first to Abraham's bosom, Brahma-loka, as the Easterns say, and the lower self, cut asunder from the higher, passes into the Hades, or kama-loka. There is then repeated in part, the Greek myth of Tantalus desiring one drop of water to cool his tongue. The mystery of the dual consciousness is as clearly treated as is possible in the limits of a folk-tale. The existence of the mind as the "internal organ" of Patanjali,

the sixth organ, desiring help for its five brethren, the external sense organs, itself a reasoning, conscious, and apparently repentant entity, and still bearing a definite relation to the higher nature, as is clear from the appeal to Abraham as "Father," and the tender response of "Child,"—the existence of the mind as an independent and evolving centre of consciousness, desiring to be united to the higher life symbolized by Lazarus, is worth earnest study in the light of the Secret Doctrine. The outer senses are not to be moved "though one rose from the dead," which incidentally indicates the value of such a phenomenon; if the ordinary standards of ethics and morals are inadequate to control the outer nature, then we must await the time when in some future incarnation the subjective experiences of the soul make such an impression on character as will change the current of action. Out of the heart are the issues of life.

**May 3. Luke xvii: 3-19.**

Faith is not a gift to be bestowed. It is a faculty to be unfolded, a power to be developed, a quality to be evolved. Its growth depends on right action, which implies obedience to the Law, and consequently the quality of self-denial. The parable of the servant is intended to indicate this, and was also a rebuke to the presumption and thoughtlessness of the disciples. When we have done all we are unprofitable servants, and even action alone will not cultivate the powers of the soul. Renunciation of action conserves and makes permanent the results of action itself. This is illustrated in the case of the healing of the ten lepers. Nine of them were satisfied with the immediate result and departed after their own ends. The tenth, with all the reliant obedience of the nine, at the same time recognized the divine source of the power which was manifested in him. They were cleansed. He was made whole. Theirs was but an outward healing; for him faith sprang from the Inner One to whom he rendered glory.

**May 10. Luke xviii: 9-17.**

"Trusted in themselves" is scarcely the meaning in 7. 9. The parable is of

"certain who persuade themselves that they are righteous, and despise others." The mere "filthy rags" of outward morality, the formalism of a correct life, the ritual of pious church membership, and the cant of public prayer, avail nothing in the absence of the inner union with the spiritual life which knows all men as brethren, whatever their station or character. Love for your neighbours, your brethren, is the supreme test in the religion of the Christ. "How can you love God whom you have not seen, if you love not your brother whom you have seen?" The tax-gatherer, possibly a good enough man as men go, had a true sense of his own worthlessness, realizing that when all was done he was but an unprofitable servant. His humility was his justification. The character of childhood is taken to illustrate the attitude of the seeker for the Kingdom. The simplicity, the modesty, the natural exercise of such powers as are possessed, the ready and fearless acceptance of new powers as they come, the eager and impetuous joy of life, the unconscious growth and development, these are the imitable features of childhood.

**May 17. Luke xix: 11-27**

The parable of the pounds should be read in connection with the parable of the talents, Matthew xxv: 14-30. While both were evidently spoken about the same period, they represent different points of view. The parable of the talents formed part of a long discourse resulting from the request of the disciples (Matthew xxiv: 3). "Tell us when these things shall be, and what shall be the sign of thy presence, and of the completion of the age." Of the parable of the pounds it is said that He spoke it "because they thought the kingdom of God was immediately about to be manifested." The idea of the Christ, the Master, as the incarnate Law, was as difficult to assimilate in those days as it seems to be in our own, and a Lord of outer glory was the expectation of all but the few who had realized the inner presence and the everlasting radiance of the Divine One. All these years they had been receiving their talents, unconsidered trifles, many

of them, slight opportunities, latent possibilities. The Noble-man is now going away "to receive for himself a kingdom." On his return at the beginning of the new cycle, Karma, the law of compensation, will accurately adjust the rewards of the servants. He that has been faithful, even in a very little, shall receive the greater responsibility which his strengthened character warrants. He that neglects his opportunities (and after all, opportunity is everything in life and duty), will naturally find them occupied by others, so that he shall lose both his reward and the chance to gain it. In Matthew we are told he shall be cast into outer darkness, the darkness of physical existence, where there is the weeping and the gnashing of teeth. In Luke we read that his enemies, who would not that He should reign over them, were to be brought before Him to be slain. The word "slay" has a sacrificial sense, and the whole passage might be replaced by one from the Bhagavad Gita, chap. xvi.: "Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of re-birth."

FOR THE LAMP.

#### THE PILGRIM TO THE DAWN.

Bright is the world to-day!  
O'er wood and wold, o'er river, lake and sea  
The first long shaft of light sheels gloriously  
Its vivifying ray.  
The solar gates swing open, and I see  
The brilliant hosts of Morning issue forth,  
Whose genial lustre spreads to South and North,  
And, darting West, its glamour falls on me.  
And I am glad,  
I could not now be sad,  
For from the well-spring of my vital soul  
Fresh flows exhilaration through my heart,  
And in my veins eestatic currents roll,  
And of my nature gladness seems a part.  
Bright is the world to-day!  
The world's Redeemers ancient lore unfold,  
And from the sepulchre of Self is rolled  
The stone of pride away.  
Beginning with the lesson they began,  
I spurn the barriers of form and rule,  
And take my place in this Life's common school,  
Learning of Christ to love my fellowman.  
Along the path  
What awful aftermath  
Of other lives it is my lot to reap,  
That—that I reap, and murmur not at Fate,  
Eager to hasten to the Golden Gate  
And Him who waits the Master's tryst to keep.  
Bright is the world to-day!  
But there are souls, void of celestial fire,  
Benumbed to apathy, who in the mire  
Have fallen by the way,  
Shall I not rouse them to behold the light?

Shall I, so long enveloped in the night,  
No gratitude display?  
Arise, my brothers! I have cheerful news!  
The Sun of Righteousness will warmth infuse  
Into the dreary heart.  
Why slumbering yet in this the prime of morn,  
World-weary pilgrims, comfortless—forsorn?  
Up! Let us hence depart,  
'Tis morning now. No longer let us stay  
Where hope will wither, love and life decay:  
Bright is the world to-day!  
Toronto. WILLIAM T. JAMES.

#### "A SLEEP AND A FORGETTING."

There was a certain Soul for whom the hour came, and it cast aside the outworn garment of flesh. A great light shone about it, and it saw far back into the fore-lives of its Path.

And it said: "It is just, it is just! Alas! had I but remembered when I descended into clay."

And a Glorious One came near, and the Soul said: "May I not remember when I go forth again?"

And the Glorious One answered: "Thou mayst remember all that thou canst declare before HIM. HE hath sent for thee. Come."

And the Soul went. And it thought upon HIM on whom it had believed.

And the Soul said: "O thou radiant One, Give me joy, for now shall I tell HIM all that ever I did, and never shall oblivion cover me again forever."

But the Glorious One said: "Wait."

And they drew near to the River of the Water of Life. And its waters eddied as they ran, and rippled on the banks, and broke, as they flowed, in bubbles sevenhued. And the Soul trembled, for the River flowed from the Throne.

But they went on, till, behold! a brightness beyond the Sun, shining at noonday.

Whereat the Soul fell prostrate.

And HE said: "Thou art weary, I will give thee rest."

And the Soul lay at His feet.

And HE spoke: "Sayest thou nought?"

And the Soul murmured: "LORD, I worship."

And HE said: "Child, be this thy memory. Now rest thee in thy mansion."

And the Soul passed to peace.

October, 1894. IRIS H. HILL.

## THE LAMP,

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CONDUCTED BY ALBERT E. S. SMYTHE,

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

TORONTO, APRIL 15, 1896

### EDITORIAL NOTES.

“SCIENTIFIC BROTHERHOOD:” “It served him right. It was a judgment on him.”

\*

TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

\*

WE have a few sets of the numbers of THE LAMP containing “The Mystery of the Moon” for sale at fifty cents.

\*

THE LAMP has for sale three copies of Volume I, bound in cloth, with title and index. Price, \$1.25, post free.

\*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

\*

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

THE CONSTITUTIONALISTS who desired to elect Mr. Judge for a year may now claim to have exceeded the loyalty of his friends who could only pay him the poor tribute of an eleven months' term.

\*

OVERCROWDING in the regular meeting room has compelled the Beaver T. S. to occupy the Main Hall of The Forum on Sunday evenings since 22nd March last. As the attendance is increasing at every meeting, the Society feels much encouraged in its work.

\*

THE Toronto City Public Library is very well supplied with theosophical literature and recently completed its set of *Lucifer*. The first ten volumes of this magazine are full of H. P. B.'s work and are invaluable to the student. They are to be found in the Reference Library.

\*

Two extra lectures have been given in Toronto recently, one on the 12th March, at Forester's Hall, Queen Street East, on “Reincarnation,” and one on the 26th March, in Occident Hall, Queen Street West, on “Theosophy.” These will probably lead to further efforts in a similar direction.

\*

IT IS ALL very well to say great things about Mr. Judge now that he is gone, but the greatest satisfaction some of us have comes from having done little things for him when he was with us, and from the fact we can go on doing them just as usual in his spirit and in his strength. For this is the Good Law of the Lodge that Love never faileth.

\*

OUR portrait of Mr. Judge is from a photograph by Sarony, of New York. They may be had from Dr. T. P. Hyatt, 147 Hancock Street, Brooklyn, N.Y., at 50c. each for ordinary cabinets, or 75c. in bromide finish. Life-size portraits, not enlargements, but direct photographs, may also be had from Dr. Hyatt in bromide finish, in the same attitude as in our engraving, for \$6, charges paid.

The following letter has been addressed to the Editor of *Book Notes*, enclosing postage, and awaits a reply. "In your March issue just to hand, in a note on the February LAMP, our reviewer is charged with making 'statements that are absolutely false.' I shall be much obliged if you will furnish me with the necessary corrections for publication in THE LAMP. We have a considerable circulation on this continent, and are anxious to be as correct on matters of fact as possible."—Editor LAMP.

\*

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; January, July, 1888; February, 1890.

\*

THE BEAVER T. S., at their meeting on the 25th March, unanimously adopted the following resolution: Resolved, That the Beaver Theosophical Society, in the realization of the great loss sustained by the theosophical movement by the death of William Q. Judge, the President of the T. S. in A., recognizes that such a loss entails upon every member a redoubled responsibility and increasing earnestness and devotion in the cause for which he laid down his life; no memorial that we could offer to his honour being half so worthy, nor so likely to be acceptable to him as the consistent and earnest effort of those who have studied his counsel to give it expression in their lives.

\*

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in

our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

\*

THE UNANIMOUS DECISION of the Executive Committee to change the Annual Convention from Chicago to New York, is one which will meet the approving judgment of all who consider the interests of the Society as of first importance. It is sure to be a serious disappointment to the Chicago branches, which have been outdoing themselves in diligent preparation, but the cause of the change is a still greater sorrow to us all. It was Mr. Judge who reminded us that "the occultist is never tied to any particular mortal plan," and as Convention plans are but mortal the wisdom of the change will be apparent in the spirit in which it is carried out, and the success which will attend it. For the coming Convention will be an occasion of the utmost consequence and weight, and important as all felt the Boston Convention to be, at the present one there must be made evident to an even greater degree the unity, the solidarity, the welded purpose of the partakers in a great spiritual movement. The official circular of the Executive Committee gives the main

reasons for the change of the meeting, among which that of greater proximity to Europe is not the least. But if we remember that the heart is the centre of life, that life in any body first appears in the heart and continues there to quicken with the warmest pulse, we must be impressed with the propriety, after twenty-one eventful years, and under circumstances of such unusual moment, of returning to the centre at which the present Theosophical movement came to birth in 1875.

\*

WHEN every one is offering homage it would ill become me to be silent. Not that I have anything new to add, but that silence is liable to misconstruction—immaterial for oneself, but important where others are concerned. I first met Mr. Judge in November, 1884, on board the S.S. "Wisconsin," sailing from Liverpool to New York, he being then on his way home from India. There were just eleven passengers, and Mr. Judge's strong personality excited considerable comment among us. As an instance of his kindly nature, on the last day of the voyage he prepared and engrossed an address of thanks to the Captain, ornamenting it with some marine draftsmanship, and getting our signatures to it, and the presentation of this address was an event in our little circle. I do not claim intimacy, much less familiarity, with Mr. Judge, but this early meeting had a distinct influence upon my life, and when, some years later, I returned to America and began to try to help in the work, it was from Mr. Judge I got the best advice and inspiration. There should be no misunderstanding about this, however, for he never gave definite directions. His whole purpose, in my experience, was to inculcate self-reliance. General principles he would lay down; their application never. In all my relations with him I never saw a trace of the desire to rule which some former friends and some strangers have endeavoured to establish as one of his characteristics. Helpful and encouraging he was always, and there are few, even among those who opposed him, but will acknowledge his assistance.

#### NOTES ON THE MAGAZINES.

*Theosophy* begins its new cycle most auspiciously, in spite of the sad event which deprives it of its Founder. A number of articles from the dead hand exhibit all the force and directness, clarity and terseness, which characterized Mr. Judge's literary work. In "The Screen of Time" the itch for reading novels is referred to as simply the transfer of the alcohol habit to another plane, the object being the same: to deaden personal consciousness. E. T. Hargrove considers the materialistic tendency of thought which has been unable properly to appreciate the metaphysical character of the universe and of the teachings of the Secret Doctrine. "It has taken a metaphysical conception, such as the septenary constitution of the earth, and by meditation has produced seven balls tied together with a string, gummed to space, fixed by a hawser to the Absolute, and held in leash by the sun with the help of all-pervading gas." Jasper Niemand contributes an unusually strong paper on "The Vow of Poverty," that interior attitude of the soul in which it "knows that It possesses naught because Itself is all." A misprint on the sixteenth line from the bottom of page 12 quite changes the sense, "Is it not" appearing for "It is not." Mr. Judge deals with the attempt which continues to be made to destroy the reputation of H. P. B. for reliability and honesty. Mr. Herbert Burrows' last letter to *The English Theosophist* clearly enough indicates the sources of attack, and the present article conclusively sums up the whole position. Dr. Buck, in "Historical Epochs in Theosophy," points out how the movement four hundred years ago was buried under the ceremonial magic of Cornelius Agrippa and the emotionalism of Tauler, the theosophy of Trithemius making little impression. "The strength of the present movement consists in its simple but firm organization, and in keeping it free from dogmatism, vapid mysticism (emotionalism), and the occult arts (ceremonial magic)." A series of papers by Basil Crump on "Richard Wagner's

Music Dramas" opens well. The number is, altogether, a particularly strong one, and people who are interested in theosophy cannot afford to be without this magazine. The subscription is \$2 a year.

In *The Irish Theosophist* we have the completion of "The Enchantment of Cuchullain." A paper on "Cycles," one on "William Q. Judge," from which we quote elsewhere, and some notes on "Propaganda," make up the contents.

*Lucifer* is up to its average. Mr. Mead's instalment of "Orpheus" is the most interesting yet published. The various symbolical instruments of the Bacchic mysteries are described: the thyrsus, akin to the rods of Hermes and Moses; the winnowing-fan, named by Virgil (*Georgics*, i: 166), "the mystic fan of Iacchus," and familiar to readers of Matthew (iii: 12) and Luke (iii: 17); the playthings of Bacchus, from which our standard toys are descended: the die, with its six faces, representing the "city set four square;" the spinning top, representing the pineal gland and the vortical and spiral forces playing around it; the ball, type of the spheres; the mystic wheel or discus, like the modern hoop, symbolising the cycle; the mirror, signifying the illusion of reflected nature which we accept as the reality; the golden apples of the Hesperides, of Eden, of the judgment of Paris, etc. The Orphic Lyre is the same as the seven-stringed lute of Apollo, and, of course, the "harp" of the Christian writings. Orphic ethics and discipline are also treated, and a chapter on psychology promised. The passage of the soul through the planets (earth-principles) is sometimes called the Ladder of Mithras, or the Seven-Gated Stairs. This is the older form of Jacob's vision. A. M. Glass continues a useful article on the early teachings of Christianity.

*Isis* for March has a substantial bill of fare. An editorial defends "H. P. B." on lines similar to those followed in *Theosophy*. The value of loyalty to the teacher, once we have decided that

we desire to learn from him, is emphasized. "This power is independent of intellect, of knowledge, of culture, but it underlies all that is said or done on the field. Loyalty alone makes the heart a focus of the force of the Lodge, makes of the man the 'power-bearer,' the 'colour-bearer,' is the one path of personal advance. In this or another life, intellect, knowledge and culture are easily acquired, but it is the co-existence of loyalty that makes them valuable spiritually to humanity." One of the best essays we have read on the study of the Secret Doctrine is followed by a chapter from the life of Cagliostro, a paper by Dr. Anderson, "In Deeper Dreamland," and one on the "Position of Modern Science." "Songs on the Field" are good poetry, and have that note of optimism which some of us need badly enough. When will people stop writing poetry and romance to the effect that this is an awful bog and heaven is away beyond the mountains, and if we only could get there we might be happy, and even come back and tell others how to go there too? Heaven is here and now, if we can make it.

In *Scottish Lodge Papers*, No. 6, Vol. III, "The Mythology of the Ancient Egyptians" is still further considered. The President of the Lodge follows with one of his suggestive papers, treating of the Story of the Deluge on Four Planes.

*The Forum* continues to deal with the Social Reform question of last month. Very little remains to be said on the subject when the contents of those two *Forums* are considered, and it is to be wished that all surface-dwellers and temporary expedientists might read, mark, learn and inwardly digest them.

*The Pacific Theosophist* follows the example of *The Irish Theosophist* in making an appeal to its readers for co-operation. L. E. Giese has a clever paper on "The Aim of Life," pointing out the possession by each man of just so much force, which may be expended on any one of the various planes of being. The balance of the issue is devoted to the death of Mr. Judge.

*The English Theosophist* for March has a good article on Branch work by C. H. C. Sympathy and tact are the keys to successful Branch management, but members cannot get too many suggestions on the subject. The Editor's remarks are wholesome and practical as ever. "It is pre-eminently the theosophic life which is the mark of the Theosophist."

*The Expositor of the Christ Life* for March is one of the most truly remarkable papers we have read. An explanation seemed to be discovered in the passage stating that "The most prominent topic of the whole convention was that of insanity, in some of its phases. But as we are as yet merely skirting around the borders of this dreaded disease," etc. (p. 104) *The Expositor* anticipates the justifiable inference by the remark, "How silly to us all the spectacle of the Prophet Balaam when striking the ass, in place of listening to God talking to him through the animal?" (p. 107). Here are some of the things that "God talks" through the present medium: "And now again the Christ-life is being reproduced in human flesh, and the history connected with the first appearance is being re-enacted. We, like Jesus, are of the human race, with no claims to superiority in any direction. But we, too, like Him, profess to be one with God exactly in the same sense that He was one with God. We say to those who profess to wish to follow God, follow us and you will obtain your desire. . . . But this is the same as saying, that what of fealty they formerly accepted as due to Jesus they now as fully owe to the living representatives of the Christ-life to-day. When confronted with this question of independence it must be met in the spirit of 'to die is gain.' . . . Hence our public message to those who have recently separated themselves from us, either openly or secretly, is that they never can return until their independence is given up as absolutely as Jesus gave up His life. Moreover, we can make no promises or conditions as to the use or abuse we may make of their lost independence. In yielding it up to us

they yield to God. In refusing to 'jump when we touch the button,' they refuse to walk with God." That will do for the new Vatican. *Demon est Deus inversus*. The somersault which arrives at the above position from the point of accepting God as the supreme, ultimate Teacher from whom only guidance should be sought, as declared in the January *Expositor*, is a mental feat which we certainly are not yet able to accomplish. The development of the system seems to be the result of the effort of weak minds, cut loose from conventional standards, unable to rely upon themselves, and naturally turning to any tangible authority which may offer itself. The inability to even conceive of a system without a "leader" appears in a short account of the *Expositor's* adventures among the theosophists, where "leaders" are alluded to who have no existence. As well talk of a leader in dry goods or hardware or groceries. "He that is chief shall be servant of all" is the gospel of man's independence, and by no other way shall it be won. *The Expositor of the Christ Life* has one weak point in its position. It is absolutely without knowledge on such facts of nature as reincarnation, which it terms a "device." Nature has many devices of that kind, but it is well to remember in making claims to infallibility that a seven years' real exposition of the Christ-life would demonstrate to anyone the existence of many of these so-called devices of which the *Expositor* is quite ignorant.

*The Metaphysical Magazine* presents one of its strongest numbers. Theosophists will naturally turn to Dr. Hartmann's article, "The Correlation of Spiritual Forces." It is the result of an attempt, he informs us, to systematize the teachings of a quite illiterate school of German mystics with which he is acquainted. Their ideas are the result of knowledge, not mere imagination or theorizing. This implies the possession of "the greatest of all spiritual powers . . . that of spiritually recognizing the truth." Prof. Bjerregaard continues his studies of "Being" with an exceedingly interesting article on "Pain," and



the growth of the idea of martyrdom. The worship of Baal, "the Lord," was entirely founded upon it, and the evolution of the several systems of the Syro-Phœnician religions is traced. "The whole Syrian worship centred in that of Adonis, another name for Adonai." A few centuries later, "The 'Man of Sorrows' became a Saviour, a living symbol of the Trinity: generation, death, regeneration. Baal became the Father; Pain, the Holy Spirit; and Ashtaroth, Mother Mary." The recantation of Doctor Ochórowicz, the well-known author of "Mental Suggestion" and his admission of the reality of the psychic phenomena which he had previously denied, is an interesting item.

We have also received the *Crescent*, *The Maha Bodhi Journal*, in which Mrs. Besant is taken to task by the Southern Buddhists for certain statements she has made about their scriptures; *Footlights, Notes and Queries*, *The New Bohemian*, with a capital little paper on "The Occult," by W. C. Cooper; *The Editor, Theosophy in Australia*, *The Dominion Review*, chiefly reprints, in one of which the interesting distinction is drawn between symbolic and sacerdotal ritualism (we often find our secular friends starting good hares, but they don't seem to "stay" long enough for "a kill"); *The Cleveland Critic*, with a beautiful Easter cover; *The Bibelot*, *Secular Thought*, *Assiniboian*, *Meaford Mirror*, which has had a series of articles on astronomical cycles, calendar-making, etc.; the *Teosofisk Tidskrift*, in which the membership of Mr. Fullerton's American Section is stated to be 178, *L. A. W. Bulletin*, etc., etc.

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#### TAO, THE WAY, THE WORD AND THE LIFE.

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In the introduction to a translation of the Tao-tih-King by the Rev. John Chalmers, A.M., the author, after having passed in review the several English words which might be substituted for the Chinese character Tao, gives as his reason for leaving it untranslated, his belief that no one of them can be considered an exact equivalent; and then

he proceeds to say: "I would translate it by 'the Word' in the sense of 'the Logos,' but this would be like settling the question which I wish to leave open, viz:— what amount of resemblance there is between the Logos of the New Testament and this Tao, which is its nearest representative in Chinese? In our version of the New Testament in Chinese we have in the first chapter of St. John — 'In the beginning was Tao,' etc."

MAJOR-GENERAL G. G. ALEXANDER,  
C. B., in *Lao-Tsze, the Great Thinker*.

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#### FOR THE LAMP.      **SIGNS.**

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How like from age to age the hearts of men!  
If the sign be some gilded earth-bought thing  
If doubled gains, if trebled leaves it bring,  
Such signs are still within the rabble's ken,  
But if in market places lips be dumb,  
And eyes averted from the world's display,  
How few of all earth's millions know to say:  
"This surely is the prophet that should come."  
LECY L. STOUT.

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#### FOR THE LAMP.      **FOUND AND MADE A NOTE OF.**

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Does your Branch bear only leaves?  
Are you one of them?

\*

The living Branch is the lively Branch. You who mourn the deadness of your Branch, what are you doing to keep it alive?

\*

Do you, do any of us, realize what a privilege it is to work for this cause of ours? Study the T. S. movement historically, and you will understand better what it means to be an F. T. S.

\*

Some join the T. S. as if the act conferred a favour thereon. It is the other way; it is we who are honoured in that we are accepted.

\*

There is too much talk of the Branch as if it were an entity apart from its members. Whereas, the members are the Branch, and the Branch is just what the members make it—neither more nor less. It won't "go" of itself, though some, to hear them speak, would seem to think it ought to. When all the members put their shoulders to the wheel—rat or no rat—then and then only will the Branch "get along." A little more elbow grease, then, brothers!

A.

FOR THE LAMP.

**THE ALPHA AND THE END.**

We wonder how  
The seven ages of man's spectrum join  
And broaden to the white effulgent light  
Of balmy beams eternal,—endless day.  
Have we some dim anticipative sight,  
While here encapsuled in organic clay,  
As darkly through a glass? or, do we see  
The fading image of a life long past,  
Lived in some bright, but dead, eternity  
That lies behind us? Or, perchance are cast  
Betwixt the eternities? The one, our source  
Of mystic origin; the other, the sublime  
And God-like goal at life's concluded course—  
The ebbing and returning tide of time.  
We see in twilight this great truth alone  
Of life's philosophy the Alpha and the End:  
Our fount and fims is the Great Unknown.  
From this we come; to this all creatures tend.

J. M.

**THE FIRST INITIATION.**

"In thoughts from the visions of the night,  
when deep sleep falleth on men, fear came upon  
me, and trembling, which made all my bones to  
shake. Then a Breath passed over my face: the  
hair of my flesh stood up."—*Job iv: 13-15, R. V.*

In all places and states the Adept is self-identified. He moves from state to state at will. When he reaches the spiritual centre, from it he controls all the rest. *This centre is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all? It cannot be done for us by those who *know* unless we give them the word and the sign. Not the word of any order, but *the self-communicated signs*. Who has wakened at midnight and felt the mystic breath within himself; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand? Who, amid thrills of physical terror, has waited till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power *is the man*, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain it? For him there

is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the Adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple.—*Jasper Nicmand in The Path, July, 1889.*

**TWO SCHOOLS OF MAGIC.**

The Bible, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob . . . "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach the candidates *black magic*). . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch remarks that they . . . *are* brethren; instruments of *cruelty* are in their habitation. O my soul, come not thou into their *secret*, into their assembly." Now, in the original, the words "their secret" really are "their *Sod*." And *Sod* was the name for the great mysteries of Baal, Adonis, and Bacchus, who were all sun-gods and had serpents for symbols.—*Secret Doctrine, Vol. II., p. 211, e.c.*

The way to interest other people in theosophy is—to be so interested yourself that your interest will be contagious.

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The Beaver Branch of the T. S. in America will hold the following meetings during

## THE MONTH TO COME.

- Sunday, April 19, 11 a.m., "The Secret Doctrine."  
Sunday, April 19, 7 p.m., "Theosophy and the Liquor Question." Mr. Smythe.  
Sunday, April 19, 8 p.m., I. John iv : 7-15.  
Wednesday, April 22, 8 p.m., "Through the Gates of Gold," chap. I, sec. 5.  
Friday, April 24, 8 p.m., "The Theory of Life." Mr. Randall.  
Sunday, April 26, 11 a.m., "The Secret Doctrine."  
Sunday, April 26, 7 p.m., "Theosophy and Rationalism." Mr. Beckett.  
Wednesday, April 29, 8 p.m., "Gates of Gold," chap. I, secs. 6-7.  
Friday, May 1, 8 p.m., "The Genesis of Pain." Mr. Beckett.  
Sunday, May 3, 11 a.m., "The Secret Doctrine."  
Sunday, May 3, 7 p.m., "Theosophy and Spiritualism." Mr. Smythe.  
Sunday, May 3, 8 p.m., I. John iv : 16-21.  
Wednesday, May 6, 8 p.m., "Gates of Gold," chap. II, secs. 1, 2 and 3.  
Friday, May 8, 8 p.m., "Ethics of Christ." Mrs. Brown.  
Sunday, May 10, 11 a.m., "The Secret Doctrine."  
Sunday, May 10, 7 p.m., White Lotus Day Celebration. Address: "Madame Blavatsky, Her Life and Work." Mr. Smythe.  
Sunday, May 10, 8 p.m., I. John v : 1-12.  
Wednesday, May 13, 8 p.m., "Through the Gates," chap. III, sec. 1.  
Friday, May 15, 8 p.m., "Theosophy for the Masses." Mr. Port.  
Sunday, May 17, 11 a.m., "The Secret Doctrine."  
Sunday, May 17, 7 p.m., "Theosophy and Suicide." Mr. Smythe.  
Sunday, May 17, 8 p.m., I. John v : 13-21.

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The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavour 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, 11 a.m. to 12.15 p.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 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 the 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.

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## THEIR COMMANDMENT.

“But we know that They have left us a commandment. That we keep, although now and then objects, senses, men, and time conspire to show that Masters laugh at us.”—*Letters That Have Helped Me.*  
—Page 29.

Some who know the magic use of faith and devotion, have asked what this commandment is, of which the teacher spoke. That commandment is one of Service, of work for the world. Not alone the world of humanity, but also the world of creatures and the world of elements; all three worlds ensouled should have that service of ours, whether in objective work or in that power of thought which evolves the atoms of substance.

There is one clause of such Service, however, on which especial stress was laid from the first; it may indeed be called the primary stipulation of Their Commandment. It was said when this century's work began, and since then repetitions are numerous, that we, the workers, if we were to be true servitors in the least, must form a barrier against the oncoming tide of a psychism sure to develop with the development of the new race. Under the law of action and reaction, whenever there is a spiritual efflux sent forth, a reaction on the lower planes inevitably tends toward psychism, by what may be called the effect of polar reversion. Hence the necessity of Their warning. This warning should have marked attention whenever a fresh spiritual impulse has been given to our work under cyclic law. Just as Masters in Their place form the guardian wall

about humanity, so the workers here on this plane must form a barrier to protect all those who will avail themselves of that barrier against the insidious effects of the nascent psychic senses which evolving men are sure to feel: to such the philosophy we spread must serve as a guide, and in this fact inheres the need of teaching altruism among children.

In the recent Convention of the Theosophical Society held at New York, we have had a great object lesson. It showed what The Lodge can accomplish through our harmonious and united action. The spiritual forces generated by the human heart can be multiplied infinitely by Masters, can be used to lift a nation or to save a world. These spiritual forces are quiet; the evident is not the real. Their working is silent, is not a phenomenon but is a benediction. In harmony they inhere; unity is their great first cause. If we look back in thought upon that Convention, we will remember that there was not one dissenting voice, not a single argument; we will understand that we saw The Lodge visibly working, that this was a Masterpiece of Masters, and that the coming year will bring forth daily results from this great melodious moment of our lives.

Yet there is one proviso. Each one

of us can still make or mar the increase of this work. It was done in and by unity. By and in unity it must be maintained. Each one lit a torch at that flame. Let each keep that torch alight. Every act and every thought of our diurnal lives will either increase or disrupt the harmony, the unity. Let each heart-note ring clear and true. The most earnest worker can become a centre of disintegration in five minutes if separative thoughts are indulged in, and it is easier far to lose ground than to regain it, when discords are loosed to play through the sphere of man.

A reaction is what we must provide against. If each one provides against that *in his own heart and mind* there will be no need for us to go forth to save others, for the spiritual forces in their benign impersonality, work more wisely than do mankind. If each tends with vigilant care that light which burns in the soul, protecting it above all from the unsteady airs playing to and fro in the restless mind, then other lights will be kindled, other souls quickened, by the pulsations coming from those undetached sparks of the one Flame which are our vibrant souls.

It should be understood that the words "psychic forces" do not merely refer to the phenomena of the astral senses. They refer as well to idle gossip, to curiosity, to psychic intrusion and to what H. P. B. called psychic burglary, and to doubt, suspicion, jealousy, and all the other parasites preying upon the human heart. Comrades, on guard! Your lights are increased, attracting kindred lights from afar, attracting also the creatures of the darkness, the tribes of error, who find in our thoughts a life, a form, a fatal power not their own but from us derived. Close your minds to these. Listen to the Song of the Soul. You will hear its declaration of Peace. In the small things unobserved by most people both the hosts of the Sun and those of the Night chiefly work. Instead of looking for signs, marvels, astral pictures and the like, we would do well to observe the small events of daily life: the duties brought to our door by the law are the expression, in time, of that law: the

tendency of our thought also reveals to us that lower self which must be grasped and understood. Our minds feel the ungoverned psychic currents in their doubts and fears. How often have we not seen comrades indulging in speculation upon some psychic thought or image, when before every eye and plain to the sight was something apparently small which was a pointer of great importance to the thinker, of deep meaning to the true seer. Once I remember hearing a number of persons complaining of an alteration in the seats of a hall; this change tended to their physical inconvenience, and yet it was a search-light revealing the operation of a mystic law.

There is a false and a true reaction. The false tends away from the lines laid down, to another grade and species of action. The true reaction is that interior silence which occurs after a period of intense activity; in that silence the truths received are assimilated and the soul adjusts itself anew in preparation for the next period of receptivity. Meanwhile, every truth taken up into the heart is having its effect upon the daily life. All about us the divine powers are playing, not visible to any eye, but plain to the insight of the heart. That heart knows well that Peace, Harmony, Trust are the keynotes of the divine Song of the Logos, for in these states of the Soul are generated the forces, the "voice in the spiritual sound," which enable man to attain his divinity. Those lights of many colours are the garments of the soul.

The coming year is big with Destiny; may Unity be our password, Trust, our guide. Oh! for the power to generate a trustfulness as mighty as that of little children, for of such indeed are the kingdom. Trust! It is a spiritual power so vast, when rising from the human heart, that the highest acts of spiritual regeneration may be performed through it. Trust, I do beseech you, and you shall know the radiance that only shines from spirit. Standing each upon his own duty, may each meet every moment as a moment of choice. When such a moment comes, take the key of the philosophy, and, guided by your

own light, unlock the door. No soul ever looked to that light in vain. A great trust has been placed in our hands, a great power given us to wield. It is the power of united action, and great Karma will demand account of the use or misuse of it by each one who has seen what that power can accomplish. The responsibility of that knowledge is ours. On guard, then, Comrades all, each on guard for each and for all, and may our lights shine clear!

JASPER NIEMAND.

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**INTERNATIONAL S. S. LESSONS.**

**May 24. Luke xx: 9-19.**

The other versions of this parable should be read in Matthew xxi: 33-46 and Mark xii: 1-12. So far as the direct application of the story is concerned, it undoubtedly refers to the rejection by the Jews as a nation of the repeated messages brought to them by the prophets, the seers, the illuminati, and initiates of successive generations. They rejected them all, wedded to their own sorceries, and when the supreme opportunity came they were, by their ingrained habit, unable to recognize it. But these national pictures are all meant to convey an individual lesson. Each man is a national entity in the complexity of his constitution and organization, in the various departments of his thought and consciousness, in the many classes of lives that combine in him to form a living cosmos. In the nation and in the individual the purpose of existence is progress, growth, development. As the nation expands and grows, so does the individual. As the national ideal must exist to ensure development, so in the man there must exist the aspiration towards a more perfect condition. The inspiration for our ideals, our lofty aspirations, our hopes and yearnings, comes from above. The Higher Self of each of us is constantly sending messages to the vineyard of our physical life and consciousness. Each man is a vineyard, in the Master's phrase: in each is planted a branch of the True Vine, the emblem of the Christos, the Dionysus, the Bacchus.

The vineyard is hedged about, and contains a wine-press and a tower, all occult symbols. Noah, the type of the incarnating egos of the early races, the Noah of the Chaldeans, planted this vineyard, like so many other heroes of tradition. The ego, in each new life, plants this vineyard of earth-existence, and then until the incarnation is ended the work of gathering the vintage goes on. The passions, the desires, the affections, the emotions, the intellectual faculties, the artistic qualities—all these are the husbandmen to whom the various messages are sent in due order. As one class after another rejects the government of the spiritual nature, it becomes more and more difficult to respond to succeeding appeals, so that if the lower aspects of our human character be not conquered at first the final result is the rejection of the Divine Self. There has always appeared to be much confusion in the interpretation of the "Stone which the builders rejected." The keystone of an arch, which is often associated with it, has nothing in common with the "head stone of the corner." The top corner-stone of a square building is of no more importance than any other stone on the same course. If, however, we go back to the ancient symbolism (see Zechariah iv), we can scarcely fail to see that the Pyramid, the symbol of strength and perfection, is the building referred to. The stone which would fit nowhere else, rejected of the Builders, becomes indeed "the head of the corner." This idea is recognized in the Great Seal of the United States. The pyramid was the temple of initiation in spiritual mysteries, so that its completion signifies the coming of the Teacher.

**May 31. Luke xxi: 20-36.**

The parallel passages are Matthew xxiv: 16-38, and Mark xiii: 15-34. The coming of the Christos, which is referred to, is conveniently postponed by the Christian Churches of the day to the future, so that in all Christendom there are no Church Christians who realize what the spiritual Christ really is and what is meant by His coming or presence (*parousia*). Like the "fool-

ish Galatians" of Paul's epistle, having begun with a belief in the Spirit of the Christos, they have ended by believing in the flesh of a corporeal Jesus. (See Galatians iii: 3, Revised Version and margin.) John's test of the faithful is stated in the first epistle, iv: 2, "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." The Greek is explicit. Not that Jesus Christ did come formerly, but that he is now come and present in the flesh, which is the ancient teaching concerning the Avatar. The personal appearance of the World Christs at the consummation of certain cycles depends entirely on the acceptance of their teaching by humanity at large. If we desire to witness the advent of a Messiah, it becomes the personal duty of each to have entered into that Presence and to have realized in his own experience what the Coming, the Parousia, means. The Christ is only to be found within, so that "If any man shall say unto you, Lo, here is Christ, or there, believe it not." All the signs of the coming enumerated, verse 25, *et seq.*, refers to the occult experiences of the student. The signs in the sun and in the moon and in the stars, the solar, the lunar and sidereal planes of consciousness, upon the earth, the physical plane, distress and perplexity for those who have penetrated no deeper; the sea and waves roaring, symbols of the disturbed astral conditions. The powers or forces of the over-world shall be vibrated, the higher faculties becoming active. The parable of the fig-tree directly refers to the subjective life represented by its fruit, the flower and seeds of which grow within. The fig and the vine represent the psychic and spiritual natures in the Bible teachings. The statement of verse 32 is simply untrue, if it refers to such an Advent as is looked forward to by most Christians. Applied to the disciples around him, and in view of their efforts to attain to the Christ-consciousness, it was an encouragement to them and to all future seekers after God. "Heaven and earth shall pass away." "There shall be new heavens and a new earth." Rebirth and its woes await those who have not

"escaped all these things, and who are not worthy to stand before the Son of Man."

**June 7. Luke xxii: 24-37.**

"He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." In the counsels of the Great Lodge, of which the lesser lodges, churches or societies of earth present but imperfect semblances, we can realize this as a law governing the "going forth" of the Messengers. We have a picture in these verses of the Master with His chelas. "Ye are they which have continued with me in my trials (literally, my assaying), and I appoint unto you a kingdom, even as my Father appointed unto me." Through incarnation after incarnation had His pupils followed Him, and now that the perfecting-period or time of initiation had been reached, the Master must needs pass on alone. Simon, type of the intellect or reason, the human understanding, has been snared by the adversary; but the Master asks him, when he repents, is converted, or turns again, to "stablish the brethren." That Peter was not yet "converted" is worth reflection. There was yet a lower depth of intellectual obstinacy into which he must descend ere he could tread the upward path of humility, and subjugate the brain-faculties to the service—not the criticism—of the Higher Self.

**June 14. Luke xxiii: 33-46.**

"They came unto the place which is called, The Skull." Anything clearer than this statement is rarely met with in occult writings. Here it is that the Christ is crucified. In this human microcosm the denial of the Lord or Master is made by the intellect. In this arena is played the great drama of the evolution of the spiritual life, the initiation. All religions have recognized the appropriateness of the allegory. Even in ancient Mexico we have the national Saviour, Quetzalcoatl, crucified between two thieves, as at Jerusalem. The Babylonian and Egyptian temples were reared to display this sacred mystery, and in Freemasonry to-day there lingers the image of the same great teaching. Yet for centuries the



Church has refused to consider the vital truths lying scarcely veiled in the inspired story. Nowhere, as Mr. Gladstone and Dr. Workman have recently affirmed, does the New Testament teach the doctrine of a vicarious atonement, yet the invention of priestcraft has taken the place of the truth proclaimed by the Christ of Nazareth and echoed in the higher consciousness of every thinking man, "I, the divine Self, if I be lifted up, will draw all men unto me." Truly have we ended in a worship of the flesh. May we pass through that darkness of the ninth hour, when the light of the Sun fails, and learning the mysteries of the sanctuary whose rent veil no longer hides the Word of the Ages, attain the realm of the over-world, and commend ourselves to the life of the One Self that dwells in light unapproachable.

June 21. Luke xxiv: 36-53.

Those who understood the crucifixion to be an historical event, added to their faith the account of the physical resurrection of the dead body of Jesus. The story of His eating with the disciples and displaying his wounds thus confirms their opinion. Those who found in the crucifixion an allegory of initiation, found in this story a refutation of the belief that when an adept has achieved that state he then passed from ordinary life, or, in the very common form of the error, that the attainment of Nirvana means extinction or passing out of existence. When the Galilean Master attained to Nirvana, as in the case of the Lord Buddha, and, like all the Buddhas of Compassion, He renounced His privileges, and fulfilling His vows devoted Himself to the salvation of the race. In mystic language, verse 42, "they gave him a piece of a broiled fish (Pisces), and he took it and did eat before them." And the Master labours still with humanity. When or where the Nazarene has incarnated matters not. But He has not abandoned the sheep of His hand for the glory of any heaven in the Universe. They who are His may find Him in this life, in this world, Now. "Lo! I am with you always, even unto the end of

the age," was His promise, and it has been kept. "My sheep hear my voice, and I know them, and they follow me." In this knowledge, and in this only, death has no sting; the grave no victory.

The true Theosophists are not a legion; the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their own convictions. They are, one and all, *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal.—*The Path, January, 1889.*

#### NATURE.

Do you hear the grasses murmur? Do you hear  
the rustling leaves?  
Do you catch the whispered story Nature for her  
children weaves?

Don't you feel the warm sap throbbing? Don't  
you see the blossoms swell?  
Don't you know that life around you always some  
sweet tale can tell?

Look around you, stop and listen; hear the rip-  
pling brooklet's song,  
As unto the great dark ocean it runs cheerily  
along.

Don't you see how like your life 'tis, as it ripples  
to its goal?  
How the tiny little streamlet finally mingles with  
the whole?

Mother Nature has her secrets, but of course she  
will not tell;  
And if you would gain her favour you must learn  
life's lesson well.

Every little drop that glistens, every blade of  
grass that grows;  
Every tiny grain of gravel Mother Nature loves  
and knows.

All the world needs Mother Nature, all the world  
to her doth bend;  
Seek and mind her, she'll befriend you to the  
great and certain end.

Call upon her, she will listen, to none does she  
answer nay;  
With her light she'll change the pathway from  
the night to brightest day.

ETHEL C. KNAPP. (Ætæ 15.)

## THE LAMP.

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CONDUCTED BY ALBERT F. S. SMYTHE,

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

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TORONTO, MAY 15, 1896.

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### EDITORIAL NOTES.

"H. P. B. HAS called out the reserves."

\*

"THE stone which the builders rejected is become the head of the corner."

\*

"BEHOLD how good and how pleasant a thing it is for brethren to dwell together in unity."

\*

"IN all labour, there is profit." So now let us all get right down to another year of solid work.

\*

THE Beaver T. S. will next month take up the study of Dr. J. A. Anderson's "Septenary Man."

\*

TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

WE have a few sets of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

\*

THE LAMP has for sale three copies of Volume I, bound in cloth, with title and index. Price, \$1.25, post free.

\*

WE have to acknowledge the kind efforts on behalf of THE LAMP of Mrs. Fanny Field Hering and other friends.

\*

WILKINSBURG T. S. has doubled its membership since its foundation last October, and this, too, in a difficult field.

\*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

\*

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

\*

KARMA LODGE has inaugurated a series of picnics, to be held every third Sunday, for members and their friends. Theosophical readings will close each day's outing.

\*

WE were in error in including the name G. Hijo among Mr. Judge's pen-names last month. Rodriguez Undiano was omitted from the list, over which signature appear some interesting articles.

\*

REPORTS of the Convention were made by the Toronto delegates on Wednesday evening, the 6th inst., and excited more than ordinary interest. A new earnestness appears already to have seized the members of the Beaver T. S.

\*

A LETTER has been received from Miss McLatchie, at present residing in the Fiji Islands. She has found only one theosophically interested acquaint-

ance so far, but intends to keep the link unbroken, and may yet find a wide field of work.

\*

MR. C. B. HOGGAN having moved from the East End, Mr. and Mrs. Harris, 76 Saulters Street, have kindly consented to have the Tuesday evening class held at their residence. Any who are interested in Theosophy across the Don will be welcome, at eight o'clock every Tuesday.

\*

THE article in our present issue by Jasper Niemand is intended for the perusal of every member of the T. S. Presidents and Secretaries are requested to call the attention of their Branch members to it. Copies will be sent to anyone who desires it on receipt of postal card request.

\*

WE hope to present our readers with a portrait of our new President, Mr. Hargrove, next month. We hope also to resume some of our usual features which the events of the last two months have displaced. A batch of book reviews, some delayed for months, should also appear.

\*

THE joint annual meeting of the Royal Canadian Humane Society and the Toronto Humane Society will be held on Thursday evening, 21st inst., at 8 o'clock in the Toronto Art Gallery, 165 King Street East. Medals and parchments for heroic conduct will be presented, and the public are invited to attend.

\*

WHITE LOTUS DAY was well observed in Toronto. The members of the Toronto T. S. held a meeting in Broadway Hall on the evening of the 8th. The Beaver Society commemorated the occasion on Sunday evening, the 10th, with an address on "Madame Blavatsky: Her Life and Work," and readings from the Light of Asia and the Bhagavad Gita. The attendance was very good. The *World* published a short article the previous day of an explanatory nature.

ONE of the beautiful things in New York which no visitor should miss seeing is the Washington Triumphant Arch in Washington Square. The legend inscribed upon it is worth noting. The words are Washington's own: "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

\*

OUR AUSTRALIAN FRIENDS have announced their intention of starting a monthly paper for the furtherance of theosophical propaganda in their own provinces. Mr. Willans, of Sydney, is interested in the idea, and while issuing a paper is no picnic, yet there is no reason why Australia should not rival Canada anyway. All success, then, to our Lemurian brethren!

\*

"KARMA LODGE," Wilkesburg, Pa. received a short visit from Miss Bandusia Wakefield, of Sioux City, Iowa. She addressed the Wilkesburg Society, and made many friends there and in Pittsburg. Mr. H. A. Gibson, of Los Angeles, also addressed the Society, 7th May, on "Branch Work and Individual Activity." He also spoke at the White Lotus Day celebration.

\*

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; January, July, 1888; February, 1890.

\*

PART of the unofficial proceedings of the Convention were the informal gatherings in hotel parlours, which lasted into the "wee sma' hours ayont the twal," and gave opportunity for some most interesting symposiums. Mr. E. B. Rambo's account of the prison mission work at San Quentin was a feature at one of these; at another Dr. Buck discoursed upon the origin and

relation of early and mediæval secret orders and societies, recommending the rare work, Heckethorne's "History of Secret Orders," for study as to the origins of Masonry. Many friendships were renewed, and delegates from all parts of the country exchanged confidences, compared notes, and gained new ideas for future work.

\*

THE PROPOSAL to hold an extra Convention in Toronto during the sessions of the British Association for the Advancement of Science next year, was very popular among the delegates. On the motion of a Toronto member, it was referred to the Executive Committee to decide upon the advisability of proceeding with the idea. If done at all, it would be necessary to carry it out on the largest scale, without any doubt of a success equal to the Theosophical Congress at the Parliament of Religions. Such a scale could not be assured without the co operation of the highest authorities. Should it be decided upon, the scientific world will for the first time have an opportunity of judging of the marvellous completeness of theosophical teachings about physical and allied branches of science. As the Association meets on 18th August, 1897, there is ample time for the maturing of any plans that might be arranged.

\*

EVERY member of the T. S. A. will feel it a privilege to do what he or she can towards the erection and completion of the School for the Revival of the Lost Mysteries, the announcement of which recently created such a sensation in New York. Mrs. M. W. Brown and Mr. W. F. Ardagh have consented to act as collectors, and any sums, however small, sent to them will be acknowledged through THE LAMP and also by the Central Committee in New York. Dr. Buck, Dr. Walton, Mr. Griscom, Mr. Patterson, Mr. Pearce and others form this committee, and their names are a guarantee of business methods in connection with the arrangements. A banking account has been already opened with a considerable sum, as

announced elsewhere. Those who prefer to contribute to the Central Committee direct may do so at 144 Madison Avenue, New York City.

\*

" PERHAPS the best observance of White Lotus Day consisted in the placing in the printer's hands of the MSS. of the translation of "The Sermon on the Mount," "The Coming of the Christos" and other translations from the New Testament, with notes by Aretas as they appeared last year in *The Irish Theosophist*. They will form a pamphlet of thirty-two pages of the size and appearance of the *Bibelot*; the type will be clear and the workmanship of the best class. Copies may be had for ten cents each, or one dollar per dozen. It is intended to supply one to every clergyman in Toronto, and the scholarship of the work must attract attention, while the truths which it unveils will leave a deeper impression.

\*

THE question of possible reaction after such a momentous occasion was discussed during and after the Convention, and it was generally agreed that there need be none. We should not forget, however, that the present success can only be sustained just as it has been attained—by earnest work and aspiration. Nor should we lose sight of the fact that the outer development of such a singularly interesting project as the re-establishment in America of the Lost Mysteries of Antiquity is the result of years of persistent effort on inner planes. That effort must be maintained and increased, those inner planes must become more and more real to us, if the new School is to be a God's gift to the race, and not a mere dead image of a dead past. More responsibly than ever now all theosophists stand at the bar of the Great Law, and the fate of their fellowmen depends on their fidelity to their trust—the great trust with which they have been trusted.

\*

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscrip-

tions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

\*

THE EDITOR of *Book Notes* writes to say "that the lines underlined on enclosed cutting from LAMP contain the untrue statement referred to in *Book Notes*. We have never been without Wright's 'Theosophy' since its publication; we have never refused to handle the 'Ocean' or any other *Path* publication, but have copies always for sale here and sell them." We are exceedingly glad to hear it. However, it scarcely justifies the broadcast publication, among people who never see THE LAMP, of the charge that we made "statements that are absolutely false," especially when no details were given. The "statements" are reduced from the plural to the singular number, and this in some degree modifies the character of wholesale liar bestowed upon our

reviewer by *Book Notes*. Our reviewer stated that while the T. P. S. could sell books only fit to burn, according to their own reviewers, they could not handle books like "Modern Theosophy" or "The Ocean of Theosophy." Now, it is a fact that for many months these and other *Path* books have been withdrawn from the advertisements of the T. P. S. and *Lucifer*. The same is true of the Theosophical Book Concern's catalogues. We must say that we still feel that our reviewer's inference was within the mark when he stated that the books mentioned were not "handled" by the T. P. S. To "handle" any commercial commodity, either in the book trade or elsewhere, means rather more than to supply casual orders. That the T. P. S. handles *The Path* publications in the way that the New York house handles those of the T. P. S., no one knows better than *Book Notes* is not the case, and it is somewhat disingenuous even to appear to make the claim.

\*

THE EDITOR of the *Expositor* writes us to say "that should I judge from my present acquaintanceship with yourself in formulating a general opinion concerning Theosophists as compared with Christians, I would have to say that in dogmatism, narrowness and credulity they surpass all I have yet examined." This seems to mean that the *Expositor* will refrain from judging until he gets more evidence, and we trust is not merely a pretext for not publishing our letter. Mr. Truax, who represents the constitutional as contrasted with the absolute monarchical side of the Christian Association, writes an interesting letter, which we regret our limited space will not contain in its entirety. He says, in regard to our criticism of the inconsistency of those who place themselves under the guidance of the Divine, and then express their satisfaction with a human individual: "Our position is simply this: The discovery or re-discovery of the doctrine or law of Divine guidance was made by the exercise of the ordinary faculties of a man, just as those faculties are exercised to discover any law of

Nature. That is, by concentrating the attention on the one point or object in view, the object in this case being to find out the best method of regulating man's conduct here and now. The discovery, when made, was put to the common-sense test of experience, and found to work as perfectly in practice as in theory. That is, the results from practice fully met the highest expectations raised by the study of the theory." Mr. Truax then instances the discovery of the *x*-rays by Röntgen and asks: "Will others learn the new photography by looking to God or praying to the Almighty? . . . In short, what does one want of God to teach him this new art when he has Röntgen? This is what we mean, and all we mean, by telling persons to go to Burns and not to God to learn Divine guidance, and this is all the lady meant when she said: 'What do I want of God when I have Burns!'" All this sounds plausible enough, and the attitude adopted in the discovery and verification of truth is unobjectionable. But why make Burns, or Röntgen either, the High Priest of any dispensation, scientific or religious? Have Tesla and Edison not already out-Röntgened Röntgen? Why should we "jump," when Mr. Burns "touches the button," when we can all touch our own buttons and jump on our own judgment? This is what a "narrow and credulous" theosophist wants to know. The theosophist recognizes the ability of every man to be his own High Priest, and refuses to admit the intervention of any external agency between himself and the Divine Self of all. Except in this point, which of course is fundamental, we have no disagreement with the Christian Association.

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If the knowledge of the occult powers of Nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.--*Isis Unveiled*, II., p. 41.

#### THE NEW YORK CONVENTION.

It was Masters' doing and marvellous in our eyes.

Everyone wondered at his or her good fortune in being permitted to take part in it.

"Send out thy light and thy peace" was the aspiration of last year; the answer came with the power of a fulfilled purpose and the conviction of growing strength.

The unity and harmony of the several meetings occasioned much remark. Even the newspapers noted the remarkable quality of the enthusiasm, quiet and earnest. "It wasn't the enthusiasm," said the *Sun*, "that shouts and screams, but the enthusiasm that acts in rapt ecstasy and with clasped hands." The *Advertiser* observed that the "delegates evidently belonged to the educated classes. About one out of every four was a physician." "Taken all in all," wrote the *Herald*, "it was a convention of men and women who looked as though they had brains and ideas."

In spite of the separation of fourteen branches from the hundred and two of last convention and the lapse of a few others, one hundred and eight branches were reported in the United States and Canada.

The delegates and visitors from all over the continent numbered about a thousand, and local theosophists and friends packed the great Madison Square Concert Hall to its limit. Many who had their attention called to it were struck with the significance of the golden figure that surmounted the tower of the huge building—the Bowman aiming his shaft towards the sunrising!

A very popular idea was given expression to in the resolution honouring the memory of Baron de Hirsch. His princely benefactions in the cause of humanity, and his constant endeavour to serve his fellows, truly "exemplified the true theosophical ethics," and marked him as "one of Nature's noblemen, and a true theosophist in the aim of his life and the basis of his conduct."

Dr. Jerome A. Anderson, of San Francisco, made quite a number of new

reputations at the Convention, among others that of a humourist. His light and graceful speech at the Saturday morning caucus was the subject of general comment, and on Sunday evening he quite surprised the readers of his scientific and somewhat academic "Reincarnation." Dr. Anderson has proved himself to be a "Septenary Man."

Dr. Buck, if possible, endeared himself more than ever to old friends, and made hosts of new ones. Even the newspaper people were impressed, and the *New York Press* spoke of him as possessing "an imposing presence and a sonorous voice, both of which seemed to have a Tiffany setting of hard sound sense."

A much easier task than mentioning the prominent theosophists present would be the naming of the very few who were absent. The foreign delegates, however, have to be noted, both on their own account and for the links of international harmony they represent. From England, Dr. and Mrs. Keightley and Mrs. Cleather were present; from Ireland, Mr. F. J. Dick, and Mr. D. N. Dunlop, of the *Irish Theosophist*; from Belgium came Mr. Opperman; from Venezuela, E. Esquivar, Manuel Jove and Charles L. Simon; from Cuba, Emanuel J. Roman, Ramon R. Carbonell, Emilio Agramonte. Mrs. W. Q. Judge also occupied a seat on the platform. Greetings were received from Australia, India, Scandinavia and elsewhere.

One of the most impressive features of the Convention was the introduction of music during the proceedings. The music had been most carefully selected, was of the highest class and exquisitely rendered. The string quartette was composed of such well-known musicians as Eduard Herrmann and Carl Hauser, violin; Joseph Kovarik, viola; Emil Schenck, 'cello. Ulysses Buehler acted as pianist. The selections included Wagner's Parsifal Prelude; Raff's Intermezzo; Rubinstein's Music of the Spheres; Mascagni's Intermezzo Sinfonico; Schumann's Traumerei, and Evensong; Beethoven's Farewell, and

Seventh Symphony, and Schubert's Adieu.

The Saturday morning caucus proved to be of the greatest assistance in expediting business. The proposed Credential Committee—Messrs. Smith (Chicago), Patterson (Brooklyn), Smythe (Toronto), Clarke (Los Angeles), and Hanson (Macon)—examined credentials, and presented badges to all delegates in attendance, the greater number having already arrived. The Committee on Resolutions, as proposed, also got to work and had all the business in their charge put in order. Messrs. Purman, Rambo, Stevens, Hanson and Dr. Simpson formed this Committee. A. H. Spencer, T. R. Prater and M. H. Phelps composed the Audit Committee. The general programme of next day's work was outlined, and routine matters so disposed that no time was lost at the regular session.

The Sunday morning session was opened by Dr. Buck, Acting President, with a retiring address of great breadth and power. "Our philosophy," he said, "has been widely diffused, and it is no longer safe to count on the ignorance even of the average reader. The public press is now-a-days universally fair to us, and it is our duty to present these great truths with candour and intelligence, and to exemplify our principles of brotherhood and toleration with consistency and patience. Our opportunities are great; our resources for solving the great problems of existence by the theosophic philosophy are inexhaustible. People are ready to listen. If we fail or grow weary, we deserve only the scorn and contempt of mankind. Our literature extends backward to the dawn of history. Our Grand Master laid the foundations of the Pyramids, solved the riddle of the Sphinx, and mapped out the Constellations. The mysteries of Greece, from which Pythagoras and Plato learned their secrets and became immortal in the memory of man, lie open to us. The Shepherd Kings and the Wise Men of the East are our Elder Brothers. What are all these hoary secrets but a knowledge of the origin, nature and

destiny of man, and the methods of his higher evolution?"

Mr. E. B. Rambo was elected temporary chairman, and Mr. Elliott B. Page permanent secretary, of the Convention. Dr. Buck, after roll-call, was elected permanent chairman. In acknowledging the election, he said: "The world needs to-day, more than anything else, more than the poor need bread or the slave his freedom—the human mind needs knowledge of its own origin and destiny. Not blind belief, not faltering hope, but knowledge, real knowledge, experimental knowledge of our need, so as to make this knowledge a basis of ethics that shall lead to the evolution of man." The report of the President and Treasurer followed, both showing increased activity and progress. The receipts for the year amounted to \$8,644 (£1,778). Over five thousand letters had been written in the President's office alone.

The afternoon session on Sunday was occupied with the report of the Committee on Resolutions and the election of officers. Dr. Buck's nomination speech was as follows: "The man I shall put forward for President is well known to the members of this Society, and is equally well known in England. Browning, in one of his works, says: 'I am young; I have a life to give'—that line exactly fits the man I shall name. Other men have been suggested for the position, some of them older in the service of theosophy, and who would make exceedingly good officers, but the only objection one could bring against the candidate I will name is that he is too young. But what is youth to an intelligent theosophist? It is ripened judgment in the body of a young man. I have travelled across the Continent with this candidate, and have been in his company often. He is level-headed. He has good common-sense. He is well versed on the philosophy and science of the Secret Doctrine. He is always a gentleman. He is full of devotion, and he is ready to offer himself to the services of the Society. I believe he will be quite as acceptable to the theosophists of Europe as to those of America. I know of no

one who will help us to extend the principles of our order better than Ernest T. Hargrove." Mr. Claude Falls Wright, who, with Dr. Buck himself, had been more frequently mentioned as a possible candidate than any other except Mr. Hargrove, seconded the nomination, declaring that Mr. Hargrove was "not only *the* man, but the *only* man." The election was unanimous and warmly enthusiastic. Mr. Hargrove, in acknowledging the honour, spoke with an impressive weight and dignity that made people forget his years. The *New York World* remarks (10th May): "If theosophists in this country don't enjoy a boom during the next year, it will be their own fault. It will be because they don't understand what an attraction they have in their new President." Mr. E. Augustus Neresheimer, of New York, was elected Vice-President and Treasurer, and the Executive Committee consists of Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, and Messrs. Claude Falls Wright, H. T. Patterson and James M. Pryse.

The noble Proclamation of the Boston Convention was, with a few verbal changes, re-adopted, and will stand as one of the grandest expressions of human aspiration:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal goodwill and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation. To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services. It joins hands with all Re-



ligions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm A Scientific Basis for Ethics. And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to tread in this."

The sailing of the great steamer, *St. Paul*, for the Macedonian coasts of Britain, with a little group of theosophists on board going over to help, was an interesting event on the morning of Wednesday the 29th.

Many delegates were much exercised as to why reduced fares had not been arranged for with the railway companies. It was explained that one month's notice was required by the Traffic Association, and, as the change of meeting-place prevented this, no arrangement could be come to. At future Conventions every delegate should take care to procure a Convention Coupon when he buys his ticket, thus securing return fare for one-third over single, when, as at New York, the number present exceeds the stipulated quantity.

Nothing about the Convention excited public interest, and the curiosity of even the newspaper world, to such an extent as the rumour that a great Adept was present during the proceedings. This arose out of reports published by the *Tribune* and *Sun* regarding Mr. Judge's occult heir and successor, which were admitted to be substantially correct, to the effect that a new leader in esoteric matters, "in some ways greater than either Mme. Blavatsky or W. Q. Judge himself," had appeared. It is difficult for outsiders, brought up in an atmosphere of dogmatism, to understand why a Society, founded by Adepts, should yet refuse officially to affirm their existence. The same principle of non-dogmatism was involved in the shelving of a resolution condemning vivisection, though individually the majority of the

delegates would have endorsed it. In regard to the personality of the Adept, however, it should be clear that the mere personality is of slight importance. Happy they who can recognize the Power behind the Throne, and, wisely discriminating, yield their co-operation. Those who see in a well-considered secrecy nothing but a desire for mystery and an affectation of reserve only meant to whet curiosity should have pointed out to them the real causes for it, so far as they can be explained.

The usual crop of errors to be met with in connection with every large gathering was perhaps larger than usual. The ludicrous misconceptions held about theosophy were fully reflected in the papers, the *Sun* taking pains to appear the most uninformed of any. It was suggested that the *Sun's* dish of crow some years ago had not yet been got over, but there is no reason to doubt that the *Sun's* very handsome apology and retraction on that occasion was genuine. Some of the newspaper cross-heads were remarkable, to say the least. The *Sun* displayed "Karma evenes in a hush," and nobody knows yet what was meant. The *Herald* read "The Adept dropped in again, beamed upon the meeting of the Esoteric Circle, and ate tri-coloured ice-cream at the Reception." The *Press* had "A school for study of Esotery is proposed." The *Sun's* account of the proceedings in the ante-room at Madison Gardens was very funny. It is well to remember that the interviews appearing in many papers just now, said to have been held with various prominent theosophists, are very largely fictitious. In one case at least Mr. Wright's name was printed at the end of an article with which he had nothing to do. Theosophists know the difference, of course, but the public need to have these matters pointed out. Common-sense is the best test to apply. Theosophy is, however, attracting serious attention. As an instance, Mr. Hargrove has been requested to contribute an article to the *North American Review*.

The Sunday evening meeting was a brilliant affair. The leading theosophists of America and Britain in ten

minute addresses outlined the teachings of the Secret Doctrine to a packed audience of over two thousand people. The message of the evening seemed to be summed up in Mrs. Keightley's closing words. She spoke of the story of Jesus and Lazarus, the Master calling his friend to life. "In the parable the Theosophist sees another thing. He sees the Spirit, free and beautiful, bending over the tomb of mortal man. We are also imbued with a Soul. Just as he walks through the street and sees on every side those faces, the dumb eyes of each one of them filled with a want and a craving that modern civilization never touches, just so he sees that Spirit of the Christ lightly bending over the tomb where lies the Soul in human form, and crying Awake! Awake! A form of matter? No! Then there arises deathless, immortal, the free, the glorious, the imperial Soul. It is an act of magic. You can, every one of you, perform it, and indeed in yourselves evoke the Soul."

A heart of purple immortelles hung below the grave, gentle face of William Q. Judge in Aryan Hall. It seemed to indicate the reality of the influence still exercised by the dead President, and was a token of the living loyalty of his friends. Nor was he forgotten in the Convention. A series of resolutions was adopted expressing gratitude "to the guardians of our race for the staunch, devoted, and loyal soul whom they sent and permitted to dwell so long with us;" that we should endeavour "to live up to his high ideals," and "pledge our lives, our fortunes and our sacred honour to endeavour to push forward to its full completion that ideal and perfect brotherhood of humanity which shall be without distinction of race, creed, sex or caste," a work "for which he lived and for which he died." A very fine life-size bust of Mr. Judge, done by Gustav Lindstrom, was unveiled at the Sunday evening meeting while the great audience stood in silence. The ceremony was performed by little four-and-a-half-years Genevieve Mercedes Gwendolyn Kluge. This little child was stated to be the youngest member of any esoteric body in the

world, her initiation having occurred most unexpectedly, and in itself being an incident of striking interest, significant of the new age just commencing. After the unveiling of the bust, accompanied by a few strains of plaintive music, the resolutions adopted at the morning session were read by Judge O'Rourke, Grand Master of the Indiana Masons, and Mr. Neresheimer read Mr. Judge's address at the Parliament of Religions in Chicago on "Brotherhood."

Immediately after the unveiling, however, a most unexpected announcement was made by Mr. Wright, and one which perhaps presents a nobler tribute to the memory of Mr. Judge than any other that could be conceived. Mr. Wright stated that the real founders of the Society were "preparing to found a School for the Revival of the Lost Mysteries of Antiquity in which those who have served their time in the Lesser Mysteries or the preceding degrees—namely, in the discipline of the soul, and the service of humanity—may enter the Greater Mysteries and become Masters indeed by evolving to higher planes of knowledge and power, on the one condition, that such power and knowledge shall be devoted unreservedly to the service of humanity." Funds to procure a suitable site and to erect buildings would be required, and all who desired would have an opportunity to contribute, it being understood that no money donated would give the slightest voice in its control. No money would of course be taken in exchange for teaching in the School, the tuition in which would be absolutely free and for those only who were "duly and truly prepared." About \$35,000 in cash and work was contributed before the close of the Convention. An interesting allusion to this project is to be found in an article by H. P. B. so long ago as December, 1887. In *Lucifer*, in an article on "The Esoteric Character of the Gospels," she writes: "If the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa, have long ago been made the tombs of a Science once as colossal in the West

as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name."

Several keynotes were struck at the Convention which may be wisely kept in memory. All of them have been emphasized, too, so that there may be no excuse for forgetfulness. The harmony and unity of the proceedings are commented upon by Jasper Niemand in an article printed elsewhere. The cosmopolitan character of the movement was evident. The election of a British President by an American delegation is sufficient testimony in itself. The spirituality of the theosophic teachings was evinced again and again, and the exalted conception of a School for the Revival of the Lost Mysteries of Antiquity bore this home to every classical scholar and Free Mason among the public in attendance in a way that was not to be gainsaid. Another point upon which part of the public is sadly at fault in regard to theosophy came up at the Monday morning session when a resolution of thanks to Dr. Buck for his entertainment of theosophic visitors in Cincinnati was introduced. Dr. Buck interposed, however, in the following remarks: "Brothers and Sisters,—I have a word to say upon this subject. Did you ever know a man, young or old, rich or poor, wise or foolish, to make a home? It is the wife that makes the home. Those who have been entertained at my home have been welcomed by my wife and by our children. My work has been lightened very largely, I believe, for we are one at home. We believe that theosophy begins in the home, and though it may end in the home, and it will stay all of the time in the home, it is from the home-life that shall emanate the real spirit of theosophy. Of course, when the Soul has evolved to a certain point and becomes really theosophical, it is cosmopolitan, and it may feel at home anywhere. We at our home take theosophy as the most practical and sensible and quiet thing in the world, and if we have

given welcome to others they have left benedictions with us. I thank you and appreciate from my heart of hearts, not only for myself, but for my wife, the sentiment that you have bestowed." Mrs. Buck was accordingly included in the terms of the resolution, and the beauty of a united and harmonious home life thus gracefully recognized. The sacred character of the conjugal relation was still more pronouncedly marked by the impressive ceremonies at the marriage of Mr. and Mrs. Wright on Sunday, 3rd inst., noted elsewhere.

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**WRIGHT—LEONARD.**

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A THEOSOPHICAL MARRIAGE.

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Mr. Claude Falls Wright and Miss Mary Katherine Leoline Leonard were married on Sunday, 3rd May. Mr. Wright is one of the best known theosophists in America, his Sunday morning lectures in Chickering Hall, New York, having given him a wide reputation. Miss Leonard has been an active worker in Chicago and Boston, and has lectured through the New England States. The ceremony was performed according to the Egyptian rites of over five thousand years ago, in the presence of Mr. Judge's occult successor and her colleagues. Mr. Hargrove addressed those present in explanation of the symbolism of the ceremony, and on the sanctity of the marriage relation. We hope to present his remarks in full next month. Mrs. Cleather also spoke. She said: "Marriage, truly understood, is a very sacred thing. It must be a union—a binding—of man and woman on all planes, including the psychic, mental and spiritual. It is—or should be— but a renewing of the ancient bond; and if their united life be a pure and worthy one, for service, not for self; if the bond be truly understood and sacredly kept, then it may be that not once, but many times, will they meet, and come together again, running through all the lower forms of experience together until they pass on into states in which what we understand by 'marriage' is immeasurably transcended." Permission for the ceremony was accorded by

the Inner Council, that they "should be united in the bonds of legal matrimony under the common law and the laws of the land, in order that they may work together in the world as man and wife, thus preserving harmonious agreement with the social usages and avoiding friction with the customs of the age in which we now live." The pledge taken by the contracting couple ran: "We pledge ourselves, in renewal of the promise given years ago, loyally to continue together in the work of The Lodge. Since the link and union about to be recognized by the whole world is effected for the doubling of our individual efforts, we pledge ourselves, before all, henceforth and forever, to sink all personal ambitions, bending all our energies to the uplifting of humanity and abiding together in unity and confidence to the end of time." The chanting of ancient mantrams during the ceremony had an impressive and solemn effect. Mr. and Mrs. Wright will continue to work at Headquarters in New York.

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#### NOTES ON THE MAGAZINES.

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*Theosophy* opens with a short article which will bear very close consideration. The balance of the number consists of papers written by personal friends of Mr. Judge which we hope all impartial people will have an opportunity of reading.

*The Irish Theosophist* has some beautiful tributes to Mr. Judge. "It was in that memorable convention in London two years ago," writes A., "that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the gray head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages, come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regain-

ed." The poetical translation from "The Book of the Eagle," St. John i: 1-33, is one of the exquisite renderings we have learned to look for from Dublin. It is accompanied by a mystical picture, "The Wings of a Dove."

In *Lucifer* Mr. Mead's "Orpheus" is concluded with a chapter on Reincarnation. Plato says that the body (*soma*) is the sepulchre (*sema*) of the soul. The Phrygians in their Mysteries called the soul imprisoned in the body, the "dead." A writer quoted by Hippolytus says this is what is written, "ye are whited sepulchres, filled within with the bones of the dead (Matthew xxiii: 27) —for the 'living man' is not in you. And again: The 'dead' shall leap forth from the tombs (Matthew xxvii: 52, 53; xi: 5; Luke vii: 22.) That is to say, from their earthly bodies regenerated spiritual men, not fleshly." "A House of Dreams" is very dainty. The other articles are very clever and full of "language."

*Isis* for April has not been received. *The English Theosophist* considers the proposed changes in the Adyar constitution. Any one convicted of felony, *ipse facto* will cease to be a member of the Society. The unconvicted may remain until the law decides their qualifications as F. T. S. The May number has an excellent article on Mr. Judge and the usual notes and comments.

*The Theosophic Gleaner* is as usual a bright garner from current writings. THE LAMP is credited with two items, a compliment we duly appreciate. The Bombay T. S. has resolved *apropos* Mr. Judge's death, "on this occasion to rivet our eyes, now that he has passed away from us, only on those bright features of his life and work by which the Society has benefited." We can omit the other reflections.

*The Metaphysical Magazine* is quite theosophical in its May number. Chas. Johnston has the first of three articles on "Karma;" Dr. Hartmann continues his "Correlation of Spiritual Forces;" Prof. Bjerregaard writes on "Adonis,"

Phoenix and Being," and Margarette Dwight Ward on "The Symbolism of Twelve."

We have also received *New England Notes* with portrait of Mr. Judge, *Oriental Department Paper* with a selection from the Chhandogya Upanishad of great occult value, *The Bibelot, Book Notes, The Islamic World, Theosophy in Australia, Notes and Queries*, which has a collection of thirty definitions of theosophy "prepared by a Paramahansa of the Himalayas;" the ninth one declares "Theosophy is that branch of Masonry which shows the universe in an egg;" *Theosophic Thinker*, which believes *Theosophic* to indicate to the public too sectarian a position and will in future drop it from the title; the issue for the 28th March has a good article on "Krishna;" *The Critic, Dominion Review, Secular Thought, Farmers' Sun, Teosofisk Tidskrift, Assiniboian, Meaford Mirror, Maha Bodhi Journal, The Editor, Boston Ideas, Footlights*, 9 May issue of which has a very strong piece of writing *apropos* to capital punishment and a most dramatic and pathetic little sketch by J. H. Hilliard, *Valley Record*, etc., etc.

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#### CHRISTIANITY BEFORE CHRIST.

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There are many more vital points of contact between the New Testament and the Talmud than divines seem yet fully to realize; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of man, Son of God, and Kingdom of Heaven were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. . . . The fundamental mysteries of the new faith are matters totally apart, but the ethics in both are in their broad outlines identical. The grand dictum, "Do unto others as thou wouldst be done by," is quoted by Hillel, the president, *at whose death Jesus was ten years of age*, not as anything new, but as an old and well-known dictum "that compriseth the whole law."—*Em. Dutch, Quarterly Rev.*, Oct., 1876.

#### INSPIRATION.

He builds not anxiously by rule and line  
Who, as he toils at the august design,  
Hears in his heart the summons from the  
height,  
Sees in his soul the truth of beauty shine.

Chas. G. D. Roberts.

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PRAYER means the intense direction of the will and desire towards the Highest, and an unchanging intent to know nothing but the Highest.—*Perfect Way, III., 49.*

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#### "THE WORLD KNOWETH US NOT."

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This is a series of extracts helpful to students from the letters of W. Q. JUDGE, which series has appeared in *The Irish Theosophist*. I am about to print it in book form for the use of students, and would earnestly beg my fellow Theosophists, in all parts of the world, to send me any such extracts from letters of Mr. JUDGE in their possession, so that all our comrades may share equally in them. The book will be printed at my personal expense, and the proceeds devoted to the Theosophical cause.

JULIA W. L. KEIGHTLEY,

62 Queen Anne St.,

London, W., England.

## TO CONTRIBUTORS.

THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attractiveness for theosophy is not the dull and heavy affair some imagine. And lucid, for to make it interesting it must be remembered that most people know but little of theosophy, and know that little quite wrongly. Nothing must be taken for granted in the reader but common-sense, and even this postulate must not be strained. Technical and foreign terms are to be avoided. Novel presentations of familiar ideas attract renewed attention. Clearness must not be confounded with prolixity.

Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 300 words will be considered. Contributions over 500 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

All contributions must be on theosophical lines. Theosophy and occultism are not synonymous with hypnotism, clairvoyance, juggling, transmigration, spiritualistic phenomena, mental healing, and so forth, as many people seem to think. These things are relatively unimportant at present in comparison with the Brotherhood of Man, the fundamental unity of all religions, the scientific basis of morality, the perfectibility of the human race, the divinity of man's spiritual nature, the unchangeableness and universality of law, the importance of a knowledge of the laws of compensation and equilibrium, of action and reaction, cause and effect, sowing and reaping, and of cyclic manifestation, or periodicity, under which the soul of man advances through repeated births and deaths towards perfection, the Oneness of all life, and the latent existence in man of all the powers and faculties operating in the universe, whether physical, psychic or spiritual; the reality, in fact, of the Unseen. These questions, dealt with scientifically, philosophically, religiously, in the light of ancient Scriptures and modern letters, afford the widest scope for literary effort.

Do not send anything you have just dashed off. Let it hatch for twenty-one days.

Do not write for the sake of writing, but because you have something good to record about theosophy which you never saw anywhere else so well put.

Contributors who want their MSS. returned must enclose postage. The letter rate in Canada is 3 cents per ounce.

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Address contributions (without explanations) to the Editor.

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Friday, May 22, 8 p.m., "Some Questions Answered." Mr. Armstrong.  
Sunday, May 24, 11 a.m., "The Secret Doctrine."  
Sunday, May 24, 7 p.m., "Theosophy and the Churches." Mr. Smythe.  
Sunday, May 24, 8 p.m., II. Epistle of John.  
Wednesday, May 27, 8 p.m., "Through the Gates," chap. iv, secs. 1 and 2.  
Friday, May 29, 8 p.m., "Renunciation." Mr. Beckett.  
Sunday, May 31, 11 a.m., "The Secret Doctrine."  
Sunday, May 31, 7 p.m., "Theosophy in Ancient Egypt." Mr. Smythe.  
Sunday, May 31, 8 p.m., III. Epistle of John.  
Wednesday, June 3, 8 p.m., "Gates of Gold," chap. iv, secs. 3 and 4.  
Friday, June 5, 8 p.m., "The 'Faith' of the Theosophist." Mr. Pert.  
Sunday, June 7, 11 a.m., "The Secret Doctrine."  
Sunday, June 7, 7 p.m., "Theosophy and Free Masonry." Mr. Smythe.  
Sunday, June 7, 8 p.m., Philippians i: 1-11.  
Wednesday, June 10, 8 p.m., "Gates of Gold," chap. v, secs. 1 and 2.  
Friday, June 12, 8 p.m., "Theosophy and Christianity." Mr. Jones.  
Sunday, June 14, 11 a.m., "The Secret Doctrine."  
Sunday, June 14, 7 p.m., "William Q. Judge, the Theosophist." Mr. Smythe.  
Sunday, June 14, 8 p.m., Philippians i: 12-30.  
Wednesday, June 17, 8 p.m., "Gates of Gold," chap. v, sec. 3.  
Friday, June 19, 8 p.m., "Why Theosophy is Accepted." Mrs. Brown.

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\*

A meeting for 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 the first year, is \$1.00. Annual subscription, \$1.00.

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

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# The Lamp

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No. 11.

TORONTO, JUNE 15, 1896.

No. 23.

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

## “ALL THE SONS OF GOD SHOUTED FOR JOY.”

The new is better than the old. If men could learn the lesson that dwells in the perpetual new birth and development of the future, and in the continual disappearance and absorption of the past, would not the accepted time of all experience begin to glow with fervid interest? Would there not, in the heart of each of us, break into blossom of fire the stilled flame of the soul? Would the Eternal Now not throb with a fullness of life inconceivable to those who spend their opportunities peering into the mists of an impenetrable Past? What is Time but a temple, and the Present its sanctuary? Rend away the veil, and Truth, in the beauty of holiness, bends from the everlasting Throne!

How many sit and long for the glories of lost Atlantis; how many brood over the royal magnificence of Aryavart; how many a heart throbs at thought of Egypt's solemn grandeurs, at the arts of Greece, and all the chivalries that have faded! How many heedless ones still murmur at the fate that brings them to birth in these later days, when past achievement, as they fancy, mocks at effort! Yet all this is but the cry of the brain, the creaking of the machine, the keening of Death in the face of Life, the dirges of doubt in the daunted heart that feels not the splendour of its own possibilities.

And this mood, entertained, will grow with age, chilling into a settled cynicism that may not be ungrithed till winter changes to another spring. They who seek for darkness find it and succeed in sorrow. Yet afterwards they

reach the light, for “these two, light and darkness, are the world's eternal ways.” But for those who rise above the world, who mount to heights of consciousness divine, and, greatly daring, speed their course upon the Sun's own path, for them night draws not near, no sunset falls.

And these make history. We who wandered in El Dorados of youthful dreams, and desired to drink of the golden fountains, who bore the taunts men place upon the peacemakers, who bear them still, yet bear them not, so harmlessly they come, we have learned that life is a song and not a cry, and the epics of life grow into being from the realized dreams of our hearts, and we know that we are great with the greatness of great thoughts, and great deeds grow through us by the love we have borne, and the law we have kept in all the lives that have gone before.

The past was ours—was yours and mine. We made the past. We carved the statues. We compassed victories. We crowned kings. We consecrated temples. We lived and we shall not pass. Has not the Master said, “Not one of all Thy gifts has fallen from my hand?” And now, as of old, we go forth again, conquering and to conquer, to greater, bloodless victories, to save the Race of Man.

The past that is to be is also ours. What we will, we do. We hail you, comrades, as we go! The acceptable year of the Lord is at hand! No chivalry recorded shines like Love's compassionate crusade!

**THEOSOPHY AND MARRIAGE.**

MR. HARGROVE'S ADDRESS AT MR. AND  
MRS. WRIGHT'S WEDDING, 3RD MAY,  
1896.

We are to witness a ceremony to-day that will be significant from whatever standpoint we may regard it. Two of our comrades are to be joined together in a most solemn and sacred tie for the purpose of work and for the benefit of our common cause. They are to be married.

A whole host of preconceived ideas will be called up by those familiar words, but I must ask you to lay all such thoughts aside and to approach this fact with a free mind. The too frequent degradation of marriage at the present time will be familiar to all who live in the world and know its ways; and because of this degradation many Theosophists have expressed themselves as being opposed to such unholy marriages. This opposition was natural and right; and men and women who love the human race, no matter what their creed may be, must share this view with us. But Theosophists are the last people to take a one-sided view of life. It is their duty to keep constantly in mind the welfare of humanity as a whole, and for them to oppose marriage in all its forms would condemn them as ignorant of man's nature and the world's needs. They do not and never have opposed marriage, if entered into in the right spirit and carried out in harmony with nature's laws. Such marriages are lawful and are necessary, and on certain conditions tend to help on the evolution of both men and women. A man and a woman working together in this way may do much that would be impossible for them to accomplish singly. And it would be clearly contrary to the interests of future races if those who are able to enter into this bond as a sacred trust were to abstain from doing so because some others had degraded this bond into a thing of horror and of shame.

Marriage in olden days was a sacred tie, and the modern world has to be reminded of that fact. It is for Theosophists to lead in this, as in all other

branches of human progress, for they know that before the race can pass on to still higher phases of growth and development, marriage must first be restored to its ancient sanctity and rightful purpose. Whether you take the laws of Manu, the Christian Bible or any other sacred book as your standard, you will find that marriage in its purity was a religious ceremony, and was fully and philosophically carried out on that basis.

This leads me to the subject of the simple ceremony you will shortly witness. Ceremonies in these days are generally used as shows to draw the multitude and create sensation. But this ceremony will have quite another purpose. Let us free our minds once more, and face the fact that a ceremony if carried out scientifically has a power and a meaning, and that there was a time in history when the science of ceremony was fully understood and practiced.

It has been frequently said of late that we have entered upon a new cycle of activity, and that we have done so I for one know to be true. But it may not be known to all that this new cycle carries us back to periods of 2,500 and 5,000 years ago, the shorter cycle to 600 odd years B.C. to the time of ancient, and as yet uncorrupted Druidism, and the greater period of 5,000 years to the epoch of Egypt's spiritual grandeur—to the time when our present teacher and one other in our midst were leading workers for the Master.

In those days they understood the meaning of vibration; they dealt with essences instead of with appearances, and this afternoon's ceremony is in part a revival of an old rite that has been hallowed by ages of sacred usage, and was well known to H. P. Blavatsky.

Remember, then, that what you will witness is not a show; that the garments and emblems worn are not for display, but are used to hide the personal form and to start vibrations by means of colour and motion that will be far-reaching in their effect and beneficial to all concerned. Remember, too, that the sounds you will hear are not to provoke applause or to please the ear; they, too, are vibrations, and

they, too, belong to the magic of antiquity, which it will before long become our duty to revive. Look for the inner meaning of all that is said and done, and ignore appearances and persons. In that way only can you understand the significance of our proceedings.

To enter now into the immediate subject of our meeting: Some two years ago two of our number greatly wished to marry and informed one, whom both regarded as their occult chief and leader, of their wishes. He did not favour the marriage at that time, partly because the hour for it was not ripe, though he left them free to act as they might choose. It was their test and they stood it. They held back, abiding in their perfect trust till the tide of life and of the law should bring that to pass for which they longed. When I recall that time of their great trial and the way in which each of them loyally and trustingly continued in the work to which both had dedicated their lives; when I think of their labouring on in different cities, giving up to the cause their human affection and their worldly hopes, I do not wonder that shortly before our chief and constant friend, W. Q. Judge, left his body, he expressed himself to one of our number as then favourable to the uniting of these two valued forces, saying that if he lived he would see it carried out.

Our Brother Claude Falls Wright, one of H. P. Blavatsky's pupils and our beloved colleague, and Sister Leoline Leonard, whose work in Chicago and Boston is well known to many of those present, have worked together in past lives on earth. They sacrificed themselves then for the sake of the work; they sacrificed themselves again in this life for the same ideal. Is it not fitting that they should now once again take up together the work that still remains for them to do, and pass hand in hand into the future as a bright symbol of the new age, of the new hope, of the new race?

"No man in the world has been more severely tested than Claude Falls Wright," as was said by one greater than I, but as I myself well know. What need, however, to eulogize one who is so well known and so highly valued by

us all as is our Brother Wright? He has never ceased to work for Theosophy from the moment he heard of its existence. He will never cease to work for it, either in this life or in future lives; and his marriage to-day will only add force to his work and provide a wider field for his labours.

Those of us who live in New York may not be familiar with our Sister Leoline Leonard's splendid record of theosophical activity in Chicago and Boston; but I and many others who have seen the results of that work in one or both of those cities can vouch for the statement that she is one of the very few who have brought both devotion and ability and unselfishness into the service of the movement. In the Temple of Ammon, at Thebes, many years ago, certain "sacred women" were set apart for the work we still carry on. May she always continue as one of those "sacred women."

The conditions of their present marriage are severe, and the fulfillment of the pledges they have taken will call forth all their fortitude and endurance. But those who try and never cease to try can never fail, and, knowing they will try, I know that they will succeed. The step they will now take is but part of the whole plan of action already laid down for us, and has its share in the work of the future, as the world itself will come to see. So let us wish them joy and peace in that work; and I add to that wish my will—that the light and the power may be with them and remain with them forever.

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**INTERNATIONAL S. S. LESSONS.****June 28. Review.**

Golden Text: "Repentance and remission of sins should be preached in his Name among all the nations." Luke xxiv: 47.

No more appropriate text for theosophists could have been selected at the present time, when, at the commencement of the labours of the earnest party of workers which has set out to deliver the new-old message of theosophy to the world, the real meaning of that message and its relation and relevancy to the messages aforesaid become more apparent, and the added weight and power involved in the changed conditions, and the new creative forces which are implied in its re-announcement, compel attention. Repentance means change of mind, and not merely sorrow or remorse, however keen, for past misdeeds. The popular conception that sorrow for an error is adequate reparation finds no countenance in the processes of Nature, which are determined by Divine law. To turn away from old paths, to change the character, does not imply the escape from the just consequences of past acts. False conceptions concerning "remission of sins" have fostered this idea; but the being set free from sin, which is the result of turning to righteousness, and is what is meant by remission, certainly does not carry with it immunity from the effects of past wrong-doing. It is in character that repentance and remission are wrought; with the changed character we may face the harvesting of any seed-sowing. This is but simple justice, and any change of character, any repentance which omits a consideration of justice and just law cannot be regarded as worthy of the Word, in which, as Isaiah tells us, every knee shall bow and every tongue shall swear. That universal Name or Word, in which the temples of every nation have been raised, the scriptures of every race recorded; that Name, which Horus and Herakles, Mithra and Buddha, Krishna and Christ, lived and died to honour, whose sound is gone out into all lands, whose incommunicable meas-

ures guide the music of the spheres, that Name and Word of Life embodies the Wisdom of the Holy One, which is the message and the ministry of Theosophy. In that Name the message shall be proclaimed to all nations.

**July 5. 2 Samuel ii: 1-11.**

Has any orthodox Christian of the present day a definite conception of what is meant by "enquiring of the Lord," in the first verse of this passage? Has he any idea of the way in which the answers to such enquiries are received? The Lord of David, and of the Jews generally, is said by some authorities to have been Saturn or Jehovah, the Archangel of the outermost of the seven planets. By others we are told that the Jewish Lord, at least of later times, and of the period of David and the prophets, was Jupiter, that is, the Lord or Archangel of that planet. The word Jew is said to be derived from the first syllable of Jupiter, *piter* meaning father, as in *pitar* or *pitri*. The Lord of Jupiter was known as Eloi among some of the Syrian tribes, the Druzes, for example, and by the Gnostics, and we have the exclamation of Jesus upon the Cross, that is, during His initiation, invoking Eloi. Among the Arabian tribes consultation of the Lord usually takes the form of astrology, and the aspect of the planets, among which Jupiter is the Lord or Ruler, determines the course adopted. To the occultist such allusions convey vastly more than is apparent to the ordinary reader. To consult the Lord (that is, the Master), as David did, is only possible, in the highest sense, for those who have undertaken the necessary training, and who live the life required. "The Lord said unto him, Go up." The brevity of the message reminds one of the charge of triviality once brought against a modern message. For it is well to remember that the Lord is still within reach, and quite as accessible to the civilians of to-day as to the kings of antiquity.

**July 12. 2 Samuel v: 1-12.**

It has been remarked that David was utterly unacquainted with the his-

tory of Moses and his teachings. This will be more credible to some if they reflect that David only wrote a portion of the Psalms known by his name, the majority of them—like the seventy-eighth, for example—having been written by others, and the collection having taken its present shape at a very much later date than that of David. In the present chapter, verse 10, another aspect of the Sevenfold Deity is named, the God of hosts, Sabaoth, the Lord or planetary spirit of Mars. It was because this "Lord was with him" that he was not permitted to raise the temple of the greater Power to whose worship he aspired. His performance in honour of the Lord of Sabaoth, also the god of generation, as recorded in the next chapter, clearly proves the character of his inspiration, though Michal, who voiced what every right-minded person would think to-day, is held in disrepute.

**July 19. 2 Samuel vi: 1-12.**

The Ark, which is the subject of the present passage, is described by H. P. B. as the symbolical vessel (not alone in the Jewish rites), "in which are preserved the germs of all living things necessary to repeople the earth." The Ark "represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic Chart of the Western Rite the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—Boaz." "The Ark is the sacred Argha of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of Nature, or of matter—hence, representing symbolically the Ark containing the germs of all living things." The theory has frequently been advanced of late that the Ark was neither more nor less than a powerful electric battery,

the discharge of which caused the appearance of fire so frequently mentioned, and which caused the death of Uzzah, as related in the sixth and seventh verses. Before this potent emblem David performed the phallic dance, as recorded. This was the "circle dance," "prescribed by the Amazons for the Mysteries." (See Judges xxi: 21-23; 1 Kings xviii: 26.) Only the lowest physiological aspects of the Mysteries appear to have been appreciated by the tribal priesthoods. Against these the prophets, initiates of the spiritual Mysteries of the great schools of the temples in Egypt and elsewhere, maintained vigorous conflict. At present even the gross physiological key of the scriptures appears to be lost to the churches, nothing remaining but the dead letter of an alleged historical record. It is the mission of theosophy to breathe life into these dead forms, and to restore to humanity the knowledge of the true Lord and Master, man's own divine and spiritual Self, "from whom all things proceed, to whom all must return."

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HE WHO BEGINS by loving Christianity better than Truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all.—*S. T. Coleridge.*

I BELIEVE the first test of a truly great man is his humility. I do not mean by "humility," doubt of his own power, or hesitation in speaking his own opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it; and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work, feeling that they cannot well help doing it.—*Ruskin.*

## NOTES ON THE MAGAZINES.

*Theosophy* is again a W. Q. Judge number and deeply interesting are the articles supplied. It is to be hoped that a biographical volume may be compiled out of the plentiful material existing. Mr. Connelly's article is one of the most faithfully descriptive of the Judge whom the outer world knew. "He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant." The Screen of Time contrasts the attitude of the American press in its comments upon Mr. Judge with that of some who perhaps are "ignorant of the good." "It remained for two or three people, whom I will not name, who had once clasped hands with him as friend, who had looked on him as leader,—it remained for them to cry 'fraud' at him across the valley of death and so brand themselves with ineradicable shame." A fine reproduction of one of the Sarony photographs on plate paper serves as a frontispiece to the number. In "Questions and Answers" those wishing information about the E. S. T. are notified to address, "The Secretary, E. S. T., 144 Madison Avenue, New York City."

*The Irish Theosophist* continues its sketch of Mr. Judge. There is a very strong protest against the piecemeal publication of private letters, but the picture of the "Friend of all Creatures" in his relations with little children will gain most attention. The other articles are shorter than usual and very readable. "Why do we not remember past lives?" elicits some thoughtful answers. "Because we go outward from thought, instead of from thought inwards." "Perhaps when we have given up the desire we will remember." "He does

not remember partly because he wishes to forget;" that is to say, we do not wish to remember the discreditable parts of the past, and we cannot have one without the other. "And know that to look into the past means you must look into the future also."

*Isis* presents a most gratifying appearance this month, and almost insists that there is danger in the duty of another. The contents could not improve on those of recent issues, but are fully up to the standard. There are two important "Secret Doctrine" articles, "Finding the Self" and "The Law of Cycles," and "Correspondences" takes the same line.

*Ourselves* which we thought had been merged in *Isis* owing to its non-appearance since October, comes to hand in the April number. The issue is equal to that of any theosophical magazine published and we trust this exceedingly bright and practical magazine will continue its work. In an article on Epicurus, the three philosophic systems are defined: "Search for Pleasure," (Epicureanism); "Truth Unsearchable," (Pyrrhonism); and "Live as God ordains," (Stoicism). "Desdemona Wing" is a short story charmingly opened.

*Lucifer* begins a review of the Lives of the Later Platonists by Mr. Mead which promises a stronger interest than usual. A. M. Glass concludes "Early Christianity and its Teachings," and Mrs. Besant writes on "Man and his Bodies," Otway Cuffe on "Sufism." Mr. Sinnett tells Mr. Fullerton that Theosophy "aims at an exact comprehension of the laws which actually as a matter of fact regulate the spiritual evolution of Man." We have been under the impression that it was a life to be lived. Mr. Sinnett admits that a good life "must be conducive to the divine plan," but he "thirsts for a more exact appreciation of the methods by which that result is to be accomplished." He concludes his letter with a most liberal-minded address to such students. "It seems to me a pity that Theosophical students in any part of the world should feel it necessary to pursue their study

under different flags, but the important thing is that they should pursue their study." Mr. Arthur A. Wells, who must **world** have passed the neophyte's stage by this time, again seeks to proselytize his friend the Catholic priest, and finding the English language all too weak for his powerful thought, italicises his text as freely as a Bible translator.

*The Metaphysical Magazine* has four articles at least which will interest Theosophical students. Dr. Wilder writes on the Rosicrucians. Charles Johnston follows on "Karma," the teaching of which was revealed by Pravahana, King of the Panchalas. "Never before thee did this teaching reach the Brahmans, but among all peoples it was the hereditary instruction of the warrior Kshattriyas, the Rajputs alone," answers the King in the Upanishad to his Brahman disciple. Prof. Bjerregaard carries the study of Being into Number, and Dr. Hartmann concludes his papers on the "Correlation of Spiritual Forces."

The enlarged size of *Borderland* affords ample scope for a most interesting series of articles in the April number. Mr. Stead has adopted the Spiritualistic platform so far as even to have a little tilt with Mr. Maitland on the difference between mediumship and seership. Mr. Stead will remember Madame Blavatsky's statement that Anna Kingsford was a Nirmanakaya, and can surely distinguish between the revelations of one's Higher Self and the "messages" of outside influences. "To rehabilitate the idea of hell," three articles are contributed, the last of which might suggest the difference between sleep-communication and trance-mediumship. There is an interesting account of some of his experiences by Lord Lytton's pupil, the Hermetist, Tautriadelta. The narrative of Miss X, dealing with Automatism and incidentally with the prophecy of Lady Burton's death eight months before that event, as well as many other psychic phenomena in which the Burtons figure, is perhaps the most valuable item in the contents. "Have your crystals mounted on yellow," Sir Richard orders. "Yellow is the right colour

for seeing me. Put yellow into your room and around my picture. Not that it matters to me, but it does to you."

In the *Review of the Churches* for April, Prof. Sayce has an article that should be read by every student of Egyptian and other early history. "The Inner Life of Egypt as revealed in Archeological Research" is its title. Such revolutionary admissions are made as this: "Henceforward the critical historian of the ancient East will no longer be able to start with the convenient assumption that the age of writing was of much later date than the age of the Exodus. It was so, indeed, in Greece, but it was not so in Western Asia." The suggestion is not exactly made, but indicated, that Melchizedek is identical with Ebed-tob, King of Jerusalem, whose deity was "the Babylonian Sun-god Uras, from which we may infer that he was a form of Baal."

*The New Bohemian* appears in a new dress and with a most diversified menu. It is perhaps the most readable ten-cent magazine published, and its sixty-four large pages provide abundant material.

We have also to acknowledge receipt of *The Editor*, which is full of good literary counsel and has done excellent work in exploding bogus literary agencies; *Our Monthly*, which we regret to hear our patriotic N. P. post-office has killed by the refusal of postal privileges; *Scottish Lodge Papers* No. 7, with two valuable articles on Egyptian and Norse Mythology; *The Theosophic Gleaner*, which is not familiar enough with "The Secret Doctrine" to recognize a translation in *Le Lotus Bleu* from the second volume, but re-translates H. P. B.'s "thrilling account" from the French; the *Theosophical Forum*; *Journal of the Maha Bodhi Society*; *Theosophy in Australia*; *Dominion Review*; *Secular Thought*; *Notes and Queries*; *The Bibelot*; *L. A. W. Bulletin*; *The Critic*; *Farmers' Sun*; *Assiniboian*; *Meaford Mirror*; *Boston Ideas*, in which Shakespeare, Bacon, and theosophy are under discussion; *Footlights*; *Valley Record*.

## THE LAMP,

A Theosophical Magazine Published on  
the 15th of Each Month.



### TERMS OF SUBSCRIPTION

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Single Copies..... 5 cents.

The Theosophical Society, as such, is not responsible for anything contained in this magazine.

The editor will be responsible only for unsigned articles.

CONDUCTED BY ALBERT E. S. SMYTHE,

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

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TORONTO, JUNE 15, 1896.

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### EDITORIAL NOTES.

FEAG A BALLEACH!

\*

“THERE is no tie like that which binds such comrades together.”

\*

WE have a few sets of the numbers of THE LAMP containing “The Mystery of the Moon” for sale at fifty cents.

\*

THE LAMP has for sale two copies of Volume I, bound in cloth, with title and index. Price, \$1.25, post free.

\*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

Books on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

\*

Two copies of *The Irish Theosophist*, No. 1, Vol. 1, October, 1892, are wanted. Any one having spare copies will please communicate with THE LAMP, stating price.

\*

THE Tuesday evening meetings at 76 Saulters Street are steadily growing in importance. A special meeting was held on the 9th inst. Mr. and Mrs. Harris will gladly welcome all visitors.

\*

THE BUFFALO T. S. expects a visit from Mr. Smythe on the 28th, but arrangements have not been completed. It is hoped to establish a centre at Niagara Falls, N. Y., and it is probable that through the efforts of Mrs. Butt, a lecture may be given and other activities inaugurated there.

\*

THE BOSTON THEOSOPHISTS on the 7th inst. had an immense crusade meeting in the Tremont Theatre, the largest in the city. The crowded audience heard with enthusiasm addresses from Mrs. Tingley, Mrs. Keightley, and Messrs. Pierce, Patterson, Spencer, Hargrove and Wright. A purple banner with gold lettering was presented to the crusaders.

\*

SEVERAL BOOKS which we have been advertising are now out of print and cannot be supplied at present. H. P. B.'s “Theosophical Glossary” is one of these. Walker's “Reincarnation” is another. “The Key to Theosophy” is reprinting and also Patanjali's “Aphorisms.” Mrs. Besant's “Reincarnation” is out of stock at present. The Index to the Secret Doctrine cannot be obtained separately.



ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888: so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; January, July, 1888; February, 1890.

\*

SUBSCRIPTIONS TO THE LAMP at 25 cents a year are reckoned from the first number issued after receipt of subscription: if you want any back numbers, and very few remain, they will cost five cents each. We cannot include back numbers in yearly subscriptions. Remittances should be made in postage stamps (U. S. or Canadian) for sums under one dollar. Bills or postal orders are preferred for larger amounts. There is absolutely no sense in paying for a postal order for 25 cents as many do

\*

THE BEAVER THEOSOPHICAL SOCIETY joined hands with many other societies all over the continent on the evening of Friday the 12th inst., holding a public meeting in the Forum Hall to celebrate the inauguration of the Theosophical Crusade. Addresses explaining the objects of the Crusade, the relation of the Ancient Mysteries to Modern Religion, and outlining theosophic teachings, were given. Selections from Gruenwald, Mendelssohn, Mascagni, Brage and Schumann were rendered by the Glionna Orchestra.

\*

THE PITTSBURG BRANCH has been enjoying short visits from Mr. H. A. Gibson and Dr. G. F. Mohn. Mr. Gibson lectured on "Occult Development," and also addressed a meeting on White Lotus Day at 715 Filbert St. Dr. Mohn lectured on "Sorrow and its Cure," and gave a stirring address on Branch work. The Branch is about to rent a larger hall, hold weekly meetings

and keep open door every day—to enquirers. It boasts already of being parent to two Branches, those of Wilkinsburg and California, Pa.

\*

*The North American Review* for June has an article by Mr. E. T. Hargrove on the "Progress of Theosophy in the United States," in the course of which he remarks: "Theosophists not only know what they want, but know how to get it and will get it. The actual force of unity is but little understood. The world has so few opportunities to study its action practically! But I believe that ten men or women acting in perfect unity, without thought of self, or of personal ambition or jealousy, could sway the destiny of a great nation within a few years. There are many thousands of Theosophists in this country who are united in that way. Is it to be wondered at that we feel certain of success?"

\*

MANY people are unaware of the great convenience it is to have a handy index of articles on theosophy. They continually read striking articles, and then straightway forget all about them and where they appeared until some months later, when the subject comes up for discussion, or an essay has to be written, or a moot point settled, and then the question arises: "Where was that article I read last fall?" There is an Index published to the first eight volumes of *The Path* which covers the field of theosophic enquiry pretty fully. Every page is left half blank so that the Index can be used to add references to other books and magazines opposite the subjects enumerated. It can be had for 50 cents from The T. P. Co., 144 Madison Ave., New York.

\*

A GOOD FRIEND writes from the far west to say that his Branch has dissolved, and follows with three pages of advice about how we should do in Toronto. He discovers in THE LAMP "a certain undercurrent of bitterness, of

intolerance." It is an old story that we can find in others nothing that does not exist in ourselves. THE LAMP is entirely innocent of bitterness or anything akin to it, but does confess to a sense of the absurd, the exercise of which cannot be construed into bitterness or intolerance save by those utterly lacking in humour. As the charge is only a general one and no special instances of our bitterness are mentioned, we can only conclude that our correspondent is feeling sore about something himself. To assume that we spend sleepless nights with a bad conscience, the result of our "unkind words," and "unharmonious thoughts" is somewhat wide of the mark. We certainly had measles in the family last month, but never thought of connecting it with such things. THE LAMP is peace itself and its conscience hasn't a flicker!

\*

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their

private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

\*

THE BOW LODGE, of London, England, meeting at 193 Bow Road, E., has issued a syllabus of meetings of so interesting a nature that we take the opportunity of presenting it to Branches which often are glad to avail themselves of such suggestions: April 5th.—Karma: The Law of Perfect Justice—we are what we have made ourselves; we shall be what we now choose to be. April 12th.—Theosophic Study: Its practical aspect—what books to read. April 19th.—Perfectibility of Man: Man's progress is endless—The ideal is ever becoming the real. April 26th.—Short Stories: Facilis decensus Averni—Morituri te salutant—Where angels fear to tread—Hoa-haka nana-ia. May 3rd.—Reincarnation: If a man die, shall he live again?—The prince and the pauper—why do we not remember our past lives? May 10th.—Theosophy in Wagner's Music-Dramas: Tristan und Isolde.—An ancient Celtic legend—its inner meaning—The Secret Path of Occultism—Union with the ALL. May 17th.—Theosophy and Christianity: Theosophy; a fuller Christianity—the Christ crucified within. May 24th.—Theosophy and Evangelical Beliefs: The variety of evangelical beliefs—their effect upon human progress—Theosophical interpretation of the Bible. May 31st.—Law of Cycles: Cyclic progression a law of Nature—the natural law in the spiritual world. June 7th.—Buddha's Teachings of Reincarnation. June 14th.—Seven Principles of Man: The Animal—the thinker—the God—Theosophical philosophy. June 21st.—Theosophy and Social Problems: Are Theosophists impractical?—Crucified Humanity—The method of progress. June 28th.—Man: God or Animal? Man's heredity: physical, psychic and spiritual—The four-fold lower man—The spiritual man—Mind is the link—The battlefield—The turning-point.

## BOOK REVIEWS.

“Imitation of S'ankara” is the title of a new book by an intellectually industrious, scholarly Indian, Manilal Dwivedi, B.A., formerly Professor of Sanskrit in the Rajah of Bhavnagar's fine college. He is a fruitful author and editor, in three languages. He has prepared many volumes in Gujerati, and has edited Sanskrit republications, all for the Rajahs of Western India, and is a critical English writer and translator. The “Imitation of Christ” has been esteemed during four centuries. The “Imitation of Buddha” came forth lately. Shankar Acharya was a representative Hindu, who lived so long ago that his precise epoch is uncertain. But among the religious fathers of India, who from age to age have left their thoughts on palm-leaf manuscript, S'ankar Acharya is a vigorous chieftain. Acharya means teacher. S' is pronounced sh, and thus his name is often spelled Shankara. This book is a collation of texts from various Sanskrit sources, all agreeing with the teaching of Shankara. He emphasized the oneness, the unity of all Being. His line of thought is called A-dwaitism. A=not; dwaiti=two. In consonance with this, Shankar Acharya and other Hindu fathers elaborate in detail the A-dwaitic formula by Alexander Pope in the memorable couplet:

All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.

This book is published in India, and in England by George Redway, 9 Hart Street, Bloomsbury, London. [Price five shillings.] It has a brief, excellent glossary of the Sanskrit words most frequently appearing of late years. The texts, well classified, are on various branches of doctrine; and they are at once topic and aid to reflection, as in paragraphs such as these: Text No. 208.—“Being (universal) is the honey which fills the comb, and is partaken of individually by each bee in its individual cell.” No. 219.—“As a spider spins out its web from itself and draws it in, as herbs grow out of the earth, as hairs grow out of the living man, so does the Kosmos evolve from the ever

unchangeable All.” No. 100.—“Knowing one's Self, no other knowledge is necessary, for the Self is all-knowledge. The lamp requires not another lamp for its own illumination.”

ANNA BALLARD.

“Septenary Man” is unquestionably the most important contribution to theosophic literature which we have had for some years. Dr. Anderson's former work, “Reincarnation,” was scholarly to a degree, but it did not profess to be more than a collation of existing material, with the important exception of the technical contribution dealing with foetal life. The style of the present volume has been almost entirely freed from a certain pedantry of expression, which makes “Reincarnation” a difficult book for beginners. In this respect readers may be assured of a pleasure in store in the easy and lucid manner in which “Septenary Man” is written. An admirable introduction serves to place one entirely unfamiliar with theosophy in a position to follow intelligently the account of man's composite nature. To the theosophist, however, the feature of the book is the elaboration of the idea of the fourth principle, the kamic nature. This is recognized as an independent entity, the “Astral,” apparently of Anna Kingsford and Edward Maitland, whose redemption is the task of the real man, the divine self, or Triad. This human elemental is recognized as the synthesizer of the body. “The return of this elemental to incarnation necessitates and involves the construction of the outer, physical form in its entirety, as it is the chief Rector of the body as such, and stands in relation to the true man, or reincarnating ego, much as does the Rector of the earth to the Rectors of the ‘divine’ planets. For as the ‘Secret Doctrine’ states, ‘The Lha which turns the Fourth is servant to the Lhas of the Seven.’ And although undoubtedly the next manvantaric step forward of the process of evolution will bring this entity upon the human plane, at present it is but a single step in advance of other and similar elementals which synthesize the

bodies of the animals in the next kingdom below." These "centres of consciousness of our physical bodies, known as the Lunar Pitris, arrived at the 'human elemental' stage, upon the moon, and came to the earth and constructed for themselves fiery bodies during the first Round." The withdrawal of this human elemental from the body at death "means the surrender of the human form to the uncontrolled action of the lower lives, who soon tear and rend it asunder." The "spook" is the result of "the long association during life with the human form," which causes the human elemental "to again surround itself with a low form of astral matter, which assumes the shape of the late physical body." The application of the theory, if one accepts it as no more, to the phenomena of dreams and to the problems of heredity must be studied to be appreciated as its treatment deserves. The clear type and good printing and paper of the volume will commend it. (Cloth, \$1; paper, 50c. Dr. J. A. Anderson, 1170 Market Street, San Francisco.)

The New England Theosophical Corporation has laid theosophists under obligation by the issue of the "Studies in Occultism" just completed by the publication of the fifth and sixth of the series. These Studies are by Madame Blavatsky, and originally appeared in *Lucifer*. The present volumes deal with "The Esoteric Character of the Gospels," and "Astral Bodies" and the "Constitution of the Inner Man." (Cloth, 35c. each; \$1.50 for the set of six.)

Miss Minnie Lawson has published a volume of fiction, "Money to Loan." It is a "story with a purpose," the purpose being the exposure of the system prevailing in most large cities by which money is lent to needy people at exorbitant rates on chattel mortgages. The book has received much favourable notice, though the claim somewhat prominently advanced that a new Dickens has arisen disposes one to somewhat severe criticism. The worst feature of the book is its negative

character. No remedy is suggested for the admitted evil. Constructive imagination such as Walter Besant displayed in "All Sorts and Conditions of Men" may often lead to a practical result. Could Miss Lawson not write us a book in which a wealthy philanthropist would establish a loan establishment for the purpose of obliging widows and invalids with advances not exceeding a hundred dollars at ordinary banking rates? Testimonials of character alone would be necessary in a charitable institution, and the legal interest would cover accidental losses by death or otherwise. This would help. Miss Lawson's story only horrifies. (Paper, 25 cents.)

The present writer was first attracted to the study and the love of Tennyson by the drama "Harold." This in itself seems somewhat an odd taste for a boy of fourteen, but stranger still was the attractive feature in the drama, the bait which hooked another literary gudgeon. Opening the volume in a Public Library, the sonorous Latin hymns of the Fifth Act struck some responsive chord of an earlier life:

Salva patriam  
Sancte Pater,  
Salva Fili,  
Salva Spiritus,  
Salva patriam  
Sancta Mater.

"Latin Mastered in Six Weeks" is a new method of teaching the language by C. T. De Brisay, B.A. It is based largely on the principle of the many conversational methods of instruction in foreign languages now so prevalent, while at the same time the whole course may be taken by correspondence. Those who are familiar with the occult value of the Latin language may be tempted to try this easy method of acquiring it. The whole course, with four volumes of instruction, costs \$6. Part I., comprising four lessons, will be mailed to any address on receipt of 25 cents, and a pamphlet explaining the method will be sent free on application to Mr. De Brisay, College Street, Toronto.

John Ablett, assisted by Pandit J. C. Roychoudhuri, has produced a twelve-page account of "Hindu Diet and its

Basis." The meaning of Caste is explained, based as it is on evolution, and qualities deeply ingrained, a part of each man's nature. It follows that a man should be "classed according to his prominent qualities and not according to the caste into which he happened to be born." As a matter of fact, Caste is now so mixed, the result of evil-living, as indicated in the Bhagavad Gita, that ages would be required to restore the original balance. More emphasis is thus laid on diet by a pamphlet like Mr. Ablett's than is, perhaps, warranted. To warn the present generation of the danger of such "stimulating and exciting articles of diet" as the Irish potato, indicates the possession of views slightly in advance of the age. (Fourpence per dozen, Ideal Publishing Union, 16 Farringdon Street, London, E.C., England.)

GEORGE FREDERICK SHERBOURNE.

#### HOW TO SPEAK IN PUBLIC.

I once told a gentleman, prominent in his city, that a leading theosophist was going to speak on that subject. The gentleman had previously heard another exponent of theosophy in which he was somewhat interested, and he asked, "Is he an orator?" "No," was the reply, "he is a clear and fluent speaker." "Well, then I'll come," he said.

This represents the attitude of a very large and important class of people, those who have no desire to be tickled by eloquence, who have little time to waste, and who want to get their teaching in the plainest and most direct manner. And these are the useful and practical people.

To reach them should be a problem among theosophists, for having done so all the others will follow. Reading essays and distributing tracts and writing letters to the papers does not accomplish it satisfactorily. The essayist as a rule covers too much ground, involves too many issues, and talks like a book, not like a man. Tracts have acquired an evil reputation and anything that comes in that questionable shape has to surmount a degree of prejudice proportionate to the number and quality of the

tracts previously perused by the seeker after truth. Letters to the papers only set people enquiring, for few thinking people now permit their opinions to be moulded by what appears in our somewhat irresponsible newspapers.

Speech, clear and plain, without any unnecessary adornment, straight from the heart, earnest, well-founded in original thought and assimilated study and observation, is greatly needed in our propaganda work. How can we attain it? There is a frightful determination to what St. Paul calls "symbolical languages;" "yet in the Society," he goes on, "I would rather speak five words with my own Soul, that I may teach others also by word of mouth, than countless words in a mystery-jargon."

Lord Dufferin, one of the greatest living speakers, once told an audience of students that when he began to speak in public he was accustomed to write out his address. He would then tear it up, without reading it, and write it over again, and repeat this ten or twelve times. As he never read a previous draft, he naturally worded his ideas in somewhat different language each time, and thus became perfectly familiar with the best method of expressing them. He was thus also provided with several vehicles for the same thought. When he spoke subsequently, if one form did not recur to him, another would, and he never found himself at a loss for words. He continued this process, which involved tremendous labour, until he found it no longer necessary. The advantage gained in this way over the antiquated method of writing an essay and committing it to memory is apparent, since it develops the gift of speech, not that of recitation. It also cultivates directness and force of style with all the grace and polish of which the individual is capable.

Nothing can be gained without pains, and probably this method could not be excelled, but it involves more time and labour than the average theosophist has at command. For these, another plan, also found successful in practice, will be discussed next month.

TH. TINKERMANN.

**MRS. KATHERINE ALICE TINGLEY.**

The following letter appeared in the *New York Sun* of the 24th May in answer to questions asked concerning Mrs. Katherine A. Tingley :

Dear Sir: You asked me for reasons why I regard Mrs. Tingley as an adept or initiate and reliable as such. This is like asking a doctor how he knows a case of pneumonia from a case of measles, and I answer, "By all the signs taken in detail and taken as a whole!" and it is far easier to make the diagnosis than to teach it to another. I have known of Mrs. Tingley's connection with and work in the movement for a number of years, although I never saw her or heard her name until recently. Her previous analysis of current events, predictions of what would follow, shown me by Mr. Judge, showed clear vision and a very wise judgment, and I knew Mr. Judge laid great store by them and we often talked them over together. When I met Mrs. Tingley in New York very few words passed between us, except in the course of passing events; but I had opportunity to watch her methods of work before, during and after the Convention, and became abundantly satisfied that she is a practical occultist. She is not a medium, because she was perfectly conscious throughout on the outer plane. I was not only studying these psychic phenomena all the time as they transpired, but was studying her as well. I cared nothing for these things, even while I observed them, as work of great and far-reaching importance was being done, and at every step I found in Mrs. Tingley unfailing resources, wise counsel, prompt action, and no nonsense whatever. She was conscious of her power as one is conscious of the power of speech, and used it in the same way, not as a novelty just discovered or a trick to be proud of and paraded, but a gift to be used for the great work in which we were engaged, and she inspired confidence, courage, and enthusiasm of the deeper sort. She did not court observation, but avoided it. I wrote at her request the announcement of the school for the revival of the Lost

Mysteries of Antiquity, and told her there should be another paragraph, but I had come to a standstill and could not write it. She quietly replied: "That is right; I am to complete it when the time comes." The time came when, at the Convention, Mr. Claude Falls Wright read the paper and Mrs. Tingley followed with a sentence or two and a hailing sign that startled me, coming from a woman, and which no Mason present could fail to understand. The result was, first, a \$1,000 subscription from a Mason not then belonging to the Esoteric School, and nearly \$5,000 subscribed for the school during the confusion of adjourning. Having been a student of occultism for more than twenty years, an observer of phenomena and a student of the philosophy, perhaps I may be allowed to say that I recognize an occultist, or an adept in occultism, as a lover of music recognizes a musician, by the absence of all egotistical claims or pretence, by just going ahead and making the music. I am perfectly satisfied that Mrs. Tingley is under instructions, and acting for "those who know" far more than she or any of us, and I am glad to assist and co-operate with her in every way I can.

Of course she will have to face sneers, ridicule, and detraction in every form, for that is the current coin of the ignorant masses and the dishonest or idiotic pretenders who imagine they form public opinion, when they simply parade their own shallowness. But every lover of his race who can distinguish the real workers for human advancement will recognize Mrs. Tingley as one of these.

Yours, etc.,

J. D. BUCK.

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**Iesat Nassar.**

The story of the Life of JESUS THE NAZARENE from Christian, Jewish and other Records, Legends, etc. By the Mamreovs. Large 12 mo. cloth, 713 pages. Price \$2.

This book is the result of over fifty years' researches by the Mamreov family, begun by the father of the authors in 1840 under a firman or charter granted by the Sultan of Turkey. It has met with a most enthusiastic reception wherever it has been read, and no book since "Ben Hur" has so vividly depicted the life of Palestine and the East.

For sale by THE LAMP, 157 Bay Street, Toronto.

THE BEAVER THEOSOPHICAL  
SOCIETY,

The Forum, Yonge and Gerrard Sts.  
ENTRANCE ON GERRARD STREET,

The local branch of the Theosophical  
Society in America, will hold the follow-  
ing meetings during

THE MONTH TO COME.

Sunday, June 21, 11 a.m., "The Secret  
Doctrine."

Sunday, June 21, 7 p.m., "Where  
Moses Studied Theosophy." Mr.  
Smythe.

Sunday, June 21, 8 p.m., Philippians ii :  
1-11.

Wednesday, June 24, 8 p.m., "Septenary  
Man," pp. ix-xvi.

Friday, June 26, 8 p.m., "Theosophy  
and Christianity." Mr. Jones.

Sunday, June 28, 11 a.m., "The Secret  
Doctrine."

Sunday, June 28, 7 p.m., "The Mys-  
teries at Eleusis." Mr. Beckett.

Sunday, June 28, 8 p.m., Philippians ii :  
12-30.

Wednesday, July 1, 8 p.m., "Septenary  
Man," pp. xvii-xxv.

Friday, July 3, 8 p.m., "Bearing the  
Cross." Mr. Randall.

Sunday, July 5, 11 a.m., "The Secret  
Doctrine."

Sunday, July 5, 7 p.m., "Elijah, the  
Mahatma." Mr. Smythe.

Sunday, July 5, 8 p.m., Philippians iii :  
1-14.

Wednesday, July 8, 8 p.m., "Septenary  
Man," pp. 27-32.

Friday, July 10, 8 p.m., "The Spiritual  
Life." Mr. Beckett.

Sunday, July 12, 11 a.m., "The Secret  
Doctrine."

Sunday, July 12, 7 p.m., "Daniel, the  
Initiate." Mr. Smythe.

Sunday, July 12, 8 p.m., Philippians iii :  
15-21.

Wednesday, July 15, 8 p.m., "Septenary  
Man," pp. 33-39.

Friday, July 17, 8 p.m., "Reincarna-  
tion." Mr. Brown.

YOU ARE CORDIALLY IN-  
VITED TO ATTEND ON FRIDAYS  
AND SUNDAYS.

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A new and literal rendering of several impor-  
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pendium of the Spiritual Mysteries as taught by  
Je-us. 32 pages, with cover, Babelot size, 10  
cents. \$1 per dozen.

THE LAMP, 157 Bay Street, TORONTO.

"ISIS"

THE Theosophical Society in Europe (Eng-  
land), has arranged to issue a new maga-  
zine devoted to the Occult; price fifteen  
cents monthly. THE LAMP has accepted the Can-  
adian agency for this important publication.

"ISIS"

Will deal with the teachings of the Secret Do-  
ctrine, as far as possible, in the spirit in which  
they were delivered by H. P. Blavatsky, and it  
will endeavour to render theosophy a living  
reality to the student.

THE LAMP will book subscribers at \$1.50 per  
year, and for this amount will include one year's  
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nade. For Baritone  
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Footlights, 

Tenth and Chestnut Streets,  
PHILADELPHIA.



The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its principle aim and 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 such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Every member has the right to believe or disbelieve in any religious system or philosophy, and to 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 for his own.

The following proclamation has been adopted by the Society:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated.

"It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation.

"To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all Religions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith.

"To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm A Scientific Basis for Ethics.

"And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to reach in this."

The Beaver Theosophical Society, the local Toronto Branch, holds public meetings, as announced in another column.

Further information may be obtained on application to the President, Theosophical Society in America, 144 Madison Avenue, New York City. Branches of the Society are to be found in the leading cities on the continent.

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# The Lamp

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No. 12.

TORONTO, JULY 15, 1896.

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## “IF I HAD A MILLION—”

It is not very long since a great man wrote that if he had a million dollars he would put it into the theosophical movement. When, a little later, he left us, the consistent remark of a newspaper was that “he died without possessions.”

He did not wait till he had accumulated a million dollars, or a million cents, before he began to contribute. He just gave what he had and himself along with it.

People rarely realize that they possess nothing of themselves, and that the wealth they hoard belongs to Nature, who will claim it when the last debt has to be paid, and for whom they can be no more than stewards with an account to render.

“This to-day hath been acquired by me, and that object of my heart shall I obtain; this wealth I have and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish: I am the lord, I am powerful, and I am happy. I am rich and with precedence among men: where is there another like unto me? I shall make sacrifices, give alms, and enjoy.” Thus says the Lord Krishna, “In this manner do those speak who are deluded.”

Think you to deal with Nature as with an enemy, or a foreign foe? And shall you delimit a frontier, and appoint boundaries, and levy dues at your port of entry, so that Nature may have no advantage of you? Man—you dwell in Nature, part of her body, could you but know it, in your fleshly part, and you and your economics, do they but interfere with her great system, shall suffer

oblivion. Like Mercurio’s “round little worm,” you shall be pricked out and abolished.

Yet, as you are in Nature, so, too, you are of Nature, could you but know that, also. Men have drawn a line around themselves and seen a difference between human Nature and the physical Nature of the field, the forest, and the foam-flecked solitude. These know nothing of Nature but the garment, and her Soul is a Lost Word for which they seek a substitute.

But they who have laid themselves down upon her mighty bosom, who breathe with her breathing, and know the yoga of her smile, these do not stay to chaffer with her herdsmen, nor to gather her husbandry into barns of their own building.

Unto one has been delivered ten talents, and to another five, and to another one. And Nature’s servant, who is Nature’s child, gives back again the gift, and is the richer for the loss. Have you not a million thoughts in these waking hours of your sojourn, and may they not all leap from a heart that throbs in unison with Nature’s own? Are the million minutes of your leisure all to be scattered on the desert spaces of indolence? Are the million millions of lives that dwell in the kingdom of your body not to feel the fuller dominion of that spiritual realm on whose throne you sit?

Many ask how they shall know if they belong to the Lodge—the Ecclesia. It may be that those who need to have their labour pointed out to them are not so near as those who know their work and do it.

**FIVE MINUTES ON CONCENTRATION.**

The last word of warning in a previous paper must be the first in the present one. Do not let us accept in a grossly material sense those illustrations drawn from physical phenomena, which are only intended to suggest the direction which thought may take in entering new regions. The mile stone and the guide-post do not go to the desired haven. They only point the way. The pilgrim has to make the journey.

No better illustrations of concentration can be had than those based on the various features of a wheel. But if we confine ourselves strictly to the physical expression of these features, whether the rim of the bicycle wheel, or the zodiacal circumference of the solar universe, we are but metaphysical vagabonds who may lounge for awhile but cannot truly live.

It will be found that most people's method of concentration is to sit down in a secluded place and fix their attention on some object. Or, if they have thought a little further, they will be indifferent to the surroundings and can fix their attention on the given object undisturbed by distracting influences. Or they may, in a further stage, replace the physical object with a mental one, and fix all their attention upon that. In all these cases, however, they are only standing at the rim of the wheel, looking at or towards the centre. There are many who are unable to realize the difference between this attitude and that which involves a complete change of base, the becoming one with the object contemplated, the union with the subject of meditation, the actual dwelling at or existence in the centre of thought, not merely a straining in that direction.

This can be illustrated to a certain extent on the physical plane. If you have ever gone on a railway train through farm lands at ploughing time you will probably have observed the furrows radiating away from your point of vision like the spokes of a great wheel which kept turning, turning, as

you rushed along. By an effort of will, which, strangely enough, some people are unable to make, you can fix your gaze at the other extremity of the landscape, when the furrows will begin to move in the opposite direction. Similarly, looking over a bridge, you can alternately have the bridge moving up the stream or the water moving down the stream as you desire. Or at night, travelling in a vehicle, you look out and are just able to see another vehicle travelling in the same direction, but faster than yours, and you can easily give yourself the impression of moving in an opposite way to that in which you are really going.

Let us repeat again that these are merely illustrations. They certainly indicate the fact that we are very much the slave of the senses. But they also represent the possibility, and we need not here claim any more than the possibility, of changing the base of thought, of moving the centre of consciousness from one point to another, in the other and higher planes or states of consciousness which we have considered as lying beyond us.

In the railway train we are so impressed with the importance of our own existence and its conditions, that we look on the surrounding landscape as a transient vision passing swiftly away. If we get out into the country and associate ourselves with the landscape then it is the train which is the rapidly passing vision, while the landscape is the reality that lasts forever. If we get into the habit of allying ourselves with those things which are not the creatures of a day, it will be found that there grows up within a consciousness of stability which, in an increasing degree, presents a standard of permanency by which the values of sensuous life may be truly measured. All this external activity of form and appearance is the rapidly changing motion of the rim of the wheel, while at the centre lie the realities.

The evolution of fitting vehicles of consciousness must follow the development of those attitudes of the mental life which differ from the ordinary. All thought, as well as thought form, is

the result, in its expression, of vibration. Any *continuous* effort towards union with the more durable conditions of consciousness must have the effect of increasing the rate of thought vibration, and, we are assured, of finally rendering permanent the desired condition.

The highest conception of concentration is not, then, concerned with spasmodic attempts to assimilate the vibrations of any lower aspect of manifestation, but a steady endeavour to be united with the highest. "We needs must love the Highest when we see it." It is an attitude of life, and not merely an intellectual attribute.

And as so many have elected in these days to unite themselves with the perishing idols of time and space, the toys of fame and wealth, the vanities of lust and pleasure, it is of the more importance for those who have any real sense of the truth and beauty of life to clearly and sanely point out the better worth of the things that are eternal.

They that sow to the flesh must reap as they sow. They that sow to the Life will have the harvest of the Spirit. "These two, light and darkness, are the world's eternal ways; by one a man goes not to return, by the other he cometh back again upon earth."

BEN MADDOGAN.

#### ANOTHER VIEW OF IT.

Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. \* \* \* For convenience I shall designate the one as the *objective mind*, and the other as the *subjective mind*, or soul. \* \* \* The objective mind is capable of reasoning by all methods,—inductive and deductive, analytic and synthetic. The subjective mind is constantly controlled by suggestion. \* \* \* The subjective mind exercises complete control over the functions and sensations of the body. The functions and sensations of the body can be controlled by the suggestions of the objective mind of the person to the subjective mind, or by the suggestions from without. The sub-

jective mind or soul never sleeps. The subjective mind always reasons logically and perfectly from a suggested premise whether that premise be true or false. The memory of the subjective mind is perfect.—*Thomas Jay Hudson in: The Law of Psychic Phenomena.*

FOR THE LAMP.

#### THE THOUGHT FAIRIES.

There is a strange place in this everyday world of ours: strange, because we do not see it with our very eyes, and because it is a silent place.

It is called Mental Plane.

The workers in Mental Plane are the thoughts that each one of us holds and that we permit to go out. Who is that little unseen fairy, brightly hurrying along the way of Mental Plane? It is a kind and loving thought just sent out from the brain of one who loves his fellow-men. See it as it goes along, passing through the different houses on its way (the houses, you know, are the people's heads), getting bigger and more beautiful as it goes. In each house it passes, the person feels happier but does not know why. Now it comes into a house where it is recognized, and the man cries out, "Oh! stay a moment, beautiful thought; stay long enough to help me, before you go on!" The little fairy says: "If I stay long enough to help you, there will be one thing that you must do, and that is, send out a companion with me when I go. If you receive help you must give help in return. From me you can know many of my kindred: keep them all but one for a time, but send out one other with me."

So the man did, and the little companions tripped silently along the way of Mental Plane together.

And so they keep going and coming among us; if we do not succeed in holding them for a time, at first, as the man did, we will, some day, I am sure. For to be able to hold one of these little thought fairies for just *one minute* is a great thing. They seem so light, but they really are very heavy when we hold them, and that is because they are so important, and mean so much.

ELIZABETH HYATT.

**INTERNATIONAL S. S. LESSONS.****July 26. 2 Samuel vii: 4-16.**

It were well, in considering such a passage as this, to get a clear conception of what is intended to be gained by its study. "God's Promises to David" is the title of the lesson in the calendars. Is it intended to show that the promises were as mutable as the allegiance of the chosen people? The promise is very definite and any possible reservation is provided for in the 14th and 15th verses. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." As the house of David and his kingdom were not established forever, Jerusalem being held by the Babylonians in 587 B. C., it is safer to conclude that Nathan the Prophet made a mistake on this occasion, than to suppose that God had anything to do with it. This view is supposed by some to be subversive of religion and the Bible and sacred things generally. David's throne was most decidedly a temporal one, and his kingdom of this world. To say that it was spiritual and perpetuated in the sovereignty of Him whose "kingdom is not of this world," is to get a meaning out of the life of David entirely different from anything that is warranted in the historical account of it. If we accept the whole narrative, as an allegory of occult teaching, as is conceivable, we may learn something from the house of cedar that David was to build for himself, and from the more glorious house that his son Solomon was to construct after him. No historical trace has ever yet been discovered of the traditional temple, so it is the more probable that the allegorical view is the correct one.

**August 2. 2 Samuel ix: 1-13.**

The fact that in the character of David we have the portrayal of one who lived a life utterly uncurbed by anything outside his own desires, is generally lost sight of in the endeavour to make it appear that one who was

declared by his admirers to be a man after God's own heart must have all the virtues and none of the vices of the race. David, with all his poetry and worship was a deceitful, revengeful, adulterous and passionate cowboy, who could only to-day, outside Arabia, be matched on the prairies of the west. He had all the rough generosity and the courage of his class, but we cannot overlook the eleventh chapter of II. Samuel, a narrative of the most contemptible meanness to a loyal friend; nor that death-bed scene recorded in I. Kings ii: 1-10, where his former pardon of one who had offended him recurred to him as a temporary weakness which he could not leave in its humanity, so that he charged his son, as he was a wise man, to carry out the ruffianism of his heart. Eight years before Shimei had called him a man of blood, a man of Bethel, which was little less than the truth, and, in assurance of the reputation, he told Solomon with his dying breath, "Thou knowest what thou oughtest to do unto him, and thou shalt bring his hoary head down to Sheol with blood." We may be excused if we fail in enthusiasm over the present benefaction. The last descendant of Saul, of whose throne and property and wives even (II. Samuel xii: 7-8) David had possessed himself, crippled in both feet, the son of his own bosom-friend Jonathan, seems to have been rather astonished at receiving from King David enough to live upon.

**August 9. 2 Samuel x: 8-19.**

Milton said of the tribal wars of the early Saxon period in England that they were but quarrels of "kites and crows," and little can be gathered from "David's Victories" beyond the fact that the spirit of turbulence and bloodshed was as prevalent among the chosen people and their neighbours as in other nations. David at this time depended on the generalship of Joab, one of his mighty men of valour, of whom there were thirty-seven, as appears in II. Samuel xxiii. Were the previous and subsequent incarnations of David known to us we could better appreciate the lesson of such a life as this. With the record

we have we know that none are too low nor too evil to enter upon the upward path. Many lives may be necessary to purify men's hearts and minds, and to turn them to the way of peace, but as birth after birth the soul returns to the land of its adoption the lesson is learned. "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the pleroma of the nations be come in, and so shall all Israel be saved." (Romans xi: 25-26).

**August 16. Psalm xxxii: 1-11.**

After the events of II. Samuel xi. David is said to have written the present psalm, and also the li, xxxiii, and ciii. From the literary point of view this would be sufficient atonement in our degenerate days, when no special claim of inspiration is made for a great poet. "As an angel of God, so is my lord the king to discern good and bad," said the woman of Tekoah, a few years later (II. Samuel, xiv: 17), and this view seems to have been popular with David himself, as Mephibosheth adopts it as a conciliatory speech (xix: 27). The later life of David certainly presents in its leading features a more reputable career than the first twenty years of his reign. David had at least the honesty to confess his sins, and did not try to appear more virtuous than he was. In the recognition of one's weaknesses there is the first element of reform.

NO SPIRITUAL and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit.—*Secret Doctrine, o. c., II, p. 243.*

THE CURSE of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahma during his "night's" rest.—*Secret Doctrine, o. c., II, p. 244.*

**HOW TO SPEAK IN PUBLIC.**

The most important thing for the theosophical speaker to remember is the fact that he is supposed to have something to tell his audience which will be of interest or of service to them, and that what the people are really interested in is the knowledge or information which they are to be given, and only to a relative extent in the person who gives it. It is true, of course, that certain speakers come, after a time, to possess an interest for the public derived from their message, but this personal popularity is purely secondary and resultant. A perfect stranger will interest an audience by the power of his own interest in and command of his subject, quite as readily or more so than a familiar and favourite speaker. And there is also the demagogic exception, the outcome of the desire existing in many to be led around without reason or judgment by those whom they conceive to be leaders. And to such as these, by that method, it is inconceivable that the theosophist should wish to appeal.

It should be clear therefore that all personal considerations may be abandoned at the outset. Possessing knowledge, however limited, but accurate; clear convictions; a thorough understanding of the means by which such knowledge and conviction was attained; and an assurance of its usefulness and benefit for others; it only remains to acquire facility in presenting one's ideas in order to take part in platform work.

It is necessary thus to dwell on the idea of personality, because it is always the greatest barrier to success. The young speaker wonders what people think of his manner, of his accent or grammar, of his gestures or want of them, of his general appearance, and so forth, when all the time the people are never giving him a thought, but are occupied with the new ideas with which he should himself be entirely engrossed.

All nervousness on the platform is really rooted in this thought of the personality. Speaking in public for the first time, men generally fear the sound of their own voices as they fear nothing else. Such people should read in public

for a few times until they grow accustomed to their own noise. And they can reflect, that, however large an audience, it is composed of single individuals, any one of whom they would find no difficulty in addressing alone. Why then suffer more concern when taking them in the multitude? Physical nervousness of an involuntary kind sometimes interferes with a speaker, but this may readily be overcome by any act of self-control which throws one back upon the real inner nature. Any effort, for instance, in the direction of realizing oneself as a spiritual or non-physical being will have a steadying effect. The idea is simply to place the inner man in charge of the situation, and so thus to impress the outer physical man of his unimportance, that he ceases to be anything but an agent through which certain work is to be done. The difference between this attitude and that of the so-called "inspirational medium," who desires to be controlled by some external force, will be readily appreciated.

Having overcome nervousness it will be found that forgetfulness will also disappear. All one's knowledge exists internally, and if the personality be suppressed, the real self has then opportunity to range about the plentiful stores of knowledge accumulated by the ego. As said in the parable, the scribe who is instructed is like unto the householder who brings out of his treasure things new and old.

One of the difficulties that speakers have chiefly to contend with is that encountered in the endeavour to bring forth a treasure which has never been stored up. Do not try to tell what you don't know. Never try to talk about things upon which you are not well informed; and, if asked a question which you are unable to answer, disarm criticism by frankly saying so. It is a sign of weakness to try to conceal an evident want of knowledge.

The full mind pours out its knowledge easily, but the mind is a servant, and a higher principle must control and select the material to be used. Rambling, inconsequent, and disconnected discourses have thus to be avoided.

Nor are a series of bald facts to be laid before an audience as an ice-man deposits blocks of ice on the pavement. A certain amount of exposition and expansion is necessary in all popular speech, and so long as it is to the point and truly illustrative such expansion is welcome. But the other extreme of padding is most distasteful and should be carefully shunned, or presently the speaker will be shunned himself. Nor is there any advantage in talking against time. If you can say all you want in ten minutes don't try to occupy twenty.

For most audiences it is well to assume that they know nothing about what you wish to speak upon. Make every statement as clear and simple as possible and use no words with which you are not on good terms of acquaintance. It is a good plan to be familiar with the ancestors, as well as the cousins and brothers, of the words you use, and a good dictionary is a great help. Nor should you affect the use of foreign terms and phrases when English words or explanations are all that your audience can understand. If you do use a Greek or Sanscrit word be sure and say exactly what you mean by it. Speak with deliberation, but keep on speaking. Five-bar rests are sometimes effective in music, but they make havoc of oratory. Sit down as soon as you begin to feel that nothing remains but the "impassioned appeal," which we frequently read about. Your common-sense and good reason should have supplied the appeal all through your talk, and the hearts of your hearers will furnish the passion.

When you have fully digested the foregoing you will feel quite prepared for the Branch Secretary when that officer comes around and notifies you that you are expected to fill the programme some night next month.

But if you have not been accustomed to standing up in public take the following precautions. They are necessary in consideration of a peculiar weakness in the knees that frequently develops just as the consciousness of a great many pairs of eyes swims before one's sight.

Suppose you have to speak for thirty minutes. Make thirty notes in a legible

hand on a piece of paper large enough to hold them all on one side. You will lose the place otherwise. Be very careful in making your notes and frame them in as few words as possible. Put them in such order that one leads on quite naturally to the next, and so on all through to the end. Think over each note so that you can be sure of finding enough to say about it to fill up one minute. If you speak one minute on each note you will speak for half an hour. Don't be ashamed of your notes, but hold them up where everyone, including yourself, can see them.

You will find probably that you may only be able to speak for half a minute on the first one or two notes. On the next few you will hold your ground, and perhaps recover a minute or two. By the end of ten minutes, if you are in earnest and know what you are talking about, you will scarcely need the notes at all. If you forget a point, however, you can take it up at once from your paper.

Do not be elated by success, and discard your notes at the next trial. You may find, perhaps that twenty or fifteen, or even ten notes are sufficient to fill half an hour. But keep on preparing your address and making out the heads of it for reference. After a year or so you will find that you can systematize your notes into divisions and heads, and as you gain confidence in your own ability to keep on talking you will find that three or four main heads are easily remembered without notes, and that under each head a whole series of sub-heads will array themselves. And so you may develop into a clear and fluent speaker. But never speak on however familiar a topic without preparation. This much is due to your audience, and all audiences differ.

TH. TINKERMANN.

VOL. I. OF THE LAMP is entirely out of print and cannot be supplied. A few copies of Vol. II. have been bound and will be sold at \$1.50 each, post free. Back numbers of the second volume cost five cents each.

#### THE SECRET OF SATAN.

And so at last I saw Satan appear before me—magnificent; fully formed. Feet first, with shining limbs, he glanced down from above among the bushes, And stood there erect, dark-skinned, with nostrils dilated with passion— (In the burning intolerable sunlight he stood, and I in the shade of the bushes)— Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers (he touched a rock hard by and it split with a sound like thunder). Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes. "Come out," he said, with a taunt, "Art thou afraid to meet me?" And I answered not, but sprang upon him and smote him. And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame; And I was glad, for my body lay there dead; and I sprang upon him again with another body; And he turned upon me, and smote me a thousand times and slew that body; And I was glad and sprang upon him again with another body; And with another and another and again another; And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside; And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy. Then he ceased, and said, "I love thee." And lo! his form changed, and he leaned backwards and drew me upon him, And he bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth and under the moon— Till we stood again in Paradise.

*Edward Carpenter,*  
*in Lucifer, Vol. xiii., p. 272.*

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

TORONTO, JULY 15, 1896

### EDITORIAL NOTES.

WHAT are you doing for the Crusade?

\*

WE have a few sets of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

\*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

\*

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

\*

OUR NEXT NUMBER begins a new volume of THE LAMP and affords a good opportunity to subscribe. Our premium offers remain open for a short time longer. We don't wish to sound our own praises, but there are several Branches and members who will tell you what a good way to get books ours is.

BY THE KINDNESS of the author, Dr. Sparham Sheldrake, we are able to offer a limited number of his pamphlets on "Christianity, Freemasonry, and Eastern Philosophy" to any Past Master who will send for one. All Freemasons should read it and we trust those who get copies will be able to use them advantageously.

\*

OUR PORTRAIT of Mr. Hargrove, which is intended to serve as a frontispiece to our second volume, now completed, is a reproduction of a photograph from the studios of Sarony, New York. Many will be sorry to hear that the life-size negative of the beautiful portrait of Mr. Judge, taken by Sarony last year, was recently broken to pieces by accident in moving.

\*

BESIDES the Boston *Theosophical Notes* mentioned elsewhere, Dr. Hyatt, of Brooklyn, has yet another theosophic organ in contemplation. The Lotus Circles and their work will receive undivided attention in this venture, the first number of which is to be issued about October. The subscriptions, payable to Mrs. E. M. Hyatt, 147 Hancock St., Brooklyn, N.Y., will be 50c. per year for the U.S. and Canada, and 75c. elsewhere.

\*

WE REGRET to observe the suspension of *The Pacific Theosophist* and of *The English Theosophist*. There are so many magazines appealing to the theosophical public, however, that it is hardly to be expected that all of them should be self-sustaining. It is a question indeed, if any of them, with one or two exceptions, are. It should be remembered also, that theosophical magazines rely on their subscribers for support, while other publications derive their profits chiefly from advertisements.

\*

THE RELATION between Masonry and Theosophy becomes increasingly apparent as the Ancient Mysteries are more closely studied. All Masonic F. T. S. will be pleased to hear of the preparation of a new work which is expected to be ready for press by the



1st September. Dr. Buck, who is the author, and the best equipped man in the movement for the task, an A. and A. S. R. 32<sup>d</sup>, will entitle his book "Masonry, Theosophy, and the Greater Mysteries of Antiquity."

\*

SUBSCRIPTIONS TO THE LAMP at 25 cents a year are reckoned from the first number issued after receipt of subscription: if you want any back numbers, and very few remain, they will cost five cents each. We cannot include back numbers in yearly subscriptions. Remittances should be made in postage stamps (U. S. or Canadian) for sums under one dollar. Bills or postal orders are preferred for larger amounts. There is absolutely no sense in paying for a postal order for 25 cents as many do.

\*

THE following copies of *The Irish Theosophist* are urgently wanted. Any one having them for sale please communicate with THE LAMP, stating price. No. 1, Vol. 1, October, 1892 (three copies wanted); Vol. 1, No. 5 (one copy wanted); Vol. 3, Nos. 1, 2, 3, 4 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886; and July, 1888 (two copies of the latter). When we get the foregoing we will in future refrain from the back-number business. There are people who make a living by it, and they are not to be envied.

\*

THE THEOSOPHICAL PUBLISHING Co. report an unprecedented activity in their printing department. New editions of "Echoes of the Orient," "The Ocean of Theosophy," Patanjali's "Yoga Aphorisms," "Key to Theosophy," "Theosophy Simply Put," and other books are almost ready. Mrs. Besant's Manuals have not yet arrived from England. The publishers of "Ourselves" are about to issue an elementary manual of theosophy intended for use among the "masses," the various chapters of which have been written by prominent English theosophists. For simplicity and completeness it is expected to surpass any similar publication.

WE HAVE to welcome yet another theosophical publication. Our Boston friends have adopted our idea of a weekly paper and the first number has arrived. It is intended to give all the news from all the Branches everywhere and to make an interesting budget of *Theosophical News*. Correspondents are to be appointed in all centres, and events which come to light after two months in the ordinary course of magazine publication are in future to be served fresh every Monday. It remains for the members to put up their dollars and give the Boston folks a chance to fill the long felt want whose existence said dollars will indicate. The movements of the Crusaders and the Crusade Work will form a special feature of the paper, and this in itself should form a powerful attraction. The subscriptions, one dollar a year, should be sent to the *Theosophical News*, 24 Mount Vernon Street, Boston, Mass.

\*

MR. SMYTHE visited Buffalo on the 27th June and lectured for the local Society in their rooms at the Genesee Hotel that evening on "Theosophy in Ancient Egypt," and on Sunday evening, 28th June, on "Theosophy and Freemasonry." The press gave good notices, the *Courier* printing a column and a half on Sunday. On Monday evening an introductory lecture was given in the parlors of the Cataract House, Niagara Falls. Out of an attendance of forty or fifty there were enough interested to make preliminary arrangements for a reading-circle, the members of which will be assisted by the Buffalo Branch. On Tuesday evening, 30th June, an address was given in the Y. M. C. A. Lecture Hall, Tonawanda, to about a score of visitors. After the address one or two remained to talk about getting up a study-class. About twenty people were stated to be interested in theosophy in Tonawanda, and an effort had been made last winter to establish a centre, but this had been unsuccessful. With the assistance of the Buffalo theosophists it is hoped that a reading-class may now be formed.

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

\*

WE HAVE endeavoured to make our business rules and notices as plain and simple as possible, and we thought our premium announcement sufficiently explicit. But we did not make enough allowances. Let us say that every word of these notices was carefully considered to save space, and to save time and trouble. To illustrate. We say: Send stamps for sums under One Dollar. We mean that, yet people send post office orders for twenty-five cents, which costs them ten cents apiece—a ruinous commission; and they send silver coin, which is dutiable at the rate of 35 cents on the dollar. Why don't they send stamps for sums under a dollar? For sums over a dollar, bills or orders are requested. Yet correspondents will go

with bills and buy several dollars' worth of stamps just to show that they have time to do it, and put us to a little extra trouble. They send us stamped envelopes too, which are no use in Canada, when the only postage we ask is when MSS. are to be returned at the Canada rate of 3 cents an ounce. U. S. rate is two cents an ounce. Yet we frequently get letters with three cents on them from the States, which is one cent wasted. We have had letters asking what books and magazines we give in premiums, although we announce those only which appear in our *advertising* columns. The good people who make all these errors are no doubt aspiring to be occultists. In a recent article about Mr. Judge, it was stated that he would find fault with the way you dipped your pen, and that his suggestions always tended to save exertion. "The unnecessary is the immoral," says Mr. Hargrove, laying down one of the most widely applicable rules of conduct. These little things may seem exceedingly little, but they indicate character, they mean mental activity in all directions. And lest any one go away with a wrong impression, there are weightier matters of the law also, to which these are but anise and cummin. And we speak not for THE LAMP alone, but for every office that has business to do, and to whom attention to the rules of the establishment mean a tremendous saving in labour and energy. Brother Page will endorse.

\*

*The Expositor of the Christ Life* for May, which only reached us on the 11th June, too late for notice last month, devotes nineteen columns to theosophy. We are sorry that we cannot devote a similar amount of space in our pages to an examination of the *Expositor's* views. These are fair just so far as they are based on facts, but when people begin to found their opinions upon assumptions there must always be disagreement. When investigation of facts proceeds to hair-splitting of opinions, very little can be gained. We must speak by the card lest equivocation should undo us, yet even then one who is determined to juggle with words rather than get at ideas may readily find fault. When we make such a statement as "Food satisfies

hunger," the *Expositor* accuses us of having invented a creed and a doctrine. When we speak of theosophists "endeavouring to realise the brotherhood of humanity," we are told it implies a "conscious inability to realise, even as a personal experience, the ideal quantity aspired after in the sentence." When we speak of the development of the *Expositor's* system as the "result of the effort of weak minds, cut loose from conventional standards, unable to rely upon themselves, and naturally turning to any tangible authority which may offer," the "tangible authority" in question, who must undoubtedly be a man of strength of purpose and character to be the nucleus of such a movement, with a weakness which we should not have anticipated, makes it a personal issue and, classing himself with the "weak minds" who depend upon him, complains of an affront, we feel that language is powerless. We are also accused of garbling Mr. Truax's letter in our May issue, and fault is found because space was not reserved for a communication which was not received on account of absence in New York, till a day or two before going to press. The inference drawn might have been more charitable. The point of the few lines omitted from Mr. Truax's letter, consists in the statement that it "applies only to those who, after investigation, profess to believe our gospel. To those who are still investigating to find out whether our gospel be true, Burns' word is nothing as authority." We do not wish to be hypercritical, but what is the difference between this "gospel" and a creed or dogma? It is stated that the basis of the *Expositor's* system is the law of mutual service. "In this kingdom, everyone is lord and master who obeys every other one, and everyone is quite as much master as servant." Our own idea in regard to service is perhaps a little wider. We do not even expect the reciprocity which Mr. Truax seems to insist upon. We do not wait for some one else to join us. We simply try to serve all, irrespective of reward or recognition. Do unto others, not as they do unto you, but as ye would have them do unto you. The power to do this comes from within.

It is a doctrine preached everywhere. In Asia, in Africa, in Europe, in America, people of all tribes and nations and tongues know it. They do not learn in one life to observe it. They need no outside authority to enforce the law, for universal justice will itself establish that. It is the old Way. "There is no other Path to go."

**MADAME BLAVATSKY'S MASONIC  
DIPLOMA.**

To the Glory of the Sublime Architect  
of the Universe.  
Ancient and Primitive Rite of Masonry,  
derived through the Charter of the  
Sovereign Sanctuary of America,  
from the Grand Council of the  
Grand Lodge of France.  
Salutation on all points of the Triangle.  
Respect to the Order.  
Peace, Tolerance, Truth.  
To all Illustrious and Enlightened  
Masons throughout the world—  
Union, Prosperity, Friendship,  
Fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, thirty-third degree,  
*Sovereign Grand Master.*

M. CASPARI, thirty-third degree,  
*Grand Chancellor.*

A. D. LOEWENSTARK, thirty-third degree, *Grand Secretary.*

## NOTES ON THE MAGAZINES.

*Theosophy* for July presents a more than usually varied programme. In "The Screen of Time" several nefarious nails are knocked on the head. Mr. Fussell pays a notable tribute to his chief, and concludes, "Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity." An article on "Paul the Initiate" by "C.," suggests "C. J." "To get at Paul's real thought we must . . . go back once more to his own words. This is excellently worth doing, because, as we have said, Paul is an Initiate, an initiate in real life,—the only thing, after all, into which it is seriously worth being initiated." The article is to be concluded. Dr. Hartmann, Basil Crump, and Vera Johnston also contribute excellent articles.

*The Irish Theosophist* for June concludes Jasper Niemand's sketch of the life of Mr. Judge. One passage is so fine that we must endeavour to quote it in full next month. It describes the author of "Letters that Have Helped Me" in his more highly mystic character as an Initiator. The other articles are of their usual elevating character, strong as literature, spiritually powerful. "E." contributes a poem, "The King Initiate," with a drawing of "The Crown of Thorns."

*Isis* is again enlarged and ranks in appearance and contents with any of its contemporaries. The greater part of the space this month is devoted to the English Convention, which was a most successful gathering. Some Americans were present, including Brother Thurston of "quiet speech," "whose words will linger long." Music was also introduced and was well received. "We want more music, and we must have it. We have players, ay, and singers among us, and it is time they took their rank. The born musician is a ripe occultist, he wears the seven-

league boots, as someone put it, and with one stride o'ersteps all barriers, and stands in the midmost circle of the chosen. Every lodge, therefore, must find its musician, its true musician—not of the tinkler or comic accompanist type—but one who knows what it is to pray in sounds, and speak in chords and phrases of harmony."

*Ourselves* for May also exhibits the same new life of rejuvenescence which animates *Isis*. A tribute is paid to Mr. Judge, "the INITIATE, Z.L.Z." "Desdemona Wing" is satisfactorily if conventionally ended at the altar. The "Simple Talks" are exactly what they profess to be, couched, in clear and plain English, the most necessary and useful truths.

*Lucifer* for June is fortunate in excelsis, having an article of H. P. B.'s on "Spirits of Various Kinds," discovered among the MS. of "The Secret Doctrine." Its publication just now is opportune in many respects. The abominable practices of those who indulge in "spirit marriage" and similar sorceries have by many been attributed to theosophists, and it is certainly advantageous to the movement to have these evils pointed out and explained, and the true attitude of theosophy towards such doctrines established. The remaining articles by G. R. S. Mead, Mrs. Besant, Alexander Fullerton, C. W. Leadbeater, and Hon. Otway Cuffie make up the most interesting number of the year. The Editor in "On the Watch Tower" makes a remark which had well been omitted. Theosophy in America "would be in danger of perishing beneath the wave of ridicule and contempt brought on its name at the present time" but for Mr. Fullerton's little band of followers. An occultist would have known how much truth there was in the absurd newspaper stories, some of them originated by "prominent theosophists" who certainly do not belong to "Mr. Judge's Society," and a strictly charitable person would have given us the benefit of the doubt. Ridicule and contempt have never injured theosophy and never can. Meanwhile the letter signed by Mr.

Hargrove and others might be profitably perused at Avenue Road.

*The Metaphysical Magazine* has a capital article by Prof. Elmer Gates on "The Art of Mindbuilding" which should be read by our pseudo-psychologists. "My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character." Charles Johnston writes on "Karma in the Bhagavad Gita." Dr. Edward G. Day on "The Subtle Body," and Lieut. Foster, U. S. N., on "The Serpent and its Symbol."

Three numbers of *The Theosophical News* indicate the line of work proposed by the Boston editors. The Branch correspondence has not yet begun to come in, but we trust the various societies will take full advantage of this golden opportunity to advertise their doings. The Crusade work is well reported up to date, and the newspaper clippings are very interesting.

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*, which has absorbed *The Authors' Journal*; *The Dominion Review*; *Secular Thought*; *The New Bohemian*, among whose contributors E. M. Nicholl gives promise of strong work; *Modern Astrology*, which commences a new volume with the new price of ten shillings and sixpence a year; *Notes and Queries*, which gives a list of the thirty-three degrees of the A. and A. S. Rite, and an article by the late George Stearns on the "Constancy of Earth's Orbital Motion"; *The Bibelot*; *Booknotes*; *Islamic World*; *Rays of Light* (Ceylon); *Theosophy in Australia*; *Cleveland Critic*; *L. A. W. Bulletin*; *Farmers' Sun*; *Assinibolan*; *Boston Ideas*; *Footlights*; *Meaford Mirror*; *Valley Record*; *Wheelwoman*, etc.

#### LETTER OF DENIAL.

The following letter appeared in the New York papers on May 30th, 1896:

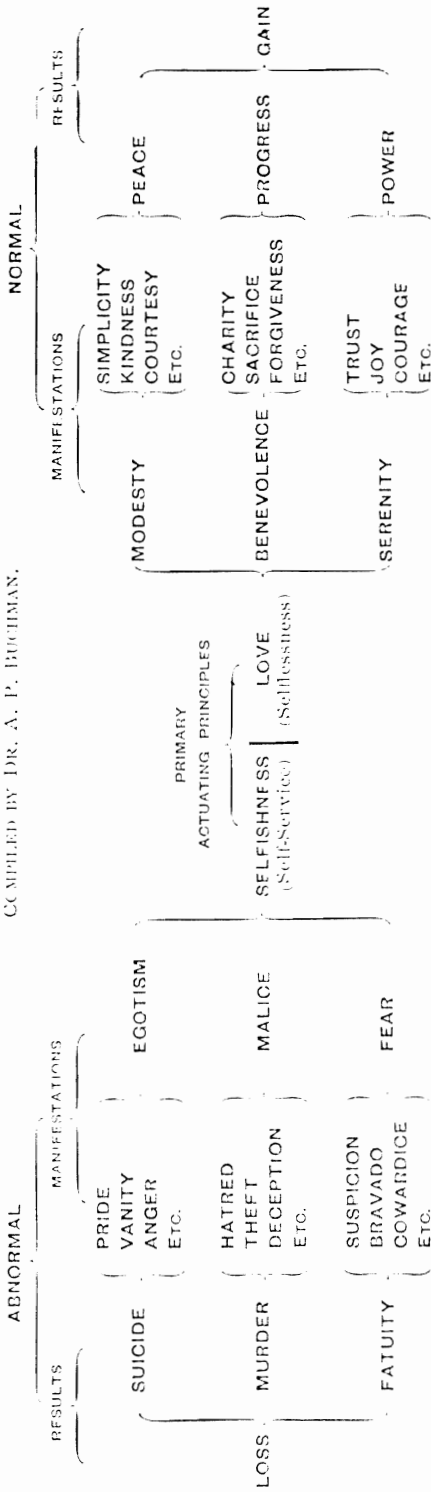
TO THE EDITOR OF ————*Sir*: A fantastic and vulgar report concerning the reincarnation of the late William Q. Judge has been circulated in the columns of the daily press by certain persons posing as "prominent Theosophists," but who are not members of the Theosophical Society in America. It is asserted by these individuals that the members of our society are looking for the immediate reincarnation of Mr. Judge, with additional statements equally foolish and coloured with repulsive coarseness. This report having been originated and circulated solely by enemies of the society, we, the undersigned, as representing almost the entire body of Theosophists throughout the United States, hereby make this emphatic public denial of the truth of all such rumours. No member of the society known to us has originated this absurd story, and no such expectations are entertained by any prominent Theosophist or by any member who is a real student of the solemn mysteries of life and death. We are, yours faithfully,

E. T. HARGROVE,  
E. AUG. NERESHEIMER,  
CLAUDE FALLS WRIGHT,  
ALEXANDER H. SPENCER,  
J. H. FUSSELL,  
H. T. PATTERSON,  
JAMES M. PRYSE,  
KATHERINE A. TINGLEY.

THE PITTSBURG BRANCH "lit the Fire" in its new Headquarters in Curry Institute Building, June 28th. Papers were read by Mrs. Geo. F. Jones, Mr. M. A. Oppermann and others. The address of the evening was given by Mr. H. A. Gibson, of Los Angeles, on "That which Man Seeks." A collection was taken up at the close towards defraying expenses. Henceforth the Room will be open daily in the afternoon and evening, and a series of public lectures, a study class and other features of interest are planned for the coming months. A life-size portrait of Mr. W. Q. Judge was presented to the Branch by a generous member.

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**THE BEAVER THEOSOPHICAL SOCIETY,**

**The Forum, Yonge and Gerrard Sts.  
ENTRANCE ON GERRARD STREET,**

The local branch of the Theosophical Society in America, will hold the following meetings during

**THE MONTH TO COME.**

Sunday, July 19, 11 a.m., "The Secret Doctrine."

Sunday, July 19, 7 p.m., "Theosophy and Heredity." Mr. Smythe.

Sunday, July 19, 8 p.m., "Philippians iv: 1-9."

Wednesday, July 22, 8 p.m., "Septenary Man," pp. 40-45.

Friday, July 24, 8 p.m., "Discourse on the Soul." Mr. Port.

Sunday, July 26, 11 a.m., "The Secret Doctrine."

Sunday, July 26, 7 p.m., "Theosophy and Toleration." Mr. Smythe.

Sunday, July 26, 8 p.m., "Philippians iv: 10-23."

Wednesday, July 29, 8 p.m., "Septenary Man," pp. 45-51.

Friday, July 31, 8 p.m., "Duty." Mr. Armstrong.

Sunday, Aug. 2, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 2, 7 p.m., "The Degrees of Ascent." Mr. Smythe.

Sunday, Aug. 2, 8 p.m., Ephesians i: 1-14.

Wednesday, Aug. 5, 8 p.m., "Septenary Man," pp. 52-56.

Friday, Aug. 7, 8 p.m., "Justice." Mr. Scott.

Sunday, Aug. 9, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 9, 7 p.m., "Theosophy and Concentration." Mr. Smythe.

Sunday, Aug. 9, 8 p.m., Ephesians i: 15-23.

Wednesday, Aug. 12, 8 p.m., "Septenary Man," pp. 56-62.

Friday, Aug. 14, 8 p.m., "Christianity Before Christ." Mrs. Brown.

Sunday, Aug. 16, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 16, 7 p.m., "Paul, the Master Mason." Mr. Smythe.

Sunday, Aug. 16, 8 p.m., Ephesians ii: 1-10.

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### "ISIS"

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly. THE LAMP has accepted the Canadian agency for this important publication.

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The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its principle aim and 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 such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Every member has the right to believe or disbelieve in any religious system or philosophy, and to 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 for his own.

The following proclamation has been adopted by the Society:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated.

"It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation.

"To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all Religions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith.

"To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm A Scientific Basis for Ethics.

"And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to tread in this."

The Beaver Theosophical Society, the local Toronto Branch, holds public meetings, as announced in another column.

Further information may be obtained on application to the President, Theosophical Society in America, 144 Madison Avenue, New York City. Branches of the Society are to be found in the leading cities on the continent.

The T. S. in Europe (England), has headquarters at 77 Great Portland Street, London, W. The T. S. in Europe (Ireland), has headquarters at 3 Upper Ely Place, Dublin.

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