

The LAMP

A THEOSOPHICAL MONTHLY

CONDUCTED BY

ALBERT E. S. SMYTHE.

I press God's lamp
Close to my breast: its splendour, soon or late,
Will pierce the gloom: I shall emerge one day.
You understand me? I have said enough.

—*Robert Browning.*

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Page 92, col. 2, line 20, for Manustoe, read
Namastae.

THE AIMS OF THEOSOPHY.

Its aims are several; but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends—for the gratification of one's personal ambition, pride or vanity—that one can ever reach the true goal of helping suffering mankind. Nor is it by studying one single branch of the Esoteric Philosophy that a man becomes an Occultist, but by studying, if not mastering, them all.

H. P. B., in The Key to Theosophy.

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THE LOST CHORD OF CHRISTIANITY.

What would people think to-day if the Christian Churches of every sect held a great Council and decided that it was a useless and harmful thing to teach men that they would live after death? What would Christians say to such arguments as that men would live more virtuously and adopt a higher standard of ethics and morals, when swayed only by the thought of benefiting their neighbours, uninfluenced by any thought of reward hereafter; or that God's infinite majesty would be added to in the conceptions of men when they realized their own mortal state? How would they feel in presence of a declaration by the Church that such mysteries as the possibility of an after-state were quite beyond the range of man's intelligence, and that in any case they were of no moment beside the important matters of our present existence, the actual duties and dealings of daily life, and the real knowledge to be directly obtained of things evident and apparent to the senses.

It will be said that it would be utterly impossible for such a state of affairs to come about, or for the Church to arrive at such a position. But let us think for a moment. It is exactly three hundred and fifty years since the death of Martin Luther. Have any such objectors a clear idea of the change that occurred in the teaching of a great section of the Christian Church at that time? Or have they any idea of the great difference between the teachings of Luther, and those of any of the leaders of Christian thought to day with their views of Evolution, the Higher Criticism, Eternal Hope, and so forth? Does any one suppose that equally radical changes will not take place in

the next three hundred and fifty years? And who asserts to day that the Church teaches what Jesus taught in Galilee?

More than four times three hundred and fifty years of the life of the Christian Church preceded the epoch of Luther, and in all those centuries great changes gradually came about in the thought and doctrine of the Church teachers. One of these changes was of a nature equally radical to that suggested in the suppression of the fact of man's life after death, and it was advocated and supported by arguments similar and even identical with those we have instanced.

It was one of the instructions of Jesus to his disciples, part of those teachings to which Theosophy would once again turn men's hearts and minds. It was the truth of man's real immortality; the fact that he always has existed in the past as he shall always continue to exist in the future. The doctrine was preserved in the Church for centuries, but as the priesthood grew in power and became more material in ideas, the reality of the spiritual life of man faded away. About the year 538 A.D. the condemnation of what began to be looked upon as a heresy became an issue, and was debated and discussed at many councils during the next fifteen years. At the Great Council of Constantinople held in 553 the assembled bishops finally branded as a heresy the doctrine of the pre-existence of the soul.

In Micah v : 2 we read of Him "whose goings forth have been from of old, from everlasting," and to His wise teachings it is well to give our attention. He never asked people to believe what He said because He had

and it, but simply because it was true. It is just as true that you, my reader, have built up your character, and arranged your present conditions of life by your actions in the past lives you have lived in other bodies, as it is true that John the Baptist was a re-embodiment of the spirit, soul, and mind of Elijah the Prophet, as Jesus told his disciples (Matthew xi : 14 ; Luke i : 17). And it is just as true that your creeds and deeds in this life will determine the quality of your future life when you are born again in a new body, as that the seeds of springtime produce the harvest of autumn. The new body will give you no new character. That you have to mould for yourself.

The Master has given His example.



JUSTICE.

“Foolish men imagine that, because judgment for an evil thing is delayed, there is no justice but an accidental one here below. Judgment for an evil thing is many times delayed some day or two, some century or two ; but it is sure as life, it is sure as death ! In the centre of the world whirlwind, verily now as in oldest days, dwells and speaks a God. The great soul of the world is *just*. O brother, can it be needful now, at this late epoch of experience, which all manner of Mahometans, old pagan Romans, Jews, Scythians and heathen Greeks, and indeed all men that God made, have managed at one time to see into ; nay, which thou thyself, till red-tape had strangled the inner life of thee, hadst once some inkling of : that there *is* justice here below ; and even, at bottom, that there is nothing else but justice ? Forget that, thou hast forgotten all. Success will never more attend thee : how can it now ? Thou hast the whole Universe against thee.” So writes Carlyle in “The Sphinx.”

This principle of Justice, Equilibration, Harmony, Unity, or balancing of forces, which dominates the entire manifested Universe, is a very evident fact, which has been largely lost sight of in these days. At the dawning of a morn-

ing of the Universe, it is said that the primordial substance changes from eternal vibration in the unmanifested to vortical motion in the phenomenal or manifested world, which is substance in the atomic condition. From this first proceed extension, space, figure, and succession or time. The Atoms aggregate or differentiate into molecules, the atoms which compose the molecules being polarized by the central ruling monad, around which they revolve and rotate as do planets around their central sun. The molecules unite and form larger masses. Being scattered in space, without order or system, these world-germs come into frequent collision, until they aggregate and become wanderers or comets. The comets collide and form suns and planets, each mass, and group of balanced masses, being polarized or synthesized by the central ruling monad or sun ; so that a solar system may be regarded as a gigantic molecule, the sun being the central monad around which the planets or atoms revolve. But before this equilibration can be attained, *i.e.*, before the forces of attraction and repulsion can be finally adjusted, the battles for space between suns and systems, between planets and satellites, must be long and fierce. The retrograde motions of the moons of Uranus and Neptune, which so sorely puzzle scientific minds, are said to be one of the relics of that great war. The plane of their orbits was completely tilted over in the struggle ; thus their motions were reversed.

In the “Secret Doctrine,” p. 225 (new edition), it is said : “Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, and, like as a ship drawn into the channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn.



Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomach of various suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their greater velocity. . . . Those that escape become worlds."

Thus, it seems, from the formation of an atom to the perfecting of a solar system, analogous struggles for existence and survivals of the fittest go on, the whole, it is said, being regulated and sustained by the never-resting Breaths, the Cosmocratores and Dhyān Chohans.

But in this struggle for existence it is clearly evident that each portion is indissolubly linked with the whole. No mass can establish a separate and independent existence, but each atom must get itself equilibrated with all the others. Although each particle of matter is attracted by every other particle, yet a mass of matter is perfectly transparent to the force of gravitation passing between other bodies. The particles of matter at the opposite extremities of a mass are attracted by each other precisely as if the intervening portion did not exist. The same is true of any two particles wherever situated in the mass. That is, each particle is perfectly transparent to gravitation between any other two particles, but perfectly opaque to gravitation between itself and any other particle, so that the equilibration of any two particles cannot be disturbed without disturbing the equilibrium of every particle in the entire Universe.

The aberrations of Uranus revealed the existence of Neptune synchronously to Adams of England and Leverrier of France, although the former planet is nearly 2,000,000,000 miles and the latter nearly 3,000,000,000 miles distant from the place of the observers, the closest relation between Uranus and Neptune being similar to that of two plums situated one and a quarter miles apart. Separation, indeed! There can be no separation between individuals, although gravitation were the only bond of union between them. If an average

adult were situated in Newfoundland and another in Vancouver, the force of gravitation between them would be greater than that between Uranus and Neptune, a very calculable quantity. But there are other far stronger bonds of union between human individuals than that of mere gravitation between the material molecules of their physical bodies. Whether viewed from the standpoint of theosophy or that of physical science, did we not all emanate from the one primordial substance, and towards that one primordial substance are we not all returning? Indeed, whether from a scientific or theosophic standpoint, all motion whatsoever may be regarded as a series of rhythmic oscillations tending towards equilibrium. In section 176 of *The First Principles*, Spencer says: "Units of matter . . . filling the space which any moving body traverses offer to such body the resistance consequent upon their cohesion or their inertia, or both. . . . This being the condition under which all motion occurs, two corollaries result. The first is, that deductions perpetually made by the communication of motion to the resisting medium cannot but bring the motion of a body to an end in a longer or shorter time. The second is, that the motion of a body cannot cease until these deductions destroy it. In other words, movement must continue till equilibration takes place; and equilibration must eventually take place. Both these are manifest deductions from the persistence of force. . . . Section 182-3. There must then reappear in molecular motion what is lost in the motion of masses, and the inevitable transformation of this motion of masses into molecular motion cannot take place without reducing the masses to a nebulous form. . . . Apparently the universally co-existent forces of attraction and repulsion, which necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes, produce now an immeasurable period during which the attractive forces predominating cause universal concentration, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion—

alternate eras of evolution and dissolution. Thus there is suggested the conception of a past during which there have been successive evolutions analogous to that which is now going on, and a future during which successive other such evolutions may go on, ever the same in principle but never the same in concrete result."

What is this but the phenomenal aspect of the material side of the rhythmical oscillations of things as they strive for equilibration from one day of the universe to another? What, too, is the Nirvana of the Eastern but perfect equilibration of the noumenal aspect of existence?

During the periods of dissolution, or Pralaya, there can be no dispute about the unity of all. Every differentiated thing, Gods as well as Atoms, is swept out of space. There is but one Absolute Homogeneity.

But what, it may be asked, is the meaning of all these evolutions and dissolutions? Why should chaos be equilibrated if it is only to return to chaos again?

This is the greatest and most important of all problems. How can a man know what he should do unless he knows what he is here for? How can a man get himself equilibrated when he does not know the direction of the resultant of the multiplicity of forces that toss him hither and thither? This is the riddle which the Sphinx, as she sat by the wayside, propounded to the passengers, and if they could not answer it she destroyed them. What a wealth of meaning is here!

"Nature," as Carlyle puts it, "like the Sphinx, is of womanly celestial loveliness and tenderness; the face and bosom of a Goddess, but ending in claws and the body of a lioness. How true! And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with terrible significance, 'Knowest thou the meaning of this to-day?' Nature, Universe, Destiny, Existence, howsoever we name this grand unnameable Fact in the midst of which we live and struggle, is a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them; a

destroying giant to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself. The solution for thee is a thing of teeth and claws."

(To be concluded.)

WM. SCOTT.

ILLUMINATION.

I have wandered through the ages,
Comes a sigh with every breath,
For my soul is tired of living,
I salute thee, Silent Death!

O, thou womanhood eternal!
'Thou whose garment is the Sun,
'Tis a Star adorns thy forehead,
'Tis the Moon thy feet rest on.

O, thou radiant soul of beauty!
With the perfume of thy breath;
Every heart-throb, sweetest music,
Bausbing both Fear and Death.

I have crossed the Sea of Silence,
Drifting outward toward the Sun,
Soaring far above the lowlands,
On thy bosom, Radiant One!

On the bosom of Athené,
Lulled by sacred *Soma's* charms;
And my weary soul hath rested,
Like an infant in thine arms.

By the heaving of thy bosom,
By the love-light in thine eyes,
I am breathing the *Amrita*,
Ah! 'tis only Death that dies.

Thus I now am breathing with thee,
And our souls together run;
I am melted in Athéuë,
As thou'rt melted in the Sun.

Space and Time no more allure me,
I have found the perfect rest;
I have tasted bliss of being
In the Islands of the Blest.

Like the glory of the morning
When the light bursts o'er the sea,
Is the glory of the dawning
Of Athené's light to me.

Resting thus upon thy bosom,
With the love-light in thine eyes,
Every soul-throb is an anthem,
Floating soft through radiant skies.

I have lost desire and heart-ache,
For fruition's joy is won;
Soul to Soul, with no to-morrow,
Thus united, two in one.

Every passion burned to ashes:
Ashes scattered in the sea:
Seas drawn up in heated vapours;
Vapours hence no more to be.

For the love-light of Athené
Soul of Soul, and Soul of mine;
All of thought, all bliss of being,
Two in one, and all divine.

I have wandered through the ages
Like a child in search of rest;
Now my Soul hath found Nirvana
On divine Athené's breast

March 4, 1888, U. S. A.

Harij in Lucifer, April, 1888, p. 99.

INTERNATIONAL S. S. LESSONS.

August 23. 2 Samuel xv : 1-12.

It is exceedingly difficult for us with our modern ideas of society and the moral codes and standards belonging thereto, to enter into the spirit, and much less the reality, of the customs of David's times. A man with ten recognized wives is an almost inconceivable phenomenon, even with the example of Utah before us. That this man should be one after the Lord's own heart inevitably suggests that either the Lord, or men's ideas of the Lord, have greatly changed. The domestic difficulties which such a system as polygamy presents, affords wide scope for the exercise of all the diplomatic and most of the military virtues, and David had a full measure of experience in the jealousies of his wives and the ambitions and passions of his children. An instance is presented in the incident of Absalom's attempt to establish himself in the favour of the people. Primogeniture was not observed, and Absalom did no more under the circumstances than could have been expected. His rebellion was not really against his father, but against his brothers whom he wished to forestall. Afterwards, however, as has always been the case in the East, the Kshattriya yielding to the Brahmin, the oracular Ahitophel (xvi : 15-23) obtained some influence over him and tempted him to strike for immediate sovereignty. This was frustrated by the Iscariot of the period, Hushai, who not only counselled unwisely, and had his counsel accepted, but betrayed the plan of campaign to the authorities, with the inevitable result. Ahitophel, with fine disgust, "saddled his ass, and arose, and got him home, unto his city, and set his house in order, and hanged himself."

August 30. 2 Samuel xviii : 9-17, 32, 33.

David's favourite sons were Absalom, "the father of peace," and Solomon, "the peaceful." Had Absalom survived there would have been no King Solomon, but the allegory requires the death of Absalom ere Solomon can reign. Absalom appears to have been

about thirty-five years of age at the time of his rebellion. He was noted for his beauty and the abundance of his hair, which he had polled, presumably in the hot season, once a year, when it weighed about six pounds and a half. In contrast with Samson, this abundance proved his ruin. Madame Blavatsky remarks in the "Glossary" that "occult philosophy considers the hair (whether human or animal) as the natural receptacle and *retainer* of the vital essence which often escapes with other emanations from the body. It is closely connected with many of the brain functions—for instance memory." David was most anxious to save his son's life and gave strict orders to Joab, Abishai, and Ittai not to harm him. Joab probably remembered the two-faced instructions he had received concerning Uriah (chap. xi), and without any compunction put him to death on the first opportunity. Absalom had not indulged in his annual clip, and was caught in the boughs of an oak tree while riding through the forest. This tree-symbol in connection with the functions of the hair, alluded to above, has some significance.

September 6. 1 Chronicles xxii : 6-16.

Absalom is dead. Those aspects of life and character of which he is a type having been overruled, the preparation of the new state is undertaken by David and entrusted to Solomon. The man of war and bloodshed has to give way to the man of rest. The preparations for the temple, and its whole history subsequently, indicate its symbolical character. Gold, silver, brass and iron are the metals representing here, as in the allegories of the prophet Daniel, the four planes of consciousness. The hundred thousand talents of gold mentioned, verse 14, at the lowest valuation amounted to a hundred and fifty million dollars' worth of gold. The ratio between gold and silver in those days was thirteen or fifteen to one. The lavish estimates of the precious metals here given are more suggestive of the wealth of a great nation like Babylon than of a petty chieftaincy like David's, of which no historical traces survive.

September 13. 2 Samuel xxii : 40-51.

This passage, which is from the 18th Psalm, affords a good illustration of the so-called verbal inspiration of our English Scriptures. The translations ought to be identical, but we find them varying, as the text, handed down through different channels, has itself been altered. What has occurred here it is impossible to suppose has not been the case elsewhere, and while in this hymn of thanksgiving there has been no violent change of the sense, there is no guarantee that a similar fidelity has always been observed. David's poetic genius shows itself supreme above the worldliness which it might be supposed his experiences would have imposed upon his character. But the child-like trust and confidence, after all his naughtinesses, shine undiminished when he takes his harp once more in hand. The greatest sinners forget their sins, and remembering only their good intentions, wonder at the unfriendliness of the world. Read the 26th and 27th verses. David knew himself to be pure and perfect. He was thinking of the David of the green pastures.

September 20. Proverbs xvi : 22-33.

The marginal readings in this passage are worth attention. "The hoary head is a crown of glory if it be found in the way of righteousness." The wisdom of the Sunday School Board has chosen verses 25-27 to be committed to memory. "The appetite of the labouring man laboureth for him." Solomon was a king, and could not be expected to know. The really valuable verse is the 32nd : "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." The 25th verse is one of the stock quotations to be used against every one from whom you differ in opinion, if you belong to the elect order of the infallible. If you do not consider your judgment infallible, you may take the marginal hint and reflect that the way that lies straight before you ends in death. What seemeth right to any of us is not necessarily right—unless indeed, we know that we are infallible in our judgments. We all know some infallible friends.

LITTLE CHAPTERS FROM THE TAO-TIH-KING.

LAO-TSZE'S CHINESE PHILOSOPHY.

XI.

The thirty spokes of a chariot wheel and the nave to which they are attached, would be useless, but for the hollow space in which the axle turns.

The vase moulded out of clay, would be useless, but for the empty space left for its contents.

The door and window frames of a house would be useless, but for the empty spaces they enclose, which permit of ingress and egress, and the admission of light and air.

This teaches us that, however beneficial the *material* may be to us, without the *immaterial* it would be useless.

XII.

The eye is dazzled by a variety of colours.

The ear is deafened by a diversity of sounds.

The taste is vitiated by a mixture of flavours.

The mind is excited by excessive exercise.

And the character is ruined by seeking to be rich.

Hence it is that the wise man prefers to be emotional rather than to be sensuous, and it is through this that his perceptive faculties become cultivated, so that he is enabled to arrive at just conclusions.

XIV.

That which you look at and cannot see, is called "invisible."

That which you listen to and cannot hear, is called "inaudible."

That which you seize upon and cannot grasp, is called "intangible."

These three definitions are difficult of realization when taken singly, let us therefore try what can be done by bringing them together and uniting them in One.

XIX.

If the world could but get rid of its wisdom and its knowledge, the people would be a hundred times better off: If it could but discard and get rid of its virtue and benevolence, the people

would at once return to the practice of filial piety and fraternal affection: If it could but get rid of its cleverness and covetousness, there would be no thieves or robbers.

It may be considered that these three conditions have not been set forth with sufficient clearness. I will therefore give a summary of the practical effects they would produce: Honesty and simplicity would be encouraged, selfishness diminished, and covetousness all but done away with.

XLVII.

Without going outside my own door, I can gain a knowledge of the world; and without looking out of my own window, I can see the roads which lead up to heaven, though the farther they recede from me, the smaller they appear, and the less I know about them.

This it is which enables the Sage to reach the goal without exertion, to find a name for that which he does not see, and to bring his task to completion when he is apparently doing nothing.

LVI.

He who knows God, does not talk about Him.

He who is always talking about God, does not know Him.

He who knows God sets a watch over himself, and acts in such a way as to bring himself into a mysterious conformity with Him.

Hence he becomes invulnerable to either familiarity or coldness; to benefits or injuries; to honour or contempt; and thus it is that the whole world pays him homage.

LVII.

If in an Empire the people are hampered with restrictions and regulations, they will gradually become poorer and poorer; if they are only made the means for producing wealth, there will be endless confusion; if they are made unduly intelligent and skilful, society will become too artificial and luxurious; and if the laws are too clearly defined, so that they can be easily evaded, there will be an increased number of thieves and robbers.

Hence it was the Sage said:—"I will let the people alone and they will reform themselves; by loving peace and justice

myself, I shall teach the people to follow my example; through my non-interference they will become rich, and from having no ambitions of my own, I shall be able to teach them the advantages which belong to a simple and contented life."

LXVI.

Why do the Oceans and great rivers exercise supremacy over the water channels and streams?

It is because the Oceans and great rivers stand at a lower level, and hence the rivulets and streams are compelled to become their tributaries.

In like manner the Sage, when he wishes to dominate over a people, is careful to speak humbly to them. When he wishes to lead, he keeps himself in the background, and by so doing he gains his end without having created a feeling amongst the people that they have been either injured or oppressed; thus the spirit of disobedience has no place, and the Empire is filled with joy. He himself avoiding all strife, how is it possible for others to contend with him.—*Translated by Major-General G. G. Alexander.*



BEHOLD the Hosts of Souls: Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

If through the Hall of Wisdom thou wouldst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, Disciple, and suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black, foul monster's presence.—*The Voice of the Silence.*

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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, AUGUST 15, 1896.

ARE YOU WAITING for some one else to begin?

DON'T BE AFRAID of doing too much. Caution should be exercised in the other direction.

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.

THE Theosophical Book Company's new work, "Theosophy Briefly Explained," will be ready at the end of August; price one shilling.

THE COUNTESS WACHTMEISTER must find the second volume of Mr. Maitland's "Anna Kingsford; her Life, Letters, Diary, and Work," quite interesting.

WE HAVE STILL a few of Dr. Sparham Sheldrake's pamphlet on "Christianity, Freemasonry and Eastern Philosophy." They may be had on application—free.

THE LAMP has subscribers in every State of the Union except Delaware, Mississippi, New Mexico, Nevada, Oklahoma, South Carolina and Wyoming.

The Theosophical News not only merits but claims the support of every Theosophist. A weekly paper is a source of very great strength to the movement and should be actively appreciated.

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 CLASS for those just beginning the study of Theosophy continues to be held with encouraging success at 76 Shuter Street, on Tuesday evenings, at eight o'clock, when Mr. and Mrs. Harris are pleased to welcome all visitors.

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.

"CHILD-LIFE" is to be the name of the new magazine for children which Dr. Hyatt of Brooklyn has undertaken. The first number, to be published in October, is to have an article by Mrs. Tingley. The yearly subscription rates for the United States and Canada will be 50 c., and other countries 75 c. All P. O. O. and cheques should be made payable to E. M. Hyatt, at 147 Hancock Street, Brooklyn, N.Y.

IT SEEMS as though it had been determined that "Etidorhpa" should not be reviewed in THE LAMP. Month after month since April last space has been

reserved up to the last moment, when something else has been found with an unwaivable claim for the vacant corner. A copy of this wonderful book has been added to the Toronto Public Library, and we trust everyone interested in good literature, in elevated thought, and in the world of the soul, the realm of the inner, will read it.

*

The Open Court will publish Count Leo Tolstoi's "Christianity and Patriotism," a searching and luminous sketch of the origin of patriotism in European countries, and of the methods by which it is fostered and perverted by governments for the attainment of their selfish ends. Count Tolstoi regards the sentiment of "patriotism," so-called, as incompatible with Christian notions, and gives in justification of his views a profound analysis of the fixed and irrational habits which support despotic governments.

*

MR. SMYTHE visited Loyalty Branch, Chicago, on 30th July. He expects to be in Buffalo about the 20th inst. The Beaver Branch during these weeks of intensely hot weather held the Sunday evening meetings in the Branch room. The regular meetings in the Forum Main Hall will be resumed on Sunday evening, 30th inst. It is hoped that all visitors to the great Toronto Fair who are interested in Theosophy may find their way to some of the meetings.

*

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 FUND for the School for the Revival of the Lost Mysteries of Antiquity is being looked after by the

official committee who have appointed their agents in different parts of the country, and issued a general circular to members of the society. Mr. Rambo, for the Pacific Coast Division, has issued a special circular, and says: "This is not a work to be accomplished in a day; it may require much time and continued service, but we should be at it Now, and push it with all the vigour and enthusiasm possible, that humanity may the sooner have the benefit of those instructions the Wise Ones are prepared to give, and it should be esteemed a privilege by all to give and work for this cause."

*

WILKINSBURG T. S. in A., which organized in October last, with five charter members has now a membership of twelve. Two sociables have been given, twenty-five standard Theosophical books procured, three public lectures delivered, four parlour talks given, and a public meeting and class meeting held every week. This has been done where it was thought impossible to organize a branch, and after some of the church members had met and passed a resolution that the leading Theosophists "ought to be ordered out of town." Sailing calmly on and "letting the dogs bark," has been a successful policy. It is intended to have during August a "pot-pourri" entertainment, fancy fair, with refreshments and readings, and it is hoped thus to add a mite to the Crusade fund.

*

MR. W. T. STEAD, in the current *Borderland*, says, "there does not seem to have been any attempt on the part of the American Crusaders to extend the olive branch to the European Section of the Theosophical Society." Mr. Stead has forgotten the greeting sent last year by the T. S. in A. to the Convention of the European Section, which was laid on the table without a reply. The following document which has been sent to *The Sun*, of London, England, will also explain why olive-branch overtures are not considered necessary in America. "The Theosophical Society, which was found-

ed in New York in 1875, by Mme. Blavatsky and Col. H. S. Olcott, and has since spread over most parts of the world, has no connection with the society formed last year at Boston, U. S. A., by the late Mr. W. Q. Judge and his followers, and disclaims all responsibility for the 'Crusade' now being carried on in this country by some members of the latter. (Signed), H. S. Olcott, President-Founder; A. P. Sinnett, Vice-President; Bertram Keightley, Secretary Indian Section; G. R. S. Mead, Secretary European Section; Annie Besant."

*

WE ARE in receipt under the same cover as *Book Notes* of the new catalogue of the "Theosophical Publishing Society," 26 Charing Cross, London, S. W., England. It will be remembered that *Book Notes* some time ago said "nawsty" things about us because we mentioned the fact that the T. P. S. did not handle books published by *The Path*. We wish to be quite fair and would like to have the opinion of the editor of *Book Notes* after a perusal of this forty-page catalogue if we are still incorrect in stating that the T. P. S. does not handle the New York publications. Mr. Judge's photograph is for sale and his pamphlet on Concentration; but of the "Echoes" or the "Ocean" or the "Bhagavad Gita," of which four other editions are listed, or "Patanjali's Yoga Aphorisms," there is no trace. "Letters that Have Helped Me," although written, as we have been assured by a local member of the "only original" society, "before he went wrong," is also cast out. But we have the works of such heretics as Dr. Hartmann, Charles Johnson, and "Nizida," besides three pamphlets from the pens of Che Yeu (*sic*) Tsang, H. Coryn, and K. Hillard. And that Karma may work its perfect work Mr. J. C. Street's "Hidden Way Across the Threshold," stands at the top of page twenty-six.

*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, 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, and similarly for any other books on the list. 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. Only books advertised in our columns may be obtained in this way. The offer applies only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.

*

THE THEOSOPHICAL CRUSADE claims the thought and effort of every earnest Theosophist in these days. We have had to choose between filling THE LAMP full of Crusade news and referring our readers to *The Theosophical News*, which is making a specialty of Crusade reports, and the various official papers and magazines. *Isis* is almost entirely devoted to the movement in the July issue. *The Irish Theosophist* also gives a good account, and there have been newspaper cuttings innumerable to demonstrate the friendly attitude of the press and the unquestionable success of the Crusade work. Private letters also shine with enthusiasm, and teem with details of the various meetings. The following extract from a letter to the

President and members of the Beaver Branch will illustrate the spirit that prevails in Ireland. "The work begun last year will, we believe, with the advent of the Crusaders, receive a new life and vigour which will enable all earnest workers to help it forward to an extent that was not possible before. It will now be able to penetrate and influence minds which before were inaccessible or hostile, and so leaven the thought and feeling of our nation in a way that will make the old Celtic fire stir again in our breasts, and pave the way for the time when, as of yore, the Sacred Mysteries will be taught. It seems almost too grand an idea to entertain—that we are on the eve of the establishment of a Branch School here to instruct those who are found worthy in the Mysteries which were held in such awe and reverence by all the nations of antiquity. In this age of commercial strife and selfishness it is difficult to realize that such a thing is possible, yet, although we find it difficult to conceive of, the idea has had and will have the effect of spurring us on to greater effort in the cause we all have at heart. We will try as we never have tried before to realize our oneness with Humanity, to feel the pulsation of the Great Heart that unites us and makes us one in essence. We will renew our efforts to live the life that will fit us to help and teach those of our Brethren who have not been so fortunate as we have in this life, and by every means in our power to carry on Masters' Work."



PRINCIPLES OF EXPRESSION.

HOW TO SPEAK IN PUBLIC.

All expression is in proportion to the impression. Just in proportion as we are impressed will we be able to give expression to our thoughts.

Effect is in an inverse ratio to the effort. The greater the effort, the less the effect. Ease is indicative of self-control; it establishes confidence in the speaker and in his knowledge of the subject.

Talk *to* the audience, not *at* them. Look the audience in the face. Never look over their heads, gazing vacantly at a corner in the room; it destroys the magnetism of the eye and voice, and is indicative of fear, an unfamiliarity with the subject, or uninterestedness.

Be confident, but not ostentatious; the confidence that inspires the speaker should be the result of a thorough knowledge of his subject, not of an overwhelming conceit in his own ability.

It is only when the whole mind is concentrated on the thought at the time of its expression that the whole body can be aroused to action. One must not only concentrate upon the subject as a whole, but upon each individual idea at the time of speaking, before he can hope to attain effectiveness in expression by the co-operation of voice and gesture.

A thorough knowledge of the subject is absolutely necessary for freedom of expression, and one will find the difficulty is not so much with the expression of the thought as in the suppression of it. We cannot give away that which we do not possess.

Be careful in speaking, but do not be over-cautious for fear of blundering. Too great caution is a barrier to fluency and spontaneity of expression. It is the result of fear, and fear freezes up the channels of expression.

First the idea, then the expression of it. A correct conception of an idea does not guarantee a correct expression any more than a thorough knowledge of colours and lines would make one an artist. The body must be trained to respond to each particular and individual thought. Learning one particular trade will not make a man an artist in all, but it will make all trades of a similar nature easier to learn.

Articulate the words distinctly, so that each element will be given its full signification in its relation to the meaning. No element can be slurred without obscuring the idea in proportion to the value of the element in its relation to the meaning of the word. So, in the articulation of a sentence, do not look for so-called emphatic words. Pronounce every word clearly and dis-

tinctly, showing the relation each one bears to the development of the thought. Speakers, as a rule, bring out only a very small proportion of the meaning of the words they use. The mind should be so concentrated on the thought that the words as they drop from the lips literally burst with meaning, and not rattle like dry beans in a pod. Some pronounce the word "ocean" in such a manner as to make it more suggestive of a millpond, so vague and insignificant is the meaning attached to it. The less meaning in the voice, the noiser it is. Depth of thought will give depth of expression.

All thought requires a certain time for the process of assimilation before it can nourish the mind and inspire it with original energy. The effectiveness of the speaker is shown by his power to assimilate the thought. Just as food taken into the body shows that it has been assimilated by the expression of the body in flesh or strength, so will thought, when assimilated, show itself in expression. It is only when one has assimilated the idea, and made it a part of himself, that he can express it effectively. When one is genuinely angry, every movement is indicative of the passion. We cannot hide any thought that we have assimilated any more than the sun can hide its light or the flower its fragrance.

In concentrating upon an idea, most people contract instead of expanding. This is shown by the high-pitched voices of many earnest speakers, hence the fatigue from extreme tension while speaking. The effect is weakened by the contraction of the channels of expression.

Mind-wandering is the opposite of concentration, and is shown by the emptiness and mechanical movements of the voice and body. Its most common result is the habit of using "ah!" after every few words, which seems to represent a vacancy in the mind between the ideas. No one can ever hope to become a good speaker until he has overcome mind-wandering, and is able to concentrate upon each idea at the time of speaking.

FRANCIS J. BROWN.

NOTES ON THE MAGAZINES.

Theosophy gives some account of the Crusade, reprints from *The Theosophist* a narrative of Mr. Judge's dealing with South American occultism, and continues the articles on St. Paul and on Wagner's music. Besides these there are an original article by Mrs. Keightley on the "New Forces," and an interesting account by A. L. P., "With H. P. B. in the Seventies."

The Irish Theosophist also deals with the Crusade, directly and indirectly. The articles concerning "The Mysteries" seem to be the most valuable. "C." brings together three pictures from the great world-scriptures. The editor prefaces a favourite fable of H. P. B.'s with some apposite remarks on the dignified and lofty theosophy needed by many. The symposium gathers a number of sensible ideas together.

Isis is entirely occupied with the Crusade and is a most interesting record of work accomplished, sympathies excited, and aspirations aroused.

The Metaphysical Magazine is a capital issue. Hudor Genone contributes an inspiring article on "The Universe Within," relating the discoveries of science to the imaginations of philosophy. "Sense is confined within narrow limits, but to the soul there are neither boundaries nor limitations. Hence it is as far to the heart of an atom as to the outermost star upon the margin of space; but the soul centres all space in itself. Amid the fluctuations and mutations of the seeming, it alone remains—the one thing enduring. The kingdom of heaven is within." Prof. Elmer Gates' "Art of Mind-Building" is continued with interesting results. The development in the brain of any particular quality by the exercise of the brain-cells involved, becomes more intelligible when we realize the existence of the psychic entity behind superintending the developing process. Prof. Gates' descriptions supply the physical side of the processes of concentration or yoga. "The processes of memory," he says, "are in the sub-conscious domain."

Charles Johnston's translations from the "Bhagavad Gita" compare favourably with any that have preceded them, and certainly excel the sixpenny version last published. An example will illustrate. Chatterji (1) and Judge (2) give "Equal-mindedness is called Yoga;" Besant, (3), "Equilibrium is called Yoga;" Johnston, (4), "Equal-mindedness is union." In the same order we have: (1) "Whoever sees inaction in action, whoever in action inaction, he, among men, is possessed of spiritual illumination;" (2) "That man who sees inaction in action and action in inaction is wise among men;" (3) "He who can see inaction in action, and action in inaction, he is spiritually wise among men;" (4) "He who sees abstinence from work in work, and work in abstinence from work—he indeed is wise among men." The distinction made by Mr. Judge between the Supreme Spirit and God is expressed by Mr. Johnston in the terms "the Eternal," and "the Evolver," the latter being equivalent apparently to the Elohim, the former to their synthesis.

Lucifer is not so good as last month. Mrs. Besant in "On the Watchtower" is kind enough to class the American theosophists with Mr. J. M. Wade, the spook-type-writer, and makes various insinuations about "mediums" and so forth which lead us to think of a celebrated speech made before the Secularist Society. H. P. B.'s article deals with Hargrave Jennings's "Phallicism," and is a repudiation of the phallic system on behalf of occultism. "Christ is not responsible for the mediæval and the modern Christianity fabricated in His name." Mr. Alex. Fullerton seems to have been reading Mr. C. W. Leadbeater's recent articles about the Astral Plane and utters himself accordingly. "The Spirit of the Age" is Mr. Fullerton's new deity, and he does "say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway." He looks to "an infinite and all-wise Head who will assuredly conduct the whole

sentient universe to a worthy goal." Mrs. Ivy Hooper follows with an article on "Helping the People." "The rank and file of undeveloped souls," she says, "need a personal God." Hon. Otway Cuffe's article on Sufism is continued and is most interesting, as are H. P. B.'s extracts from Chinese Alchemic writers. Mrs. Besant contributes a mosaic "The Unity underlying all Religions," Mr. B. Keightley an article on "Animal Reincarnation," and Mr. Leadbeater another chapter of "Devachan."

Borderland we must leave over till next month. We have received *Modern Astrology* which intends in future to proclaim Reincarnation as a tenet of astrology. "For the first time in these pages we assert that man is reborn on to the physical planet for the direct purpose of obtaining experience at first hand. The soul clothes itself over and over again in a fresh body."

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*; *The Dominion Review*; *Secular Thought*; *The New Bohemian*; *Notes and Queries*; *Theosophic Gleaner*; *The Thinker* (Madras); *The Bibelot*; *Booknotes*; *Islamic World*; *Cleveland Critic*; *L. A. W. Bulletin*; *Farmers' Sun*; *Assiniboian*; *Boston Ideas*; *Footlights*; *Meaford Mirror*; *Valley Record*; *Wheelwoman*, etc.



NEWSPAPER MISREPRESENTATION.

I cannot believe that any member of six months' standing or even less, will have accepted the grotesque and absurd statements that have been put into the mouths of some of us who live in New York. They must know that when a newspaper reporter desires "copy" he makes it if he cannot get it otherwise. Not long ago a press representative told me with pride that he had once made a two-column interview out of exactly two words he had exchanged with a prominent Congressman. It has been the same way in regard to us all here. A few days ago, to avoid mis-

representation, I wrote down ten lines in answer to a question put me by a reporter, telling him I had no more to say. Next day a full column appeared, containing much that was not only false but also foolish. Claude Wright has had similar experiences, and another of our members, Mrs. Tingley, has been interviewed only once, in the *Tribune* of May 18th, though I have seen more than six other interviews alleged to have been held with her. Are we to be forever contradicting what is said in the press? That would be indeed a new policy for us to follow. It is a policy I shall never adopt. It is a policy Mr. Judge condemned, as it would be condemned by any man of sense.

The record of our work, of our ideas and plans, is to be found in our own publications—in the *Forum* and in *Theosophy*; and in my opinion all members throughout the country should absolutely ignore all newspaper gossip coming from New York, in the same way as we do who live here. If, instead of ignoring, they allow their minds to dwell on such things, they will soon find themselves in a state of mental chaos, wondering if it be they themselves or those whom they have chosen as their public representatives who are insane!

So I say let these things go. They are unworthy of notice and form no part of our common work, which is a spreading of a knowledge of Theosophy and of its basic principle of Universal Brotherhood. If there must needs be those who, not content with reviling the living, can stoop to the throwing of mud at the dead, and such mighty dead as H. P. B. and W. Q. Judge—leave them to their fate. It is not our business to act as executioners of the law. Whilst others talk and slander let us WORK, and presently those others will wake up to find themselves the mere background of the past. It is honest, earnest work that lives and never dies; and those who strive to do their part of the work cannot and will not be hindered by having to notice the gossip or slander of newspapers and their inspirers.—*E. T. Hargrove in a letter to Loyalty Branch, Chicago, 25th May, 1896.*

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.

Wednesday, Aug. 19, 8 p.m., "Septenary Man," pp. 63-68.

Friday, Aug. 21, 8 p.m., "Everyday Black Magic." Mr. Beckett.

Sunday, Aug. 23, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 23, 7 p.m., "The Mysteries in America," Mr. Beckett.

Wednesday, Aug. 26, 8 p.m., "Septenary Man," pp. 68-73.

Friday, Aug. 28, 8 p.m., "Deliverance Through Knowledge." Mr. Randall.

Sunday, Aug. 30, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 30, 7 p.m., "Theosophy and Toleration." Mr. Smythe.

Sunday, Aug. 30, 8 p.m., Ephesians ii.

Wednesday, Sept. 2, 8 p.m., "Septenary Man," pp. 74-79.

Friday, Sept. 4, 8 p.m., "Karma." Mr. Jones.

Sunday, Sept. 6, 11 a.m., "The Secret Doctrine."

Sunday, Sept. 6, 7 p.m., "Theosophy and Concentration." Mr. Smythe.

Sunday, Sept. 6th, 8 p.m., Ephesians iii: 1-12.

Wednesday, Sept. 9, 8 p.m., "Septenary Man," pp. 79-83.

Friday, Sept. 11, 8 p.m., "The Hope of the Theosophist." Mr. Port.

Sunday, Sept. 13, 11 a.m., "The Secret Doctrine."

Sunday Sept. 13, 7 p.m., "Theosophy and the Apostles' Creed." Mr. Smythe.

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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.

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TORONTO, SEPTEMBER 15, 1896.

No. 26.

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

“IN THE NAME OF THE GREAT MYSTIC VASE-MAN.”

Truth is a mirror wherein every man sees his own face. The Bibles of the world are mirrors in which men read their own hearts.

Such a mirror and such a book is the reviewed of all reviewers—“Etidorhpa.” Doctors of divinity, having perused it, thank God for “proof of the teachings of Christ as to the super physical world;” literary men talk about Dante, Bunyan, Goethe, Hugo, Hawthorne; philosopher-folk emit platitudes about horrible vices and transcendent virtues; physicists find Tesla and Roentgen forestalled; chemists get suggestions that a Crookes or a Rayleigh may spend an incarnation in determining; ordinary novel-readers receive unwonted and grateful stimulus; critics exhaust their adjectives and seek within their theme for a fresh supply;—the mirror reflects, indeed; and will reflect Heaven, should Heaven pore over it.

What more can be said of any book than that? And what in especial of this? Nothing which is not already contained in the volume itself. A hint perhaps of the special age to which it is addressed? But even that could serve those only who already understood. ‘A word of endorsement? ‘I’ll paint the lily and throw another perfume on the violet. They who cannot sense the beauties of Aphrodite, however veiled, will listen no laudation.

“As time passes,” says I-Am-The-Man-Who-Did-It, “investigation will show that every word I have read or uttered is true, historically, philosophically, and spiritually.” These three keys are sufficient for the ordinary student. Pythagoras’ triangle on the cover hints of others. And here, also, is a clue to

the settlement of that debate among the curious if the book be an allegory or a fact. O ye sons of men, are facts not the greatest of allegories, and did ye rightly understand that, had ye not understood all? “Existence is a theory, and man is incapable of demonstrating that he has a being.” p. 320. And, to prove the paradoxical unproveable, men must undertake the journey to the Inner Circle.

Briefly, the book is the story of one who undertook the journey. “There were few evenings in which I did not give myself up for a brief period to quiet communion.” A certain book led to his affiliation with an occult brotherhood, a fraternity of adepts, “who in secret circulate among themselves a literature.” In the determination to devote the knowledge thus gained to the benefit of the race a course of training is involved, which is described, literally or figuratively, as the reader has a mind.

In the course of the narrative various interruptions take place which invariably prove, like the accidents of real life, as we call it, to be very much a part of the play. An instance of this occurs in the apparently unnecessary journey of chapter xxx, to try an experiment which might have been made at home, and by anyone. But the difficulty suggested and the warning given have their reason, one not entirely depending on the chapters omitted at this point, some of which have been read in public. The illusions of sight are demonstrated. “We see the sun in the sky, but there is no proof that it is where we see it. We may be looking at it along rays bent by some reflecting or refracting substance.” And the intel-

ligent journalist adds his comment that "the tendency of these suppressed chapters is to send a thrill of horror over one." He who thrills thus may not follow him of the seven-syllabled name. Until fear has been passed no progression is possible. As fear is overcome the student advances. Again and again the hero of "Etidorhpa" hesitates, and again and again he goes forward. There can be no end to the journey, once it is undertaken, until "the Three Great Lights are closed." Let none enter upon this Way who is not prepared to live in absolute solitude—the solitude of the All-being. At every crisis the exercise of the greatest will force is necessary in order to further progress. When the "jumping-off place" is reached, the supreme effort of self-abnegation necessary to reach the heart of things proves to be the "great sifter."

Historically, people who remember the great Masonic mystery of the first quarter of the century will find a renewal of the mystery in "Etidorhpa." Disciples of Capt. Symmes will find confirmation in this weird tale of the great polar hole theory. Prof. Lloyd's diagram shows the hole to be in much the same latitude as Symmes placed it, but far below the surface of the earth, in a cavern whose entrance is situated thousands of miles away in Kentucky. Capt. Symmes came to Kentucky and died there. And Bulwer Lytton descended into the earth in "The Coming Race" in the same region. Just suppose it were true—?

Prof. Lloyd desires readers—not mere purchasers. If we could persuade people to study the book we believe we should have done more to please him than in evolving the most perfect critique upon it. And the critical faculty is inappropriate in connection with it. Its singular strength is apparent in the absence of superlatives from its diction; they exist only in its substance. If Prof. Lloyd is not its author, he has the satisfaction of knowing that he is the only man living who could be.

More than a word of praise is due to the artist, Mr. Knapp, who supplied

the exquisite illustrations. Some of the pictures of flowers and insects, the magnifications of microscopic objects are wonderfully beautiful. Taste and talent mark every drawing.

[ETIDORHPA: Copyright by John Uri Lloyd. \$2. Cincinnati: The Robert Clarke Co. New York: The Theosophical Publishing Co., 144 Madison Avenue. Toronto: THE LAMP.]

FOR THE LAMP.

REVELATION.

The flame that lives supreme in mortal clay
Recks not the passing of a moment's breath,
Nor fears those forms, who, at a loom called
Death,
Weave sombre clouds to shroud an earthly day
It is a flame that burns where men obey
The altar-mandate from that Mystic East
Whence man was banished from the wedding-
feast
Where none may sit that lack the Soul's array.
My soul receives it! From the star-lit West
There comes a tremor—an ecstatic thrill!
The Golden Gates swing backwards and the
Dove
Broods in the branches of the Tree of Rest.
The First and Last descends again to till
A new world-garden, the abode of Love.

GEORGE LASHER TAYLOR.

JUSTICE.

(Concluded from page 4.)

The correct solution of this riddle is certainly of the utmost importance. The phenomena of form is but the passing show and has been interrogated in vain. The answer must be looked for elsewhere. We must turn to the noumenal side of things, to the inner soul, the subjective force which is the cause of objective form. Here, too, as in the evolution of the suns and planets we find a struggle for existence, and the survival of the fittest going on. But here we find something more than the mere aggregation and consolidation and the balancing of forces and of masses. Here the struggle is for a permanent centre of consciousness that can recollect and profit by experience, and thus advance in knowledge and intelligence, and grow in wisdom. We find that the centres of consciousness in human beings have profited by experience, and grown in intelligence and wisdom to a degree far beyond that

which could be acquired between one period of dissolution and another, and which upon the cellular transmission hypothesis could never have been acquired at all.

The Secret Doctrine is in harmony with this fact when it says: "Pralaya is the Paranirvana of spiritual egos and monads, and does not mean annihilation. Nor is the individuality, nor even the essence of the personality lost, because reabsorbed. The same monad will re-emerge therefrom as a still higher being on a higher plane, to re-commence its cycle of evolution at the dawning of a new manvantara." And again, "Thus proceed the cycles of septenary evolution, in sevenfold nature: The Spiritual or Divine; the psychic or semi-divine; the intellectual; the passionate; the instinctual or cognitional; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing one into the other, in a double centrifugal and centripetal way."

From this, it appears, that the monads which ensoul the forms of any kingdom of nature, or plane of consciousness, evolve from the lowest to the highest of that plane during the period of a manvantara; but, at the opening of a new manvantara, they pass on to the kingdom or plane above, *z. z.*, those subjective forces, or noumena, that cause crystallization in the mineral kingdom, will spend an entire manvantara in the development of crystal life or consciousness, but at the opening of the next manvantara they will pass into the vegetal kingdom and become the monads that will ensoul the vegetal forms. The vegetal monads will pass into the plane of animal consciousness, and become the cognitional or the instinctual in animal forms. The cognitional or the instinctual in the animal kingdom will pass into the emotional in human forms. The emotional will become the intellectual; the intellectual the psychic or semi-divine; the psychic the spiritual or Divine; and the spiritual will pass into the lowest grade of a higher septenary cycle of existence, the Dhyan Chohan.

Thus in seven manvantaras the entire cosmos would be completely renewed, just as the physical body is completely renewed in seven years. Although a manvantara is a long period, yet this does not seem improbable.

Between the lowest and highest states of consciousness, in any kingdom, there is a wide range. Between the sponge and chimpanzee there is a vast distance which may well take a manvantara to traverse. The same may be said of the wide range between one of the Australian aborigines and the highest mahatma.

In surveying these various planes of consciousness, a very marked change is seen to take place when the human stage is reached. Below that point the monads have not acquired discernment and understanding sufficient to enable them to appreciate the why and wherefore of their existence. Their evolution must therefore of necessity be guided by some overshadowing superior wisdom. This overshadowing intelligence, the Secret Doctrine calls the Dhyan Chohans. But man can appreciate and understand the why and wherefore of his existence, and must therefore take his evolution in his own hand.

He has become a guiding factor in the evolution of the cosmos, and must recognise his calling and pursue it. If he fails to do this the cosmos will fail to recognise him. His newly acquired principle of free will makes him feel ill at ease, and we find him gravely preaching the doctrine of necessity. The entire Blockhead! How could he dispute its existence if he had no free will? At least none of the beings below him ever think of raising such a question. The same may be said of his newly acquired possibility of positive-consciousness in spiritual existence, and of a hundred other things. He has just reached that positive-negative stage where his potentialities seem to be somewhat of this, and somewhat of that, but not exactly either, and he has taken to wrangling over them. This is why he is such a jargon of contradictions. But if he spends half the manvantara wrangling over these things, the Cosmos will settle the question for him. She will

send him back to begin over again, and, next manvantara, when he arrives at the same point, he may be less disposed to wrangle.

What, then, is his task? Let him look within himself and see what has to take place there, and he will know at last what has to be done. The emotional has to be raised to the intellectual, the intellectual to the psychic, and the psychic to the spiritual, and the spiritual has to be fitted for a higher plane of consciousness. When he has done this, his day's work will be ended, and he can go home to Nirvana and rest till the dawning of a new manvantara, when he will wake up as a Dhyana Chohan.

How is this to be done? He must first of all recognize the fact that he is but a part of cosmos, and not a separate independent entity, who can corner some portion of the cosmos for nothing, to be used for his own special and particular interests. He must recognize that he is part of the cosmos and work for the evolution of the whole; as the heart recognizes that it is part of the physical body and must work for the good of the entire system. For each individual is just as indissolubly linked to the whole as the heart is to the Body. Should the heart refuse to circulate blood for any but itself, the lungs would soon refuse to aerate it, the stomach would cut off the supply, and the end would be easy to predict. It is no more possible for human individuals to continue indefinitely endeavoring to get treasure for themselves without any thought of the All, than for the heart to continue pumping blood for none but itself. Nature sooner or later will cease to recognize all such.

Yet, as a matter of fact, that social activity which is known by the name of business, consists almost entirely of a series of efforts to get something for nothing, or to get a great deal for very little, which is the same thing. As a result, according to Bradstreet, ninety-five per cent. of all the business ventures are failures. In the *Forum* for November, 1889, T. G. Sherman, himself a millionaire, gave statistics showing that half of the wealth of the United

States is owned by 25,000 people, about one-thirtieth of one per cent. of the population. The *Twentieth Century*, of New York, in 1894, gave statistics showing that during the year, in the United States, 13,000 people had committed suicide, chiefly on account of financial distress. If this is a fair average, it seems that in two years the number of poverty-stricken suicides is equal to the number that own half the wealth of the United States.

Commissioner Peck, of the United States Bureau of Labour Statistics, showed that the average adult workman produces about \$10.50 per day, and receives on an average but little more than \$1 per day the year round.

These figures are taken from the most reliable sources attainable, and are, presumably, somewhere near the truth. Yet some think that the part that each actor plays in this drama, or rather tragedy, of life, is his first and last act. If this be so, then there is no justice except an accidental one here below. But just as surely as sidereal masses must get themselves equilibrated, so must all these inequalities in human relations eventually get themselves adjusted.

After all, stealing is but relative. As soon as the theft takes place ethical forces are set in motion that must eventually, in a longer or shorter time, restore equilibrium. The act has been registered upon at least two tablets in the cosmos—the minds of the thief and of his victim. And by stealing, not merely that kind of untruth which can be measured by dollars and cents is meant, but all manner of untruth, from the grossest to the most subtle. As Shakspeare says:

"Who steals my purse steals trash,
But he who filches from me my good name
Robs me of that which noth enriches him,
And makes me poor indeed."

No matter how stealthily the untruth may be perpetrated, there is always one who feels it. There is always one looking on who despises it, and never forgets it, and who wishes he had taken Polonius' advice to Laertes:

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

These two forces which are set in motion, in the spoiler and the victim, are as indestructible, and will fight for equilibration as unerringly as gravitation itself. Being positive and negative they will attract each other as certainly as the needle and the magnet; and like the disturbed pendulum will oscillate to and fro until equilibrium is established. Ah! what a network we weave daily! Nor can we leave the scene of action—until all these forces, which we have set in motion, have been balanced. Life after life we must return until every account has been settled. Upon no other principle can man be reconciled to the apparent injustices of life.

But to recognize the principle of even-handed justice and practice it, to be willing to give one hundred cents for a dollar and to insist on getting a dollar for one hundred cents is not enough to fulfill one's mission in the cosmos. To try to establish a society upon this basis is like trying to balance a stick upon its lower end, which must eventually fall to one side or the other. There are three courses which may be pursued. First, there is the endeavour to get something for nothing, which is disintegration and death. Second, there is the endeavour to give value for value received; this is stagnation, and stagnation is the synonym of instability. The third course is to recognize the fact that we are not separate universes that can steal from or trade with other universes, but that we are only centres of consciousness in the cosmos, as the brain, heart, lungs, liver, and so forth, are centres of energy in the physical body; and we must work for the All as do these centres in the body, regardless of rewards or punishments. When we have raised our motives to that plane, then we may put desire before, behind, or on the top of will, then we may be as selfish as we wish, for then we would desire, will, and be selfish for the All—from the cosmic, instead of from the individual standpoint. This is progress. This is evolution. To cease to desire, will, or be selfish, in any shape or form is to cease to be a factor in evolution.

WM SCOTT.

INTERNATIONAL S. S. LESSONS.

September 27. Review.

GOLDEN TEXT. The Name of the Lord is a strong tower: the righteous runneth into it and is safe. Proverbs xviii: 10.

The righteous runneth into it, says the Hebrew, and is set on high. The Lord, here, is in the original, Jehovah, who, at the building of a certain other "strong tower," confounded the language or lips of men so that they could no more by the Name be "set on high." "Let us go down," said Jehovah, presumably to the other Elohim; "they are one people and they have all one thought. Nothing will be withholden from them which they propose to do. Let us confound their language that they may not understand one another's thought." The literal rendering of the Hebrew enables us to understand the cause of sectarianism. "Jehovah scattered them abroad from thence upon the face of all the earth." (Genesis xi: 8). When men learn to know each other's thought once more, and cease quibbling over words, they may then learn the power of this Name, the "lost Word" by which they may indeed build a tower which shall raise them to the Over-World.

October 4. 1 Kings i: 28-39.

The fortieth verse goes on to tell how, after all the people had said "God save the King," they came up after him, "and the people piped with pipes," or chattered with chatters, whatever they were, "and rejoiced with great joy, so that the earth rent with the sound of them." If this had been a newspaper account we should have had our own opinion about the rending of the earth. In an inspired narrative many things have to be considered. Those who have a proper sense of the divinity that doth hedge a king could quite easily understand why the earth yawned at the coronation ceremonies of Solomon. Those who are familiar with the fervour of Oriental imagination will content themselves with reflections upon the appropriateness of the imagery. It may occur to some students that the ascendancy of the lord of the solar dynasty (Sol-Om-On is the name of the

sun in three languages) may not be accomplished without rending of those physical veils which hide the True Sun. Zadok the priest, according to Josephus (see *Antiquities*, x., 8, § 6), was the first High Priest Hierophant of Solomon's High Temple. Masons connect him with some of their degrees. He is not to be confounded with Zadok, a disciple of Antigonus Saccho, founder of the sect of the Sadducees. Zadok the priest, Nathan the prophet, and Benaiiah, the "mighty man," represent the threefold nature, united in Melchizedek, and to be manifested in Solomon, and men of the type of that Order.

October 11. I Kings iii : 5-15.

In the whole Bible there has nowhere been embodied more practical wisdom, more common sense, more useful precept for the man who wishes to make the most and the best of life, than in the story of Solomon's dream. "And now, O Lord, my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or to come in." The young man who realizes that he has entered into the sovereignty of his life in this world, that the rule of his parents no longer controls him, and that the Kingdom of Self waits his regency, that he is now a responsible being with an account to render of his reign, will find in this narrative, irrespective of any deeper occult significance, the plain guide to the way of peace. "Give thy servant therefore an understanding heart to judge thy people," this concourse of thoughts, impulses, emotions, desires, which dwell in my kingdom, "that I may discern between good and evil, for who is able to judge this multitude?" "My mind to me a kingdom is," said the poet, and happy he who with wise and understanding heart wields due authority therein. "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding (Binah, the third of the ten Sephiroth) to discern the Law (Mishpat), behold I have done accord-

ing to thy word. . . . And I have also given thee that which thou hast not asked." "Seek first the kingdom that is within, and all these things shall be added unto thee," enjoins the later Scripture.

October 18. I Kings iv : 25-34.

Solomon was wiser than all men, we are told. Wiser even than Ethan, the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol, and we do not need to be reminded of the transcendent wisdom of this quartette. In the 88th Psalm, which was written by Heman, we have the apostrophe of one who must have been initiated in some of the Lesser Mysteries at least. "Shall Thy loving-kindness be declared in Kama-loka?" he asks, "Or Thy faithfulness in the Pralaya?" (*Psalm lxxxviii: 11*). The whole psalm is similar to the mystical writings of Job. The last verse has the touching exclamation that seems to be wrung from many students of Wisdom (See *Luke xxi: 16*). The same note is not so apparent in the 89th Psalm by Ethan, but it is clear enough, as in verses 36 37, and 5, 6, and 7. Calcol and Darda are included in I Chronicles ii : 6, as among the sons of Zerah. In verses 7-21 of the present chapter, King Solomon's twelve officers who ruled over the land, each making provision for a month in the year, are enumerated. All this relates to the zodiacal divisions of the solar cycles, and, while the details may be gathered from the names and duties of the several officers, for general purposes it is sufficient to indicate the fact, as bearing on the greater allegory of the Temple which is to follow. Solomon was wise "exceeding much," and had "largeness of heart, even as the sand that is on the sea shore." The heart of sand is suggestive. Solomon's knowledge (*v. 33-33*) about trees is another clue. "He spake of trees, from the cedar that is in Lebanon, to the hyssop that groweth out of the wall." In "The Secret Doctrine," ii, p. 494, Madame Blavatsky refers to the Holy Mountains as the abodes of Initiates. Ezekiel xxxi : 3-9 reads: "Behold the Assyrian [Atlantean] was a cedar in Lebanon.

His stature was exalted above all the trees of the field. . . . The cedars in the garden of God could not hide him . . . so that all the trees of Eden envied him." Throughout Asia Minor the Initiates were called the "trees of righteousness" and the "cedars of Lebanon." The hyssop was an herb of sacrifice. Solomon's three thousand proverbs have only partially survived, and of his thousand and five songs, we have not five. The Song of Songs was certainly not the work of the traditional monarch. Psalms 72, 127 and 132 are attributed to him.

THE FALL OF THE ANGELS.

Semi-exoterically, the "First-born" of the Almighty—*Fiat Lux*--or the angels of primordial light, were commanded to create; one-third of them rebelled and refused; while those who "obeyed as Fetahil did—failed" most signally.

To realize the refusal and failure in their correct physical meaning, one must study and *understand* Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedautins, with regard to the utter fallacy of attributing functional activity to the infinite and absolute deity. Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light*--passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the sevenkingdoms, necessitated intelligent beings—who become collectively a Being or creative God, differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation. ("Creation"—out of pre-existent external substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.)—*Secret Doctrine, v. e. II., p. 239.*

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

The best guard against reaction—action.

Less red tape in Branch affairs, Brothers, and more love, trust and enthusiasm.

A good theosophical "grace"—Let us eat for the benefit of all creatures.

It is possible to write a most unbrotherly letter and to sign it, "Yours fraternally."

It is possible to delude ourselves into the belief that we put our "whole trust and reliance on Karma" and yet go halting around on the crutches of our own personal hopes, desires and plans. In a word, like too many an over-anxious Christian, we put ourselves in the "Hands of the Lord," only to take ourselves right out again. C. L. A.

THEOSOPHY—THE SOUL'S WISDOM.

The questions are often asked, What is Theosophy? What benefit does it confer? And does it answer the most vital questions of human life—Whence came we? For what purpose? And whither does the Path of Silence lead? Three great questions which have been asked all adown the centuries with no satisfactory reply. Is there no answer? With no uncertain voice Theosophy replies to him who dares to question the creeds and isms of the day—"In the olden times thou and I were One, and all the wisdom my divine name embodies is thine, and awaits thy taking. But thou, from the bright realms of the sky, hast descended into the lower world to conquer and refine the material elements, to purify and enrich the soul, and to impress every atom with which thou comest in contact with thy diviner life. In the darkness, thou hast forgotten thy home of Light—but as the grand truths of Theosophy fall upon thy listening ear the eyes lose their dimness, and the Soul, gathering up the threads of the Past, knows itself, the Immortal."

Massachusetts.

S.

THE LAMP,

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the 15th of Each Month.

TERMS OF SUBSCRIPTION

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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, SEPTEMBER 15, 1896.

EDITORIAL NOTES.

I CANNOT help saying a word in acknowledgment of the many kindly and helpful messages that are received from time to time from readers of THE LAMP. Many of these can scarcely be otherwise responded to than in this general way, but we, in Toronto, have a deep appreciation of the fraternal and kindly feeling that prompts these utterances which come to us from all parts of the world. This week completes for myself a period of seven years' residence in Toronto, and it is very wonderful to realize how the theosophical movement has grown in that time. For the last two years THE LAMP has brought us into touch with a world-wide circle. Those true comrades who have helped to keep the little light a-flame unite with me in this word of greeting. And as our Crusade passes from land to land a far deeper feeling than satisfaction displaces any thought of self-congratulation. Enough that we all live and work together in the new age.—A. E. S. S.

*

WE regret to hear from *Lucifer* that Col. Olcott has had "a slight return of the Old Mischief."

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.

*

MR. CLARK THURSTON visited Toronto during Exhibition week and addressed the Beaver meeting on Friday, the 4th inst.

*

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

*

THERE are only three or four copies left of Dr. Sheldrake's "Christianity, Freemasonry, and Eastern Philosophy." First applicants get them free.

*

HAVE YOU SUBSCRIBED to *The Theosophical News*? Send a dollar to 24 Mt. Vernon Street, Boston, and hear all about the Crusade every week.

*

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

*

SEND ten cents and get a copy of "The Sermon on the Mount." There is more "practical occultism" in it than has ever been included before in the same space.

*

"IF HEAVEN," asked Mang Tsze, the Chinese philosopher, "wishes that the world should enjoy tranquility and good order, who is there besides me to bring it about?" Kind reader, consider.

*

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.

"CHILD-LIFE" is to be issued next month. The subscription to this new child's magazine is 50c. for the U. S. and Canada. Send all orders to E. M. Hyatt, 147 Hancock Street, Brooklyn, N. Y.

*

MANASA T. S., of Toledo, Ohio, has got out a syllabus for the last three months of the year. The meetings are held in Room 407, Chamber of Commerce, Summit and Madison Streets, 8 o'clock Tuesday evenings.

*

SEVERAL PEOPLE have enquired for the names of Balzac's occult novels. They are *The Magic Skin*, *Louis Lambert*, and *Seraphita*. An English translation by Katherine P. Wormley has been published by Roberts Bros., Boston.

*

THREE MONTHS have elapsed since the Crusaders set out on their mission. One-third of the time to be devoted to this work has expired. One-third of the money needed has been expended. Let him who has put up a dollar put up two more and we'll see this thing well through.

*

MRS. MARTHA GERNER, 1222 P. Street, Lincoln, Nebraska, has offered to supply readers of THE LAMP with copies of the new edition of her "Electric Schottische" for 25 cents, the profits of the publication to be devoted to the Theosophical Crusade. Send all orders direct to Mrs. Gerner.

*

BROTHER W. B. HEARN, of the *Cadiz Republican*, gives his readers a column of theosophy in every paper. "Our Theosophical Column" will begin to be a feature in newspapers. One of the big New York dailies on being asked why theosophy received so much attention, replied that it gave what its readers wanted.

*

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.

*

MR. SMYTHE visited East Aurora on the 20th August on the invitation of Mr. Elbert Hubbard, of *The Philistine*. Some thirty or forty friends assembled at Mr. Hubbard's residence and the prominent aspects of theosophic teaching were discussed. An invitation to return was extended, and much interest in theosophy displayed as was natural in this American home of the *Zeit Geist*.

*

THE Primate of All Ireland, in an interview with Mr. Stephen Gwynn, reported in *The Sunday Magazine*, declared that a clergyman "should never quote any text or any portion of Scripture, certainly none of the New Testament, without looking it up in the Greek. Otherwise men get into the strangest misunderstandings." If this be proper for the clergy, how much more so for the laity!

*

THE RENOWNED "Saladin," Mr. Stewart Ross, of London, a great admirer of Madame Blavatsky, and whose tribute to her in the "Memorial Volume" is one of the most beautiful that has been written, has also come under the charm of "the Raymond of Toulouse," Ernest Temple Hargrove, "who has more of the attractive God-knows-what which distinguished Madame Blavatsky, than any other theosophist I have met."

*

ON SATURDAY EVENING, 22nd Aug., Mr. Smythe spoke in the Genesee Hotel Parlours at Buffalo on "The Theosophic Crusade," and on Sunday afternoon on "Theosophy" at Woodlawn Beach, where, owing to the stormy weather, only a small attendance gathered. Among these, however, were found several who intended to pursue the subject. On Sunday evening in the Genesee Hotel a large audience listened to an address on "Madame Blavatsky: Her Life and Work." The Buffalo press

has quite changed its attitude of hostility, both the *Express* and *Courier* giving good reports. The *Express* also published an interview on the subject of the School of the Mysteries, and a long despatch from New York on the same topic.

*

MRS. PRATT, Secretary of the Central States Committee, has found one of the most useful activities inaugurated to be the circulation of papers and essays contributed by the several branches for this purpose. Nearly 150 selected papers have been typewritten and catalogued, and have done service among the New England, Southern and Atlantic States and in the territory westward to the Rockies. She will be glad to lend any of these papers to branches which are short of essayists, or to members at large for use in getting up study classes, or in such other places as they may be required, the payment of postage both ways being all the charge made. Mrs. Pratt's address is 303 Sheffield Avenue, Chicago. A stamped envelope will bring a list of the papers.

*

THE CRUSADERS' ITINERARY has been arranged as follows: August 13-17, Paris; 17-18, Brussels; 18-25, Amsterdam; 27-30, Berlin; September, 1-3, Frankfurt; 3-6, Geneva; 6-7, Zurich; 7-9, Munich; 9-12, Vienna; 12-17, Venice; 17-21, Rome; 21-23, Naples; 25 Syracuse; 27-29, Malta; October 2, Brindisi; 4-9, Athens; 11-13, Alexandria; 13-21, Cairo; 21-22, Ismailia; November 2-9, Bombay; 9-13, Poona; 17-20, Allahabad; 20-23, Benares; 24-28, Calcutta; December 1-7, Madras; 8-9, Tuticorin; 10-15, Colombo; January 1-4, Adelaide; 5-8, Melbourne; 10-15, Hobart; 19-20, Bluff; 20-23, Dunedin; 23-26, Lyttleton; 27-29, Wellington; February 1-2, Auckland; 7-17, Sydney; March 10-11, Hong Kong; 21-31, Yokohama; April 16, San Francisco.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some

friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

*

TAKING the table in *The Secret Doctrine* Vol. ii., page 710, *c. e.*, for the purpose of graphic illustration the age of the several geological strata from the Laurentian to the present deposits may be compared to a period of nine years and three months. The Laurentian, Cambrian, and Silurian lasted relatively about five years; the Devonian, Coal, and Permian measures about three years; the Secondary, including the Triassic, Jurassic and Cretaceous beds, about a year; the Tertiary strata, the Eocene, Miocene and Pliocene, about ten weeks, and the Quaternary about two weeks. The present Fourth Round may date some two years or more back. Men began to emerge from the astral plane in the Third Race about fifteen months ago, and to put on their "coats of skin" somewhat later. The great destruction of Atlantis occurred some two months since, Ruta and Daitya sank a few weeks later, and our present epoch is perhaps a week old. The present cycle, page 331, has only a few hours (16,000 years) to run.

*

DR. DOWER, President of the Syracuse T. S., writes in expectation of a visit to Toronto. He wishes to inaugurate some system of co-operative action amongst the Branches in the Lake Ontario district. "We are trying to extend our lines from here, and con-

nect with other lines. Note the few Branches in New York State. Could not means be devised whereby Toronto, Buffalo and Syracuse might make concerted action and start into life theosophical activities in Western and Central New York and along the border? I think so many places are ready, and it only needs some one to make a little demonstration—give a gentle shake—and crystallization will surely follow. Syracuse stands ready to lend every assistance." In the event of this suggestion leading to the formation of a Territorial Committee it has already been suggested that Buffalo should, as the most central city, be the Headquarters. Mrs. Stevens has already done much secretarial work, and the meetings at Niagara Falls and Tonawanda have been due to the zeal of the Buffalo members. Mr. and Mrs. Griffith have recently moved to Geneva, N. Y., and promise to have a centre there. Jamestown is also in the district. It is hoped to inaugurate some active work in Hamilton before long, as well as at some other points in Ontario.

*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, 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, and similarly for any other books on the list. 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. Only books advertised in our columns may be obtained in this way. The offer applies

only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.



FOR THE LAMP.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

Christianity teaches this dual principle; latter day reformers and socialists proclaim it; poets and hymnsters sing it, but what do they mean by it? Who has given us a rational philosophy of this relationship or attempted even to explain how and why God is our Father and all men are our brethren—except as a sentimental fancy inclining men to increased devotion toward God and philanthropy among themselves? Surely none of these have done so, and it remains for Theosophy to prove the statement. This she has done always, in the clearest, most direct manner. Her explanations make the eternal Fatherhood of God and Brotherhood of Man a very practical fact of everyday significance and of immeasurable importance, a scientific verity to be brought to the attention of humanity, but equally true and effective whether accepted by men or not.

The teaching is simple, convincing to the judgment and exalting to the moral nature, giving man his true position in the economy of creation as the Son of God and joint heir of immortality with his brothers. Each human being, so Theosophy teaches, is an individualized emanation from the great Source of Life, as is each ray of light from the great source, the sun. This is not a mere figure of speech, but a plain statement of absolute fact, the counterpart upon the spiritual plane of the philosophy of light upon the material.

As each ray is a part of the sun's light and thus a part of the sun, and of every other ray, so each man is a part of God and at the same time a part of every other man.

By an individualized spark of the divine flame, is by no means to be understood a portion walled in and to be devoted to special personal use. Even in our material bodies there is no such thing as separateness. Those bodies themselves are in a state of continual change; the aura which is the rarified invisible part of them extends several feet in all directions, and those who approach us become literally and physically a part of us and we of them.

The animating life principle is common to all that live, and interchanged at every breath; and in the same literal sense the higher principles, thought currents and finally spirit itself—all are universal and interchangeable, all drawn from a single source.

The man, therefore, who scorns his fellow-man and shuts himself up in an imagined superiority has not rid himself of the human flux which makes all flesh one, because this can never be done. But so far as in him lies he has cut himself off from the great general supply of sympathy and love, the health-giving, happiness-bestowing principles which construct and hold intact the wholesome human being. Certain higher parts of himself must suffer, pine and die, as surely as the limb dies when amputated from the body. His attempt at isolation is not so much an injury to humanity as to his own misguided self to whom it means an attempt at suicide. Still more unhappy, still more fatal to him who commits it, is a wrong against a fellow being; injurious thought recoils upon the perpetrator with augmented power—for thought-forces move in an elliptical orbit, returning with increased momentum to their source. The words "fatherhood" and "brotherhood" in this wide application are both inadequate and misleading, expressing a relationship which is but a little farther extension of personal selfishness. The final truth is *All Life is One*. All injury recoils upon the actor whether expressed in deed or not, whether against humanity or lower grades of life.

Helpfulness, sympathy, love, these are the great sources of happiness.

"Kill out all sense of separateness," this is the great lesson.

L. E. S.

NOTES ON THE MAGAZINES.

Mr. Hargrove's report of the Crusade work in *Theosophy* is exceedingly concise and comprehensive. The extensively circulated report originated by certain geosophists that Mrs. Tingley claimed to be a reincarnation of Madame Blavatsky is met with Mrs. Tingley's own statement that Madame Blavatsky has not reincarnated. "Nature's Veils" is a wise and simple statement of the aids and adversities that are to be found in the debateable ground between reason and faith, or expediency and wisdom, or doubt and action. A number of interesting short articles complete the contents.

The Irish Theosophist reports the convention of the T. S. in Europe, and has some excellent articles from Charles Johnston, A., Vera Johnston, James Duncan and Mrs. Tingley. *Æ* has a beautiful monochrome with a poem for child-men.

Isis is one of the best of the month's magazines, Dr. Coryn's two articles, and Dr. Keightley's on the "Lost Mysteries," being timely and suggestive. A good portrait of the President of the new Theosophical Society in Germany, Dr. Hartmann, supplements a note on Paracelsus.

The Metaphysical Magazine sustains its recent standard with the conclusion of Prof. Gates' interesting report. The Professor does not appear to know anything about reincarnation, but those who do will find his facts most conclusive as to the power of the inner will over its vehicles. The question as to what power decrees the choice of the subjects who are to be improved by the Professor's methods, is one also that can only be settled by karmic considerations. Dr. Wilder contributes an article on "Paracelsus as a Physician." In "The Psychic Club" an account of the performance of a ceremonial magician is given, embodying a sneer at theosophy, which, if it does nothing else, will serve to draw a distinction.

Lucifer approves the researches of Prof. Frank Cushing, and admits the ancient civilization of America. A few fragments by H. P. B. are given, in

which a hint about the "Watcher" appears. In "The Unity Underlying all Religions," Mrs. Besant, we are glad to see, does not agree with those who "argue that only the pre-existence of the soul" is taught by the Christian Fathers. "This view," she says, "does not seem to me supported by the evidence." Arthur A. Wells informs us that he belongs to the old school. This explains his method of dealing, as the Madras *Thinker* of July 11 puts it, with "points more ably and forcibly treated by that giant intellect, Col. Ingersoll." "An Important Letter" from a source much revered by H. P. B., first mentioned in 1886, is now republished. It is a pretty severe indictment of those who would ignore the noblest title of the T. S., "that of the Brotherhood of Humanity," and who would allow it "to become a simple school of philosophy." "He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him."

The Thinker (Madras) is a most readable weekly. We regret that our Indian contemporaries go to irresponsible outside sources for news of the Theosophical Society in America when the official papers are all accessible. Let us hope that this will all be changed by our Indian brothers to whom the Truth is first and last. Anonymous letters such as that quoted in the 4th July number from the New York *Sun*, and reporter's imaginative and embellished sketches, do not represent the T. S. in A. "The Miracle of the Snake-bite" is an account that discounts the *Metaphysical Magazine's* story of ceremonial magic out of the market, and it bears every stamp of truth also.

The Scottish Lodge Papers, vol. iii, No. 8, has a scholarly and sensible article on the "Planetary Chains and Rounds" which begins by "knocking out altogether the first root error, which is that the hosts of monads sweep round the visible astronomical planets of the solar system." Mr. Sinnett's pet misconception, lately endorsed by Mrs. Besant, is not directly referred to, but

the President of the Scottish Lodge follows H. P. B. in her account. "The chain of worlds, the earth's chain of worlds, is the earth's seven principles, of which this visible material globe that we walk about upon and philosophize as best we may, is the Sthula-Sarira. Now, every planet has its own chain of seven globes, one of which is visible." The other paper has to do with Clemens Alexandrinus.

Mercury for August, which has been lent to us, contains a statement signed "ANNIE BESANT", *Head of the E. S.*, which is apt to mislead. The E. S. has existed since 1874, and after fourteen years private work a public announcement was made concerning it. It was also then chartered by Colonel Olcott as part of the T. S. organization. Subsequently Madame Blavatsky severed it from official connection with the T. S., and changed its name to the Eastern School of Theosophy. The real head of the Eastern School of Theosophy is a MASTER, who is of course not known to the public. Mrs. Tingley is the present *outer* head. The Secretary of the E. S. T. may be addressed at 144 Madison Avenue, New York. Mrs. Besant's E. S., of which she signs herself the head, is to be heard of through Mr. Alex. Fullerton, 108 East 17th Street, New York.

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*; *The Dominion Review*; *Secular Thought*; *Notes and Queries*; *Theosophic Gleaner*; *Prasnottara* (Benares); *Maha Bodhi Journal*; *The Bibelot*; *Booknotes*; *Crescent*; *Islamic World*; *Righteousness*; *Cleveland Critic*; *L. A. W. Bulletin*; *Weekly Sun*; *Assiniboian*; *Boston Ideas*; *Meaford Mirror*, etc.

✻
UNITY.

Strive, thou, thyself to understand,
That all selves may united be
In the One Self in one harmonious band
Whose thoughts, as pure as foam caps on the
sea,
Reflect the Shining One, and discords cease
Beneath the wide-arched Iris hues of peace.

W. H. G.

FOR THE LAMP.

NOTES ON "THE VOICE OF THE SILENCE."

A Chela said, once, that the Bhagavad-Gita in the immensity of its scope gave protection against the sorrow surging up from the sins of his Self in the Race, but that The Voice of the Silence appalled him. He could see it unfolding a never ending complexity of commands from the Self of all ages: that in utter hopelessness of accomplishing even the simpler rules he sought the plainer precept of the Gita: the duty of the lesser days. Thus a specific knowledge of the requirements for living practically as an occultist shows us that the "Voice," in poetic rendering, contains all the beginnings and the ending of a Chela reaching towards Adeptship.

The first acquainting is the life of duty to be done to the Brother, for unity is the law of nature. In expressing this law action in human relations is the broad platform on which we rest the scaling ladder to the heights of the Inner Life. Realizing that we can draw from the inner centre of the atom the entire strength of creation we must seek to centre the life of the human world in our own heart. Comprehension of the power of human brotherhood gives the keynote to the dynamics of all planes. Therefore the outer vesture of the "Voice" is the ethical life.

To the student who lives that life the inner motive of these "Golden Precepts" then stands in literal boldness on the surface. Its scientific import is in every line. All the siddhis, by using which the illumination from the higher mind may be attained, seem stated almost too boldly.

The first section states that the disciple must live in accord with the ethical principle. Then the two following give working rules to make the Heart Doctrine the measure of each moment's action:—the mind cleansed from impure desire, the astral self made an impervious vehicle for the steadied mind, compassion for the host of bleeding souls who hover unconscious of the treachery of life's waters—lead to the salient feature of the Heart Doctrine:—"Let not thy 'Heaven-Born,' merged in the sea

of Maya, break from the Universal Parent (Soul), but let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother. Then from the heart that Power shall rise into . . . the place between thine eyes, when it becomes the Breath of the ONE-SOUL, the voice which filleth all, thy Master's Voice."

Of the physical vehicle resting lightly on the breath of Spirit but two organs have specific function to raise personal consciousness to the divine. Although the higher principles have their correspondences in all parts of the body, the spiritual Soul and the Higher mind function in definite relation to only the heart and the brain. The heart drinks deep of Amrita's water. From the Heart comes the aspiration of the Spirit and the Voice of Conscience. Within the brain certain organs made receptive to those images flash out the message of the Higher Mind. That power sinks from the vital centre to the caves of the mind's harmonies, carrying with it the memories of the soul. These give energy to the potent vibrations called poetic action. From the cardiac centre the Voice of our God gives life to the Higher Mind and thus the silver strings of our being are tuned to melody which the echoing spheres catch up exultant. Man takes his place among the immortals.

For sound ruptures the molecular encasement and the atomic force is released to wake the potencies of the "heavens" in the head. These are "the mystic sounds . . . the voice of thy inner GOD in seven manners."

Next come the technicalities of "The Two Paths" teaching the "songster" to open wide to the cosmic airs of Soul Wisdom, and to call the whole sweep of Karma into the fulfilment "of to-day." "From the bud of Renunciation of the Self, springeth the sweet fruit of final liberation."

Migmar, Lhagpa, and Nyima are the various degrees of adeptship from first initiation to that of God of the Solar dynasty, attained along "the long Path of Woe . . . throughout the coming cycles."

The keys to the Seven Portals show

that in the five graces and the two nameless ones lie the whole essence of spiritual nature. This combination applied to the doors of life opens to the disciple the threshold of the "heaven-world."

Practice of all virtue in itself raises a tuneful vibration of inner essences which shakes from the lower vehicle the grosser elements. With that, Man walks in the body of sublimated atoms—a robe of living fire—ready to scale the clouds with the bright skywalkers, to catch the flaming lightning which now rears itself to flash on sluggish humanity. Then, indeed, we stand close-wedged "with countless other stones which form the 'Guardian Wall.'" The first of the four rules has become the last. In the presence of the Masters we stand with "feet washed in the blood of the heart." That purple essence is the life blood we have called forth. For Humanity we shall offer it as a sacrifice to the Cosmic flame. That altar of devotion will house the radiance of Padmapani, until humanity purges its sinning bodies to bear the Cyclic embrace we dare not yet to court.

NEW YORK. GOLDENHAIRD.

No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: Those who selfishly prefer their own reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend *cant*—that which Webster and other dictionaries define as "whining, hypocritical pretensions to goodness"—even while despising it—rather than risk their dear selves against the above-mentioned howling majority. The Theosophical Society, or rather the few working members of it in the West, court such "contempt," and feel proud of it.—*H. P. Blavatsky in Lucifer, March, 1888, p. 69.*

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.

- Friday, Sept. 18, 8 p. m., "Kama Loka." Mr. Beckett.
 Sunday, Sept. 20, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 20, 7 p. m., "Theosophy and Heaven." Mr. Smythe.
 Sunday, Sept. 20, 8 p. m., Ephesians iv: 1-16.
 Wednesday, Sept. 23, 8 p. m., "Septenary Man," pp. 90-94.
 Friday, Sept. 25, 8 p. m., "Character." Mr. Brown.
 Sunday, Sept. 27, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 27, 7 p. m., "The Voice of the Silence." Mr. Beckett.
 Wednesday, Sept. 30, 8 p. m., "Septenary Man," pp. 95-99.
 Friday, Oct. 2, 8 p. m., "The Atonement." Mr. Armstrong.
 Sunday, Oct. 4, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 4, 7 p. m., "Theosophy and Prayer." Mr. Smythe.
 Sunday, Oct. 4, 8 p. m., Ephesians iv: 17-24.
 Wednesday, Oct. 7, 8 p. m., "Septenary Man," pp. 99-103.
 Friday, Oct. 9, 8 p. m., "Freedom and Theosophy." Mr. Harris.
 Sunday, Oct. 11, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 11, 7 p. m., "Theosophy's For-Ever-and-Ever." Mr. Smythe.
 Sunday, Oct. 11, 8 p. m., Ephesians iv: 25-32.
 Wednesday, Oct. 14, 8 p. m., "Septenary Man," pp. 104-108.
 Friday, Oct. 16, 8 p. m., "The Charity of the Theosophist." Mr. Port.
 Sunday, Oct. 18, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 18, 7 p. m., "Theosophy's Amen." Mr. Smythe.
 Sunday, Oct. 18, 8 p. m., Ephesians v: 1-14.



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.

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4004 B. C.

Very few people are aware of the fatally suffocating effect upon religious thought, the result of trying to restrict the history of humanity into the artificial limits of six thousand years. Perhaps there are no more who are aware how this artificial era was arrived at.

It is placed at the top of our Bibles when they have a marginal reference, and is taught in our Sunday schools and preached in our pulpits, and millions of devout Christians believe it to be a divinely revealed thing. Many a compassionate Christian is praying to-day for "free thinking" relatives who have dared to think differently, and for whom they anticipate an eternal perdition for having refused to accept the church teaching.

For it is not the teaching of the Bible. Bible scholars have tortured the dates and events of the Jewish Record and evolved numerous chronological systems, but there is no ground upon which to erect any certain standard, and no harmony among these conflicting authorities. Colonel Wilford, Archbishop Sepp of Munich, and Archbishop Ussher, are responsible, in various degrees, for the settlement of the date 4004 B. C. The figures 4321 were found at the beginning of many ancient MSS. and after much speculation and many endeavours to make things fit, it was decided that these figures represented lunar years, and that by changing them into 4004 solar years, the exact date of the birth of Christ, reckoning from the day of creation, would be attained. Archbishop Ussher pieced together the patriarchal and prophetic fragments to support this invention, and our pastors have been leading us for a long time to believe in its inspiration.

The figures 4321 are the first four

digits in reverse order, symbolized by the Pythagorean triangle of the ten jods, and make up in their sum the number of perfection, ten itself. Unity becomes dual; the duality is manifested in the trinity; and the triangle is embodied in the square. Mystical numbers of creation, truly, but having little connection with ordinary historical chronology.

Imprisoned in these narrow limits the thought of our times has been contracted to the ungodly proportions of current theology. With a restricted perdition of souls it appeared excusable to accept the comparatively recent dogma of eternal damnation for sinners, and to contemplate the edifying spectacle of the Divine Being compelled to create souls at the lustful caprice of fallen men. To think of these processes as having continued for hundreds of thousands of years in the past, with the consequent perdition of the illimitable millions of people who thus never heard of the "scheme of salvation," is more than even the orthodox mind can accept. Hence the orthodox disinclination to accept the truth of history, and, indeed, of the Bible itself. Many church people prefer to abide by the inventions of the scholars of the dark and the medieval ages, to the honest pursuit of truth itself. They doubt God, and imagine that He might be false to them.

The day is at hand when every pulpit must accept the historic records of the past. Nipur, the ancient city of Assyria, with its tablets giving up the story of ten thousand years ago; Eridu, the wonderful Chaldean seat at the head of the Persian Gulf in the height of its glory six thousand years ago; King Sargon, 3800 B. C., with his marvellous library recording the history of his times and the story of human knowledge and

spairing hands have swept past us in the night. The under tow of the Past was too strong for them. They have loosed their hold upon their comrades, and the long, living line has closed up again, has pressed forward, not without a tear for those who fell. But the great line is standing, is advancing, and the cause of its well being and its power is that "pull all together" which equalizes the strain. Because we are in brotherly unity—for this reason is it well with us. Our accord is our safety.

And yet it is a time of trial, interior and unremitting. Now should it not be so when the welfare of a Race is at stake? For the dying throes of the elder cycle have power to impair the vibrations of the new one and it is precisely for this reason that our unwavering hearts, our steadfast minds and rooted ideals create an atmosphere of strength about us filling the decadent hours of the old cycle with a calm and a harmony in which, as in the lap of a mother, the young cycle may gather its forces together: their dispersion will not be witnessed, their flight will be strong in this calm atmosphere which we provide.

Still is the strain felt by us. We whisper it not to one another. Each endures, and is silent, working on; or here and there a song of cheer arises as men sing at the hardest labour, to make that labour lighter by their lightsomeness of heart. That is the brave spirit. That is the true spirit. Yet, because the trial is everywhere so unremitting, in one or another way—sometimes in all ways—it is good to remind one another that we knew this provision of Nature, that we entered the trial year unafraid.

For did we not know too that more destinies than our own hung upon it? That heroes not yet incarnate hung above it, waiting, hoping, longing to descend? Did we not know that armed and turbulent nations paused, unawares, upon the brink of war, awaiting an issue foreseen by us, but to them unknown? And the little children the world over, tender-eyed and wistful, did not their future await decision while they played unconsciously

through all the trial? Yes; we knew it all. Knew it to be big with Destiny. Knew that we ourselves had, ages ago, with others, provided the trial, and could even now provide the triumph.

For all these possibilities we must supply the required conditions. Great events are in the air. Under existing conditions they cannot take shape and life here below. When we shall have transformed the present conditions, so that the necessary base shall be supplied, then shall these waiting potentialities become actual in the daily life of the world. There must exist—as a base on this material plane—an opportunity for the right development, the orderly unfolding of character under wise encouragement and with the stimulus of right contemporaneous thought, in order that the progress of the soul here in matter may be helped. This opportunity will be given through the children of every nation when in each nation right conditions of education are supplied. Theosophy alone can do this. That is to say, theosophists must do it, affording everywhere a base. As they pass through the trial year they not only give this base; they also find their own base; each one his own. Re-birth of heroes, peace of nations, help for the children, these shall follow on the Crusade work as that awakens the ancient fires of nations; and what are all these but a universal nearness to The Self?

For that triumph each soul of us, Comrades, has stood and stands ready to suffer the awful strain. To us it seems assured—that hour of victory. *To us.* But how about your country, mine, all the nations? Which stand? Do any stand? How fares it with the Race, too? Ah, we know not these things. And, not knowing, shall we not redouble the effort, both of work and for unity; shall we not clasp hands closer as we breast the foaming world stream? Our harmony of aim secures more than now we dream of. Our fraternal love, self-impelled, has reached forward until more centuries than we count are in its charmed hold.

But even were we not secure of this—and in hours of gloom who is secure?—then were it still wise to press forward

where solitary retreat is impossible save as self-destruction while the living line stands and will not turn back.

"Since then, to look behind is all in vain,
And all in vain to look to left or right;
Why face we not the future once again,
Turning stout hearts towards the shadowy main
And strong to bear ourselves in patient pain?"

Ye suffering hearts, each one is seen and loved! Ye brave minds, each one is upheld! Ye deathless souls, each one nears the hour of self-consciousness and power. Though the trial year be heavy, yet its gifts are many, are wonderful, its last hours are full of healing for the nations, if so be ye stand. Therefore stand; stand singing. Singing for joy that we have met and known this hour, whose trials spell Redemption, Freedom, Light.

J. W. L. KEIGHTLEY.

TRUST.

I am Thy grass, O Lord!
I grow up sweet and tall
But for a day; beneath Thy sword
To lie at evenfall.

Yet have I not enough
In that brief day of mine?
The wind, the bees, the wholesome stuff
The sun pours out like wine.

Behold! this is my crown;
Love will not let me be;
Love holds me here; Love cuts me down
And it is well with me.

Lord, Love, keep it but so;
Thy purpose is full plain;
I die that after I may grow
As tall and sweet again.

Lizette Woodworth Reese.

EVOLUTION AND REINCARNATION.

(Concluded from page 69.)

But grant that the consciousnesses of the several changes, occurring within a given organism, could, somehow, by some unthinkable means, synthesize themselves, thus co-ordinating the experiences of its existence from birth to death, what becomes of this co-ordination when the organism is disintegrated? Suppose that the consciousnesses produced by the changes which had occurred during the lifetime of a crystal had succeeded in getting themselves well co-ordinated, how could this co-ordination of experiences be added to the sum of evolution at

the death of the crystal? By no conceivable means. As the crystal disintegrated all record and recollection of its experiences would be blotted out, and the molecules which composed it would be left at the same stage of evolution which they had reached when they first became part of the crystal. They might enter other crystals at the same stage of development as the one which they had left, and again be disintegrated. Similar cycles of integration and disintegration might be repeated for an eternity but the mind can conceive of no development of consciousness, no evolution. But it is admitted on all hands that evolution is a fact; and, perhaps every one will agree with Spencer's recognition of the fact that it is the consciousness which evolves. If these two facts are conceded, then it follows that consciousness cannot be the result but the cause of any phenomena represented by the term change. For it has been shown (1) that results of changes could not consolidate themselves, without which there could be no co-ordination of experiences, hence no evolution; and (2) were it granted that the changes occurring from birth to death in a given organism could get themselves co-ordinated, then we are met with the further impossibility of conceiving how this co-ordination of experiences could be added to the sum of evolution at the death of the organism, for that co-ordination having begun with the integration of the organism it must end with the disintegration of the organism. The first difficulty cannot be met without supplying a medium capable of cognizing and co-ordinating the changes occurring in the organism. The existence of consciousness, or soul, apart from change, is an intellectual necessity to account for the phenomena of evolution, quite as much as the existence of ether is an intellectual necessity to account for light and other phenomena. If the existence of consciousness, or soul, be granted the second difficulty also will be overcome. For if its existence is once conceded, neither its beginning nor its ending can be conceived. It must have existed before the integration of the organism

and it must persist after the organism has disintegrated. It must in fact be the essence of the organism, the power which produced it. How the experiences of any organism can be added to the sum of evolution is then easily conceivable. When the consciousness has gained all the experience it can get in one organism it leaves it and builds for itself a new form.

The experience which it gathers through the building, operating, and life-time environment of one form makes it wiser and abler to build a higher organism. Thus the gradual perfection of type goes on; slowly, imperceptibly; but still there is progress. As Plato puts it, "The soul weaves ever her garments anew." Without this idea of reincarnation evolution is positively unthinkable. Everyone who has looked within himself knows that his consciousness is not any one of the experiences of his life nor the sum of all of them but is something independent of and apart from all experience. It is his very being which has neither beginning nor ending, but is.

To follow the progress of the consciousness, step by step, from mineral to man, there must be a continuous and unbroken chain. If there is anywhere a single break, the two ends could not be united by any process that can be represented in thought.

If the development and persistence of the consciousness is once admitted then the degrees of development must extend almost to infinity in both directions. Though the mind can trace it back till the degrees of consciousness become almost infinitely small, yet it cannot trace it back till it becomes no consciousness at all. Between the smallest conceivable degree of consciousness and no consciousness at all there is an infinite gulf. On the other hand there must be degrees of consciousness above the human which have almost reached the absolute, for they must have been progressing throughout the eternities of duration. That there are States of consciousness far beyond the normal human there can hardly be any doubt. Here we have a *a priori* proof of their existence; and in such books as "the Secret Doctrine,"

"The Growth of the Soul," etc., we actually hear from them. Those who have advanced but one stage beyond normal mankind know from actual observation that reincarnation is a fact. Man has reached that stage of evolution where he can and must take hold of his own development if he is to progress at all. Up to a certain point he can advance himself as fast or slow as he wills. This power of self-development is reached when he becomes self-conscious, that is, when he can turn his reason upon his inner consciousness and cogitate upon the purposes of his own being—a process which Spencer has proved to be a logical impossibility. He says: First Principles, § 20, "The mental act in which self is known, implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? Or, if it is the true self which thinks, what other self can it be that is thought of? Clearly, a true cognition of self implies a state in which the knowing and known are one—in which subject and object are identified; and this Mr. Mansel rightly holds to be the annihilation of both." This indirectly proves the occult position which declares that man is not only one centre of consciousness, but several.

In the mineral kingdom, when the crystal dies, its consciousness persists in an astral form-body which again seeks to express itself physically. The Astral form is the prototype of the crystal and it draws into itself the physical molecules, which, as it were, make the form-body objective. But each of these molecules is built upon a principle similar to the crystal itself. Each of these has a consciousness and astral form of its own. These are co-ordinated or synthesized by the higher consciousness of the crystal, and thus co-ordinated they form the life of the crystal. This applies to all living forms whatsoever, from atoms to planets. When the higher consciousness of the organism ceases to co-ordinate the centres of consciousness in the molecules, it is said to be dead.

Centres of consciousness are never absolutely separated. There are merely

greater and lesser degrees of affinity. The universe in the ultimate is one. There is differentiation but not separation. To illustrate crudely. Each centre of consciousness is united to every other centre of consciousness by threads that stretch infinitely and pass through each other.

When a higher centre of consciousness comes into physical manifestation it draws in the threads of lower centres of consciousness and forms itself as already described. When disintegration takes place the threads are let loose. This is what is meant in the opening quotation where it is said: "The spark hangs from the flame by the finest thread of Fohat." Fohat is force or cosmic will.

States of consciousness may be differentiated as follows: The crystal may be said to live, though some of the higher ones may be said to live and vegetate. Plants live and vegetate or function, and some higher ones may be said to feel. Animals live, vegetate, feel, cognize, and some of the higher ones may be said to cogitate. Mankind live, function, feel, cognize, cogitate, and reflect upon the purposes of their own existence. This last may be called the intellectual or ratiocinative faculty, the mind; which is divided into the higher and lower. There are two states of consciousness beyond these—the Soul and Spirit: the intuitional and divine consciousness; but these are latent in normal humanity. This explains how it is possible for one to analyze his own consciousness. Although a centre of consciousness cannot perceive itself, the mind and higher states of consciousness can perceive all below themselves.

There are seven states of matter which may be named the solid, liquid, gaseous, radiant, etheric, atomic and akasic. Each state of consciousness seems to have some sort of relation to a particular condition of matter. Thus the mineral consciousness is related to the solid, the vegetable to the liquid, the animal to the gaseous, the intellectual to the radiant, the higher mind to the etheric, the mental-psychic to the atomic and the psychic to the akasic.

The radiant state of matter is cogniz-

able by normal humanity. Men who have developed the higher mental consciousness are called clairvoyant and can perceive the forms of life pertaining to the etheric state of matter. They are called elementals and mineral noumena or disembodied crystals and other noumena ascending or descending to higher or lower planes. Higher states of consciousness can cognize higher states of matter, and can see the states of consciousness existing in them. There the process of reincarnation can be directly observed. It is said that higher states of consciousness can be attained simply by a concentrated determination to get there. The universal human desire for positive self-consciousness in higher states of matter after death is the very force which makes that self-conscious existence after death possible. This is perfectly reasonable. Every one knows that desire is a force, and every one knows that there are higher states of matter. Now that desire-force—no matter how small it may be—if it acts constantly for a certain purpose, that purpose, unless it is infinite—must ultimately be accomplished.

Each desire for self-consciousness on higher planes is a step towards that end and if the desire is continued, self-consciousness on higher planes must, in a longer or shorter time, be attained. But those who have already acquired the power to pass at will from plane to plane advise all who desire to reach higher planes to make themselves intellectually acquainted with the possibilities and laws of those planes before attempting to reach them. There are, they tell us, many dangers to be encountered. The power for good or evil being immensely greater, one entering upon higher planes, ignorant of their laws, is almost sure to bring immense trouble upon his own head. The surest preparation is to live according to the highest principles of ethics, and to cultivate an earnest endeavour to get at the truth of all things, and to get rid of all fear. To reach these higher states of consciousness is what Christ meant by his doctrine of regeneration, or being born again.

WM. SCOTT.

INTERNATIONAL S. S. LESSONS.

January 24. Acts iii : 1-16.

The author of "Supernatural Religion," after a searching examination of the Book of the Acts, concludes: "The Acts of the Apostles, therefore, is not only an anonymous work, but upon due examination its claims to be considered sober and veracious history must be emphatically rejected. It cannot strengthen the foundations of Supernatural Religion, but, on the contrary, by its profuse and indiscriminate use of the miraculous it discredits miracles, and affords a clearer insight into their origin and fictitious character." So far as the mere narrative is concerned it would be difficult to add anything further and avoid platitude. There is nothing extraordinary in the healing of a physically lame man to those who are familiar with the intereffectiveness of natural elemental forces. A dwarfed or blighted plant may be made to flourish by a change of soil, temperature, or other conditions, but there is nothing supernatural about the process. Something akin to the relation between the plant-lover and the plant should exist between the healer and his patient: knowledge of causes and conditions, independence of resource, familiarity with means and methods of cure, absence of *personal* interest. "Silver and gold have I none, but what I have give I thee." Nor did the lame man make any return to his benefactors other than gratitude. More substantial returns are sought at present. The compiler of the Acts takes the narrative, which is similar to if not a copy of one of the class of anecdotes to be found in all religious folk-lore, and hangs a little rhetoric upon it in the report of Peter's speech. This speech, in more elaborate form, is afterwards delivered by Stephen and by Paul, and it is noted by the author of "Supernatural Religion" that the fisherman Peter, who spoke Aramaic, quotes the Psalms from the Greek Septuagint version, "and bases his argument upon a mistranslation of the psalm." Dr. Plumptre, who is a sufficiently orthodox authority, somewhat

artlessly remarks: "The absence of chronological *data* in the Acts, as a book written by one who in the Gospel appears to lay such stress on such matters (Luke iii : 1 ; vi : 2), is somewhat remarkable. The most natural explanation is that he found the informants who supplied him with his facts somewhat uncertain on these points, and that, as a truthful historian, he would not invent dates." But we must not limit our scruples to dates! May we not see in the lame man that impotent humanity whose healing it was the mission of the Master to accomplish? As halt and maimed humanity lies at the gate Beautiful of the Temple of the Higher Life who but John and Peter, the Intuition and the Understanding, can work the wonder? Atma, the Christos, working through Buddhi-Manas is only to be reached by faith in and knowledge of the Name.

January 31. Acts iv : 1-14.

The most important point in this passage is that involved in the statement that it was the Name of Jesus Christ, than which there is none other name under heaven wherein we must be saved, by which the lame man was healed. Church people generally understand Jesus Christ to be the name referred to. To begin with, Jesus Christ is not a name, but a title. As we have seen, Emmanuel is his name, and that is somewhat nearer the truth. The true name is the Lost Word of Masonic and other mysteries. It is the "Name of the Lord," and is spoken of in Isaiah xiv : 21-25, in terms identical with the present. It is, as "Æ" sings :

"The word which Brahma at his dawn
Outbreathes and endeth at his night,
Whose tide of sound so rolling on
Gives birth to orbs of pearly light ;

"And beauty, wisdom, love and youth,
By its enchantment gathered grow
In a long wandering to the Truth,
Through many a cycle's ebb and flow."

February 7. Acts iv : 32-v : 11.

There are strong grounds for believing in the reincarnation of Ananias and Sapphira, and it is equally a matter for congratulation that there are not more Peters, whose impetuous character often

betrayed a bloodthirsty tendency, as Malchus might testify, or many of us would be cut off in the flower of our fabrications. Peter, if the narrative be true, proved himself an unworthy custodian of the occult powers he had been entrusted with, for it could only be through the agency of Peter that the death of the unfortunate couple could have been brought about. To suppose that the ETERNAL directly visited with death a petty deception about a real estate deal is more than even the average Toronto Christian believes in his heart. That death may have occurred in both cases as described is perfectly credible, but to seek to establish a relation between the falsehood and the fatality is not only misleading but immoral. If death occurred it was for deeds worthy of death wrought in that or previous lives. Lying will be visited on the plane of the deception in every case. "He that doeth wrong shall receive again the wrong that he hath done; and there is no respect of persons" (Colossians iii: 25). If Peter wrought the death of Ananias and Sapphira he thereby incurred the death penalty which he is said to have endured. "Vengeance is mine: I will repay, saith the Lord."

February 14. Acts v: 17-32.

The anecdote in this passage owes its picturesque Sunday school quality to the general impression that the "Angel of the Lord" of verse 19 was one of the white-winged denizens of another sphere who came to earth for the purpose described. An "angel" simply means a "messenger," and there is nothing in the context to indicate any more extraordinary intervention than the usual Eastern methods of jail-delivery. It is observable that Peter's example of breaking jail is not commended to the prisoners of the present day, even when they account themselves as innocent as Peter.

February 21. Acts vi: 8-15—vii: 54-60.

Stephen is one of the most romantic characters in the whole Christian history. Yet Paul, who apparently must have heard his last dying speech, never once refers to him in his preserved writings,

and by implication in Galatians i: 11-12, even seems to deny having heard him. Stephen means "crown," and he was the leader among seven who were chosen to represent the church or society in their business. His career sums up and parallels the career of the Master in his work, his teaching, his martyrdom, and even his last words "Lay not this sin to their charge." His transfiguration, verse 15, is also significant. That Saul was consenting to the death of Stephen, the "crown," if it be interpreted as the mystic death, may also be suggestive, but the mysticism of the Acts certainly appears to be somewhat far-fetched.

February 28. Acts viii: 1-17.

The appearance of Simon Magus in the story of the Acts is an interesting testimony to the existence of the science of magic in Apostolic times. The English translation says Simon "used Sorcery." The Greek says he "was practising magic." The word *Magos* is rendered "wise men" in Matthew ii: 1. The version of the Acts is naturally a garbled account of Simon's life, which must be investigated in independent and unprejudiced records to be appreciated. A perusal of the surviving fragments of his philosophy will indicate the exceeding improbability of the story of verses 18-23, though the spirit exhibited in verse 24 can hardly be objected to. As the chapter stands it affords a valuable contrast of the different estimation in which the Raj and Hatha Yoga systems were even then regarded.

THE closer the approach to one's *Prototype* "in Heaven," the better for the mortal whose personality was chosen by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supercedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.—*Secret Doctrine I., p. 639.*

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, JANUARY 15, 1897.

EDITORIAL NOTES.

1897—A Year of Promise.

“WISER IS HE who holds to the golden mid-point, who believes in the eternal justice of things.”

THEOSOPHY is the dark horse in the Human Race. There are quite a few who are able to spot a winner, however.

IT IS to be observed that St. Nicholas, Senior, is not above repudiating himself when expediency demands.

COL. GEORGE M. COFFIN, of Washington, D.C., lectured at the Court House in Sioux City, Iowa, to an audience of 300 on 15th Dec.

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

WE DESIRE to recommend Paul Deussen's "Elements of Metaphysics" to theosophical students who wish to read up on the subject. There is no better book for the purpose.

PARCELS of *back* numbers of THE LAMP, assorted copies, will be sent to Branches for free distribution at the rate, to cover postage, of 15 cents for 50. The quantity on hand is about 2,000.

THE BEAVER T. S. keeps its hall in The Forum, Yonge and Gerrard Sts., open daily as a reading room for visitors between the hours of 1.30 and 5. The library contains the leading theosophical books and magazines.

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.

SEVERAL CORRESPONDENTS have written under the impression that "Aretas" was the editor of THE LAMP. We wish he was. "Aretas" is one of the oldest workers in the theosophical movement, and is attached to the New York Headquarters.

WHEN the theosophic lecturer rose to explain the symbology of Apollo's heptachord and the harpers harping on their harps, and declared all men to be seven-stringed lyres, the man in the back seat enquired if he meant to say it in his haste, like David.

PITTSBURGH BRANCH has started a Lotus Circle which will meet on Sundays at 3 p.m. A class of ten for the study of "The Key" has also been started, under the leadership of Mr. M. A. Oppermann. This class will be one of the most helpful features of the Branch.

THE GROWTH of the Theosophical Society is best illustrated in the progress of the various Branches. A general exodus into larger quarters is everywhere observable. During the past month Toledo and Fort Wayne have entered into new and more spacious rooms, and many other Societies are making arrangements to do so.

CAN some of our Canadian theosophic philatelists make up a complete set of Canadian postage stamps for the London collection? Mr. Adams makes the request, and THE LAMP will be glad to assist. With those rare old colonials in view we fear a complete set is hardly to be expected; however, let us try. Cancelled specimens are of course acceptable.

*

THE CIRCUIT of the Crusade approaches completion. Even now with homeward prow ploughing the Pacific waves the steamer bears the little party downwards. On their arrival in California next month the site of the School for the Revival of the Lost Mysteries of Antiquity will probably be dedicated. It is understood that the building will be of Greek design.

*

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. 3, No. 1 (two copies wanted); Vol. 3, No. 5; Vol. 4, No. 1 (two copies wanted); Vol. 4, Nos 2, 6, 8, 9, 10, 11 and 12. We also want *The Path*, June, 1886.

*

BY INVITATION of the Socialist Labour Party, Mr. Smythe addressed a large and most intelligent audience in Alice Street Hall, on Sunday afternoon, 3rd inst., on the subject of "Selfishness and what it has done for us." The selfishness of having and getting was contrasted with the Selfishness of being. The regeneration of society was shown to depend on the regeneration of the individual.

*

ON THE 20th inst. Mr. Smythe will leave Toronto on a tour among the Branches in New York and Pennsylvania. Among the places likely to be visited are Buffalo, Warsaw, Rochester, Syracuse, Rome, Utica, Corinth, Yonkers, New York and Brooklyn, Newark, Hackensack, California, Pittsburgh, Wilkesburg, Warren, Corry, and Jamestown, returning to Toronto on the 13th February.

MRS. CAMILLE W. SEWARD is working up a centre in St. Joseph, Mo. Theosophists who have friends there would do well to write to them and suggest their taking an interest in the movement. This idea can and ought to be put in operation in other places. A copy of "Elementary Theosophy" or a similar tract enclosed will awaken interest among many who have never yet been brought face to face with theosophy.

*

IN HAMILTON on Wednesday evening, 6th inst., Mr. Smythe lectured in Green's Hall on "The Common Sense of Theosophy." The attendance was very good, an increase over the last occasion. Many questions were asked at the close, especially by one gentleman, who feared that occultism was simply priestcraft in a new dress. After the meeting some fifteen members of the study class and other friends remained for an hour for further discussion and questioning. Mr. Gatenby is president, and Miss Waugh secretary, for this centre.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

*

THE MULTIPLICITY of theosophic magazines in the present day has many times been forced upon our attention. THE LAMP, which was designed origin-

ally for local propaganda work, and has chiefly sought to fulfil that purpose, has acquired a circulation which is not large enough to sustain itself, and too large to be done justice to by the divided attention which can be given it by the present editor. It is probable, therefore, that on the completion of its 33rd number THE LAMP will hand its subscription list to one of its able contemporaries so as to complete its own obligations, and "leave more room for others." Last month's issue was greatly delayed by the editor's absence, and the next issue will not likely be out before the first of March. Correspondents are requested to exercise forbearance if their replies are not as prompt as they may wish. Our "Notes on the Magazines" have had to be abandoned recently for reasons indicated above.



SOMA, THE SACRAMENTAL CUP.

SOMA is the moon astronomically; but in mystic phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihotri* (the fire priests) of the great mysteries knew all its powers. But the real property of the *true Soma* was (and is) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body (See "The Elixir of Life"); for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form. NOTE. The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former soars for the time being in the ethereal higher regions, becoming virtually "as one of the gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, "lest Man should become as one of us."—*The Secret Doctrine*, II., pp. 498-499.

CAROLS TO THE LOTUS.

I.

O! thou, great Brahma's sacred flower,
Revered from ancient days,
We would to thee, this happy hour,
Our Christmas carols raise.

The glorious sign of peace untold
We in thy presence see,
And hail as hailed the sages old,
The Godhead throned in thee.

A blessed sign, the type sublime,
Of Him who life controls,
Thou wert from immemorial time
The light of myriad souls.

To thee, the wise their worship gave,
Where Egypt's glories dwelt,
To thee, by Ganges' sacred wave,
The priests of Buddha knelt.

The token pure of love and hope,
Since life's first germ began,
Thou symbollest the endless scope
Of God's progressive plan.

Outsprung from Brahma's sacred head,
O! spirit luminous!
Hope of the living and the dead,
Be ever more with us.

II.

Sing we of the Lotus bright,
Sing we of the mystic sign;
Emblem pure of God and light,
Type of all we hold divine.

Let us turn our Christmas chant,
While each heart its worship yields;
Hailing thus the wondrous plant,
Beauteous from the Solar fields.

More than India's wealth of gold,
More than all the gems of earth,
We the wondrous symbol hold
Of the re-incarnate birth.

Thus we tune our anthem high,
To the flower of perfect bloom;
Gift of Brahma from the sky,
That shall all the world illumine.

Providence, R.I. MRS. EMMA R. THURSTON.



"IT is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."—*H. P. B., in Secret Doctrine, Intro. xix.*

"THE 'King's Chamber' in Cheops' Pyramid is thus an Egyptian 'Holy of Holies.' On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when, with the Sun, he arose on [the] third morning, after a last night of the most cruel trials.—*S. D. II., p. 462.*

CYCLES AND KARMA.

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical, is pre-cogitated and pre-concerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of initiation and Occult mysteries.—*Secret Doctrine II., p. 500.*

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, "Nemesis" and "Cycles." The law of evolution is now carrying us along the ascending arc of *our* cycle, *when the effects will be once more re-merged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special "Round," a moment in the duration of the great cycle, or the *Mahayuga*. . . . But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West—*do not affect all mankind at one and the same time.* . . . Hence, as we see, the difficulty of comprehending and discriminating between them, with regard to their spiritual and physical effects, without having thoroughly mastered their relations with, and actions upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by Karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and dealt with upon these lines. And this mastery can be achieved only through INITIATION.

. . . . In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel.

. . . . Karma-Nemesis is the synonym of PROVIDENCE, minus design, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh re-birth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony, has not been finally re-adjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.—*Secret Doctrine I., pp. 641, 642, 643.*



WHAT IS THE "DAILY INITIATION?"

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these,

the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the life-time. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*—*Hadji Erinn in The Path, September, 1889.*

WITH right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*Secret Doctrine I, p. 643.*

GLIMPSES.

"Let not the work languish, for the time is short. The evil hour draws on apace. No man can foresee the end, for the stars themselves shall waver and fall, and the terror of a great darkness shall descend upon the earth. The day shall give place to night, and the dawn shall not come again until thirty days of anguish and horror shall have dragged their slow length along.

"Take heed therefore that thou failest not, for upon thee devolves the safety of many of our brothers, and to thee will they look for guidance, for to thee will be given the charts and directions that shall show thee how an escape from these perilous times may be had. Live faithfully and nobly till then, and follow the Star whose ray thou art."—*Manustoe.*

*

THERE IS NO REASON for any dilatoriness in representing the actual conditions that confront humanity; for the terrible and momentous events that are presigned by the unrest of mankind are already manifesting themselves in the wavering conditions of the body politic, and in a certain obscure and unknown perturbation that is now vexing the motions of certain planetary bodies, and that will burst upon the consciousness of the people like a thunder-clap before the sun is warmed again by his reception into the sign of himself.

The day and date are in the hands of fate, and shall remain until the day to tell them has arrived. There is no peace, no rescue, no salvation for the race until the change of conditions has prepared the masses for it, and brought in upon them a realizing sense of the necessity for a renovation of themselves and the purification of their inner natures.

This shall come by fire, sword and disease. Nature abhors a vacuum and so does the shell of man; and there must come a time when the inrush of forces, to fill the void in humanity, shall be so terrific that the vessels cannot contain them and must in part be shattered, and be received only where the place of rest has been carefully prepared.

Those who do the bidding of the wise ones shall not be forsaken in the hour of trouble, for their destiny is that of the elements and must perforce follow the lines of least resistance; and since the elements work in and through nature, so do the careful ones who have learned to pay that obeisance to her that she demands and that leaves a freedom of action to be obtained in the greater harmony that is the oversoul of nature's undertone.

Nothing is wasted in the last endeavour. The note of the down-singing is the response to the up-singing, and the aspiration for good is the force that develops the one and absolves the other.

The unseen spheres of the higher planes of force and thought are filled with the reverberations of the events of all past cycles, and when the currents that have been bending inwards from the experiences of long past ages have come to the junction of the old event and its new antitype, then the old rings the knell of the death of the present, and reflects in a flash of reminiscence the whole circle of events, and thus concentrates in a catastrophe the forces that have ever been operating; thus leaving the field clear for a new cycle and a further growth appropriate to the accumulated experience that has thus fruited and been transformed.

*

THE CONSUMMATION OF ENDEAVOUR is the growing out of the old principles of internal effort into a realization of the unity of the last word of the great master, who said, "There is but one world, all others are shadows." That world is the unseen spiritual region of eternal life and thought; the constantly manifesting, yet never manifested, prototype of all that has been, is, or is to be; the source of all illusions, the receptacle of all finite forms, and the regenerator of all the cosmic processes that disclose a new age and shut the door on the advance of a worn out impulse; burying in itself its own illusions and creating new forms that lie hidden in its processes of advancement in the realization of itself. There is no permanency except in the thought "I am;" and that thought creates worlds that

eventually realize the same idea and find therein their death and birth into the fullness of the eternal truth.

The cosmic and material is only a step toward the light that its impulse is intended to disclose, and the force of its manifestation is the negative pole of the self-existent thought that reaches out into space and calls dead matter to life and union with the constantly growing fullness of a universal conception. Space is non-existent and its illusion is to be conquered by the penetration of the infinite idea into its remotest bounds as a fact of experience, that, once obtained, discovers the centre of consciousness as being everywhere, and makes matter the mark only of a thought which resides eternally in itself. All finite processes are endeavours to obtain the infinite idea, and the successes and failures are distinguished by that universal canon of proportion called conscience, as good and bad, though the distinction is never so absolute as to disclose the hidden reason that calls both into manifestation and reduces all efforts to a conflict of qualities. This hidden reason, or cause, is the dual nature of the primitive will which contains the two elements of force, positive and negative, in its innate thought, and out of the interaction of this dual manifests that variety of itself that is the perfect expression of the fullness of its all-embracing infinity.

*

THE INTERNAL AFFAIRS of all nations furnish an instructive lesson of the parallel that exists between the forces that make the dual nature of the spiritual and material evolutions manifest; for the spiritual is the first to reach the consciousness that the native afterwards discloses in the necessary conflicts that matter always displays in its co-ordination with the impulses that lie in the manifestation of its experience, and which result in a destruction of the instruments it uses. When a feeling of unrest and apprehension has maintained itself for a certain length of time, usually measured in a minor solar cycle of 18 years, the conflict itself appears and the reconstruction process again begins; but when the ear:h lends its

strength to accentuate this same unrest then we have the accumulated force of many cycles to fortify the fear, and this brings on a general regeneration that sweeps away all barriers to the influx of the destiny of the planet and brings the new age that comes at the close of a great sidereal year. The inroads of science on the forces of nature are the partial opening of the doors of fate, and these powers when once released are like the Djins of the Arabian fable, that swell and grow to monstrous proportions and complete the union of the physical in matter and the mental in man, and thus synchronize the impulses of both planes, bringing into each consciousness the dire necessity that demands a union regardless of the crude material bodies that would check the result. Know now the day has come to visualize the divine demand and the tottering earth and foolish man must both seek release through terrible struggle, and be united in a general tumult that will make for higher destinies and be a complete renunciation of all the false concepts that have led to such a sad catastrophe.

This is the last opportunity for the old state to change within itself, and from the new era there comes the promise of the final end of all the ancient tendencies and a permanent spiritual regeneration. Those who read may learn. It is the law.

[The foregoing notes by a student are contributed anonymously, but their suggestiveness in regard to the question of cycles, and their possible bearing on the impending juncture, seemed to warrant their presentation to our readers—
ED.]

THE voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man, Ichthys, Oannes or Jonas—who could not be made flesh.—*Secret Doctrine I., p. 654.*

THINGS are not true because they are old, but old because they are true. Immortality belongs to Truth and not to error. A thing is not true because God hath said it, or is supposed to have said it; God said it *because it is true*: and the whole manifestation of Nature is thus the **UTTERED WORD OF DIVINITY.**
—*Mystic Masonry, p. 211.*

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.

Wednesday, Jan. 20, 8 p. m., "The Ocean of Theosophy," pp. 40-44.

Friday, Jan. 22, 8 p. m., "Theosophy in Daily Life." Mr. Port.

Sunday, Jan. 24, 11 a. m., Scripture Class.

Sunday, Jan. 24, 7 p. m., "Theosophy in Ancient America." Mr. Beckett.

Wednesday, Jan. 27, 8 p. m., "Ocean," pp. 45-48.

Friday, Jan. 29, 8 p. m., "Symbolism of the Alphabet." Mr. F. J. Brown.

Sunday, Jan. 31, 11 a. m. Scripture Class.

Sunday, Jan. 31, 7 p. m., "Reincarnation." Mr. F. J. Brown.

Wednesday, Feb. 3, 8 p. m., "Ocean," pp. 48-51.

Friday, Feb. 5, 8 p. m., "Karma." Mr. E. Harris.

Sunday, Feb. 7, 11 a. m. Scripture Class.

Sunday, Feb. 7, 7 p. m., "The Revival of the Lost Mysteries in America." Mr. Beckett.

Wednesday, Feb. 10, 8 p. m., "Ocean," pp. 52-56.

Friday, Feb. 12, 8 p. m., "Memory." Mr. Armstrong.

Sunday, Feb. 14, 11 a. m., Scripture Class.

Sunday, Feb. 14, 7 p. m., "What Theosophy Means to Civilization." Mr. Smythe.

Wednesday, Feb. 17, 8 p. m., "Ocean," pp. 56-59.

Friday, Feb. 19, 8 p. m., "Theosophy in Modern Literature." Mr. H. A. Brown.

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THE ULTERIOR OBJECT.

A dog accustomed to blows and beatings will run away when a hand is raised to caress it.

Theosophists must learn to make allowances for a great uninformed section of the public who have been taken in so often, and defrauded in so many plausible ways, that an impulse of self-protection prompts them to suspicions of our best intentions. These will presently learn by experience of the genuineness of the theosophic ideal, and their confidence then will equal their distrust now.

There is another class of people who, unscrupulous in their dealings with their associates, have lost all faith in others, judging the race by themselves, and unable to conceive of any but a selfish motive at the root of every act. To these, the self-sacrificing deeds of the great world benefactors are incredible. They are the result of fraud, or imposture, or they have been undertaken for some deep Ulterior Object. In our own day Madame Blavatsky, Anna Kingsford, and William Q. Judge have been so assailed, in spite of the most ample evidence of their unselfishness. Mrs. Tingley, again, is credited with every possible motive for her acts, but that noble one which her intimates know to be her inspiration.

A similar judgment attributes to the theosophic workers in America no great, high purpose, but only the ignoble and unworthy intention of "letting others see what they could do." Were that all that animated us the sooner we and our work were abolished the better.

Amidst all this depravity of sentiment it is not surprising to find men and women so influenced and controlled by the prevailing mood that they cannot avoid suspecting themselves, with the

result that this self-suspicion is morbidly brooded upon and cultivated till the pure promptings of the heart are overborne by the traitorous intellect, and men, losing the guidance of the higher, despair of themselves as they find their fairest actions defamed by the suggestions that rise from the rottenness of the lower nature.

Of all the subtle poisons of the theological pharmacy the dogma that exalts this suggestion of baseness into a principle of religion, is the subtlest.

It is an everlasting truth that all we, like sheep, have gone astray; but we have not become devils in the process, and the potentiality within us of hearkening to the voice of the shepherd is the proof of it. Where shall we hear the Voice if not in the heart? And how shall the Voice speak if the heart be not eternally pure?

"Out of the same mouth proceedeth blessing and cursing." But "out of the heart are the issues of life." These lower suggestions are truly from the wisdom that "descendeth not from above, but is earthly, sensual, devilish."

In spite of everything, however, there are some weak brothers, who fear that, after all, a vulgar selfishness and desire for reward traints their efforts. We learn only in action, and, if we will, can be certain of our purpose. "To perish doomed is he, who out of fear of Mara (the Great Ensnares), refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit."

What do we seek? No outside reward certainly. No external endowment of any kind. We have nothing to

get, though much to gain. There is no reward in the sense of gift from another. No one is poorer for our greater wealth. On the other hand the Universe is richer, for our true reward lies in becoming. We become greater, nobler, purer, but no one suffers or bears the expense of it. The reward is in ourselves. We are the Law. The truth has set us free, free with that freedom "obtained by renunciation, filled by active pity, which is a sorrow without pain."

Thus self contained we can face the Universe knowing that, good or evil, nothing can come to us but our own. Our friends and our enemies, our helpers, and those who hinder us, are but the agents of the Law, the decrees of which we have ourselves ordained. He who smites me on the cheek is but the agent of my own moral purpose, for the immortal man is law-abiding, and cheerfully can I turn the other cheek and know that if the debt be paid, no other blow shall smite. "Thou couldst have no power at all against me, except it were given thee from above."

"Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution."

May the Law be your Ultimate Object.



THE PRAIRIE TRAIL.

The long, gray trail, before, behind,
Dim through the dust it showed,
As the traveller turned to gaze, half blind,
On the weary stretch of road.

Never a house, and never a tree,
But the bare brown prairie lay
Stretching as far as the eye could see,
With its girle of dusty gray.

And the dust by the frolic wind was whirled,
Circling across the plain:
Round the traveller's head it madly curled,
As he turned to the west again.

Ah! well, sometime he would reach the end!
And with bended head he trod
Till the sun went down. Did he apprehend
He would see the City of God?

For he raised his head to the golden west,
And his dust-filled eyes unclosed
On a happy valley of light and rest
Mid the strength of the hills reposed.

What mattered the prairie, brown and bare,
To him then, and the trail so long?
The happy valley, his thoughts were there,
And they wove him a joyful song.

JOHN FRANCIS DEANE.

INITIATION AND RESIGNATION.

This is the same doctrine as is found in the Isavasaya Upanishad: *The Identity of all Spiritual Beings*, and *Resignation*. And by "Spiritual Beings" is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *The Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated*; for, as the Upanishad and the Bhagavad Gita say:

"All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou has surrendered all this; then thou mayest enjoy."

If this be true, then how necessary to consider philosophy, so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will only be the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient

beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just as long the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasures and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty. . . . We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness." This advice and the direction to see the one Spirit in all things and all things in It express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates, and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and

changed it into a *rose*, and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but unlike those, it has never dissolved. It is secret, because founded in Nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once.—*William Brechon in The Path, Feb., 1888.*



A CHANT OF THE GREAT CRUSADE.

From Walt Whitman's "Chants Democratic."

What do you see, Walt Whitman?
Who are they you salute, and that one
after another salute you?

I see a great round wonder rolling
through the air:

I see diminute farms, hamlets, ruins,
graveyards, jails, factories, palaces,
hovels, huts of barbarians, tents of
nomads, upon the surface;

I see the shaded part on one side, where
the sleepers are sleeping—and the
sunlit part on the other side;

I see the curious silent change of light
and shade:

I see distant lands, as real and near to
the inhabitants of them as my land is
to me.

I see the site of the old empire of
Assyria, and that of Persia, and that
of India;

I see the falling of the Ganges over the
high rim of Sankara.

I see the place of the Deity incarnated
by avatars in human forms;

I see the spots of the succession of
priests on the earth—oracles, sacrificers,
brahmins, sabians, lamas,
monks, muftis, exhorters:

I see where Druids walked the groves

of Mona—I see the mistletoe and
vervain ;
I see the temples of the deaths of the
bodies of Gods—I see the old signi-
fiers.
I see Christ once more eating the bread
of His last supper, in the midst of
youths and old persons ;
I see where the strong divine young
man, the Hercules, toiled faithfully
and long and then died ;
I see the place of the innocent rich life
and hapless fate of the beautiful
nocturnal sun, the full-limbed
Bacchus ;
I see Kneph, blooming, drest in blue,
with the crown of feathers on his head ;
I see Hermes, unsuspected, dying, well-
beloved, saying to the people, "*Do
not weep for me,
This is not my true country, I have lived
banished from my true country—I
now go back there.
I return to the celestial sphere where
everyone goes in his turn.*"

I see the cities of the earth, and make
myself at random a part of them ;
I descend upon all those cities and rise
from them again.

I see the menials of the earth, labouring ;
I see the prisoners in the prisons ;
I see the defective human bodies of the
earth ;
I see the blind, the deaf and dumb,
idiots, hunchbacks, lunatics ;
I see the pirates, thieves, betrayers,
murderers, slave-makers of the earth ;
I see the helpless infants, and the help-
less old men and women.

I see male and female everywhere ;
I see the serene brotherhood of philo-
sophs ;
I see the constructiveness of my race ;
I see the results of the perseverance
and industry of my race ;
I see ranks, colours, barbarisms, civili-
zations—I go among them—I mix in-
discriminately,
And I salute all the inhabitants of the
earth.

All you continentals of Asia, Africa,
Europe, Australia, indifferent of place !
All you on the numberless islands of
the archipelagoes of the sea !
And you of centuries hence, when you
listen to me !
And you, each and everywhere, whom
I specify not, but include just the
same !
Health to you ! Goodwill to you all—
from me and America sent.

Each of us inevitable ;
Each of us limitless—each of us with
his or her right upon the earth ;
Each of us allowed the eternal purports
of the earth ;
Each of us here as divinely as any is
here.

You, Hottentot, with clicking palate !
You woolly-haired hordes !
You owned persons, dropping sweat-
drops or blood-drops !
You, human forms, with the fathom-
less ever impressive countenances of
brutes !

I dare not refuse you—the scope of the
world, and of time and space, are
upon me.

I do not prefer others so very much
before you either ;
I do not say one word against you, away
back there, where you stand ;
You will come forward in due time to
my side.

My spirit has passed in compassion
and determination around the whole
earth ;
I have looked for equals and lovers, and
found them ready for me in all lands ;
I think some divine rapport has equal-
ized me with them.

O vapours ! I think I have risen with
you, and moved away to distant con-
tinentals, and fallen down there, for
reasons ;
I think I have blown with you, O winds ;
O waters, I have fingered every shore
with you ;
I have run through what any river or
strait of the globe has run through ;
I have taken my stand on the bases of

peninsulas, and on the highest embedded rocks, to cry thence

Salute au Monde!

What cities the light or warmth penetrates, I penetrate those cities myself; All islands to which birds wing their way, I wing my way myself.

Toward all
I raise high the perpendicular hand—I
make the signal,
To remain after me in sight for ever,
For all the haunts and homes of men.

SONG OF THE BARD BRICNE.

Of Cuculain then he sang, and the nocturnal slaughter of the men of Meave; of the compact and the bloody fights on the shores of the Avon Dia, and of Fardia, son of Daman, son of Dary; of the meeting of the friends and their gant strife, and of Cuculain perishing alone in the immense forest, somewhere between Fachaine and the sea; but as he sang there was a sound of sobbing voices in the immense chamber, where wept the friends of Cuculain—his foster brothers and school-fellows; but Fergus Mac Roy wept not, but sat erect in the champion's throne, staring out before him, with eyes of iron.

So sang the mighty bard of the Olnemacta, chanting thus far the history of the Tan; but the warriors lifted up their voices and shouted, for their hearts were elated by that noble strain, so that their shout was heard to the end of the camp, and heard, too, by the sentinels who, far out upon the plain, kept watch, sitting each man armed in his chariot upon the white moon-lit plain, so loud shouted the kings and captains of the Tan around the sun of Carliare, and at the lower tables the bardic students gathered around the pupils of the Ard-ollav, eager to learn from them the words of the noble chaunt.

Yet, not were all pleased, for the great Queen herself, enraged at the praise of Cuculain, directed against the bard scornful glances and bitter arrows of sharp speech, capricious and fickle, who formerly caressed and honoured

the son of Sualtam, living, but now desired to diminish and stain his glory, being dead, and to gather to herself and her nation all the renown attending that great foray. Therefore she chid him with envenomed words, upbraiding his paltry verse, and in her folly, taunted the sacred bard in that he had contributed naught to the martial conduct of the foray, and she charged him that he meditated flight to the song-loving monarch of Emain, and had made a pact with the Ultonians for a great reward. But her the Ard-ollav answered in words simple and loyal, not through fear, but obeying the ancient law which enjoined the language of moderation and reverence upon his order, even "purity of mouth without poisonous satire." Therefore, the great Queen abashed was silent, inwardly fretting at the great glory of the son of Sualtam.

[Cuculain, son of Sualtam, who opposed Queen Meave in her war against the Clan Rury, was born B. C. 18, and was slain A. D. 9. "He spake not a boasting word. Nor vaunted he at all, Though marvellous were his deeds." The above is an extract from Standish O'Grady's History of Ireland, Heroic Period, vol. 2.]

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

Try the power that lies in trusting one another: there's magic in it—white magic.

*

Magic, also, there is in suspecting one another—black magic.

*

A sure way to make discord—to talk overmuch about "lack of harmony."

*

Let us not mistake natural phlegm and obtuseness of mind and temperament for equal-mindedness.

*

Why try to fight the shadows of the lower mind? Turn on the Light and they will disappear.

C. L. A.

INTERNATIONAL S. S. LESSONS.

November 22. Proverbs iii : 1-17.

The personified Wisdom of this chapter, who is to be "a tree of life to them that lay hold upon her," must be the same quality which we read of in Genesis iii : 22-24. Between us and that Wisdom is set the "flame of a sword turning every way," nor are the Elohim, or the Lord God, as the translators have it, willing that we should attain it. Not, certainly, until the chastening or instruction (verse 11 and margin) has led us into the Way of peace. In that Path the flaming sword harms not. "Length of days and years of life" (verses 2 and 16) are esteemed by the Wise Man in sharp distinction with the ideals of our modern day when old age, even with the greatest advantages, is considered an evil by most people. The kinship with all men and with nature itself, which results from true Wisdom, accompanied by that direct consciousness of the laws governing the superphysical life, as in the return to new earthly bodies of the souls of men, and the recognition from life to life of the associates and companions of earlier lives, robs "length of days and years of life" of the terrors with which our modern system has invested them. We are, in the fine image of verse 14, traders in knowledge. Compare the parable of the talents. And the merchandise of wisdom is "better than the merchandise of silver and the gain thereof than of fine gold." The writer evidently contemplates no city life, however, since his ways of pleasantness are among the barns and vats.

November 29. 1 Kings x : 1-10.

Sheba is the Hebrew word for seven, and is identical, says H.P.B., with the Oath, the Pythagorean Tetraktis. The "seven habitations" or "seven zones of our globe" are called the Sheba Hachaloth, and it may be possible to understand what is thus meant by the Queen of the Seven coming to Solomon with her spices and gold and precious stones. When she had seen all his wisdom and his house and ministers, and had "communed with him of all

that was in her heart," she had no more spirit left in her. The story best serves as an image of the Soul united with her God. Edward Carpenter says: "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. . . . People do not sacrifice their lives for empty words, nor do mere philosophical abstractions rule the destinies of continents." Sheba is identified geographically with Abyssinia, where much of the ancient wisdom is still preserved, and whose literary treasures, including the salvage of the Alexandria library, King Menelek has recently promised to make public to European scholarship. It will save much disappointment if the scholars restrain their curiosity regarding an historical Solomon.

December 6. 1 Kings xi : 4-13.

Solomon's catholic tastes doubtless achieved satisfaction in his extensive harem. "His wives turned away his heart." The strange gods to whom he became attached are pictured, like Jehovah, as actual beings of whom Jehovah was jealous. They were, indeed, the several members of the Septenary Hierarchy, the Seven Archangels of our modern churches, the seven Elohim of the Jews. Astoreth or Astarte was the Chaldean Venus, to whom Friday is sacred, the holy day of the Mahometans. Associated with Venus was Diana or the Moon, and the Star and Crescent was their joint symbol, still preserved in the church and sacred to the Virgin Mary. Isis of the Egyptians wore the same star and stood upon the same half-moon. Milcom or Molech was the ruler of the Gods, Melek or Maloc in Hebrew signifying King. That Jehovah-Saturn "was angry with Solomon" displays his jealous attributes. Molech or Baal was the same as Jupiter, whose sign Taurus, the Ox, indicates his relation

to the prevailing Sun symbols. Chemosh, the God of the Moabites, with whom it will be remembered Moses was buried, is one with Apollo, the Glorious God of the Sun. His sign Aries, the Ram, is of course the origin of the ram's horns found on the head of Moses. Solomon's worship of the host of heaven was doubtless tempered with the wisdom and understanding for which he prayed and had been endowed. His quiet reign of forty years according to the record shows that the Gods he respected must have been powerful enough to "keep him in perfect peace," though the Jews, anxious for the honour of their own tribal deity, attribute this (verses 11-13), to the forbearance of Saturn, whose Sabbath they kept holy, as at present, on Saturday.

December 13. Proverbs xxiii : 15-25.

The Revised Version gives a marginal reading of the 18th verse which ought to be adopted in several other passages. "Be in the fear of the Lord all the day long for surely there is a sequel." Did we but understand the sequences of life and their importance we should be on a fair way to an understanding of all mysteries. It cannot be too widely known that wine-bibbing especially, and other fleshly habits in their own degree, are a barrier, while continued, to any development of the organs of the higher faculties. The denial of these faculties will most frequently be found to proceed from those who encourage the lower nature.

December 20. Matthew ii : 1-12.

The Gospels of Mark and John omit all reference to the birth story of Jesus, commencing their narrations with His appearance at Jordan for baptism. Matthew and Luke repeat the ancient legends found in the Scriptures of all religions of the birth of the sacred avatars. The sign of the star and crescent, which is familiar to students of Egyptian lore in connection with the virgin-birth of Horus, is, as has been said, reproduced in the star on the forehead of Mary and "the moon her feet rest on;" the same star guides the wise men to the east "where the young child was." "Jesus was born in

Bethlehem," we read, and Micah tells us (v : 2), that His goings forth are from of old, from everlasting. "This is the same Word that was in the beginning with God," as John tells us. Moreover, "as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name; which were born, not of bloods, nor of the will of the flesh nor of the will of man, but of God." "The Word became flesh and tabernacled among us," he adds. This is surely the birth of the spiritual man that is taught, the new birth in which the psychic is raised, from the flesh in which it has been sown, spiritual and immortal. Of such Paul was "in travail until Christ was formed" in them. The wonder of a virgin-birth presents no essential impossibility to the mind of the scientist, but since it is so, there is no more reason for rejecting the numerous stories of virgin-born and divine Saviours in other ages and nations than in the case of Jesus of Bethlehem. The sign Virgo in the Zodiac, carrying us back indisputably 75,000 years, at least, in Egypt, testifies to the antiquity of the teaching. The Virgo nature in every man must "bring forth the Son, and they shall call his name Emmanuel; which is, being interpreted, God is with us." Until God is actually, and not metaphysically, or as an article of faith merely, manifested in the heart, there has been no birth of the Christ for him who lacks that experience. Without this new birth men are "dead in their sins." The connection of the Birth of the Christ with the ascent of the Sun from its Southern declination in the sign Capricorn or Makara is universal. Makaram means a pentagon, the five pointed star being the sign of Man. The pentagon represents the faces of the Universe, whose figure is the Dodecahedron of twelve foundations. Within this is conceived the Icosahedron, the throne of the Lamb, or Initiate, or Christos. "That which is born of flesh is flesh; and that which is born of Spirit is Spirit," John iii : 6. "Ye know that everyone also that doeth righteousness is born of Him." 1 John ii : 29.

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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, NOVEMBER 15, 1896.

EDITORIAL NOTES.

AIDERS AND CRUSADERS.

*

SOME PEOPLE think ideas, and some people think words. Do you know the difference?

*

WE have only one set of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

*

ISN'T IT ABOUT time that the Colonel took us all into his confidence, and told us how he wrote "The Secret Doctrine"?

*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members.

*

THEOSOPHY got a move on itself lately. This is a slangy expression of facts, which the cultured are at liberty to ignore or repudiate.

*

A LIFE OF MICHAEL SCOT, the Scottish wizard of Melrose fame, by the Rev. J. Wood Brown, is to be published by David Douglas, Edinburgh.

*

BOOKS on theosophical subjects may be procured from THE LAMP office, or

through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

*

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

*

MR. CHARLES JOHNSTON and Mrs. Vera Johnston, Madame Blavatsky's niece, have arrived in New York and will remain at Headquarters during the winter.

*

THE INDIAN SECTION T. S. (Adyar) reports forty-six Branches in good financial standing, with a paid up membership of nearly 700, and an unattached membership of about 200.

*

PARCELS of *back* numbers of THE LAMP, assorted copies, will be sent to Branches for free distribution at the rate, to cover postage, of 15 cents for 50. The quantity on hand is about 2,000.

*

THE Cincinnati T. S. meets in Lincoln Inn Court Building on Tuesdays at 8, and has prepared a syllabus of the discussions to be held till 1st June next. The programme presents a valuable list of subjects.

*

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 LAMP goes to press so early this month that we are unable to include our "Notes on the Magazines," as usual. A new French venture has just come to hand, *L'Isis Moderne*, a journal of the type of the *Metaphysical Magazine*.

*

MR. BURCHAM HARDING has gone to Chicago via Youngstown, Detroit and Grand Rapids. He will spend three or four months in the territory of the Central States Committee, visiting all Branches north of St. Louis and east of Peoria. This will mean a great in-

crease in activities at the Chicago Headquarters.

*

PROVIDENCE BRANCH of the T. S. A. has issued a particularly neat card announcing the Sunday evening meetings for the year's last quarter. Meetings are held at the new quarters of the Branch, 206 Weybosset Street at 7.30. "Knights of the Rosy Cross" and "Mediums and Adepts" are two new subjects.

*

MR. G. W. FOOTE, of London, England, attended the Secular Convention in Toronto this month with his friend Mr. Watts, and dealt, says *Secular Thought*, in a "witty and sparkling fashion with the questions of soul and body, spirits, future life, Theosophy, the resurrection and day of judgment, heaven, hell and purgatory, etc."

*

WARREN T. S. has been holding its Sunday and Friday evening meetings regularly, and although not many more than the proverbial two or three are gathered together, the nucleus and heart of a strong centre has begun to beat there. Mr. and Mrs. McAlpin are always pleased to receive enquirers at their home, 310 Third Street.

*

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.

*

MR. JAMES PRYSE has left New York for a tour among the Southern Branches. He visits Philadelphia, Baltimore, Washington, etc., and will attend the anniversary meeting of the Macon T. S., 20th November. From there he will proceed to visit all centres south of Louisville, and travel westward to the Pacific Coast, where he will remain until the return of the Crusaders.

MR. B. HARDING visited Geneva 16th-19th October, and delivered lectures in Irving Hall on "Reincarnation" and "The Purpose of Theosophy." The press have been very liberal with reports of lectures and interviews. On Wednesday evenings a Reading Club is held at Mr. Griffith's office, 12 Linden Block, to which all students are invited. The elements of theosophy are discussed.

*

MR. ALBERT SMYTHE will leave Toronto on the 16th for Toledo, Fort Wayne, Bluffton, Indianapolis, Louisville, Cincinnati, Dayton, Columbus, Sandusky, Cleveland, Youngstown and Buffalo, returning to Toronto by the 5th December. A day or two will be spent in each city so that all members and branches may be visited. The Home Crusade movement it is hoped will do yet more to consolidate the workers scattered over the Continent.

*

THE BUFFALO T. S. has been more than usually active of late. Brotherhood Suppers are an established institution, and so many children were found available for a Lotus Circle that one has been opened and others contemplated. A Purple Potpourri in aid of the Crusade was held at the residence of Mr. and Mrs. Stevens, 500 Lafayette Avenue, on 29th October. Mrs. Kent, a member of the Society, has taken charge of "The Wayfare," a home for destitute women "without any distinctions whatever," which the theosophic workers of Buffalo have sustained for a year past. This practical charity attracts much attention, and best of all is a real home for all who seek its shelter.

*

THE CRUSADERS' ITINERARY has been arranged as follows: August 13-17, Paris; 17-18, Brussels; 18-25, Amsterdam; 27-30, Berlin; September, 1-3, Frankfurt; 3-6, Geneva; 6-7, Zurich; 7-9, Munich; 9-12, Vienna; 12-17, Venice; 17-21, Rome; 21-23, Naples; 25 Syracuse; 27-29, Malta; October 2, Brindisi; 4-9, Athens; 11-13, Alexandria; 13-21, Cairo; 21-22, Ismailia; November 2-9, Bonilay; 9-13, Poona;

17-20, Allahabad; 20-23, Benares; 24-28, Calcutta; December 1-7, Madras; 8-9, Tuticorin; 10-15, Colombo; January 1-4 Adelaide; 5-8, Melbourne; 10-15, Hobart; 19-20, Bluff; 20-23, Dunedin; 23-26, Lyttleton; 27-29, Wellington; February 1-2, Auckland; 7-17, Sydney; March 10-11, Hong Kong; 21-31, Yokohama; April 16, San Francisco

*

THE SAN FRANCISCO T. S. recently removed from their old quarters in the Flood Building to the Academy of Sciences. The board of directors waived all prejudices, and the Society now shares the handsome and commodious lecture-hall, and occupies office and library rooms in a building dedicated strictly to scientific pursuits. What would Toronto think if the Beaver T. S. were similarly installed in the Canadian Institute! The San Francisco syllabus covers many interesting topics:—"Cyclic Law," "Early Days of Christianity," "Gods, Heroes and Men," "Theosophy for Business Men," "Legend of the Holy Grail." Besides the Sunday evening meeting there is a Bible Class at 11, Lotus Circle at 11, Secret Doctrine Class at 1, Ethical Class at 2.15, and other meetings on week days.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

SYRACUSE T. S. has issued a syllabus of discussions for Wednesday evenings from October to June. The meetings are held at Room 128, Bastable Block. One of the subjects noted is "Traditions and Religious Belief of the Six Nations." Lectures are also given on Sunday evening, and a study class is held on Friday evening. A Brotherhood Supper was given by this Branch on Tuesday evening, 13th October, Mr. B. Harding, of New York, then on a visit to Syracuse, superintending the arrangements. About eighty from the highways and hedges were entertained at Brown's Restaurant with beefsteak, potatoes, bread and butter, pie and cake, coffee, bananas, grapes, oranges and pears. Several short and informal addresses were given, and in spite of the pouring rain the whole affair was most successful, and "tended to increase and foster the spirit of Brotherhood."

*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, 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, and similarly for any other books on the list. 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. Only books advertised in our columns may be obtained in this way. The offer applies only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable

in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.

*

THE FIFTH ANNUAL Report of the Indian Section T. S. (Adyar) is just to hand. The amendment of rules caused much debate. We submit a verbatim extract from pages 22-23, which may enable some of us to appreciate where we are at. THE LAMP, which is both democratic and radical in its principles, has no comment to make, though we should like to know what "The Independent Theosophists of Boston" think of it. "Mrs. Annie Besant then stood up and said that she had sat on the Committee in London which drafted the rules now before the Convention, and that therefore it behove her to explain the principle which that Committee had followed in framing the rules, and the difficulties these rules were intended to remove. She pointed out how the democratic tendency of the age had gradually made its way into the constitution of the Theosophical Society, and thereby completely vitiated its organization. She spoke strongly against the application of radical principles to spiritual movements, and showed how it hampered the real growth of the Society, and how therefore it was necessary for progress that complete confidence be placed in the President Founder and his chosen successors, and full powers vested in each of them. The Chairman [Col. Olcott] also upheld the views expressed by Mrs. Besant, recounting the obstacles he had to face from time to time in consequence of his hands being tied down, and fetters being placed upon his discretion. He pointed out how the existing rules made no provision for exigencies which required prompt action, and how their usefulness and efficiency were sacrificed to system and method, how in consequence of this rigidity in the constitution and absence of full faith in him who was the founder of the Society, and had steered its course almost single handed

through many storms and tempests till it made itself felt by all the world, so much labour and money were wasted that very year over the Judge affair, and how easily the matter could have been settled to the satisfaction of all, if he had held the power to decide in his own hands."



BOOK REVIEWS.

Mrs. Besant's new manual, "Man and his Bodies," will prove somewhat confusing to beginners who first read her former one, "The Seven Principles of Man." The same ground is covered, but the terminology is almost entirely altered, though in most cases with a distinct gain in clearness, and the point of view is changed from the scientific to the psychologic. Mrs. Besant lays great emphasis upon the need of bodily purity, and considers this an essential part of preparation for Yoga practice. "In the East health is insisted on as a condition of discipleship." "The worse kinds of food attract to the astral body entities of a mischievous kind belonging to the astral world." This phase of the question is dwelt upon. Pages 21 and 45 almost repeat the same description of what appears to have been the result of being "endowed with astral vision." If such visions be the effect of eating pure food the reader will be apt to resort to the cheapest restaurants for his future diet. Jesus' teaching "not that which goeth into the man, but that which cometh out of the man, defileth the man," stands in sharp contrast with the caste observances here recommended. The book contains some very clear expositions of the processes involved in the upbuilding of the mind-body, and in the exercise of its functions. There seems to be the tendency throughout the book towards a desire to separate men from their ordinary conditions of life, and we must confess that this appears to us to be more in the nature of setting up the attachment by opposites, than the old fashioned western way of overcoming the world by submission and renunciation. There are

two paths however. "John came neither eating nor drinking. . . . The Son of Man came eating and drinking. . . . But wisdom is justified of her children." [Theosophical Publishing Society, 26 Charing Cross, London. One shilling.] A. E. S. S.

"The Growth of the Soul; A Sequel to Esoteric Buddhism" by A. P. SINNETT. [Theosophical Publishing Society, 26 Charing Cross, London. Price, five shillings.]

One who has not earned the power to pass at will from plane to plane will not attempt to review "The Growth of the Soul" without some misgivings; but he cannot fail to be emboldened by the belief that Mr. Sinnett ought to be among the last to complain of audacity. The Astral and Devachanic planes, rupa and arupa, are handled with the familiarity of an every-day visitor. Rounds and Manvantaras are treated with the assurance of positive knowledge. Initiates from "Sohan" to "Aseka" are apparently old acquaintances; and one gets the impression that Nirvana and the Lipika are not dealt with more fully simply for want of a proper place. This is as it should be, and we want more of it. All will agree with Mr. Sinnett, p. 373, that "The anterior causes of spiritual progress must be goodness united with a comprehension of the great design governing spiritual evolution, and of the purposes which nature has in view as in the cultivation of humanity." Mere "goodness" is likely to become mere "gush." Let each take from the best available sources the best materials he can get, and build as complete a Cosmos as he can; then let him find what he has to do in that. The more complete his Cosmos the more thoroughly will he comprehend the purposes of his existence. But let him be assured that the only absolute knowledge that he has, is the absolute certainty that the Cosmos which he has built in his consciousness is quite other than a *fac simile* of the Cosmos in fact, and that it must be amended with every new experience, with every addition of knowledge.

But it is not the Cosmos builder who is likely to become a dogmatic bigot.

No one knows better than he the imperfections of his structure. It is the Cosmos thief, he who appropriates, hollus-hollus, an entire edifice, built by another, who swears that it is perfect. For this reason we join Mr. Sinnett in welcoming "minor" differences. Some such appropriators will at least be obliged to speak of the gospel according to Sinnett, and the gospel according to Blavatsky, which is a welcome variation from parrot like repetition. We already begin to hear, in high places, of the propagation of "True Theosophy." Theosophy is truth. Whatever is proved to be false is proved to be untheosophical. If we had acquired the habit of praying, we would ask the Gods to keep far off the day when theosophy becomes orthodox. It is those who are attempting to work out in detail the scheme of evolution, we believe, that Mr. Sinnett has endeavoured to serve; and in this he has succeeded in no meagre measure. Every such builder will be profoundly grateful for the timely delivery of the large quantity of excellent material that is to be found in "The Growth of the Soul."

In regard to the Mars-Mercury differences with the "Secret Doctrine," both Mme. Blavatsky's and Mr. Sinnett's interpretations may be applicable in their proper places. We are told that all esoteric writings, symbols, etc., have seven interpretations, each applicable to a plane of existence different from the others. The application of the Secret Doctrine interpretation is so completely harmonious with the law of analogy that there is nowhere any entrance for doubt as to its fitness. The seven "globes" there spoken of are simply the seven principles which Mr. Sinnett recognizes, and which correspond to the seven principles of man, and it is just as correct to call them "globes" as it is to call the human principles "bodies." The description of the course of the "life wave" from the beginning of one round to the beginning of another, is analogous to the course of a human life wave from the beginning of one incarnation to the beginning of another, or perhaps more correctly from the beginning of one day

to the beginning of another; a seven round period corresponding to an incarnation period. But of course the perfect analogy is the *pari passu* development of the "globe" principles with the human principles.

Let Mr. Sinnett attempt to trace the "life wave" through the seven "globe" principles and he will be sure to follow the course of the S. D. interpretation. His Mars-Mercury interpretation may apply to a wider cycle of evolution beyond that of a globe. Evidently Mercury, Mars, the Earth, and four invisible planets are related in a way not yet understood by the uninitiated. But that there should be three physically visible globes, so far apart, belonging to a septenary division of principles corresponding to the human, is so totally unlike anything that we ever heard of that the application of Mr. Sinnett's interpretation to such a division may well be doubted.

At the first glance one would think that the "Nebular Hypothesis" received greater support from *The Growth of the Soul* than from the Secret Doctrine, but this is more apparent than real. The same may be said concerning the relations of Uranus and Neptune to our "system." Within the solar system, it appears that there are systems within systems innumerable: and much or little may be included within the phrase "our system." The S. D., Vol. I. p. 629 (*n. e.*), says; "They (Uranus and Neptune) do not depend entirely upon the Sun as do the rest of the planets." In "The Growth of the Soul," p. 272, it is said "And for any warmth the distant planet may acquire it must be dependent chiefly upon influences with which Physical Science on this earth at present is ill acquainted." There is no greater disagreement than this, and there is none here.

Those who have made themselves sufficiently acquainted with animal consciousness to know that there *are* varying degrees of "wisdom," not only among animals of a given species, but in a given animal at different periods of its life, will believe that Mr. Sinnett "blundered" a wee bit when he said (445): "At any given moment of its

life any animal of any given species has as much wisdom and no more than any other animal of its class." This leaves nothing to be desired as far as sweep and absoluteness of assertion is concerned. But everyone believed that the progress of the soul took place during physical manifestation. If the animal learned nothing from birth to death there would be no evolution. Does Mr. Sinnett deny even temporary individualization during physical existence? But why should he think that individualization commences where he commences to observe it, or end where he ceases to see it? Many will doubt that individualization is commensurate with his power to discern it. One who knows no better would say that there is no individualization in the waters of an ocean, but a scientist could tell him that it is composed of a vast number of individual molecules, and that these molecules are a congeries of smaller molecules, and that the smaller molecules are an aggregation of individual atoms. The fact that birds and animals in newly discovered countries show, at first, no timidity in the presence of man, but quickly learn that he is a terrible enemy, which he gives as evidence in favour of his position, will go farther to damn than support it. The fear of man does not become common to the whole species, but is only coextensive with the *individuals* that have physical intercourse with those which come in contact with man. The birds of every district have to learn not simultaneously but successively, as the wires are placed, that telegraph wires are fatal if not avoided in flight. Mr. Sinnett has evidently been thinking loosely at this stage of his performance. His facts will not account for the phenomena. Let him take another dive. He will be sure to find a loose screw somewhere. If he cannot modify his position he will only have succeeded in convincing us that the investigation of psychic noumena is more deceptive than the observation of physical phenomena.

WM. SCOTT.

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

Apropos of the crusade still "nearer home," that going on within our own natures—it is all very much as you say Comrade. There is, or should be a "Theosophical Movement" present within us, even as there is one without. The "Purple Banner" must first be raised there on this inner field, and there first, the oath of allegiance taken to its cause—"Truth, Light and Liberation for Discouraged Humanity." For surely, the Light must first be lit in our own hearts before we can help kindle its flame in the heart of another: we must ourselves know something of the Truth, before we can speak of it understandingly: and we must, in some measure at least, be "free" before we can assist in the work of breaking asunder the mental and spiritual shackles of others.

It may be objected that all this goes without the saying; and so it does. But the doing does not always follow, as we each of us may find to our sorrow. Often, we grow so engaged with our outer work, that we forget somewhat the inner. And when our interest in the outer Movement begins to flag, and our zeal in carrying it on to abate, we wonder why it is so, and then it is that we discover we have left our inner defences unguarded, and so, weariness and, perchance, doubt, and kindred foes have crept in, and sapped or obstructed the springs of our energy. For truly it is the inner forces that energize the outer, and the power that moves any given "wheel of action" resides, not in the circumference, but in the centre—a truism, this, which holds good also with the Movement as a whole. For the Force that carries it on, works ever from within, outward; and what is of practical import to us, the hearts and minds of men are the laya centres through which it wells up, and so manifests in the world of external events.

You say, further on, Comrade, that you can do things for the Crusade better when you do them "with a rush." I believe you are right, and that generally it is the best way. The quicker the

thought and the act come together, the better. Be sure of your plan first, and then *go ahead*. Act as if bound to succeed; as if failure were impossible! That great stream of Force, recently liberated, is no fiction. If it finds a channel through you, it will not let you fail—unless, indeed, you doubt it. Then that which you fear will come to pass, instead of that for which you hope and labour. For doubt hinders the free flow of the current of energy, and may even arrest it completely. When I undertake anything for the Movement, I find it best neither to hope nor to fear as to the result, but just take it for granted that I am going to succeed! There is very much in that attitude of mind—whatever it is you may be working at. Try it and see!

Penna.

M.



TO DWELL in love, the wide house of the world, to stand in propriety, the correct seat of the world, and to walk in righteousness, the great path of the world; when he obtains his desire for office, to practice his principles for the good of the people, and when that desire is disappointed, to practice them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from the right, and of power and force to make bend,—these characteristics constitute the great man.

The great man is he who does not lose his child-heart.—*Mencius Mang Tszé, B.C. 259.*

Oh! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to *work!* Do *anything*, so that it helps others; and that will help you more a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavour is incalculable.—*G. Hijo. The Path, vol. iv., page 200.*

THE PARABLE OF THE WATER FILTERS.

The question: If we have lived on this earth before, why cannot we remember past incarnations, has answer in the following modern parable:

Behold, a certain man had a large order for water filters. Now, each filter had two chambers, and into the upper chamber of each filter he caused to be placed, first, a disc of fine, porous stone, then a layer of coarse gravel, then a layer of charcoal, then a layer of fine gravel, and another layer of charcoal, and upon that a layer of fine sand, so that water, being poured upon the top-most layer of the filter, would percolate through all the various strata thus prepared, and finally collect in the lower chamber, ready for use.

But the demand for the filters was very great, and the supply of porous stone for discs small, so the master workman bethought himself and said:

"Behold, the supply of porous stone is so small, and the demand for the filter is so great that we must needs use in the filters the best material that comes to hand." So into some filters in place of porous discs were placed flint discs, and into some iron, and into others wood, and upon them all were placed the various layers of gravel and charcoal, each upon each. And it came to pass that those filters in which porous stone was used, gathered the pure water in the lower chamber in abundance; those in which wood was used, gathered but little and that tasted of the wood, and those in which iron and flint was used gathered no water whatsoever.

The mind in each one of us is the upper chamber of a filter filled with knowledge acquired in our past incarnations. If we have a brain constituted like the porous stone disc of the filter, knowledge from the store house of the mind, works, or filters, through it to our edification. But if, instead of such perfect conditions, we have brains of wood or iron, how can we expect to receive the higher knowledge?

XAVIER STENTOR.

Model City, N.Y.

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.

Friday, Nov. 20, 8 p.m., "Evolution and Reincarnation." Mr. Scott.

S. D. II., pp. 449-458 (*n.e.* 470-480).

Sunday, Nov. 22, 11 a.m., Colossians i: 1-8.

Sunday, Nov. 22, 7 p.m., "Theosophy and Education." Mr. Beckett.

Wednesday, Nov. 25, 8 p.m., "Ocean of Theosophy," pp. 14-18.

Friday, Nov. 27, 8 p.m., "Theosophy and the Resurrection." Mr. Port.

S. D. II., pp. 459-466 (*n.e.* 481-489).

Sunday, Nov. 29, 11 a.m., Col. i: 9-23.

Sunday, Nov. 29, 7 p.m., "Theosophy, the State Religion." Mr. Beckett.

Wednesday, Dec. 2, 8 p.m., "Ocean," pp. 18-22.

Friday, Dec. 4, 8 p.m., "The Impersonal Life." Mr. Randall.

S. D. II., pp. 467-474 (*n.e.* 490-497).

Sunday, Dec. 6, 11 a.m., Col. i: 24-29.

Sunday, Dec. 6, 7 p.m., "Theosophy and Mediumship." Mr. Smythe.

Wednesday, Dec. 9, 8 p.m., "Ocean," pp. 23-28.

Friday, Dec. 11, 8 p.m., "The Occultism of the Alphabet." Mr. Brown.

S. D. II., pp. 475-483 (*n.e.* 498-507).

Sunday, Dec. 13, 11 a.m., Col. ii: 1-7.

Sunday, Dec. 13, 7 p.m., "Theosophy for the Seance Room." Mr. Smythe.

Wednesday, Dec. 16, 8 p.m., "Ocean," pp. 29-34.

Friday, Dec. 18, 8 p.m., "Separateness." Mr. Beckett.

S. D. II., pp. 483-492 (*n.e.* 507-517).

Sunday, Dec. 20, 11 a.m., Col. ii: 8-15.

Sunday, Dec. 20, 7 p.m., "Theosophy and Spiritualism." Mr. Smythe.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.



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"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.

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“BLESSED ARE THE PEACE-MAKERS.”

Christ's Mass is Peace, and all who truly celebrate that Mass are members of His Body. Peace marks the beginning and constitutes the condition of the new life. As perfect love casteth out fear, so love is the forerunner of peace, and in peace are all things perfected. Here men find the equipoise of love and justice, where mercy and truth are met together; for righteousness and peace embrace each other.

Men have called Him Wisdom and Truth, and Nebo, and Budha, and Woden, and Mercury, and Christ. But the Gods call Him not. They know Him face to face. And men become Gods.

When men enter into the Godhead they enjoy the communion of the Saints. Here are the noble army of martyrs, and the goodly fellowship of the prophets, and the glorious company of the apostles. Here is the great cloud of witnesses. And here are they of all nations, and kindreds and people and tongues.

For eighteen million years mankind has circled around the great orbit of necessity, the wheel of birth. Generation after generation has revolved and one or two in each age, striving mightily, have found the centre and attained the Region of the Immortals. And those that remain, passing into the Silent Land, return again, and strive anew. “Death is certain to all creatures, and re-birth to all mortals.”

The power that draws men to the centre is love, and the power that drives them away is egotism; and these two, union and separation, are the world's eternal ways. And they who have overcome self are on the way to Peace, and of all such is the Kingdom, and they stand at the portals of the

Church Universal. And they who have overcome self and who would enter in must abandon self, for he who would gain his life must lose it, nor may the self of matter and the Self of Spirit ever meet.

“What are these that are arrayed in white robes, and whence come they?” “These are they which came out of the great trial, and they washed their robes and made them white in the life currents of Aries.”

Ah! men and women, through how many more trials and tribulations will you lead yourselves before you find “that Jesus Christ is in your own selves?” Some of you think He died eighteen centuries ago, and some of you know Him not, and some deny Him, and some of you call Him by strange names. “He is in your own selves.”

Life after life will you pass, the gates of birth and death will open for you as often as you please, and the bountiful Law will render you all the harvests, good or ill, that you may please to sow. But you may, even when it is called to-day, realize within yourselves a throbbing heart of life that beats in unison with the God-life and with your brothers'. And you may catch glimpses of the whiteness and purity of that inner nature of yours, whatever be your outward task, and arouse the force of the sleeping Lion of Fire in your souls to achieve the glory of the deeds of your dreams, for oh! men and women, you are Gods, every soul of you, and the world is groaning for the day that shall see it declared.

The Altar of Life is at flame. Has not the Messenger touched you on the lips with the coal of fire?

THE MYSTIC'S CHRISTMAS.

"All hail!" the bells at Christmas rang,
 "All hail!" the monks at Christmas sang,
 The merry monks who kept with cheer
 The gladdest day of all their year.

But still apart, unmoved thereat,
 A pious elder brother sat
 Silent in his accustomed place,
 With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried.
 "It is the blessed Christmas-tide;
 The Christmas lights are all aglow,
 The sacred lilies bud and blow;

"Above our heads the joy-bells ring,
 Without, the happy children sing,
 And all God's creatures hail the morn
 On which the holy Christ was born!

"Rejoice with us; no more rebuke
 Our gladness with thy quiet look."
 The gray monk answered: "Keep, I pray,
 Even as ye list, the Lord's birthday.

"Let heathen Yule fires flicker red
 Where thronged refectory feasts are spread;
 With mystery-play and masque and mime
 And wait-songs speed the holy time!

"The blindest faith may haply save;
 The Lord accepts the things we have;
 And reverence howsoe'er it strays,
 May find at last the shining ways.

"They needs must grope who cannot see,
 The blade before the ear must be;
 As ye are feeling I have felt,
 And where ye dwell I too have dwelt.

"But now, beyond the things of sense,
 Beyond occasions and events,
 I know through God's exceeding grace,
 Release from form and time and place.

"I listen, from no mortal tongue,
 To hear the song the angels sung;
 And wait within myself to know
 The Christmas lilies bud and blow.

"The outward symbols disappear
 From him whose inward sight is clear;
 And small must be the choice of days
 To him who fills them all with praise.

"Keep while you need it, brothers mine,
 With honest zeal your Christmas sign,
 But judge not him who every morn
 Feels in his heart the Lord Christ born!"

—*John Greenleaf Whittier.*



EVOLUTION AND REINCARNATION.

"The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Maya.

"It stops in the first, and is a metal and a stone; it passes into the second, and behold—a plant; the plant whirls through seven changes and becomes a sacred animal.

"From the combined attributes of these, Manu, the thinker is formed." From the stanzas of Dzyan, Stan. 7, v. 5.

The Book of Dzyan, from which this extract is taken and quoted in "The

Secret Doctrine," is said to be the oldest book in existence. I do not know its exact age, but from what I learned I would have no difficulty in believing that it has existed about 1,000,000 years. It is said to be an esoteric work and is seen only by the initiated. If my guess at its age is near the truth, it will be seen that the idea of evolution is not a new one. There is a widespread impression that it originated with Charles Darwin, but nothing could be further from the truth.

In his introduction to the "Descent of Man" Darwin himself says: "The conclusion that man is the co-descendant with other species of some ancient, lower and extinct form is not in any degree new. Lamarck long ago came to the same conclusion." Lamarck was supported by Goethe and others of his time. In one form or another it has been taught by Aristotle, Anaxagoras, Plato, and indeed all the great sages of the past, and it is common to all the great religions of the world. In short, the idea of evolution is universal both in time and place, wherever the intelligence of man has been active. It was during the so-called medieval or dark ages of Europe when ecclesiasticism held sway, and endeavoured to make its permanency secure by interdicting thought to all but the priesthood, and, as the faculties of that craft were ill adapted for that function, thought almost became a thing of the past, and the learning of the preceding ages was forgotten, that the very idea of evolution was buried deep in the ruins of the acquired knowledge and wisdom of our earlier ancestors.

The distinctive feature of Darwinism is, that natural selection or the survival of the fittest in the struggle for existence operating in conjunction with the inherent tendency in nature to variations of structure and function, are factors in organic evolution, especially in regard to the origin of species. To account for the origin of species was held by Cuvier and others to be the chief defect of the Lamarckian theory. This want, in the opinion of nearly every Scientist of note, Darwin's theory supplied. This is why Darwin's name has become so

closely identified with the evolution as a whole.

What the Scientists of the present day have been endeavouring to do was to prove that evolution was a fact. This they have now accomplished, and hereafter Scientific thought must be directed towards the investigation of the *modus operandi* of evolution. Those who are acquainted with the evolutionary ideas of antiquity will have no difficulty in predicting the result. That the ancients had arrived at the truth, no one who has studied their doctrines and methods of investigation will doubt. If Scientific endeavour is honestly directed towards discovering the truth it will ultimately reach it. Truth being the same in all ages and in all places Science will arrive, sooner or later, where the ancients were.

Some may think that science has already given much time and attention to the *modus operandi* of evolution. Certainly, many vague generalities about heredity, the transmission of acquired aptitudes, cellular transmission, etc., are brandished in the air with great flourish, but nearly all that has been said and written upon these subjects has been intended to prove that evolution is a fact. Who inherits? What transmits? and Who receives? are questions that have been almost wholly untouched, except by the unorthodox.

In Sec. 145 of "First Principles," Herbert Spencer has given his definition of evolution. He says, "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

This was thought by Mr. Kirkman to be a little hazy and he endeavoured to make it clearer by the following transformation. "Evolution is a change from a no-howish, untalkaboutable, all-alikeness, to a somehowish and in general talkaboutable not-all-alikeness by continuous something-else-ifications and stick-togetherations." Some may think that this does not throw much light upon the subject, and they may even go so far as to doubt the sincerity

of Mr. Kirkman's intentions. But we will not inquire into motives.

Be this as it may, most will admit that this definition of Spencer's fairly describes the phenomena of evolution, but no one has ever been so stupid as to believe that it is the phenomena which evolve. Everyone can see that this would be the very climax of absurdity. But here is a definition of evolution, which is said to be the most abstruse ever given to the world, yet no mention of anything but phenomena is made. Clearly, then, it can have no bearing on the questions, What evolves? and, How does it evolve? It may have some relation to the question, Is evolution a fact?

There can be no manifestation without the trinity, Consciousness, Substance and Force. Let consciousness be followed downward from its greatest complexity to its least complexity and all manifested forms would be included.

This, to most of us, would mean to commence at the consciousness of a Shakspeare or a Blavatsky according to the complexity of the consciousness that is in us.

As we go downward through the varying degrees of human consciousness we find that it merges gradually with the animal consciousness; the animal consciousness blends indistinguishably into vegetal consciousness, the vegetal consciousness sinks imperceptibly into the mineral, and finally we reach the least complex aspect of crystal consciousness.

From the highest to the lowest the descent is gradual. Nowhere is there a break or change sufficiently perceptible for one to draw a line and say consciousness ends here. Consciousness, in varying degrees of complexity, exists in every manifested form. How could it be otherwise? Form and motion are but the expression or phenomena of consciousness, soul, noumenon, or whatever it may be called. Consciousness, as it seeks to express itself through force and substance, presents the phenomena of form and motion and becomes more and more complex, or evolves. Consciousness is that which does evolve.

Although Spencer has left conscious-

ness altogether out of his definition of evolution, yet he elsewhere recognizes the fact that it is the consciousness which evolves. In "Principles of Psychology" §. 378, he says: "The lowest form of consciousness that can be conceived is that resulting from the alteration of two states. When there is a change from state A to state B, and from state B to state A . . . there have arisen two relations of likeness between primitive states of consciousness. . . . And by a perpetual repetition of these changes A—B, B—A, the two states and their two relations tend to become more and more cognizable. Thus, even in a consciousness of the lowest imaginable type, there are foreshadowed the relation of sequence, the relation of unlikeness among the sensations, and the relation of likeness among the sensations, the relation of unlikeness among the changes, and the relation of likeness among the changes. The earliest possible experiences are those supplying the raw material from which these cognitions are developed. Suppose a third state C is now joined to the others, further relations of likeness and unlikeness between states and changes result. . . . And we have but to conceive an endless progress in this consolidation of changes, to comprehend how there can arise the consciousness of complex things, how the objects with which human intelligence deals become thinkable as like and unlike—how the highest acts of perception and reason become possible." Thus, although he has excluded consciousness from his definition of evolution, no one could have shown more clearly that the essence of evolution is the development of consciousness. But Spencer seems to think that consciousness is the result of change, as noise is the result of the action of a rip saw. He does not say so, but he does say, (Prin. of Psy. §. 377): "It is admitted on all hands that without change consciousness is impossible."

If he means by this that change precedes consciousness, then it is sheer absurdity. There certainly could be no change without consciousness. Change without consciousness is un-

thinkable. All changes as far we know, as far as we can think, are not the causes but the results of consciousness.

Some have thought that this is a rash statement, but in this I am supported by Spencer himself. At the beginning of § 18, of "First Principles" he says: "On lifting a chair the force exerted we regard as equal to that antagonistic force called the weight of the chair; and we cannot think of these as equal without thinking of them as like in kind, since equality is conceivable only between things that are connatural Yet, contrariwise, it is incredible that the force as existing in the chair really resembles the force as present in our minds. . . . Since the force as known to us is an affection of consciousness, we cannot conceive the force existing in the chair under the same form without endowing the chair with consciousness. So that it is absurd to think of force as in itself like our sensation of it, and yet necessary so to think of it if we realize it in consciousness at all". Thus Spencer admits the inconceivability of change without thinking of it as the result of the consciousnesses of the things changing, yet he assumes that changes do occur that are not the results of consciousness.

On the other hand, if we grant that consciousness is the result of changes, then the mind cannot conceive of a result of changes progressing. To say that consciousness is the result of change, that it has no existence apart from change, is to say that it has no existence *per se*, that it is, in fact, nothing. How could nothing learn something by experience, and be merry or sad over it, as it feels tickled or tormented. If consciousness were produced by change, as noise is produced by a rip saw, each change would give birth to a new consciousness separate and distinct from the consciousness produced by any other change, and the consciousness produced by any must be co-existent with the change, beginning when the change begins and ending when the change ends. No matter how many changes might occur, either simultaneous or successive, there could be no possible relation between the consciousness of a

given change and the consciousness of any other change; hence there could be no consolidation of changes, no co-ordination of experiences, no memory, no development of consciousness, no evolution.

(*To be continued*).

WM. SCOTT.



THE VOICE OF THE WATERS.

Eugene Thayer, the well-known organist, has published an analysis of the music of Niagara Falls. He says: "It had ever been my belief that Niagara had not been heard as it should be, and in this belief I turned my steps hitherward. What did I hear? The roar of Niagara? I heard nothing but a perfectly constructed musical tone, clear, definite, and unapproachable in its majestic perfection, a complete series of tones, all uniting in one grand and noble unison as in the organ."

Mr. Thayer then describes at some length the compound nature of a given tone, and illustrates the overtones or partials of the lowest C of the 32-foot pipe of the organ. Then he continues: "I had long had a suspicion that I should hear all this at Niagara when her wonderful voice should first greet my ears. It was just as I had supposed. How should I prove all this? My first step was to visit the beautiful Iris Island, otherwise known as Goat Island. My next step was to stand on Luna Island, above the central fall, and on the west side of the American fall proper. I went on the extreme eastern side of the island in order to get the full force of the larger fall and sat among the rapids. Next I went to the Three Sisters Island. With more or less variation of pitch at these and many other points, I heard everywhere the notes of the chord of G, only four octaves lower.

"I arrived at my conclusion, both theoretically and practically. Let me first call attention to the third and fourth notes, D and G. The ground note, G, was so deep, so grand, so mighty, that I never could realize it or take it into my thought or hearing, but these two tones, only four octaves lower, were

everywhere, with a power which made itself felt as well as heard.

"But, it will be replied, these two notes were too low to be detected by the sense of hearing. How did I determine their pitch?

"I first caught the harmonic notes above them that were definite in pitch, and then, counting the number of vibrations of these lower two notes, easily determined their distance below. And here comes a curious feature which proves that Niagara gives a tone and not a roar. The seventh note, the interval of the tenth, was of a power and clearness entirely out of proportion to the harmonics as usually heard in the organ. Were the tone of Niagara a mere noise this seventh note would be either weak or confused or absent altogether.

"What is Niagara's rhythm? Its beat is just once per second. Here is our unit of time--the chronometer of God."



INTERNATIONAL S. S. LESSONS.

December 27. Review.

Golden Text. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Ecclesiastes xii: 13.

This same fear of God, which is the end of the whole thing, we are told in Proverbs is also the beginning of Wisdom. It is an attitude of the soul, when the soul begins to manifest itself. It is the recognition of the Over Soul, with which all souls are identical. It is SELF-reverence, SELF-knowledge, SELF-control. Those who dwell wholly in the brain-consciousness do not experience it, and often deny its possibility or utility. It is the beginning of Wisdom, which is *Pistis*, or Faith in the primary sense, the power by which we live, by which we connect each moment with the next. To have this fear or reverence and to develop this Wisdom necessitates the keeping of the commandments, which are "not in tables of stone, but in tables that are hearts of flesh." The knowledge of the Great Law as it governs Life through Love and Justice comes from within, and can only be gained by obedience to the voice of the

soul. Man's duty does not consist in belief or profession, but in performance of actions, moral, or spiritual. "Thou shalt love the Lord thy God (*Greek*, thy Holy One) with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

January 3. Acts i:1-14.

It will serve no particular purpose so far as we are concerned to point out, as the Higher Criticism has done, what a flimsy piece of composition the Acts of the Apostles is from the historical point of view. Most scholars are agreed that it is a kind of patch-work in which several hands appear. We are more interested in trying to discover what unifying idea may underlie the self-contradictory statements that appear in it, and those which disagree with other New Testament writings. The Paul of the Acts, for example, is a different man to Paul of the Epistles. The narrative begins with an account of the Ascension from Olive Tree Hill of Jesus the Christ, or, (as these are titles and not names, His name being Emmanuel,) the Anointed Saviour. In I Samuel xvi: 11-13, we have a description of the anointing of the Beloved One, for the name David is also a title. To understand the writings of the Jewish Christians properly we must accept the statement made by them that Emmanuel, the Anointed Saviour, or Deliverer, was a reincarnation of David the Beloved. The technical expression Son of David meant neither more nor less than this, and the Prophet of Nazareth is the only "Son of David" who has the title. In Matthew xvi: 13-17, we have a conversation between the Lord and His disciples. "Whom do men say that I, the Son of Man (a title used by David, Psalms viii: 4 and cxliv: 3) am?" And they said, "Some say that Thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." He said unto them, "But whom say ye that I am?" And Simon Peter answered and said unto him, "Thou art the Anointed, the Son of

the living Holy One." And Jesus (the Deliverer) answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hast not revealed it unto thee, but my Father which is in the Overworld" (*Ouranos*). His title of King of the Jews originated also from this fact of the secret teaching of the time. See also Revelation v: 5, and xxii: 16. The relation of the Messianic psalms to the events of the life of the Nazarene from any other point of view is purely arbitrary and artificial, and has long been a perplexity to sceptical writers and thinkers who can discover absolutely no external reason for the applications made by theologians who in turn have no reason to offer, except that of authority. The query in the present passage, verse 6, "Lord, dost thou at this time restore the kingdom to Israel?" becomes at least intelligible, without making the disciples to appear to be such an entirely dunder headed and materialistic set of people as theologians tell us they were. The idea of a future coming has been much misunderstood and confused with the "coming in the clouds with great glory" described in Revelations, and copied from the Indian prophecies in the Vishnu Purana about the Kalki Avatar, and from the Persian scriptures about Sosiosh, whose coming is to take place 427,000 years hence when the race shall have been regenerated, at the close of the Kali Yuga or Black Age. "This Deliverer," said the two men in white apparel, "which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven (the Overworld)." If this be so, whatever our opinion about the Crucifixion and Resurrection, literal or mystical, there would be no more public knowledge of His return than of His departure. A few faithful ones alone would be aware of it. If His goings forth (Micah v: 2) have been from of old, from everlasting, we may suppose that they were all accomplished in the same quiet manner, "like a thief in the night." His direct promise was (Matt. xxviii. 20) "Lo, I am with you all the days even unto the consummation of the age."

January 10. Acts ii : 1-13.

The occult organization, whose members first began to be called Christians at Antioch, and whose doctrines in later centuries only survived as formulæ, the meaning having been forgotten, at the time described in the Acts held its secret meetings and celebrated its mysteries like other occult bodies. The great feast of the day of Pentecost was one of those occasions on which "they were all together in one place." A long probation must have preceded the attendance of the disciples at this ceremony. The account given of it resembles other narratives that have been divulged from time to time, and appears to describe one of the initiations of the Greater Mysteries. The Master had promised the *Parakletos* (John is the only writer to use the word), and the powers which were to come with the Divine Gift are those we read of in Patanjali. "He shall teach you all things, and bring to your remembrance all that I said unto you." John xiv : 26. The third book of Patanjali gives a very full account of the powers acquired by the ascetic. The gift of tongues, "the power of understanding the meaning of any sound uttered by any sentient being" (Aphorism 17) is one of these. Paul frequently refers to these gifts. The *Parakletos* is frequently identified with the Holy Ghost or Holy Spirit, but it may be more correct to understand the Holy Ghost as the "creator of all, as in the ancient systems;" the "Boundless All," "En Soph," the "Shekinah," the "Ancient of Days;" "Sophia," "Divine Wisdom;" "Akasa," the Divine Astral Light; "Kwan-yin," the Goddess of Mercy, and "Divine Voice" of the Chinese,—that is to say, the Universal Aspect of the Divine Fire, while the *Parakletos*, the Comforter or Strengthened, as the word really means, is the individualized aspect of the Holy Fire in each man, the Flame which burns in each consecrated heart. These Flames are the "Sons of Fire," apparently, "because they are the first Beings (in the Secret Doctrine they are called 'Minds'), evolved from Primordial Fire." They are the Agnishwatta Pitris, "and these are the 'fashioners of the Inner Man.'" "The informing Ego can, and often

does, increase the rapidity of the oscillation until the normal Karma is exhausted at an early stage of the body's life-span, and then may occur that mysterious process of one inspiring soul retiring to give place to one greater." This is the losing of life to find it which Jesus speaks of, and it is the natural order of evolution, perfectly regular and simple and occurring to-day, whether recognized by the Churches or not, as it did centuries ago. As men overcome their lower nature the unsuspected marvels of the spiritual life are manifested. The outpouring of the Spirit is from within. The Church to-day is looking for an in-pouring from without.

January 17. Acts ii : 32-47.

The "Man approved of God" (verse 22) has been identified, as we have seen, as a reincarnation of the "Man after My heart (xiii : 22) who shall do all My will." (I. Samuel xiii : 14). If the whole chapter is read from this point of view the force of the quotations from the Psalms will be more apparent. "For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly that God hath made him (Revised Version) both Lord and Christ, this Saviour whom ye crucified." "When they heard this they were pricked in their hearts," we are told, for the story of David, King of Israel, was still dear to the nation. There were added to them about three thousand souls as a result of this stirring appeal to their traditional patriotism. "To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Peter remained Jew first, and Christian secondly. Paul, who was called Saul, and who, many think, was the re-embodiment of King Saul, taught a wider ideal. Verses 42-47 present a strange contrast between the ideals of primitive Christianity and the practice of the present day. The endeavour to establish a colony of "practical occultists" in the middle of a "civilized" community would meet with no more success at present than long ago in Palestine.

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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, 1896.

EDITORIAL NOTES.

WHAT is your Christmas gift to the world?

*

WE HOPE next month to have an article from the pen of Jasper Niemand.

*

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.

*

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

*

THIS IS THE MONTH when the diligent Branch Secretary collects One Dollar per pate from his constituency and exchanges compliments with Treasurer Neresheimer.

*

OUR readers and subscribers will please note that our premium offers of books and magazines have been suspended. Orders will be filled until the end of the year.

WE DO NOT practice clairvoyance during office-hours, and people who want their addresses changed must state where from as well as where to, if satisfaction is demanded.

*

THE *Forum* announces the Crusade itinerary, Adelaide, 15th December; Hobart, 3rd January; Sydney, 26th January; Hong Kong, 25th February; Yokohama, 6th March.

*

PARCELS of *back* numbers of THE LAMP, assorted copies, will be sent to Branches for free distribution at the rate, to cover postage, of 15 cents for 50. The quantity on hand is about 2,000.

*

WE HAVE RECEIVED a copy of Mabel Collins' "Pleasure and Pain," an instructive little booklet, which follows, it must be confessed, at some distance, the inspiration of "Through the Gates of Gold."

*

Theosophia is another new magazine hailing from Stockholm and is the organ of the Svenska Teosofiska Samfundet. It contains monthly a short account in English of theosophical activities in Scandinavia.

*

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 MOUNT ROYAL CEMETERY Co., of Montreal, is to consider the advisability of establishing a crematorium in connection with the burying ground. "The Bystander," writing in *The Weekly Sun*, strongly endorses the proposal.

*

THE BEAVER T. S. has been having a greatly enlarged attendance on Sunday evenings, the Forum Hall being well filled. On Tuesday, 8th November, a lecture was given in Foresters' Hall, Queen Street East, to a good audience by Mr. Smythe.

WE (THE LAMP), have been absent on a tour. The most striking result is a vast duplication of correspondence full of concern as to why that previous letter is not answered. We trust that all communications have been attended to by the time this explanation appears.

*

PEOPLE who look upon annihilation as the greatest boon that the Universe could offer are the first to raise the objection to the theory of previous earth-lives that their memory of them has been extinguished. Consistency, where are the charms that sages have seen in thy face?

*

A LECTURE on "Theosophy and Christianity" was given on 10th November in Green's Hall, Hamilton. About fifty were present and as a result a reading class has been formed and has met weekly since. Mr. Clark Thurston, of Providence, R.I., met the class on Friday evening, 11th inst.

*

THE TORONTO *Mail and Empire* recently opened its columns to an article on theosophy, which was followed by one of hostile character, displaying much misconception of the subject. A capital letter in reply by Mr. Wm. Melville Newton, of Rossland, B.C., appeared on the 12th inst.

*

TWO NEW monthly magazines have come to hand this month. *Child Life* is the Lotus Circle organ of the American Theosophists, while *Magic* is an organ of the Australian theosophic adults. Both magazines have a most attractive appearance, and their contents are most appropriate. The subscriptions are one dollar a year each.

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 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886.

*

WE HAVE BEEN offering the best books in the world, as we think, for a year for nothing, and the rush to get them has been no greater than we expected. Those who procrastinated are now too late, for our premium offers are withdrawn. Readers kindly make a note that when a cycle is closed nothing remains to be said. New days, new deeds.

*

THE BEST introduction to theosophy we have seen is a 38-page booklet, "Elementary Theosophy," by a Toledo F. T. S., reprinted from the *Toledo Commercial*. It costs five cents a copy or \$3 per 100. Address Mrs. Lang, 2268

Ashland Ave., Toledo, Ohio. There are six chapters, exceedingly clear and simple, most attractive in style, and wonderfully comprehensive and suggestive. It is just the thing for six weeks' elementary study classes.

*

THE SALVATION ARMY raised Fifty Thousand Dollars by their week of self-denial. Wait till you see what the Theosophists will do some week when they take the notion. As it is, candy-money, cigar-money, pie-money, tie-money, glove-money and other miscellaneous monies are trickling through



MRS. VERA JOHNSTON.

the Purple Pence Houses into New York. Still, there are few people brave enough to take account of the value of the things they don't need, and, perfectly legitimately, of course, spend their substance on.

*

DR. J. D. BUCK's book "Mystic Masonry" is one of those waymarks of the movement which in recent years have served to fittingly commemorate the progress of theosophy. As a re-statement of the philosophy in plainer and simpler language than we have been accustomed to, the volume has an immense power within it. Here is not technical theosophy. Here is no creed or cult. Here is no mere modern philosophical speculation. It is the Ancient Wisdom, the Secret Doctrine itself. It is to be hoped that a wide circulation will be accorded the volume. (Cincinnati: The Robert Clarke Co. \$1.50.)

*

MRS. MOFFAT, 29 Temple Place, Boston, writes on the 10th inst., "Our Bazaar was a success in every way. The spreading of Theosophy, crowds of people in attendance, harmony among the workers, and, after all bills are paid, I have a balance of over \$550 to send Bro. Neresheimer for the Crusade Fund. This has been accomplished by a few devoted women, helped and encouraged by the thought force of such friends. . . . We are to have another sale at my parlours before Christmas, which I hope will turn into money the articles left over from the Bazaar. This should give us another two hundred dollars."

*

"WHAT are the advantages of joining the Society," asks one friend. You ally yourself with the broadest organization in the world. You place yourself in relation with a very large number of the most talented, unprejudiced, and thoughtful people on earth. You find a channel for your efforts to help others in their search for the sun-world of the soul. Under the banner of "Truth, Light, and Liberation for discouraged Humanity" you join the ranks—not of the Theosophical Society alone—but of

the army of spiritual warriors and saviours of every age. Many a noble Nicodemus still falters in secret. It is an advantage to all such to be brave enough to brand themselves for the Brotherhood of Man.

*

Mercury for November is stimulating. Two writers therein have adopted Mr. Charles Johnston's theory that the Masters belong to the Kshatriya caste. Mr. Fullerton, who, like a celebrated character in George Eliot's "Silas Marner," alludes feelingly to "Them," congratulates himself on "such Generals," while a Toronto genius, moved possibly by Britannic associations, recognizes the "Blessed Ones as Pilots," and as "Great Lord Admirals." The United Services thus take precedence of the Bench and the Bar! *Lucifer* will say this is spiteful and flippant, perhaps, but it is this sort of thing in the Sunday School books that most keenly excites the derision of such writers as have been quoted.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

*

THE *Cleveland Critic*, who is a man and a brother, disseminates the following on the 5th inst.: "It is said that the secret of Mr. Moody's power in revivals of religion is the fact that he has obtained what the Hindoos call

Vach. Now Vach is an occult power of speech which only a few choice spirits here and there have ever possessed. It is acquired by speaking the truth for twelve years. That is all you have to do. Of course, it would be a great deal for some people to accomplish. There are those who would probably fall dead if they were to speak the truth for twelve minutes. They would die from what physicians call shock, and when one passes away from shock, he is just as dead as if he had succumbed to St. Vitus' dance or the ravages of pantod. The acquirement of Vach is one of the first steps toward becoming a mahatma, who, in addition to being a saint, is a trained occultist, and wields spiritual forces as naturally and readily as the rest of us carry in wood."

*

I know several people who would join the Theosophical Society if I asked them. There are quite a number in many places just waiting for an invitation. If these friends could recognize that the whole path of initiation or occult development depends on their own efforts, they would see that the first step of self-reliant action taken in identifying themselves with a body of earnest workers means a definite advance in evolution, and that to deprive them of the opportunity of exercising their free-will and independence is most undesirable. What a man does of himself augments his strength. What he does for another loses its value to the extent of his dependence upon the supposed authority followed. The only authority is within. Men choose to deceive themselves and think they may evade responsibility by accepting at the hands of another that which they really choose themselves. Be honest with yourself and you will grow strong.

*

"CAN I be an atheist and a theosophist at the same time?" "Can I be a Roman Catholic and a theosophist?" "Can I belong to the Salvation Army and be a theosophist?" These are samples of questions continually being fired at theosophical students by people who cannot realize that theosophists never attempt to dictate to others what

they should or should not do. The Theosophical Society makes no enquiry of its members as to what other society they may belong to. It is satisfied to leave to themselves the regulation of their own conduct. So long as people accord that tolerance to others which they hope for themselves the Society has nothing to say. In this the Theosophical Society differs from many religious bodies. Its practice follows that of scientific bodies. The Geographical Societies do not expel those of their fellows who may have joined themselves to some of the Geological or Archaeological organizations. It is true that in medicine the allopaths look upon the homœopaths as heretics and *vice versa*, but there are a few medical men who have studied both systems and avail themselves of the superior methods of each. This represents the theosophical attitude. Many will be able to realize what a bitter pill it is to swallow to admit that the other party has any good points at all. As Truth is higher than any form of religion so Madame Blavatsky wrote: "Any person . . . of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist." In spite of the opinions of some constitutional souls there are large numbers of theosophists who have not applied for a certificate.

✽

FOUND AND MADE A NOTE OF.

IT is possible to "advance" in a circle.

*

IT is possible to be so careful that our neighbour does his duty, that we neglect our own.

*

IF we want to know how "advanced" we are, read I Corinthians xiii. 1-15, and then let conscience decide.

*

THE grass grows under the feet of the man (or woman) who stops to criticize comrades. C. L. A.

L'ENVOI.

When earth's last picture is painted and the
tubes are twisted and dried,
When the oldest colours have faded and the
youngest critic has died,
We shall rest, and faith we shall need it—lie
down for an æon or two,
Till the Master of All Good Workmen shall set
us to work anew!

And those that were good shall be happy; they
shall sit in a golden chair;
They shall splash at a ten-league canvas with
brushes of comet's hair;
They shall find real saints to draw from—Mag-
dalene, Peter and Paul;
They shall work for an age at a sitting, and never
be tired at all!

And only the Master shall praise us and only the
Master shall blame;
And no one shall work for money, and no one
shall work for fame;
But each for the joy of working, and each in his
separate star,
Shall draw the Thing as he sees It for the God
of Things as They are.

—*Rudyard Kipling.*

FOR THE LAMP.

SIX NATION INDIAN TRADITIONS.

Two worlds existed according to the legends of the Six Nation Indians. A woman fell from the upper world and gave birth to twins. One was termed the good mind, the other the bad mind. The good mind created the sun, moon, stars, animals and man. The bad mind created high mountains, falls of water, great steeps, and reptiles injurious to mankind. He also tried to create man out of forms of clay, but in trying to give them the life breath they became apes. This failure made him envious of his brother, and he made another attempt to create, but now the good mind comes to his aid, and the images are endowed with living souls. The bad mind opposes the good in various ways, and finally a great battle takes place. He who gains the victory is to govern the Universe. The battle lasts two days; trees and mountains are pulled up as by a terrible whirlwind. At last, by the magic use of deers' horns, the good mind gains the victory. The bad mind sinks down to eternal doom, and becomes the Evil Spirit, but his last words are that he would have equal power over the souls of men after death.

In this account we evidently have but another version of the War in Heaven; the evolutionary outgoing of the Great Breath, or the Descent of Spirit into Matter.

The "Romans of the Western World," the Five Nations, were composed of the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. The Confederacy was called a Long House, and the Mohawks kept the Eastern door, the Senecas the Western. The great council fire was at Onondaga. In 1714 the Tuscaroras joined, and the Confederacy then became known as the Six Nations. The ruler was always called Atotarho, and was chosen from the Onondaga tribe. The Six Nations were exceedingly warlike, and made so many hostile expeditions into the far West and South that they became the terror of the continent. The accounts of the origin of the Six Nations vary somewhat. Clark, in his history of Onondaga County, gives from the lips of an old Onondaga chief that beautiful legend of the formation of the Confederacy which forms the basis of Longfellow's "Hi-a-watha." Centuries ago, the story runs, the deity who presides over fisheries and streams came from his dwelling place in the clouds to visit the earth. He was delighted with the land and resolved to remain on earth. He selected a beautiful residence and the people called him Hi-a-watha, "the wise man." After a while the people were threatened with destruction by warriors from the North. Hi-a-watha's wise advice was craved, and after solemn meditation he told them to assemble all the chiefs and warriors on the banks of Lake Oh-nen-ta-ha, (Onondaga). The council fire blazed three days when the venerable Hi-a-watha with his darling daughter appeared in his white canoe on the Oh-nen-ta-ha. As he walked up the bank, a sound like a rushing wind was heard; a dark spot, increasing in size, descended from the sky. It was an immense bird which came swiftly to earth, crushed the darling daughter of Hi-a-watha and was itself destroyed, but left the wise man unharmed. Grief prostrated him in the dust for three days, after which the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas—people of the Great Tree, the Everlasting Stone, the Great Mountain, the Dark Forest, and the Open Country were formed into a league like that of the Amphycioni of

Greece, and the enemy was repulsed. Then Hi-a-watha said: "The Great Master of Breath calls me to go. I have patiently waited his summons. I am ready—farewell." Myriads of singing voices burst upon the ears of the multitude, and the whole air seemed filled with music. Hi-a-watha, seated in his white canoe, rose majestically above the throng, and as all eyes gazed in rapture upon the ascending wise man, he disappeared forever in the blue vaults of Heaven. The music melted into low whispers, and there were pleasant dreams in every cabin of the Five Nations on that blessed night.

Another tradition is of great interest because referring to the teachings of rebirth and universal brotherhood. The Great Spirit (Planetary Spirit evidently) sowed five handfuls of red seed from which sprang the five races. Then he assembled his children together, and said, "Ye are Five Nations, for you sprang each from a different handful of seed I sowed, but ye are all brethren, and I am your father, for I made you all. * * * The bodies I have given you will in time grow old, and wear out, so that you will be weary of them; or from various accidents they will become unfit for your habitations, and you will leave them. I have enabled you, therefore, among yourselves to produce new bodies to supply the places of the old ones, that every one of you, when he parts with his old habitation, may in due time find a new one, and never wander longer than he chooses under the earth, deprived of the light of the sun. * * * Saying this, he wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

Astral and Kama Ropic bodies are suggested by the belief that each man had two souls. One left the body at death but remained until the great Feast of the Dead; then it either became a turtle dove or went to the village of souls. The other was attached to the body, never leaving it unless to revive as a new born child.

The stone is the emblem of the Oneidas. One is described as of rude unwrought shape, inclining to cylin-

dric, and different from any stones found in that part of the country. Whence it originally came, no one can tell; the tradition is, that it *follows* the nation in its removals. From it the nation is derived, for Oneida signifies the upright stone. When set up in the crotch of a tree, the people were *invincible*.

As to elementals. The belief in faeries everywhere prevails, and these had favourite places of resort. Those of the Onondagas lived in a ravine just south of the present city of Syracuse. Here is a precipitous bank of boulder clay, which they have worn smooth in sliding down. They liked the bounce in going over a projecting stone. They did not often appear, but quietly worked with and helped the people. The Onondagas call them Che-kak-a-hen-wah, or "Little People." The Tuscaroras Ehu-kwa-si-yea, "No men at all," something besides men.

To dreams, divine authority is attributed, and the Indians implicitly obeyed any command received in a dream. Hence the Dream Feast was an important festival. Later the White Dog Feast took its place. This lasted fourteen days; on the ninth day two white dogs were burned. There seems some idea of re-clothing or re-robing the creator in this. The False Faces, who appear to have been a mystic body, always opened the ceremonies. Many weird traditions are recorded of them.

Manitou was the great Master of Life whom they adored in various forms. A hint of hierarchies is given in the belief that each animal had a great original, or father. The first *Buffalo*, the first *Beaver*, the first *Eagle* was the Manitou of the whole race of its kind. Each tribe was also divided into sub-tribes designated the Otter, Bear, Wolf, Beaver, Turtle, etc. This animal was always the symbol of the tribe. The Indians deified the sun, moon, stars, fire, water, wind, thunder and everything that seemed superior to themselves, but never exalted their heroes or prophets above the sphere of humanity. They had no infidels among them. Their religion was simple without many ceremonies and was universally embraced. W. H. D.

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

DEAR FRIEND,—You were speaking of Christmas in your last, and of the wealth of purely mystical meaning in the word, which the world as yet so dimly perceives. Thinking it over, I have been wondering if even we Theosophists fully realize the very deep significance of this particular Christmas tide now so close at hand? Does it not at one and the same time voice a prophecy fulfilled and a prophecy of times to come? What was that old saying—which also embodied a command, “But first must the gospel be preached to all nations . . . and then will the end come.” The Gospel of Good Tidings was and is and can never be other than the selfsame message of “Truth, Light, and Liberation,” by way of the old Wisdom Religion, which is even now being once again preached to all nations. Carried around the globe, all of good will may hear, and each in turn speed the message onward, as the Standard Bearer passes by.

And the “End,” is it not already almost at our doors? The close of 1897 will see the consummation of *this* age or cycle. And after? who shall say? I can see only one thing plainly, as in a vision of the era to come, and that is a Building, a Temple, within the courts of which shall be gathered as teachers and students all those engaged in the work of uplifting Humanity. The Presiding Spirit of this Temple knows no East or West or North or South in Its impartial distribution of man-redeeming knowledge and power . . . Without money, and without price, but to the safe-guarded only. For, outside of this temple, are upheavals of prevailing institutions and stress and storm—things that mark the transition phase from the old age to the new, and the Sacred Science can therefore be trusted only in the hands of the tried and faithful. And again, what comes after, who shall say? Our Christmas visions are probably only pale shadows of the future glorious Reality.

When I meditate on the Crusaders I follow a line of Light starred here and

there with central points of flame. I begin at Boston, and the flame there is as a great pyramid up-leaping. From Boston to New York. From New York to Liverpool, London, and thence along triangular bases to Dublin, where the Flame becomes a Form Gigantic, and so on to Paris, Amsterdam, Berlin, Vienna, Athens. Wherever, in fact, the Crusaders have been and stopped, there is the line of light, and the altar fires kindled, some new, some fanned out of ashes that have long seemed dead and cold, all now burning brightly. The golden thread of Love Light runs on to Egypt, and here the altar fire, once breathed upon, becomes a sea of resounding Flame in the midst of which appear the shining forms of Pyramid and Sphinx. And the air there is thick with the still lingering shadows of witnessing multitudes. On to India! Burns the flame there as brightly? Of a different hue, perhaps, but who can doubt that it burns? And so, finally, I overtake my Crusaders wherever their camp may be, and the line of Light ends in the Light Bearer and the Link Bearer Herself. In a sense, this line of Light and the message it bears, is America's Christmas gift to the world; but in the larger sense, we know it is the old, old story of Lodge Doors thrown open, and the coming forth of a new Messenger and Leader with power to wake the sleeping Christ in the hearts of humanity. *Salut au Monde!* Comrade, for surely the sleeping Christ awaketh!

M.



LI HUNG CHANG, THE OCCULTIST.

The *Metropolitan Magazine* for November, in an article about the great Chinese Viceroy, gives some personal details which serve to confirm the impression that some people had formed concerning him. He belongs to the inland race of the Chinese mentioned in the “Secret Doctrine.”

The most striking characteristic of Li Hung Chang, says the *Metropolitan*, as he is seen with his suite of officers and body attendants, is his great and massive frame, which, even when he is sitting, towers head and shoulders above

every one else ; and the intense eagerness for knowledge and truth, at any cost, betrays itself in spite of the self-control and repose of a face possessing a peculiar calm majesty.

"Forget who I am," he has said more than once, "and speak to me honestly man to man. *I want to know.*" And then follow those volleys of searching questions with the pair of keen brown eyes glancing at, over, and *around* the person addressed, but never for a moment losing sight of him. He invites intelligent argument, and his keen love of justice and a corresponding sense of humour show him at once the finest shades of right and wrong. If Li Hung Chang had not been a great general and statesman he would have made a great lawyer, or even a great poet, for he is a lover of the beautiful and a student of the abstruse.

One of his replies in answer to the question, "What has impressed you strongly in America?" is characteristic of the man: "The great number of souls." He speaks in a low, well-sustained voice, deep and strong.

"The great number of souls! Why, Your Excellency, there is a much vaster population in your own country," was remarked with surprise.

"More people, that is true, but fewer souls."

When speaking of General Grant he uttered the following beautiful words, that reveal more than any other the soul of the thinker and poet: "He was my great friend. I loved him. I knew him before his birth. I knew him centuries ago, and we shall meet again for centuries."

THE problem of genuine initiation, or training in occultism, consists in placing all the operations of the body under the dominion of the Will. In freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. The idea is not to despise the body, but to purify it. Not to destroy the appetites, but to elevate and control them absolutely. This mastery of the lower nature does not change the Key of the physical nature as such; but subordinates it to that of a higher plane.

Without this subordination, the clamorous lower animal nature drowns out all higher vibrations; as if, in an orchestra the bass viols and the drums only could be heard, and noise, rather than harmony would result. Hence the old saying—"He that conquers himself is greater than he who taketh a city."—*Mystic Masonry, p. 184.*



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.

Wednesday, Dec. 23, 8 p.m., "Ocean of Theosophy," pp. 35-39.

Friday, Dec. 25, 8 p.m., "Theosophy in Daily Life." Mr. Port.

S. D. II. pp. 492-498 (*n. c.* 517-524).

Sunday, Dec. 27, 11 a.m. Colossians ii: 16-23.

Sunday, Dec. 27, 7 p.m., "The Birth of the Christ." Mr. Smythe.

Wednesday, Dec. 30, 8 p.m., "Ocean," pp. 40-44.

Friday, Jan. 1, 8 p.m., "Planetary Chains." Mr. Armstrong.

S. D. II. pp. 498-505 (*n. c.* 524-532).

Sunday, Jan. 3, 11 a.m., Col. iii: 1-11.

Sunday, Jan. 3, 7 p.m., "The New Era of Theosophy." Mr. Smythe.

Wednesday, Jan. 6, 8 p.m., "Ocean," pp. 45-48.

Friday, Jan. 8, 8 p.m., "Aspects of the Soul." Mr. Hoggan.

S. D. II. pp. 506-512 (*n. c.* 532-539).

Sunday, Jan. 10, 11 a.m., Col. iii: 12-iv: 1.

Sunday, Jan. 10, 7 p.m., "Theosophy and Music." Mr. Smythe.

Wednesday, Jan. 13, 8 p.m., "Ocean," pp. 48-51.

Friday, Jan. 15, 8 p.m., "Theology versus Religion." Mrs. Brown.

S. D. II. pp. 513-518 (*n. c.* 540-546).

Sunday, Jan. 17, 11 a.m., Col. iv: 2-18.

Sunday, Jan. 17, 7 p.m., "Reincarnation in the Churches." Mr. Smythe.



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.

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A TRIAL YEAR.

A long chain lay before me. Considering it link by link, I saw that the strain was greatest wherever one link overlapped another; the point of junction was the point of trial. No two links were precisely similar in molecular structure and each must feel from this an added friction in their inter-connection. Yet the whole chain could only be strong with the strength of the weakest link and the uniformity of the pull increased the power of the whole by modifying the pressure upon any one single link.

So I fell to thinking of the cyclic chain. The memory of our teachings came before my mind, enhanced by the experience of all comrades and myself in and with them. Well we know that 1896-97 is that period which sees the overlapping of two cycles, but did we also consider that, because of this, it must be a period of intense interior strain, intense surface friction? Did we remember this? Or did we think that the dawn of a new cycle had made all things easy; that we should slip onward into a smooth way? Did we forget that the hour of dawning is chill, is a contested point, where the darkness battles fiercely ere it passes; where forces of light and warmth draw tensely to a point of culmination before they can expand with blessing into the waiting, the still dim world? Did we ignore that the opening moment of a new cycle did not witness the closing hour of the old, that this was relegated to a period further on, just as one link overlaps another and finds within its own circle the outer, the closing side of its fellow-link? Doubtless we remembered these things. Doubtless we foresaw a trial year for Humanity.

The expanding force of the new cycle meets, at a given point, the indrawing forces of the old cycle; this creates a point of struggle, of friction, which may be called a trial year. It is not a year according to human subdivisions of time, does not begin and end with our dates. Yet it has a definite beginning and ending according to real and occult time divisions. Also, its effects will come to an end earlier in the lives of some individuals than with others. For the world at large the time is precisely fixed. Call it the period within which the dark forces have most power over human nature, and this may be said, roughly speaking, to end with the century, with the last ripple of *effect* of the expiring energy of the old cycle. Effects outlast the latest indrawn breath, be it remembered, outliving for a short time the force which produced them. Finally, upon the energy with which the new force overcomes the old, upon the elasticity of its spring forward, much depends. The maintenance of that energetic propulsion depends upon ourselves, *in this case*. We shall bound joyously forward with Nature, shall we not? The great Mother, unimpeded by us, shall carry us on.

So, standing where the strain is most intense, facing the dawn indeed, but with the sights and sounds of night and storm still assailing us, how is it with us who entered with foreknowledge this trial year?

Is it not strangely well with us in the vortex of force where we stand, breasting the world stream, enduring the friction of the waters, the assault of the under tow? Strangely, I say, for here and there one has been sucked below by the under tow, and white faces, de-

spairing hands have swept past us in the night. The under tow of the Past was too strong for them. They have loosed their hold upon their comrades, and the long, living line has closed up again, has pressed forward, not without a tear for those who fell. But the great line is standing, is advancing, and the cause of its well being and its power is that "pull all together" which equalizes the strain. Because we are in brotherly unity—for this reason is it well with us. Our accord is our safety.

And yet it is a time of trial, interior and unremitting. Now should it not be so when the welfare of a Race is at stake? For the dying throes of the elder cycle have power to impair the vibrations of the new one and it is precisely for this reason that our unwavering hearts, our steadfast minds and rooted ideals create an atmosphere of strength about us filling the decadent hours of the old cycle with a calm and a harmony in which, as in the lap of a mother, the young cycle may gather its forces together: their dispersion will not be witnessed, their flight will be strong in this calm atmosphere which we provide.

Still is the strain felt by us. We whisper it not to one another. Each endures, and is silent, working on; or here and there a song of cheer arises as men sing at the hardest labour, to make that labour lighter by their lightsomeness of heart. That is the brave spirit. That is the true spirit. Yet, because the trial is everywhere so unremitting, in one or another way—sometimes in all ways—it is good to remind one another that we knew this provision of Nature, that we entered the trial year unafraid.

For did we not know too that more destinies than our own hung upon it? That heroes not yet incarnate hung above it, waiting, hoping, longing to descend? Did we not know that armed and turbulent nations paused, unawares, upon the brink of war, awaiting an issue foreseen by us, but to them unknown? And the little children the world over, tender-eyed and wistful, did not their future await decision while they played unconsciously

through all the trial? Yes; we knew it all. Knew it to be big with Destiny. Knew that we ourselves had, ages ago, with others, provided the trial, and could even now provide the triumph.

For all these possibilities we must supply the required conditions. Great events are in the air. Under existing conditions they cannot take shape and life here below. When we shall have transformed the present conditions, so that the necessary base shall be supplied, then shall these waiting potentialities become actual in the daily life of the world. There must exist—as a base on this material plane—an opportunity for the right development, the orderly unfolding of character under wise encouragement and with the stimulus of right contemporaneous thought, in order that the progress of the soul here in matter may be helped. This opportunity will be given through the children of every nation when in each nation right conditions of education are supplied. Theosophy alone can do this. That is to say, theosophists must do it, affording everywhere a base. As they pass through the trial year they not only give this base; they also find their own base; each one his own. Re-birth of heroes, peace of nations, help for the children, these shall follow on the Crusade work as that awakens the ancient fires of nations; and what are all these but a universal nearness to The Self?

For that triumph each soul of us, Comrades, has stood and stands ready to suffer the awful strain. To us it seems assured—that hour of victory. *To us.* But how about your country, mine, all the nations? Which stand? Do any stand? How fares it with the Race, too? Ah, we know not these things. And, not knowing, shall we not redouble the effort, both of work and for unity; shall we not clasp hands closer as we breast the foaming world stream? Our harmony of aim secures more than now we dream of. Our fraternal love, self-impelled, has reached forward until more centuries than we count are in its charmed hold.

But even were we not secure of this—and in hours of gloom who is secure?—then were it still wise to press forward

where solitary retreat is impossible save as self-destruction while the living line stands and will not turn back.

" Since then, to look behind is all in vain,
And all in vain to look to left or right;
Why face we not the future once again,
Turning stout hearts towards the shadowy main
And strong to bear ourselves in patient pain?"

Ye suffering hearts, each one is seen and loved! Ye brave minds, each one is upheld! Ye deathless souls, each one nears the hour of self-consciousness and power. Though the trial year be heavy, yet its gifts are many, are wonderful, its last hours are full of healing for the nations, if so be ye stand. Therefore stand; stand singing. Singing for joy that we have met and known this hour, whose trials spell Redemption, Freedom, Light.

J. W. L. KEIGHTLEY.



TRUST.

I am Thy grass, O Lord!
I grow up sweet and tall
But for a day; beneath Thy sword
To lie at eventfall.

Yet have I not enough
In that brief day of mine?
The wind, the bees, the wholesome stuff
The sun pours out like wine.

Behold! this is my crown;
Love will not let me be;
Love holds me here; Love cuts me down
And it is well with me.

Lord, Love, keep it but so;
Thy purpose is full plain;
I die that after I may grow
As tall and sweet again.

Lizette Woolworth Reese.



EVOLUTION AND REINCARNATION.

(*Concluded from page 60.*)

But grant that the consciousnesses of the several changes, occurring within a given organism, could, somehow, by some unthinkable means, synthesize themselves, thus co-ordinating the experiences of its existence from birth to death, what becomes of this co-ordination when the organism is disintegrated? Suppose that the consciousnesses produced by the changes which had occurred during the lifetime of a crystal had succeeded in getting themselves well co-ordinated, how could this co-ordination of experiences be added to the sum of evolution at

the death of the crystal? By no conceivable means. As the crystal disintegrated all record and recollection of its experiences would be blotted out, and the molecules which composed it would be left at the same stage of evolution which they had reached when they first became part of the crystal. They might enter other crystals at the same stage of development as the one which they had left, and again be disintegrated. Similar cycles of integration and disintegration might be repeated for an eternity but the mind can conceive of no development of consciousness, no evolution. But it is admitted on all hands that evolution is a fact; and, perhaps every one will agree with Spencer's recognition of the fact that it is the consciousness which evolves. If these two facts are conceded, then it follows that consciousness cannot be the result but the cause of any phenomena represented by the term change. For it has been shown (1) that results of changes could not consolidate themselves, without which there could be no co-ordination of experiences, hence no evolution; and (2) were it granted that the changes occurring from birth to death in a given organism could get themselves co-ordinated, then we are met with the further impossibility of conceiving how this co-ordination of experiences could be added to the sum of evolution at the death of the organism, for that co-ordination having begun with the integration of the organism it must end with the disintegration of the organism. The first difficulty cannot be met without supplying a medium capable of cognizing and co-ordinating the changes occurring in the organism. The existence of consciousness, or soul, apart from change, is an intellectual necessity to account for the phenomena of evolution, quite as much as the existence of ether is an intellectual necessity to account for light and other phenomena. If the existence of consciousness, or soul, be granted the second difficulty also will be overcome. For if its existence is once conceded, neither its beginning nor its ending can be conceived. It must have existed before the integration of the organism

and it must persist after the organism has disintegrated. It must in fact be the essence of the organism, the power which produced it. How the experiences of any organism can be added to the sum of evolution is then easily conceivable. When the consciousness has gained all the experience it can get in one organism it leaves it and builds for itself a new form.

The experience which it gathers through the building, operating, and life-time environment of one form makes it wiser and abler to build a higher organism. Thus the gradual perfection of type goes on; slowly, imperceptibly; but still there is progress. As Plato puts it, "The soul weaves ever her garments anew." Without this idea of reincarnation evolution is positively unthinkable. Everyone who has looked within himself knows that his consciousness is not any one of the experiences of his life nor the sum of all of them but is something independent of and apart from all experience. It is his very being which has neither beginning nor ending, but is.

To follow the progress of the consciousness, step by step, from mineral to man, there must be a continuous and unbroken chain. If there is anywhere a single break, the two ends could not be united by any process that can be represented in thought.

If the development and persistence of the consciousness is once admitted then the degrees of development must extend almost to infinity in both directions. Though the mind can trace it back till the degrees of consciousness become almost infinitely small, yet it cannot trace it back till it becomes no consciousness at all. Between the smallest conceivable degree of consciousness and no consciousness at all there is an infinite gulf. On the other hand there must be degrees of consciousness above the human which have almost reached the absolute, for they must have been progressing throughout the eternities of duration. That there are States of consciousness far beyond the normal human there can hardly be any doubt. Here we have *a priori* proof of their existence; and in such books as "the Secret Doctrine,"

"The Growth of the Soul," etc., we actually hear from them. Those who have advanced but one stage beyond normal mankind know from actual observation that reincarnation is a fact. Man has reached that stage of evolution where he can and must take hold of his own development if he is to progress at all. Up to a certain point he can advance himself as fast or slow as he wills. This power of self-development is reached when he becomes self-conscious, that is, when he can turn his reason upon his inner consciousness and cogitate upon the purposes of his own being—a process which Spencer has proved to be a logical impossibility. He says: First Principles, § 20, "The mental act in which self is known, implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? Or, if it is the true self which thinks, what other self can it be that is thought of? Clearly, a true cognition of self implies a state in which the knowing and known are one—in which subject and object are identified; and this Mr. Mansel rightly holds to be the annihilation of both." This indirectly proves the occult position which declares that man is not only one centre of consciousness, but several.

In the mineral kingdom, when the crystal dies, its consciousness persists in an astral form-body which again seeks to express itself physically. The Astral form is the prototype of the crystal and it draws into itself the physical molecules, which, as it were, make the form-body objective. But each of these molecules is built upon a principle similar to the crystal itself. Each of these has a consciousness and astral form of its own. These are co-ordinated or synthesized by the higher consciousness of the crystal, and thus co-ordinated they form the life of the crystal. This applies to all living forms whatsoever, from atoms to planets. When the higher consciousness of the organism ceases to co-ordinate the centres of consciousness in the molecules it is said to be dead.

Centres of consciousness are never absolutely separated. There are merely

greater and lesser degrees of affinity. The universe in the ultimate is one. There is differentiation but not separation. To illustrate crudely. Each centre of consciousness is united to every other centre of consciousness by threads that stretch infinitely and pass through each other.

When a higher centre of consciousness comes into physical manifestation it draws in the threads of lower centres of consciousness and forms itself as already described. When disintegration takes place the threads are let loose. This is what is meant in the opening quotation where it is said: "The spark hangs from the flame by the finest thread of Fohat." Fohat is force or cosmic will.

States of consciousness may be differentiated as follows: The crystal may be said to live, though some of the higher ones may be said to live and vegetate. Plants live and vegetate or function, and some higher ones may be said to feel. Animals live, vegetate, feel, cognize, and some of the higher ones may be said to cogitate. Mankind live, function, feel, cognize, cogitate, and reflect upon the purposes of their own existence. This last may be called the intellectual or ratiocinative faculty, the mind; which is divided into the higher and lower. There are two states of consciousness beyond these—the Soul and Spirit: the intuitional and divine consciousness; but these are latent in normal humanity. This explains how it is possible for one to analyze his own consciousness. Although a centre of consciousness cannot perceive itself, the mind and higher states of consciousness can perceive all below themselves.

There are seven states of matter which may be named the solid, liquid, gaseous, radiant, etheric, atomic and akasic. Each state of consciousness seems to have some sort of relation to a particular condition of matter. Thus the mineral consciousness is related to the solid, the vegetable to the liquid, the animal to the gaseous, the intellectual to the radiant, the higher mind to the etheric, the mental-psychic to the atomic and the psychic to the akasic.

The radiant state of matter is cogniz-

able by normal humanity. Men who have developed the higher mental consciousness are called clairvoyant and can perceive the forms of life pertaining to the etheric state of matter. They are called elementals and mineral noumena or disembodied crystals and other noumena ascending or descending to higher or lower planes. Higher states of consciousness can cognize higher states of matter, and can see the states of consciousness existing in them. There the process of reincarnation can be directly observed. It is said that higher states of consciousness can be attained simply by a concentrated determination to get there. The universal human desire for positive self-consciousness in higher states of matter after death is the very force which makes that self-conscious existence after death possible. This is perfectly reasonable. Every one knows that desire is a force, and every one knows that there are higher states of matter. Now that desire-force—no matter how small it may be—if it acts constantly for a certain purpose, that purpose, unless it is infinite—must ultimately be accomplished.

Each desire for self-consciousness on higher planes is a step towards that end and if the desire is continued, self-consciousness on higher planes must, in a longer or shorter time, be attained. But those who have already acquired the power to pass at will from plane to plane advise all who desire to reach higher planes to make themselves intellectually acquainted with the possibilities and laws of those planes before attempting to reach them. There are, they tell us, many dangers to be encountered. The power for good or evil being immensely greater, one entering upon higher planes, ignorant of their laws, is almost sure to bring immense trouble upon his own head. The surest preparation is to live according to the highest principles of ethics, and to cultivate an earnest endeavour to get at the truth of all things, and to get rid of all fear. To reach these higher states of consciousness is what Christ meant by his doctrine of regeneration, or being born again.

WM. SCOTT.

INTERNATIONAL S. S. LESSONS.

January 24. Acts iii : 1-16.

The author of "Supernatural Religion," after a searching examination of the Book of the Acts, concludes: "The Acts of the Apostles, therefore, is not only an anonymous work, but upon due examination its claims to be considered sober and veracious history must be emphatically rejected. It cannot strengthen the foundations of Supernatural Religion, but, on the contrary, by its profuse and indiscriminate use of the miraculous it discredits miracles, and affords a clearer insight into their origin and fictitious character." So far as the mere narrative is concerned it would be difficult to add anything further and avoid platitude. There is nothing extraordinary in the healing of a physically lame man to those who are familiar with the inter-effectiveness of natural elemental forces. A dwarfed or blighted plant may be made to flourish by a change of soil, temperature, or other conditions, but there is nothing supernatural about the process. Something akin to the relation between the plant-lover and the plant should exist between the healer and his patient: knowledge of causes and conditions, independence of resource, familiarity with means and methods of cure, absence of *personal* interest. "Silver and gold have I none, but what I have give I thee." Nor did the lame man make any return to his benefactors other than gratitude. More substantial returns are sought at present. The compiler of the Acts takes the narrative, which is similar to if not a copy of one of the class of anecdotes to be found in all religious folk-lore, and hangs a little rhetoric upon it in the report of Peter's speech. This speech, in more elaborate form, is afterwards delivered by Stephen and by Paul, and it is noted by the author of "Supernatural Religion" that the fisherman Peter, who spoke Aramaic, quotes the Psalms from the Greek Septuagint version, "and bases his argument upon a mistranslation of the psalm." Dr. Plumptre, who is a sufficiently orthodox authority, somewhat

artlessly remarks: "The absence of chronological *data* in the Acts, as a book written by one who in the Gospel appears to lay such stress on such matters (Luke iii: 1; vi: 2), is somewhat remarkable. The most natural explanation is that he found the informants who supplied him with his facts somewhat uncertain on these points, and that, as a truthful historian, he would not invent dates." But we must not limit our scruples to dates! May we not see in the lame man that impotent humanity whose healing it was the mission of the Master to accomplish? As halt and maimed humanity lies at the gate Beautiful of the Temple of the Higher Life who but John and Peter, the Intuition and the Understanding, can work the wonder? Atma, the Christos, working through Buddhi-Manas is only to be reached by faith in and knowledge of the Name.

January 31. Acts iv : 1-14.

The most important point in this passage is that involved in the statement that it was the Name of Jesus Christ, than which there is none other name under heaven wherein we must be saved, by which the lame man was healed. Church people generally understand Jesus Christ to be the name referred to. To begin with, Jesus Christ is not a name, but a title. As we have seen, Emmanuel is his name, and that is somewhat nearer the truth. The true name is the Lost Word of Masonic and other mysteries. It is the "Name of the Lord," and is spoken of in Isaiah xiv : 21-25, in terms identical with the present. It is, as "H." sings :

"The word which Brahma at his dawn
Outbreathes and endeth at his night,
Whose tide of sound so rolling on
Gives birth to orbs of pearly light :

"And beauty, wisdom, love and youth,
By its enchantment gathered grow
In a long wandering to the Truth,
Through many a cycle's ebb and flow."

February 7. Acts iv : 32—v : 11.

There are strong grounds for believing in the reincarnation of Ananias and Sapphira, and it is equally a matter for congratulation that there are not more Peters, whose impetuous character often

betrayed a bloodthirsty tendency, as Malchus might testify, or many of us would be cut off in the flower of our fabrications. Peter, if the narrative be true, proved himself an unworthy custodian of the occult powers he had been entrusted with, for it could only be through the agency of Peter that the death of the unfortunate couple could have been brought about. To suppose that the ETERNAL directly visited with death a petty deception about a real estate deal is more than even the average Toronto Christian believes in his heart. That death may have occurred in both cases as described is perfectly credible, but to seek to establish a relation between the falsehood and the fatality is not only misleading but immoral. If death occurred it was for deeds worthy of death wrought in that or previous lives. Lying will be visited on the plane of the deception in every case. "He that doeth wrong shall receive again the wrong that he hath done: and there is no respect of persons" (Colossians iii: 25). If Peter wrought the death of Ananias and Sapphira he thereby incurred the death penalty which he is said to have endured. "Vengeance is mine: I will repay, saith the Lord."

February 14. Acts v: 17-32.

The anecdote in this passage owes its picturesque Sunday school quality to the general impression that the "Angel of the Lord" of verse 19 was one of the white-winged denizens of another sphere who came to earth for the purpose described. An "angel" simply means a "messenger," and there is nothing in the context to indicate any more extraordinary intervention than the usual Eastern methods of jail-delivery. It is observable that Peter's example of breaking jail is not commended to the prisoners of the present day, even when they account themselves as innocent as Peter.

February 21. Acts vi: 8-15—vii: 54-60.

Stephen is one of the most romantic characters in the whole Christian history. Yet Paul, who apparently must have heard his last dying speech, never once refers to him in his preserved writings,

and by implication in Galatians i: 11-12, even seems to deny having heard him. Stephen means "crown," and he was the leader among seven who were chosen to represent the church or society in their business. His career sums up and parallels the career of the Master in his work, his teaching, his martyrdom, and even his last words "Lay not this sin to their charge." His transfiguration, verse 15, is also significant. That Saul was consenting to the death of Stephen, the "crown," if it be interpreted as the mystic death, may also be suggestive, but the mysticism of the Acts certainly appears to be somewhat far-fetched.

February 28. Acts viii: 1-17.

The appearance of Simon Magus in the story of the Acts is an interesting testimony to the existence of the science of magic in Apostolic times. The English translation says Simon "used Sorcery." The Greek says he "was practising magic." The word *Magos* is rendered "wise men" in Matthew ii: 1. The version of the Acts is naturally a garbled account of Simon's life, which must be investigated in independent and unprejudiced records to be appreciated. A perusal of the surviving fragments of his philosophy will indicate the exceeding improbability of the story of verses 18-23, though the spirit exhibited in verse 24 can hardly be objected to. As the chapter stands it affords a valuable contrast of the different estimation in which the Raj and Hatha Yoga systems were even then regarded.



THE closer the approach to one's *Prototype* "in Heaven," the better for the mortal whose personality was chosen by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that "Self god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.—*Secret Doctrine I., p. 639.*

THE LAMP,

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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, JANUARY 15, 1897.

EDITORIAL NOTES.

1897—A Year of Promise.

“WISE IS HE who holds to the golden mid-point, who believes in the eternal justice of things.”

THEOSOPHY is the dark horse in the Human Race. There are quite a few who are able to spot a winner, however.

IT IS to be observed that St. Nicholas, Senior, is not above repudiating himself when expediency demands.

COL. GEORGE M. COFFIN, of Washington, D.C., lectured at the Court House in Sioux City, Iowa, to an audience of 300 on 15th Dec.

BOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

WE DESIRE to recommend Paul Deussen's "Elements of Metaphysics" to theosophical students who wish to read up on the subject. There is no better book for the purpose.

PARCELS of *back* numbers of THE LAMP, assorted copies, will be sent to Branches for free distribution at the rate, to cover postage, of 15 cents for 50. The quantity on hand is about 2,000.

THE BEAVER T. S. keeps its hall in The Forum, Yonge and Gerrard Sts., open daily as a reading room for visitors between the hours of 1.30 and 5. The library contains the leading theosophical books and magazines.

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.

SEVERAL CORRESPONDENTS have written under the impression that "Aretas" was the editor of THE LAMP. We wish he was. "Aretas" is one of the oldest workers in the theosophical movement, and is attached to the New York Headquarters.

WHEN the theosophic lecturer rose to explain the symbology of Apollo's heptachord and the harpers harping on their harps, and declared all men to be seven-stringed lyres, the man in the back seat enquired if he meant to say it in his haste, like David.

PITTSBURGH BRANCH has started a Lotus Circle which will meet on Sundays at 3 p.m. A class of ten for the study of "The Key" has also been started, under the leadership of Mr. M. A. Oppermann. This class will be one of the most helpful features of the Branch.

THE GROWTH of the Theosophical Society is best illustrated in the progress of the various Branches. A general exodus into larger quarters is everywhere observable. During the past month Toledo and Fort Wayne have entered into new and more spacious rooms, and many other Societies are making arrangements to do so.

CAN some of our Canadian theosophic philatelists make up a complete set of Canadian postage stamps for the London collection? Mr. Adams makes the request, and THE LAMP will be glad to assist. With those rare old colonials in view we fear a complete set is hardly to be expected; however, let us try. Cancelled specimens are of course acceptable.

*

THE CIRCUIT of the Crusade approaches completion. Even now with homeward prow ploughing the Pacific waves the steamer bears the little party downwards. On their arrival in California next month the site of the School for the Revival of the Lost Mysteries of Antiquity will probably be dedicated. It is understood that the building will be of Greek design.

*

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. 3, No. 1 (two copies wanted); Vol. 3, No. 5; Vol. 4, No. 1 (two copies wanted); Vol. 4, Nos. 2, 6, 8, 9, 10, 11 and 12. We also want *The Path*, June, 1886.

*

BY INVITATION of the Socialist Labour Party, Mr. Smythe addressed a large and most intelligent audience in Alice Street Hall, on Sunday afternoon, 3rd inst., on the subject of "Selfishness and what it has done for us." The selfishness of having and getting was contrasted with the Selfishness of being. The regeneration of society was shown to depend on the regeneration of the individual.

*

ON THE 20th inst. Mr. Smythe will leave Toronto on a tour among the Branches in New York and Pennsylvania. Among the places likely to be visited are Buffalo, Warsaw, Rochester, Syracuse, Rome, Utica, Corinth, Yonkers, New York and Brooklyn, Newark, Hackensack, California, Pittsburgh, Wilkinsburg, Warren, Corry, and Jamestown, returning to Toronto on the 13th February.

MRS. CAMILLE W. SEWARD is working up a centre in St. Joseph, Mo. Theosophists who have friends there would do well to write to them and suggest their taking an interest in the movement. This idea can and ought to be put in operation in other places. A copy of "Elementary Theosophy" or a similar tract enclosed will awaken interest among many who have never yet been brought face to face with theosophy.

*

IN HAMILTON on Wednesday evening, 6th inst., Mr. Smythe lectured in Green's Hall on "The Common Sense of Theosophy." The attendance was very good, an increase over the last occasion. Many questions were asked at the close, especially by one gentleman, who feared that occultism was simply priestcraft in a new dress. After the meeting some fifteen members of the study class and other friends remained for an hour for further discussion and questioning. Mr. Gatenby is president, and Miss Waugh secretary, for this centre.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

*

THE MULTIPLICITY of theosophic magazines in the present day has many times been forced upon our attention. THE LAMP, which was designed origin-

ally for local propaganda work, and has chiefly sought to fulfil that purpose, has acquired a circulation which is not large enough to sustain itself, and too large to be done justice to by the divided attention which can be given it by the present editor. It is probable, therefore, that on the completion of its 33rd number THE LAMP will hand its subscription list to one of its able contemporaries so as to complete its own obligations, and "leave more room for others." Last month's issue was greatly delayed by the editor's absence, and the next issue will not likely be out before the first of March. Correspondents are requested to exercise forbearance if their replies are not as prompt as they may wish. Our "Notes on the Magazines" have had to be abandoned recently for reasons indicated above.



SOMA, THE SACRAMENTAL CUP.

SOMA is the moon astronomically; but in mystic phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihotri* (the fire priests) of the great mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body (See "The Elixir of Life"); for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherialized form. NOTE. The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former soars for the time being in the ethereal higher regions, becoming virtually "as one of the gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, "lest Man should become as one of us."—*The Secret Doctrine*, II., pp. 498-499.

CAROLS TO THE LOTUS.

I.

O! thou, great Brahma's sacred flower,
Revered from ancient days,
We would to thee, this happy hour,
Our Christmas carols raise.

The glorious sign of peace untold
We in thy presence see,
And hail as hailed the sages old,
The Godhead throned in thee.

A blessed sign, the type sublime,
Of Him who life controls,
Thou wert from immemorial time
The light of myriad souls.

To thee, the wise their worship gave,
Where Egypt's glories dwelt,
To thee, by Ganges' sacred wave,
The priests of Buddha knelt.

The token pure of love and hope,
Since life's first germ began,
Thou symbolst the endless scope
Of God's progressive plan.

Outsprung from Brahma's sacred head,
O! spirit luminous!
Hope of the living and the dead,
Be ever more with us.

II.

Sing we of the Lotus bright,
Sing we of the mystic sign;
Emblem pure of God and light,
Type of all we hold divine.

Let us turn our Christmas chant,
While each heart its worship yields;
Hailing thus the wondrous plant,
Beauteous from the Solar fields.

More than India's wealth of gold,
More than all the gems of earth,
We the wondrous symbol hold
Of the re-incarnate birth.

Thus we tune our anthem high,
To the flower of perfect bloom;
Gift of Brahma from the sky,
That shall all the world illumine.

Providence, R.I. MRS. EMMA R. THURSTON.



"It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."—*H. P. B., in Secret Doctrine, Intro. xiv.*

"THE 'King's Chamber' in Cheops' Pyramid is thus an Egyptian 'Holy of Holies.' On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when, with the Sun, he arose on [the] third morning, after a last night of the most cruel trials."—*S. D. II., p. 402.*

CYCLES AND KARMA.

The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical, is pre-cogitated and pre-concerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of initiation and Occult mysteries.—*Secret Doctrine II., p. 500.*

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, "Nemesis" and "Cycles." The law of evolution is now carrying us along the ascending arc of *our* cycle, *when the effects will be once more re-merged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special "Round," a moment in the duration of the great cycle, or the *Mahayuga*. . . . But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West—*do not affect all mankind at one and the same time*. . . . Hence, as we see, the difficulty of comprehending and discriminating between them, with regard to their spiritual and physical effects, without having thoroughly mastered their relations with, and actions upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by *Karmic law*—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and dealt with upon these lines. And this mastery can be achieved only through INITIATION.

. . . In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel.

Karma-Nemesis is the synonym of PROVIDENCE, minus design, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh re-birth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of Harmony, has not been finally re-adjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.—*Secret Doctrine I., pp. 641, 642, 643.*

✻

WHAT IS THE "DAILY INITIATION?"

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these,

the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the life-time. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No. He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*—*Hadji Erinn in The Path, September, 1889.*



WITH right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*Secret Doctrine I, p. 643.*

GLIMPSES.

"Let not the work languish, for the time is short. The evil hour draws on apace. No man can foresee the end, for the stars themselves shall waver and fall, and the terror of a great darkness shall descend upon the earth. The day shall give place to night, and the dawn shall not come again until thirty days of anguish and horror shall have dragged their slow length along.

"Take heed therefore that thou failest not, for upon thee devolves the safety of many of our brothers, and to thee will they look for guidance, for to thee will be given the charts and directions that shall show thee how an escape from these perilous times may be had. Live faithfully and nobly till then, and follow the Star whose ray thou art."—*Manustoe.*

*

THERE IS NO REASON for any dilatoriness in representing the actual conditions that confront humanity; for the terrible and momentous events that are presignified by the unrest of mankind are already manifesting themselves in the wavering conditions of the body politic, and in a certain obscure and unknown perturbation that is now vexing the motions of certain planetary bodies, and that will burst upon the consciousness of the people like a thunder-clap before the sun is warmed again by his reception into the sign of himself.

The day and date are in the hands of fate, and shall remain until the day to tell them has arrived. There is no peace, no rescue, no salvation for the race until the change of conditions has prepared the masses for it, and brought in upon them a realizing sense of the necessity for a renovation of themselves and the purification of their inner natures.

This shall come by fire, sword and disease. Nature abhors a vacuum and so does the shell of man; and there must come a time when the inrush of forces, to fill the void in humanity, shall be so terrific that the vessels cannot contain them and must in part be shattered, and be received only where the place of rest has been carefully prepared.

Those who do the bidding of the wise ones shall not be forsaken in the hour of trouble, for their destiny is that of the elements and must perforce follow the lines of least resistance; and since the elements work in and through nature, so do the careful ones who have learned to pay that obeisance to her that she demands and that leaves a freedom of action to be obtained in the greater harmony that is the oversoul of nature's undertone.

Nothing is wasted in the last endeavour. The note of the down-singing is the response to the up-singing, and the aspiration for good is the force that develops the one and absolves the other.

The unseen spheres of the higher planes of force and thought are filled with the reverberations of the events of all past cycles, and when the currents that have been bending inwards from the experiences of long past ages have come to the junction of the old event and its new antitype, then the old rings the knell of the death of the present, and reflects in a flash of reminiscence the whole circle of events, and thus concentrates in a catastrophe the forces that have ever been operating; thus leaving the field clear for a new cycle and a further growth appropriate to the accumulated experience that has thus fruited and been transformed.

*

THE CONSUMMATION OF ENDEAVOUR is the growing out of the old principles of internal effort into a realization of the unity of the last word of the great master, who said, "There is but one world, all others are shadows." That world is the unseen spiritual region of eternal life and thought; the constantly manifesting, yet never manifested, prototype of all that has been, is, or is to be; the source of all illusions, the receptacle of all finite forms, and the regenerator of all the cosmic processes that disclose a new age and shut the door on the advance of a worn out impulse; burying in itself its own illusions and creating new forms that lie hidden in its processes of advancement in the realization of itself. There is no permanency except in the thought "I am;" and that thought creates worlds that

eventually realize the same idea and find therein their death and birth into the fullness of the eternal truth.

The cosmic and material is only a step toward the light that its impulse is intended to disclose, and the force of its manifestation is the negative pole of the self-existent thought that reaches out into space and calls dead matter to life and union with the constantly growing fullness of a universal conception. Space is non-existent and its illusion is to be conquered by the penetration of the infinite idea into its remotest bounds as a fact of experience, that, once obtained, discovers the centre of consciousness as being everywhere, and makes matter the mark only of a thought which resides eternally in itself. All finite processes are endeavours to obtain the infinite idea, and the successes and failures are distinguished by that universal canon of proportion called conscience, as good and bad, though the distinction is never so absolute as to disclose the hidden reason that calls both into manifestation and reduces all efforts to a conflict of qualities. This hidden reason, or cause, is the dual nature of the primitive will which contains the two elements of force, positive and negative, in its innate thought, and out of the interaction of this dual manifests that variety of itself that is the perfect expression of the fullness of its all-embracing infinity.

*

THE INTERNAL AFFAIRS of all nations furnish an instructive lesson of the parallel that exists between the forces that make the dual nature of the spiritual and material evolutions manifest; for the spiritual is the first to reach the consciousness that the native afterwards discloses in the necessary conflicts that matter always displays in its co-ordination with the impulses that lie in the manifestation of its experience, and which result in a destruction of the instruments it uses. When a feeling of unrest and apprehension has maintained itself for a certain length of time, usually measured in a minor solar cycle of 18 years, the conflict itself appears and the reconstruction process again begins; but when the earth lends its

strength to accentuate this same unrest then we have the accumulated force of many cycles to fortify the fear, and this brings on a general regeneration that sweeps away all barriers to the influx of the destiny of the planet and brings the new age that comes at the close of a great sidereal year. The inroads of science on the forces of nature are the partial opening of the doors of fate, and these powers when once released are like the Djins of the Arabian fable, that swell and grow to monstrous proportions and complete the union of the physical in matter and the mental in man, and thus synchronize the impulses of both planes, bringing into each consciousness the dire necessity that demands a union regardless of the crude material bodies that would check the result. Know now the day has come to visualize the divine demand and the tottering earth and foolish man must both seek release through terrible struggle, and be united in a general tumult that will make for higher destinies and be a complete renunciation of all the false concepts that have led to such a sad catastrophe.

This is the last opportunity for the old state to change within itself, and from the new era there comes the promise of the final end of all the ancient tendencies and a permanent spiritual regeneration. Those who read may learn. It is the law.

[The foregoing notes by a student are contributed anonymously, but their suggestiveness in regard to the question of cycles, and their possible bearing on the impending juncture, seemed to warrant their presentation to our readers—ED.]



THE voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man, Ichthys, Oannes or Jonas—who could not be made flesh.—*Secret Doctrine I., p. 654.*

THINGS are not true because they are old, but old because they are true. Immortality belongs to Truth and not to error. A thing is not true because God hath said it, or is *supposed* to have said it; God said it *because it is true*: and the whole manifestation of Nature is thus the UTTERED WORD OF DIVINITY.—*Mystic Masonry, p. 211.*

THE BEAVER THEOSOPHICAL SOCIETY,

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The local branch of the Theosophical Society in America, will hold the following meetings during

THE MONTH TO COME.

Wednesday, Jan. 20, 8 p.m., "The Ocean of Theosophy," pp. 40-44.

Friday, Jan. 22, 8 p.m., "Theosophy in Daily Life." Mr. Port.

Sunday, Jan. 24, 11 a.m., Scripture Class.

Sunday, Jan. 24, 7 p.m., "Theosophy in Ancient America." Mr. Beckett.

Wednesday, Jan. 27, 8 p.m., "Ocean," pp. 45-48.

Friday, Jan. 29, 8 p.m., "Symbolism of the Alphabet." Mr. F. J. Brown.

Sunday, Jan. 31, 11 a.m. Scripture Class.

Sunday, Jan. 31, 7 p.m., "Reincarnation." Mr. F. J. Brown.

Wednesday, Feb. 3, 8 p.m., "Ocean," pp. 48-51.

Friday, Feb. 5, 8 p.m., "Karma." Mr. E. Harris.

Sunday, Feb. 7, 11 a.m. Scripture Class.

Sunday, Feb. 7, 7 p.m., "The Revival of the Lost Mysteries in America." Mr. Beckett.

Wednesday, Feb. 10, 8 p.m., "Ocean," pp. 52-56.

Friday, Feb. 12, 8 p.m., "Memory." Mr. Armstrong.

Sunday, Feb. 14, 11 a.m., Scripture Class.

Sunday, Feb. 14, 7 p.m., "What Theosophy Means to Civilization." Mr. Smythe.

Wednesday, Feb. 17, 8 p.m., "Ocean," pp. 56-59.

Friday, Feb. 19, 8 p.m., "Theosophy in Modern Literature." Mr. H. A. Brown.

NOTE.—On Friday evening at 9 o'clock a class for the study of "The Secret Doctrine" is held. A class in elementary theosophy is held at 76 Saulters St., Tuesday evenings at 8.

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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."

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No. 31.

"Allons! after the great Companions, and to belong to them!"

THE BROTHERHOOD OF LIFE.

There never was a time in the world when all the good people were so intent upon the salvation of their neighbours. Religions, fraternities, societies, orders, brotherhoods and individuals alike seem determined to fill the part of keeper to their brethren. But a little while ago everyone was looking after his own eternal interests; now the idea that these are wrapped up with those of other people has swung the thinking world round to the other extreme, and the impression has gone abroad that, provided one plays the saviour for others, it is quite legitimate to play the devil on one's own account.

As a general result, the men with halos on their heads are still largely restricted to the church windows. We have all been hoping for more than this. Halos were expected to have been as common as policemen's helmets. Sanguine and unsophisticated folks believe that it is the modesty of the owners that prevents their appearance, but virtue of that order would warrant a rainbow. A halo would be inadequate.

While most people and all religions talk about salvation, and it is understood that this has something to do with the soul, there are only about two men in a million who have the faintest glimmer of an idea as to what the soul is. In a general way people identify their souls with themselves; but as they change every year, and would not change back to be themselves of any former year, it is clear they have little knowledge of what it is they wish to have saved. Fifty years after they die they are unheard of and unthought of, and posterity is unani-

mous that there was nothing of them worth preserving—or it would have been preserved.

Salvation, whatever it may be, is particular to a man's self. No other can achieve it for him. He can only be helped to help himself. Everybody wants this unknown good, and many for a while seem to have grasped it; but presently it is seen that they, too, suffer and grieve with the rest of the world, and are not consoled. There are those who neglect, or scorn, or are utterly unaware of such an idea as salvation, or the soul, or halos. But none of these attitudes of mind affect facts. And there appears to be a solid foundation of fact to the belief of the ages in these respects.

This boon has been promised to men as a future reward which they should receive in heaven, or in another life in another planet, or when we are reborn to live on the earth after the rest of death and the heaven-world; but all these futurities are more or less unsatisfactory. I believe that what the heart of men is aching for is a very present help in the time of trouble, a salvation that will be effective here and now, a gift that will fire the heart, and stir the brain, and ennoble the body, till men see in the streets of their cities incarnate souls, and deem it fitting.

None who sincerely desire it can be shut out from a knowledge of the soul. More have gained that path than the world knows. There is a revelation of silence beyond that of speech.

The Tsar of all the Russias, at his coronation, takes the crown and sets it upon his own head. They who advance from among the listeners, to become

the elect, must crown themselves with the crown of soul-consciousness. Only they who wear this crown are of the Brotherhood of Life.

THE GROWTH OF LOVE.

SONNET 23.

O weary pilgrims, chanting of your woe,
That turn your eyes to all the peaks that
shine,
Hailing in each the citadel divine, [ago;
The which ye thought to have entered long

Until at length your feeble steps and slow,
Falter upon the threshold of the shrine,
And your hearts overburdened, doubt in fine,
Whether it be Jerusalem or no.

Disheartened pilgrims, I am one of you;
For, having worshipped many a barren face,
I scarce now greet the goal I journeyed to.
I stand a pagan in the holy place;
Beneath the lamp of truth I am found untrue,
And question with the God that I embrace.

SONNET 62.

I will be what God made me, nor protest
Against the bent of genius in my time,
That science of my friends robs all the best,
While I love beauty and was born to rhyme.

Be they our mighty men, and let me dwell
In shadow among the mighty shades of old,
With Love's forsaken palace for my cell;
Whence I look forth and all the world behold.

And say, These better days, in best things
worst,
This bastardy of time's magnificence,
Will mend in fashion and throw off the curse,
To crown new love with higher excellence.
Curs'd though I be to live my life alone,
My toil is for man's joy, his joy my own.

Robert Bridges.

"THE SET OF THE SOUL."

'Tis the set of a soul that decides its goal,
And not the calm or the strife.

The world to-day needs men and women of large ideas, who will represent that genuine humanity that compasses all flags and all countries. The great are always universal.

The planet is covered with humanitarian organizations, large and small, but identity of ideas does not seem to soften the conflicting feelings existing between them, and the medley of men in the actual world remains to a large extent unaffected by a policy which is suited only to a picked membership.

The narrow spirit of dogmatism dies hard. Only a firm faith in the eternal verities will see us through with joy at the centre of our hearts.

The most intelligent men change their methods often, as the great wheel of life turns ceaselessly. The twentieth century will see the beginning of the greatest change that has yet come about. The best of our literature supports this idea. It is about the first time in history when men have been able to draw the horoscope for a coming century, to predict and frame an ideal for it.

What is the ideal? The welfare of each the concern of all, expresses it as well as any other phrase. There are everywhere phases of unchecked control, but this does not last. Organizations are stepping stones to the next development when every man shall worship in his own way, in his own heart.

We are breaking our way towards a broader tolerance and more kindly co-operation than the world has seen for many a long day. All obstacles will be gradually overcome by the larger knowledge and sympathy which is dawning. The links of love are real and golden, uniting many still unknown to each other in a silent bond of brotherhood which shall inaugurate a new era in the history of humanity.

We want a stronger hold upon our mighty hopes. We need them touched by the consecrating light of the imagination, and by the eternal splendour of poetry. Then our faith will not need constant stimulus, but we shall

Stand like a tower firm, that never bows
Its head, for all the blowing of the winds.

It seems hard to get the necessary tolerance aroused in the hearts of men. Among the most select, bitter suspicions arise, and the most eloquent plea for better conditions is too often a tirade against those who do not accept every plan of action suggested. This only goes to show that the earnest, self-sacrificing and sincere, are not always pleasant to live with.

The message of brotherhood has always been plain, and ever the same. It may be formulated in such a way that all men can accept it, but if ever it

becomes simply a creed to which all must yield unthinking obedience, new difficulties will arise.

Whether we will or not, circumstances compel us to stand forth for what we are, and nothing more. When we recognize this we shall lessen the tendency to be unjust to others, for only a hair line divides the good and the bad, and "obscurity covers the path of action."

If we must give way to our weaknesses, now and then, and condemn others, it is better not to do it in words, for that is uncharitable slander. And the more we do that, the less time have we at our disposal for the cultivation of the beautiful—the true.

Has anyone ever been made better by being continually reminded of their faults and failings?

"No one ever heard him condemn another" is a good thing to have said of us. Never was there a time when greater tolerance was necessary among lovers of truth. Truth is impersonal; let us be like truth. "There is no religion higher than truth."

We are working forward to a time when mind will become the reigning principle. We cannot, even if we would, evade the full responsibility which this development entails. Mind is like the ether—creative, correlative, immutable. We who love mankind must learn to think, and put into practice among ourselves what we preach.

On the way to that period we are largely controlled by sentiment, multifarious desires, and the influence of others. But we will save ourselves much heart-burning pain by realizing that discernment and discrimination are necessary to real knowledge and right living.

The first "matter" the great builders used was fire—was it not? Although the building is now at a different stage, we still need fire, for its sudden play turns darkness into day. Let, then, the fire of devotion to principle burn steadily through all changes. Let us follow the highest path, having at every step the affirmation of the soul, and all is sure to be well with us now and forever.

IAN MOR.

"TO FOUND A SUPERB FRIENDSHIP."

He who injures my ideals wounds my heart. He degrades my life. He has darkened my soul. We owe it to the world to sustain each other's virtue. If my trusted friend tempts me to be less worthy than I was, the gates of Paradise are more tightly closed against us all. It is vain to tell me that I am the stronger for resisting him, that I am wiser for the knowledge of his weakness. Did he think so poorly of me as to fancy I should fall into his snare? Would he prove my honour for the satisfaction of his own? If he has not trusted me to the full then were we never comrades. The Companions of the Heart do not play tricks upon each other's faith.

The Master Soul that knows the weaknesses of us all has a compassion and a magnanimity which broods not over our offences, but the light of his face shines upon the hearts that reflect his greatness. With no false tenderness does he deal with our faults, for the Law that bears us all alike in its embrace relieves him of the care of our errors. As he pours life into the efforts of our nobler hours the palsy of death falls upon the struggles of our baser nature. We are built up in the strength and comeliness of gods as the Great One relies upon us to play the hero and the warrior.

As I lay bare my heart to the Eternal and the glory of the Ineffable touches it, the man I am is shamed into the outer darkness, and the man I would be is born into a new world. New heavens and a new earth declare themselves whenever I enter into the knowledge that the Mighty One has trusted me. Do we not know that through us there is the image of this in the lives of those we have taken to our hearts? We are none of us too great to see ourselves reflected in the faith of our comrades, when the Lord of the whole earth has given his truth into our keeping, and seeks for the shining of his Word in our own forgetful breasts.

I avow myself at my best the peer of the whole earth. I confess myself at my worst a blot among sinners. And I

have met no honest man who bears another measure of himself. In the heights and depths of our being we span infinity, but he who tempts me to descend into the depths when I would reign with him on the heights has lost his way on the path of the everlasting. Out of the depths we have cried and we have climbed. As we disperse the clouds that hide the light the lowliest will be illumined, and the darkness of the abyss will pass into the dawn of deeper life.

There is calm and dignity in the ascending soul. It is not disturbed by the stings of circumstance. The heart may be hurt, but the elixir of Joy heals without a scar. Did you ask how this could be, great Nature bids us see the sunbeam's lance, the zephyr's dance, the ripple of the stranded wave. The secrets of the straining world are wrapped in these, and the graves and the sorrows are but moments in the ceaseless lapse of life and victory.

There is a time when it is revealed to a man that the brotherhood of life means Love. And "there is no fear in love; but perfect love casteth out fear," and "he that feareth is not made perfect in love." There is no fear of misunderstanding, for the Masters of Love are pure, and "to the pure all things are pure." Only "to them that are defiled and unbelieving nothing is pure, but both their mind and their conscience are defiled." And there is no fear of harm. For the Masters of Love are just. We can suffer no loss that is not advantageous. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Come, brothers; we have put away fear and distrust, and the darkness of doubt. "Of Teachers there are many; the Master Soul is One." The Companions of the Heart have heard the message, and the path of each is straight to the goal.

"Quand on veut tuer son chien, on dit qu'il est enragé."

PURITY AND OCCULT PROGRESS.

It cannot be too frequently insisted upon, in view of the many misconceptions and mis-statements with regard to it, that the study and practice of occultism, the development and control of the spiritual forces of nature in man, "the science of life and art of living," are impossible save in the presence of rigid sexual purity. Many forms of psychic attainment, mediumship, certain phases of clairvoyance and clair-audience, are not incompatible with loose moral habits, but to confuse these powers with the high spiritual attainments of the genuine occultist can only be the result of ignorance.

"Seek first the kingdom of heaven and his righteousness, and all these things shall be added unto you," was said of the lower psychic and other powers, so generally considered to be occult, but which are really more common than the gifts of intellect or genius, which are in turn but forerunners and adjuncts to real spirituality. There are some who, under the influence or example of supposed authorities, have been led to think that this strictness was of the letter rather than the spirit, and the result in many cases has proved disastrous. It is due to the high standard set by Madam Blavatsky and Those whom she represented to make this clear.

While many think such an ideal as a clean life and a pure heart is impracticable to-day, and a mere dream among the immoralities of the age, the real student of occultism, undeterred by the sneers of others, will do what he can to accommodate his own life to his beliefs, and show their basis to any who may be interested. The ancient teachings state (S.D., II., 410) that the curse of Karma was called down upon men "for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification." It is fully explained why the waste of the life-forces makes impossible the building of that inner body, the spiritual body, the gaining of consciousness in which constitutes the "perfecting" or

initiation of some writers, the "anastasis" of St. Paul.

One of the most diabolical arguments advanced for vicious indulgence is to the effect that the passions when indulged leave the mind less disturbed and freer for ordinary duties. In "The Voice of the Silence," p. 17, is written, "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara (the Tempter.) It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart." Walt Whitman expresses the same truth.

"Allons! yet take warning!

He travelling with me needs the best blood, thews, endurance,

None may come to the trial till he or she bring courage and health,

Come not here if you have already spent the best of yourself,

Only those may come who come in sweet and determin'd bodies,

No diseased person, no rum-drinker or venereal taint is permitted here."

Few who have read it can ever forget the tremendous indictment of those who prove false to the lofty principles of the occult schools; denunciations of persons "denying themselves nothing, even of luxuries, for the sake of helping poorer brothers; forgetting the cause in general and its volunteer hard workers,—and even debauchees guilty of secret immorality in more than one form."

THE DREYFUS CASE.

The trial of the French army officer which has been attracting the attention of the world has presented incidentally some important lessons to those who are interested in the working out of national character, and the evolution of national standards. What has been called national karma by students of eastern philosophy, the trend of a nation's destiny, the sum of its achievements in moral development, the resultant conditions of its social and political structure, are seen to be self-constituted fetters from which there is

no escape when a time of self-discovery and re-adjustment demands the utmost of the national life. What France, what any nation is to-day, is but the due effect of its past effort in either inner or outward growth, and if the two phases of development do not keep pace with each other, a breaking point will be finally reached, when the body, having lost its ideals, and therefore its organic life, must disintegrate; or having neglected its structural health, it becomes a prey to the stronger competitors around it which have incorporated and given manifestation to the ideals it has so weakly cherished. As with nations, so also with individuals or societies. For it must not be forgotten that the soul of the world is universal, and that so also are its inspirations, and they seek to express themselves impartially in the channels which admit them. The ideals of life are genuine forces, as the nations, the societies, or the individuals which entertain them well know.

France is being afflicted to-day with the harvest of her own national sowing. For two hundred years false and artificial conceptions of honour have been sustained in the persons of the nation's heroes to the exclusion of the sterling qualities of straightforward dealing, common honesty, and frank faith in one's fellows. Nor in recognizing this misfortune is it necessary to forget the many really noble and heroic souls that have graced the history of France during the period mentioned. But the great men in the conventional sense, those who have gained power and rule, and have set the key for the tone of the national manhood, have not represented the glorious virtues.

Two hundred years ago Lewis the XIV. assisted in creating the atmosphere which pervades the court-room at Rennes. Green describes him as "bigoted, narrow-minded, commonplace, * * * without personal honour or personal courage, without gratitude and without pity, insane in his pride, insatiable in his vanity, brutal in his selfishness," though "he had still many of the qualities of a great ruler; industry, patience, quickness of resolve, firmness

of purpose, a capacity for discerning greatness and using it, an immense self-belief and self-confidence, and a temper utterly destitute indeed of real greatness, but with a dramatic turn for seeming to be great. As a politician Lewis had simply to reap the harvest which the two great Cardinals who went before him (Richelieu and Mazarine) had sown."

For another century France struggled on under the load of her self-evolved burdens, and then in the blood and terror of the Revolution laboured to bring forth Liberty, Equality, Fraternity. But what she had conceived she brought forth, and Napoleon imposed his stamp upon the world as well as France. France still measures with Napoleon's wand, whatever the rest of the world may do. If the new nations can learn from her experience what to avoid much will have been gained for humanity.

Emerson tells us something of Napoleon's contribution to the Dreyfus trial. He declared once, "I must dazzle and astonish. If I were to give the liberty of the press, my power would not last three days." He did not believe in Love as a motive of action. "There are two levers for moving men,—interest and fear. Love is a silly infatuation, depend upon it. Friendship is but a name." Emerson says, "he was thoroughly unscrupulous. He would steal, slander, assassinate, drown and poison, as his interest dictated. He had no generosity; but mere vulgar hatred; he was intensely selfish; he was perfidious; he cheated at cards; he was a prodigious gossip; and opened letters, and delighted in his infamous police, and rubbed his hands with joy when he had intercepted some morsel of intelligence concerning the men and women about him, boasting 'that he knew everything'; and interfered with the cutting of the dresses of the women; and listened after the hurrahs and compliments of the street, incognito. His manners were coarse. He treated women with low familiarity. He had the habit of pulling their ears, and pinching their cheeks, when he was in good humour, and of pulling the ears

and whiskers of men, and of striking and horse-play with them, to his last days. It does not appear that he listened at key-holes, or, at least that he was caught at it. In short, when you have penetrated through all the circles of power and splendour, you were not dealing with a gentleman, at last; but with an impostor and a rogue; and he fully deserves the epithet of Jupiter Scapin, or a sort of scamp Jupiter."

"Only that good profits which we can taste with all doors open, and which serves all men."

GRACE HILL.

THE STAR-DAWN OF THE HEART.

One who had toiled desperately lay exhausted.

"I have spent my strength," he said, "and my work is vain, and the night is upon me, and the light of day and the breath of life leave me; and I have gained but the darkness and the end of toil."

And the man passed for a thousand years.

And he came again. And his arms were strong with the toils of old time, and his heart was rested.

And he said, "I will toil with my heart." And he wrought the magic of love with his heart. Some laughed, and some suspected, and many pitied him. And one hated the magic. The man, heart-broken, passed, and was forgotten.

And he came again. He said, "I will compel them. My heart is mighty, and my arms are strong, and the will is upon me to bend my kind." And he took power to himself, and ruled a nation. They brought him honours, but he sought obedience. When he craved love, they made him a crown. When he lay at death he heard the clanging of golden dishes, and a song of them that feasted. So he passed once more, and came yet again.

He sat on the hill-side by night, and he looked upon the heavens till all the throbbing stars lay burning in his breast.

Then One said to him, "There shall come a Star!"

"And he said "For this I have toiled; for this I have wrought; for this have I ruled. The stars are in my bosom, radiant all. But One shall come! My Star, my Star!"

"Not so," said He that stood with him. "Nay; not so. The star that cometh, cometh by thy power, and by the power of many like thyself. Not thine alone the Star."

The man grieved for his pride, and humbled himself. And he cried, "How long, O Lord, how long shall I delay the coming of the Star? For the world groans in darkness, and the nations seek for light."

The Shining One answered him, "Veil not the Star with self. Rend now the curtain of thy heart's desire, and give for all thy hoard."

The man lay prostrate. And he thought, "I strove for glory. I toiled for self." And he thought again. "Nay, not I. For all my strength was from within, and what am I but clouds and darkness? Let me be nought. Earth, take thy gifts, and Heaven, thy light of wisdom. Eternal Nature, all I am is wholly Thee!"

And he passed again.

And when he came once more, a simple peasant with his flocks, he kept a pure heart fervently. All the travail of all his lives was wrapped in Peace at last. Then the fulfilment of his days swept over him as a great wave in a whelming tide, and he saw the worlds as though they were not. Time sank away from him. The Vision of Beauty and Power and Wisdom shone upon him, and these became his life. Then men saw a Star in the East.

IRIS H. HILL.

PERUVIAN MYSTERIES.

The Incas, or rulers of Peru, boasted of their descent from the sun and moon, which, therefore, were worshipped, as well as the great god Pacha-Camac, whose very name was so sacred that it was only communicated to the initiated; it means, "He who sustains or gives life to the universe." No temples were erected to this deity. They also

had an idol they termed Tangatango, meaning, "One in three and three in one." Their secret mysteries, of which we know next to nothing, were celebrated on their great annual festival, held on the first day of the September moon, the people watching all night until the rising of the sun; and when he appeared the eastern doors of the great temple of Cuzco were thrown open, so that the sun's radiance could illuminate his image in gold placed opposite. — *Heckethorne's Secret Societies.*

THE PATH.

'Tis vain to school the weary heart
In cold philosophies;
I think he knows the better part,
Who God in all things sees.

And who heroic labour finds
In deeds of great or small,
Is likest unto Him who binds
The many unto all.

Who takes, nor murmurs, good or ill,
Has youth outlasting youth,
Who lives by what he knows, and still
Keeps open door for truth.

P. G.

A LESSON ON OCCULTISM.

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take the first chance to tell him about yourself, but listen to him and talk solely to bring him out, and when he has finished suppress in yourself the desire to talk about yourself, your experiences and opinions. Do not ask a question unless you intend to listen to the answer and enquire into its value. Try to recollect that you are a very small affair in the world and that people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true Self, and It is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man know Thyself." — WILLIAM QUAN JUDGE.

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EDITORIAL NOTES.

LIBERTY, Purity, Life!

*

THE way to gain trust is to be trust-
worthy. There is none other.

*

NO MAN can progress in whose life
fear has become an influence.

*

IT should not be forgotten that the
student may make mistakes as well as
the teacher.

*

"IT is better to do one's own duty,
even though devoid of excellence, than
to perform another's duty well.

*

PROF. CARL DU PREL, of Munich,
author of "The Philosophy of Mystic-
ism," has died near Hall, in the Tyrol,
at the age of sixty.

*

MISS A. GOODRICH FREER (Miss
X—) has republished her contributions
to "Borderland" in a volume of "Es-
says in Psychical Research."

*

A NEW Australian poet, Victor J.
Daley, is attracting some attention.
He declares in one of his sonnets that
"Hell were too small if man were
judged by man."

*

REV. DR. AUSTIN, a recent convert
from Methodism to Spiritualism, having

stated that Joseph Cook, of Boston
Monday lecture fame, held similar views,
an enquiry directed to Dr. Cook elicited
the reply: "Spiritualism is Potiphar's
wife. I am Joseph."

*

REV. DR. WATSON, "Ian Maclaren,"
in speaking of telepathy, says he believes
that to be successful in sending thought
messages one must be unselfish and
filled with love for one's fellow men.
Dr. Maclaren has given an account of
some psychic experiences of his own.

*

CRAWFORDSVILLE, Indiana, is having
some notoriety in England at present
through the action of the Methodist
Church library authorities there in hav-
ing banished Kipling's "The Drums
of the Fore and Aft" from their shelves,
on the grounds that it "fairly reeked
of profanity and the most outrageous
slang."

*

MRS. LEONORA PIPER, the well-known
medium through whom Prof. Hyslop
and others profess to have gained psy-
chological evidence of the highest value,
is receiving so much admiring attention
that the spiritualistic papers are hoping
she will have common sense enough
not to lose her head over it, or forget
that she is not the only cultivated psy-
chic. Modesty is going to a premium.

*

THE prophecy of St. Malachi iden-
tifying the successive Popes of Rome
centuries before their time by appro-
priate Latin mottoes is being recalled
at present by interested persons. The
present Pontiff, Leo XIII., represented
by "lumen de coelo," is to be followed
by "ignis ardens." What the fierce
fire may augur for the world the ninety
years of the Holy Father cannot give
long to speculate.

*

THE Editor of "Light," the leading
English spiritualistic journal, has been
entrusted by Mrs. M. A. Newton of
New York with the volume containing
the manuscript constitution, preamble,
and bye-laws of the original Theosoph-

ical Society. It is dated 30th October, 1875, and bears the signatures of H. S. Olcott, H. P. Blavatsky, H. J. Newton, G. Felt, Storer Cobb, Mrs. E. H. Britten, W. Britten, W. Q. Judge, Mrs. Newton, and others, fifty-five in all. Mrs. Newton desires to have it open for the inspection of everyone, but makes it a condition that it shall not be permitted to pass out of the hands of the Editor of "Light."

*

PROF. J. DYNELEV PRINCE, PH. D., has published a commentary on the Book of Daniel, and agrees with modern scholarship that the book was written in the second century before Christ, and of course after the events of which it is supposed to prophesy. Its most glaring historical error is that Darius the Mede ruled over Babylon after its capture. At the same time the occult symbolical teachings of this book, which even Dean Farrar dismisses in a foot note in his work on the same subject, render it of great value to the student. The book is chiefly an allegory of the "wheel of birth" of James iii: 6, the "circle of necessity" of older teachings.

*

A STORY is told of the late Master of Balliol, Prof. Jowett, that a young lady once had the effrontery to say to him: "I want to know, Master, what you think of God." "I am more concerned to know what God thinks of me," was the reply. His maxims are worth remembering.

Never quarrel.
 Never explain.
 Never hate.
 Never fret.
 Never disappoint.
 Never fail.
 Never fear.
 Never drudge.
 Never spare.
 Never detract.
 Never tell.

*

W. D. HOWELLS, quoting Edwin Markham's sonnet "Love's Vigil," says that it "is not an example of his range; that includes much clear thinking and

true feeling of quite other moods; a constant fellowship with the unfriended, a mystic insight, and a joy in the glad earthly frame, as well as faith in the just spiritual frame. . . . The sense of fraternity as the element in which all life is embraced is the prevailing inspiration of the book. Mr. Markham loves nature, and he loves art; but above all, he loves men. . . . Mr. Markham is true to his time, and his poetry betrays its sad misgiving, its consciousness of things that have failed to come out well, and its reaching, in the failure, toward the unity among men which can alone right them and save them from one another."

*

ANSWERS TO CORRESPONDENTS.—L. K. Y.—No, Brotherhood is not a proprietary article, and there is no royalty collectable upon it. I believe you may practice brotherhood as a member of almost any society, church, or religion under the sun. The difficulty is whether you wish people to be brotherly to you, or yourself to be brotherly to them. W. G.—Ecclesia is usually translated "church," but "assembly" in Acts xix.: 32, 39 and 41. J. H.—I have read Mrs. Besant's "Ancient Wisdom," and think it much her best book, one of the best on the subject. M. M.—"Papus" is the pen-name of Dr. G. Encausse. J. J.—The Julia of Mr. Stead's "Borderland" is said to have been Miss Julia A. Ames, who, according to Lilian Whiting, was associated with Frances Willard. Black Magician.—We regret to hear of your case. There is no objection to your subscribing to THE LAMP. Have you tried Watts' Hymns? John W.—Gayley's "Classic Myths" published by Ginn & Co., is a good book. A. H.—Yes, it is possible to recollect past lives. Krishna, Buddha, Jesus, not to mention more, all remembered previous existences, and they were theosophists, "divinely wise." Dr. N.—The hypothesis of a hollow earth harmonises with the facts and the probability more nearly than any of the several other theories advanced. Have you read Prof. Lloyd's "Etidorhpa"? F. M. L.

C.—At 1st May the American Section, T. S., numbered sixty-six branches and 1,248 members, an increase of twelve and 213 respectively over the previous year. The other figures are not available.

*

DR. REGINALD KOETTLITZ has recently returned from a journey across Abyssinia in company with Mr. Weld Blundell, Lord Lovatt and Mr. Harwood. King Menelik gave them permission to travel in portions of the country usually forbidden. Dr. Koettlitz visited the mysterious sacred mountain of the Abyssinians, Zouquala, forty miles distant from the capital. "It is 10,000 feet high, and in the form of a truncated cone at its summit. In the crater is a remarkable lake three quarters of a mile long, which is a veritable Abyssinian Lourdes, or Pool of Siloam. It is the belief of the natives that bathing in its waters will cure all diseases. The waters are regarded with the greatest worship, and must on no account be employed for cooking, or any other useful purpose. . . . A priest with great awe, drew my attention to a gaudy representation of St. George and the Dragon. I endeavoured to explain that St. George was the British, as well as the Abyssinian, patron saint, but the good man was very dubious until I hit upon the idea of producing a sovereign. This at once convinced him of the truth of my statement, and proved to his complete satisfaction that I was a Christian of a very high order. The whole mountain is curious in the extreme. I was shown one tree with three trunks united at the base, which is regarded as an emblem of the Trinity, and is hung with human hair and all sorts of trinkets." Students of the Secret Doctrine will remember that St. George represents the Kumaras, the spiritual selves of those who destroy the human passions and physical senses, "which are ever in the way of the development of the higher spiritual perceptions and the growth of the inner eternal man."

*

THE publication of a little volume of essays contributed to the Dublin *Ex-*

press under the title of "Literary Ideals in Ireland," brings together the work of a few of the leading mystical writers of the day, John Eglington, W. B. Yeats, "Æ", and W. Larminie. "Æ" points out that a literature loosely held together by some emotional characteristic common to the writers, however great it may be, does not fulfil the purpose of a literature or art created by a number of men who have a common aim, in creating a supreme ideal, "a soul for their country." Fiona Macleod, writing in the English *Bookman*, "hopes that someone, perhaps Mr. George Russell (who appears to be best able to understand and interpret what is apparently incongruous or irreconcilable) will write, not upon the literary ideals, but on the one inevitable and supreme literary ideal for Ireland. Born of spiritual suffering, sustained by spiritual longing, its road should be through the country of the spirit, its goal should be the Divine Forges where will be fashioned anew and with more wonder and beauty and extreme miracle of uplifting force, a Soul of Beauty and Hope, that shall not only be its own soul and the final and noble redemption of all Gaeldom, but be the spiritual spring and impulse in all ascendant peoples. Then only can the old prophecies be fulfilled, that out of the last leaguer of the Gael shall come a new redemption; thus only can the deeper, more insistent, the irrefutable, implicit prophecies of the common heart behold at last the revelation of the homeward way." Many will be reminded of Miss Macleod's ideal race type, compounded of the Scandinavian body, the Saxon mind, and the Keltic spirit and ideals of imagination.

*

IN the second volume of Prof. Flinders Petrie's new History of Egypt, says Mr. William Oxley, there is given an account of the revolt from the Aménite priesthood at Thebes, and the establishment of a new state religion in which the worship of the Sun replaced the old one of personal Gods. Amenhotep IV. of the Eighteenth Dynasty was the chief factor in bringing about

the change. He adopted a title meaning "Living in Truth," and built a new capital and temple at Tel-el-marna about the year 1400 B.C. His religious system is described as Protestant, being both scientific and philosophical, and "not to be improved upon even in our own times." "No one sun-worshiper or philosopher seems to have realized until within this century the truth which was the basis of Akhenten's worship, that the rays of the sun are the means of the sun's action, the source of all life, power, and force in the universe. This abstraction of regarding the radiant energy as all-important, was quite disregarded until views of the conservation of force as a mode of motion, and the identity of heat, light, and electricity have made us familiar with the scientific conception which was the characteristic feature of the new worship." But it was not the physical sun that was accorded divine honours, but the power which the luminary represented. In a poem of the time, attributed to Akhenten and addressed to the Sun, it is said :

"Thou art in my heart, there is none
that knoweth Thee

Excepting Thy Son (Akhenaten);

Thou causest that he should have
understanding

In Thy ways and in Thy might."

"The Sun of righteousness with healing in his rays," of the Book of Malachi, is of a thousand years' later date than this.

*

IN the *Quarterly Review* for July appears an article on "Modern Mysticism" which every student of modern theosophy should read. The signs of the times are of a nature to encourage all earnest seekers after truth, but such a portent as a reasonably sympathetic consideration of mystical literature in the orthodox old *Quarterly* must stir the blood of every worker. The review is of Allen's translation of the "Autobiography of Madame Guyon," Charbonnel's "Les Mystiques dans la littérature présente," and Schur's "La Vie Mystique." But besides these, there is a wealth of allusion to Kingsley, Maur-

ico, Maeterlinck, Shorthouse, Tolstoi, Vogüé, Ruysbrock, Huysman, Obermann, Behmen, Pascal, Carlyle, Emerson, Wordsworth, and hosts of others, which indicates something of what a really universal movement might do in recognizing the progress of the world's mind towards the race-ideal. The current apprehension of that ideal is indicated in the words of the "lucid Professor Jowett," speaking of General Gordon, whose character was rendered attractive by "the combination of religion and practical sense, of mysticism and efficiency, which I believe in his heart of hearts he regarded as the highest form of character attainable by human nature." The aim of the reviewer is indicated in the following sentences: "Scepticism saves mysticism from superstition, mysticism restores the balance in an age given to materialistic self-indulgence and critical destructiveness. The chief danger of mysticism has always been a tendency to be affected, to become a passing fashion, a vague dream. One cure of this is the application of pointed ridicule like that of Aristophanes in 'The Frogs.' Another remedy is a careful analysis which sifts the wheat from the tares, such as we have attempted in this paper. Neither ridicule or critical analysis will prevent the formation of a small set, or clique, of a select few embracing a creed of mysticism which marks them as a peculiar people. 'It is so pleasant,' says M. Renan in the Hibbert Lecture, 'to believe that one belongs to a little aristocracy of the truth—to imagine that, with only a few others, one holds the deposit of good.' There is not such a great difference after all between the *distingué* mysticism of Imperial Rome, to which he refers, and the mysticism of our day. This self-styled "aristocracy of truth," like some other aristocracies, is not always successful in establishing its right to the title, nor true invariably to its best traditions. Such is the common danger of all movements with an esoteric doctrine; the travestied forms of higher teaching, and the easy parodies to which they give birth, only prove once more, how short is the step from the sublime to the ridiculous."

BY NATURE AND GRACE.

Her creed was the most rigid. It was, indeed, positively non-humanitarian. The justice of an outraged God was all it contained. The beautiful love-meaning contained in the word justice—the justice of the All-Father—was perfectly unknown to her. "All had sinned and come short"; consequently all must suffer the penalty due to the sins they had committed. So far as she knew there was no hope for humanity except through belief in the Saviour's Name.

Her own heart was loving and kind. The shackles of her creed could not cover up her inherent humanity. While she regretted—nay, bewailed were a better word—that many loved by her in the flesh were doomed because of their unbelief she never questioned, intellectually, the justice which would bring them to everlasting perdition. She even went further than this. With tears in her eyes, with sweet clingings of her earthly arms, she would say that when they were in the torment she would see them, and even then would recognize God's justice to them.

There was nothing self-righteous in her demeanour as she said this. Indeed, not one of her hearers but knew that to satisfy God's justice she would, had it been possible, have provided the substitutionary sacrifice for them. The sacrifice, however, having been made once for all, that loving deed was denied her by the claims of rigid justice.

Sometimes I used to think, as I saw her about her daily avocations, that she was superlatively loving to those whom she accounted lost. Their ultimate fate was so awful in her sight that I think she thought that she might mitigate it by her gentle deeds and loving words in their behalf here below. She certainly never spared either. Wedded to a man whose belief was louder if not stronger than hers, she found in him the perfection of selfishness. Did she upbraid him? Did she point out that his deed must correspond to his word? Never. She bore not only her own burdens (and they were not few) but his, and by her tender thoughtfulness she cheered and brightened his life till

long past the three score years and ten of the Sweet Singer of Israel.

Questioned she used to say: "He's naturally a very selfish man, but he would be much worse had he not the Word of God shed abroad in his heart." In his case she was denied the satisfaction of knowing intellectually that it was possible for her to be a sacrifice for him; that her thousand-and-one loving deeds and words to her life-partner were not available in mitigating his future lot, for, was he not of the Kingdom? So she just performed them daily, without any recognition from God or man of the daily and hourly sacrifice of self she made that he and those around them might be made more comfortable and happy.

But she grew and mellowed as the years went by. He became more self-righteous; she became more humble. His creed widened with the process of the suns; hers grew if possible more rigid and firm. His spiritual arrogance became almost intolerable except to the sweet-souled woman by his side; her piety became deeper until one could almost hear heavenly bells ring soft and clear as she went her daily round of commonplace duties. A deeper joy took possession of her as she recognized ere his earthly career ended that they were one; and it was a sight to make the angels of God in heaven rejoice to see her oppose to some act of his a higher deed of love, and by it swallow up and hide from their loving God his increasing selfishness, which seemed to find new and unlooked for vents. Near the end she came to pray that God would take them both at once—would in fact regard them as one.

And God did.

Her creed was uncompromising and non-humanitarian; but her life was a series of loving deeds and tender words.

Many of us are apt to forget the latter in the expression of the former. But we ought not. Creeds are as nothing in the light of one's practice. This woman's creed to many was repulsive, but her life was one long sacrifice of self for others. Her husband's creed was more mobile; but his deeds had for their end and aim self, self, self.

Knowledge and faith are better than superstitious ignorance and belief; but a life like hers is worth more than either or both.

Her life was love. Why not, whatever your creed, let yours be the same?

PATHFINDER.

“THEIR ANGELS BEHOLD HIS FACE.”

“The one absolute, ever-acting and never-erring law—which proceeds on the same lines from one eternity (or Manvantara) to the other, ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (Maha-Maya), but plunging spirit deeper and deeper into materiality on the one hand, and then redeeming it through flesh and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men or Minds (Manus), in accordance with their Karmic exigencies.”

These ancient teachings, in their unfamiliar form, and cumbered with words which few dictionaries yet explain, are really simple enough, and are taught by various religions in one way or another. There is a fear in the minds of many devout people to translate their ideas from one set of words or phrases into another, and this has separated many whose ideas are identical, but whose language differs. It is this curious obstinacy which the story of the tower of Babel is meant to illustrate. Men prevent themselves reaching heaven by stopping to quarrel over their language, the set terms of their creeds and their sectarian shibboleths. Did they but try to understand each other's thoughts the broken tower of Babel might give way to the city of the twelve gates.

One of the ideas about which there has been such confusion of language is that of creation. One set of people say that to create means to make out of nothing. Another set say it means to cause to grow out of nothing. Both ideas imply the power to change or transform. Whether this is understood to be the changing of nothing into

something, or the transformation of the unseen into the manifest, will be regulated by the metaphysical ability of the thinker. But even the simplest mind can see that when it is said, as in the book of Genesis, that God said, “Let there be light,” there was a change brought about in the previous condition of darkness. No mind can conceive a condition in which there is an entire absence of both light and darkness. So also the formless and void is changed into the formed and occupied. These changes are now seen to be incessant. Not for a single second is there a halt in the transformations of the universe. As the divine Will is now perceived to be acting through secondary powers and agencies, we cannot say that at any time in the past it was not so, or that it will be different in the future.

The nature of these secondary powers or agencies becomes then a matter of direct interest to all who are convinced of their own moral relations with the universe, and their responsibility to its laws.

All religions teach that man himself is, if not the most important, certainly one of the most important of these agencies. St. Paul declares, in Romans viii, that “the earnest expectation of the creation waiteth for the revealing of the sons of God.” And he says in the same chapter that, “as many as are led by the Spirit of God, these are the sons of God.” It is clear from this that he considered the destiny of man and the world he lived in to be identical.

The nature of mankind has always been looked upon as complex and of commingled elements. We are told in various ancient scriptures that into the body of the first man was breathed the breath of life, constituting him a perfect animal being. St. Paul also tells us in I Corinthians xv that “the first man, Adam, became a living soul; the last Adam became a life-giving spirit.” The title Adam here evidently refers to the class of men represented by the individuals. Humanity is to be changed, or to change from one condition to a higher one, and to benefit the whole creation by the metamorphosis, as St. Paul calls it in Romans xii: 2.

The very ancient teachings on these questions, which are to be found in "The Secret Doctrine," state that the Beings referred to in the quotation beginning this article are of many classes, and are divided into various groups, according to their nature, and subdivided again. Seven great classes are always spoken of, and they undoubtedly correspond to the seven Elohim of the first chapter of Genesis, who determined to make man in their image. These again are akin to the seven archangels of modern religion.

It is stated that two of these orders of Beings concerned in the evolution of man are called Agnishwatta and Barhishad Pitris, or Fathers. There are three classes of the one and four of the other. The Barhishad angels, for that is the nearest conception we have in ordinary life of these Beings, were possessed of "fire," the creative power in the material world. They superintended the corporeal development of humanity, and, if the idea can be understood, are really humanity itself in its physical and sensuous aspect. The three classes of the Agnishwatta angels are the spiritual fathers of the race, and become the saviours of animal man by incarnating in the physical bodies evolved for their reception. While these Beings are spoken of as separate in their natures, those who would understand the teachings must try to appreciate what Christ meant when he said: "I am the true vine; ye are the branches." There is a unity of nature in all these Beings which is often compared to the rays of the sun emanating from one source; but the idea of the vine, with its one life and root, and its many ramifications, is more easily understood. These spiritual Beings, then, the true selves of men and women, overshadowing them and seeking opportunity to enter into the hearts of all who yield to their "ever pure and innocent" influences, are "they alone who could complete man, *i.e.*, make of him a self-conscious, almost divine being, a god on earth."

It is these who are said by Jesus to "always behold the face of (the) Father which is in heaven." It is they who

constitute the "Heart" of our world and of our spiritual life, and it is the "heart-doctrine" which leads men to a knowledge of and a union with their divine selves, which the great ones of the world have taught as a way to salvation. When a man realises this inner power, the gift of grace, peculiar to himself, the material world and the vanities of things temporal assume their true value in his eyes, and he sets out to seek that unity with the divine in himself which is but a step towards the unity in Christ and God which is the consummation of the ages.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly."

BEN MADIGHAN.

PROPHETIC VISION AND ECSTASY.

The Biblical World, issued by the University of Chicago, and representing the most advanced religious scholarship in America, has an article in its September number on "The Use of the Vision in Religious Teaching." It admits that it was by this means that Jehovah communicated to the prophets of the Old Testament, and declares "emphatically," that it is "possible for men to have visions of God to-day, such as those granted in past times." It considers that these visions are received in states of trance, or ecstasy, similar to the trance of the dervish, of the southern negro under religious excitement, of the Greek and Roman oracles, etc. It is not able, at present, at least, to distinguish clearly between the hypnotic trance and that of the prophet in self-induced ecstasy. In another ten or twenty years the Chicago University will find that there is a vast amount of information available on these subjects, all in technical and precise form, scientific in basis, and susceptible of investigation and corroboration. When the religious world awakens to the fact that the statements of the Bible are not merely to be believed, but to be actually known and experienced, Ezekiel's Valley will for the first time have realization.

There is no reason why every person of pure aspiration should not know of the possibilities of his spiritual nature, and knowing enter into their enjoyment. There are states of consciousness coincident with the excitation of certain organs in the head which only respond to the impulses aroused in the hearts of unselfish and pure and positively benevolent people, and while these states are closed by nature (or by God, if the conception is less difficult), to evil-doers and the spiritually indolent, no one not clouded by prejudice can fail to discover plenty of evidence in regard to them. In absence of a robust common sense, no one can deplore the scarcity of those who find their way to the inner sanctuaries of life, for as every one carries his limitations along with him, what he brings away from such trance experiences is invariably coloured with his own mental pre-conceptions, and his reports but go to colour the expectations of those who follow him. The report of a Hottentot on a modern Electrical Exhibition would only present a faint parallel to the report of one ushered for the first time and without previous preparation into the Land of Vision. As a consequence we find that the religious ecstasies of all faiths describe what they see just as they have been led to expect to see it. The Roman Catholic devotee sees the Virgin or a favourite saint in the little chapel or over the altar; the pious Protestant occasionally gets a vision of an angel, or perhaps of the Lord Himself; the Hindu meets his personal god or goddess. The red Indian, after his adolescent fast, sees his totem; the theosophical novice astonishes an incredulous public with mahatma visions; the spiritualists always meet the dear departed; and there is a large and irresponsible class who are never satisfied in their trances with anything less than God Almighty. When people grow tolerant, and agree not to designate the experiences of those with whom they have differences of creed, (matters wholly of intellectual opinion), as diabolical and of the evil one, much will be learned by the comparison of the testimony offered by so many vary-

ing witnesses. By and by a competent and authoritative investigation will be organized, and religion will become scientific. I believe that such investigation has been independently carried on for ages, and the accessible results do so much to explain and harmonize the conflicting testimony furnished by casual observers, that I have no doubt that eventually these results will be recognized as affording a universal basis in this department of knowledge. Meantime, the world will only move along the lines laid down by inductive science. We must not be impatient with the researches of the scientist. Whatever is true will prevail, and will be determined. And every position yielded to the occult by science will be one lost to dogmatic superstition.

A Master in these pursuits has written that for students in this domain the first object "is philanthropy. The true Theosophist is a philanthropist, who 'not for himself, but for the whole world lives.' This, and philosophy, the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue. . . . The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery."

We can heartily join with the *Biblical World* in its editorial desire for "what is most greatly needed just at this moment in American religious and theological thought, the ideal combination of scholarship and genuine piety." But do not let us confine our scholarship to books, nor our piety to our religious observances.

BEN MADIGHAN.

QUATRAIN.

There is within us hid a magic mirror,
But ah! how oft its perfect face is flawed
And marred by intervening mists of error,
Till it no more reflects the Heart of God.

MABEL ROSE CARY

SONG OF THE OPEN ROAD.

From this hour I ordain myself loosed
 of limits and imaginary lines,
 Going where I list, my own master total
 and absolute;
 Listening to others, considering well
 what they say;
 Pausing, searching, receiving, contem-
 plating;
 Gently, but with undeniable will, divest-
 ing myself of the holds that would
 hold me.

I inhale great drafts of space;
 The east and the west are mine, and
 the north and the south are mine.

I am larger, better than I thought;
 I did not know I held so much goodness.

All seems beautiful to me;
 I can repeat over to men and women,
 "You have done such good to me, I
 would do the same to you;

I will recruit for myself and you as I go."
 I will scatter myself among men and
 women as I go;

I will toss a new gladness and rough-
 ness among them.

Whoever denies me, it shall not trouble
 me;

Whoever accepts me, he or she shall be
 blessed and shall bless me.

—Walt Whitman.

THE MODERN SAINT.

No monkish garb he wears, no beads he tells,
 Nor is immured in walls remote from strife;
 But from his heart deep mercy ever wells;
 He looks humanely forth on human life.

In place of missals or of altar dreams,
 He cons the passionate bark of deeds and
 days;
 Striving to cast the comforting sweet beams
 Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,
 He walks a fellow of the scarred and weak;
 Liberal and wise his gifts: he goes to school
 To justice; and he turns the other cheek.

He looks not holy: simple is his belief;
 His creed, for mystic visions, do not scan;
 His face shows lines cut there by others' grief,
 And in his eyes is love of brother-man.

Not self nor self-salvation is his care;
 He yearns to make the world a summer clime
 To live in; and his mission everywhere
 Is strangely like to Christ's in olden time.

No mediæval mystery, no crowned
 Dim figure halo-ringed, uncanny bright;
 A modern saint! A man who treads earth's
 ground
 And ministers to men with all his might.

—Richard Burton in *The Independent*, 10th August.

THE EARTH'S POLES.

The two poles are called the right
 and left ends of our globe—the right
 being the North Pole—or the head and
 feet of the earth. Every beneficent
 (astral and cosmic) action comes from
 the North; every lethal influence from
 the South Pole. They are much con-
 nected with and influence "right" and
 "left" hand magic.

Occult teaching corroborates the
 popular tradition which asserts the
 existence of a fountain of life in the
 bowels of the earth and in the North
 Pole. It is the blood of the earth, the
 electro-magnetic current which circula-
 tes through all the arteries, and which
 is said to be found stored in the
 "navel" of the earth. — *Secret
 Doctrine, II. Notes, p. 400.*

SOME MEN by meditation, using con-
 templation upon the Self, behold the
 spirit within; others attain to that
 end by philosophical study with its
 realization, and others by means of the
 religion of works. Others, again, who
 are not acquainted with it in this
 manner, but have heard it from others,
 cleave unto and respect it, and even
 these, if assiduous only upon tradition
 and attentive to hearing the Scriptures,
 pass beyond the gulf of death.

Know, O chief of the Bharatas, that
 whenever anything, whether animate or
 inanimate, is produced, it is due to the
 union of the Kshetra and Kshetrajna—
 body and the soul. He who seeth the
 Supreme Being existing alike imperish-
 able in all perishable things sees indeed.
 Perceiving the same Lord present in
 everything and everywhere, he does not
 by the lower self destroy his own soul,
 but goeth to the supreme end. He
 who seeth that all his actions are
 performed by nature only, and that the
 self within is not the actor, sees indeed.
 And when he realizes perfectly that all
 things whatsoever in nature are com-
 prehended in the ONE, he attains to the
 Supreme Spirit.

As a single sun illuminateth the whole
 world, even so doth the One Spirit
 illumine every body, O son of Bharata.
 —*Bhagavad-Gita, xiii.*

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No. 33.

"I am your voice—It was tied in you—In me it begins to talk."

THE BROTHERHOOD OF KNOWLEDGE.

"We learn in action," says an old Scripture.

Most people in civilized communities imagine that we can only learn from books or from the counsel and admonition of our betters. Our betters are in the habit of encouraging this view.

Experience teaches.

The best books we have and the best advice we get are differently interpreted by those who read or listen. We learn in action. We must carry the wisdom of the books and the sages into practice before it becomes our own in habit and character, and in the thought-begetting illumination of a steady purpose.

The items and detail of life are infinite, and change and dissolve like the cloud-wreaths on an April sky. The unchanging quality of the elemental forces underlies cloud and sky and day and night and life and death. Knowing the laws of life and light we are unmoved amid shadow and change.

The great books of old, the Scriptures, the Epics, the Folk-tales, embody the largest and broadest and most general conceptions of the ages they represent. As they express the universal laws, as they exhibit their most ordinary applications, as they describe their most usual results, the old books have become vital to the race.

The tendency of our age appears to be too special and particular, to permit the development or creation of any literary product that will take rank with the millennial works of the past. The few great books that have touched the cosmic levels in our days are scouted

by the majority of readers. The narrow applications and investigations which are such a virtue in the pursuit of physical science become vicious in the realms of religion and art. Each generation, however, settles its own standards, and gains such skill as may be had in the game of life as modified by its own artificial rules and conditions. The principles of war remain the same whether it be waged with the balista or the cannon, the spear or the bayonet, the arrow or the bullet. The laws of chastity and continence are operative whether the social system permit the patriarchial concubinage, the polygamy of Islam, or the prostitution of Christendom.

The leader of a humanitarian organization recently wished "for a whirlwind, a cyclone, to sweep away the debris of literature which has accumulated for ages." The sentiment seems narrow. "False learning is rejected by the wise and scattered in the trust by the good law." We can trust Nature not to permit any accumulations that are unnecessary.

The only books that endure are those which reflect the everlasting wisdom of the righteous Book of The Law, the stern Book of Judgment, the gracious Book of Nature, and the glorious Book of Life.

The world has never lacked those who bring such books into being. Whether it be the Hindu turning to Krishna, the Buddhist to Gautama, the Moslem to Mahomet, the Christian to Jesus, or the western thinker to the latest Poet and Answerer, the chronicles of humanity indicate that he who

aspires has never wanted a guide and a type of his aspiration. And the very Name of such is an inspiration and a signal to aftertimes.

But these came not into their wisdom by the study of books alone. All the deeds and thoughts of life were theirs, as life after life they came and went the ways of birth and death. They gleaned such knowledge as the babe may give the mother ere ever the birth and the breath-time; such knowledge as the mariner gathers in deep nights on far seas between the stars of the sky and the stars of the wave; such knowledge as comes on the mountain sides to those who watch the great shapes of Power and Beauty pass on their precipitous way; such knowledge as men grasp in dread moments when the fate of a nation waits on the flash of an uplifted sword; such glimpses as the savage in the desert and the civilian in the slums may reach of the round of immortality.

The Master of Life, who stays our weaknesses, "in knowledge of Whom standeth our perfect freedom," has travelled all the paths and His compassion out-circles even the Law. For the greatest law is love. It is they who are subject to this law that are of the Brotherhood of Knowledge.



OUTLOOK.

Not to be conquered by these headlong days
 But to stand free; to keep the mind at brood
 On life's dark meaning, nature's altitude
 Of loveliness, and time's mysterious ways;
 At every thought and deed to clear the haze
 Out of our eyes, considering only this,
 What man, what life, what love, what beauty
 is,
 This is to live and win the final praise.
 Though strife, ill-fortune, and harsh human
 need
 Beat down the soul, at moments blind and
 dumb
 With agony: yet, patience—there shall come
 Many great voices from life's outer sea,
 Hours of strange triumph, and, when few
 men heed,
 Murmurs and glimpses of eternity.

—Archibald Lampman.

EVIDENCE OF IMMORTALITY.

"Having looked at the objects of the Universe," says Walt Whitman, "I find that there is no one or any particle of one but has reference to the soul."

Each Human Soul is part and parcel of the One Parent-Soul, identical in essence; Nature and Man being inseparable parts of a single harmonious whole. Regarded in this way, it will be quite evident that there can be no clear understanding of our true being apart from the great Being to which we belong. Taking this view, we can see how the Poet finds evidence of the immortality of the Soul everywhere. For him, surrounding objects are instinct with a life of their own, a consciousness which is only in degree less than man's.

He feels the kinship with Nature, with a sympathy profound as exists between closest friends. Only what we feel we know: not with the halting knowledge which painfully collects proof, but with that intuitive knowledge which pierces all outer seeming and grasps the realities within. The processes of logic are so slow, the time of life is so fleeting, that one may well seek by stern struggle to awaken in some degree that divine faculty of seizing truth which belongs to the Poet, the Seer, and the Sage. Evidences of Immortality without doubt surround us on every side, but of what avail, if the illusions of daily life have blinded our eyes?

The tiny lives in the water-drop reveal to the eye of science a distinct psychic life of their own. The rock-crystal, under the microscope, exhibits the mineral lives not less active, full of purposeful movement, animated by their own lowly forms of intelligence. The most ardent materialist finds it necessary now to endow matter with a little feeling. Nay, he finds that matter, as he once conceived it, no longer exists, and defines the unit of matter, so-called, as a resistant point having position but not dimension. He is already in the dreamland of the "scientific imagination." His world has become a correlation of forces. It

is but one step more to the conception that all the forces of Nature are but the manifold expression of an indwelling Power which is the mainspring of evolution; that the vast panorama of external existence moves to a definite goal, which is nothing else than the unfoldment and final emancipation of the Soul.

It is a vain thing to look to externals for all-sufficient evidence of that which transcends all externals.

The most real is ever the most unseen. Even in the physical world this is quite evident.

We think of the rock as a type of stability, yet the water disintegrates the rock, electricity decomposes the water, etheric force far exceeds that of electricity. Mind marshals and subdues them all.

By sheer force of thinking men have arrived at the conclusion that time and space are but forms of our finite thought, that matter is but an illusion born of our sense-perceptions.

"There is a hidden centre in us all," says Browning, "where truth abides in fulness." All the evidences of an endless life exist, but how shall we recognize them, for "around, wall upon wall, the gross flesh hems us in."

If we would see the truth evidently we must rise to the plane where truth is, and not seek to drag down the things of the spirit to the level of the semi-animal intellect. The aids to noble life are all within; and at that inner tribunal all problems must at last be solved.

Yet of external evidences one deserves special mention, as being perhaps pre-eminent among such as fall within the range of physical sense—the example of the Sage.

Here at any rate is a phenomenon such as no argument can explain away. Serene, sorrowless amid all the turmoil of earthly life, careless of honour or disgrace, the mere presence of the Sage is benediction.

Indifferent to results he works ceaselessly for his fellows, free from ambition, free from desire.

What is there quite equal to the magic of example? Wisdom, living,

embodied, persuasive, is brought home to the hearts of men. The ideal takes flesh and dwells amongst us—doubt vanquished by demonstration.

Do we say that for such there is immortality?

It were more true to say that there is for the Sage no mortality. Even now he lives in the Eternal, and watches unmoved in his thought the changing scenes of life and death.

What man has done man can do. Fixing our eyes on such a wondrous exemplar, may we, too, not aspire to demonstrate the truth of immortality even whilst bound to bodies of perishing clay?

No other conception but that of an indwelling Ego, working through the ages, can afford any justification for existence. Without it we are bound to accept the dreary materialistic doctrine that in the far future there shall be a universal dissipation both of energy and of matter; and when silence and darkness reign supreme, every vestige of past existence shall be swept for ever away.

In such a view the birth and growth of worlds and humanities appears at last to be but a vain blowing of bubbles.

But the Theosophic scheme, bright with eternal hope, shows that the whole creation moves to one radiant goal—conscious re-union with the Divine.

Every atom of matter must in the far spaces of time be raised up to self-conscious Godhood.

All the forces of Nature are obeying the behests of high intelligences, working out consciously or unconsciously the purposes of Soul. And man, sole possessor of the faculty of looking back and forth, with something of the vision of a God, can find happiness alone in working harmoniously with the grand plan of which he already discerns a part. He knows that within himself slumber potentialities that must be roused to the service of Humanity; that he owes service also to the kingdoms below him, for all are urged by the spiritual impulse at the heart of Nature, towards the same goal as himself.

In the heart of man all the mysteries and powers of Nature are focussed;

and if he knows not himself it is because he is still under the bondage of the personal idea, still swayed by the illusions of matter.

But having cast off the desires and limitations of the outer personality, he will yet know himself as he exists beyond the veil, an immortal being; and seizing with indomitable will his inheritance of divine power, become a channel for that Light which is the life of men.

H. W. GRAVES.

Victoria, B.C.



MEDITATION.

In the fourth chapter of *Letters That Have Helped Me* there is an important suggestion on a certain means of meditation. "I was reading a book," says the author, "and looking around within myself to see how I could enlarge my idea of brotherhood." He proceeds to identify himself with one after another of the appearances around him that seem to make him separate from the rest. "I am my friends, and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant."

Much objection has been taken by some readers to what Emerson called the "auction lists" of Walt Whitman's *Leaves of Grass*. As it is certain that in Walt Whitman the world possesses a poetic occultist of the highest order, this peculiarity of his writings will never be appreciated until the reader understands the occult force of this form of meditation.

Locations and times—what is it in me that meets them all, whenever and wherever, and makes me at home?

Forms, colours, densities, odours—what is it in me that corresponds with them?

Answer this question, solve this problem, and all the secrets of life are opened. It is the knowledge of the truth that the Kingdom of Heaven is within, become actual and evident. "What widens within you Walt Whitman?" he asks in the *Salut au Monde*. The reply is the recognition

that the round world and all that is therein exist in the consciousness of the thinker. "Within me latitude widens, longitude lengthens."

As he recapitulates the varied scenes and objects summoned up by his imagination, it is not as a mechanical repetition, but in a definite form of yoga practice in which all these things are dwelt upon, their qualities seen to partake of the nature of the consciousness which responds to them, and by which the consciousness itself assimilates and gets into rapport with the vibratory manifestations of Nature. As the soul of Nature and the soul of Man are one, all these mayavic appearances proceed from the same source. Every line of the poems in which Whitman reviews the world-sights may be made the subject of deep and prolonged thought and meditation, so as to bring all that they suggest into living reality, and expand the mind accordingly. To hasten over these poems as mere lists is quite to misapprehend the intention of the writer.

The student should compare the first book of Patanjali's *Yoga Aphorisms*, numbers 35 to 46. The western poet is evidently putting into practical use what the eastern philosopher sets down as a rule. It is stated in the 41st Aphorism:

"The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into full comprehension of the being thereof."

GRACE HILL.



The attention of English-speaking visitors to Milan Cathedral, says the *Youth's Companion*, is readily attracted by the following notice, which appears on an alms-box: "Appele to Charitables. The Brothers, so-called, of Mercy, ask slender arms for the Hospital. They harbour all kinds of diseases, and have no respect to religion."

SOME LITTLE OBSERVATIONS.

We have had enough theosophical partyism. The true theosophist knows not party, society, creed or nationality. They are all alike to him, passing phases of our little day.

Sectional differences have built up walls between brother pilgrims ; hunting for, and emphasizing the failings of others has made the "free, unsectarian body" which H. P. B. hoped for, hitherto impossible. Brotherhood has been spelt backwards too often.

Second-hand universal brotherhood won't do any more than second-hand breath. Fresh mental and spiritual air is constantly needed, unless we are members of a spiritual suicide club, or organization. Insist on fresh air for mind, as well as body.

To listen to some good people who take themselves very seriously, one would think that the work for universal brotherhood was a cold-blooded business, where "weaklings" have to be trampled on. In their view, so peculiarly contradictory, the "work" overshadows the man.

Those who have no room in their heads for a large healthy idea will, of course, continue to make objections to an affiliation of all theosophical organizations, in the great cause of sublime perfection. Unfortunately the small-minded variety is always with us. They remind one of the story of the man who, getting caught in a rain storm, put his handkerchief in his mouth to keep it dry.

An organization will never be much of a universal affair with nobody but our friends and relations inside it ; and real work cannot be done if it is loaded down with every scheme that was ever heard of. One-pointedness is a virtue in all work

Tale-bearing, back-biting, and talking uncharitably of our brothers, is reprehensible no matter where, or by whom it is indulged in. It will not do to compromise with the ethical law, and say, in effect, "I am not bound by mere ethics ; I am working for brotherhood, and everyone who expresses opinions contrary to mine, or exercises,

fearlessly, his own judgment, must be denounced." One of the most essential ways of working for brotherhood is to live the ethical life, and be just to all who happen to differ from us.

By signing a "contentment" pledge we are not relieved of personal responsibility in these matters of the spiritual life.

Servility and service are not synonymous. Only voluntary service is sweet. Fearing to lose our "chance" for one or many incarnations, should not frighten us into an acceptance of anything which outrages the inner centre, where the soul as spectator silently watches the phantasmagoria thrown upon the screen of time.

Do not let the milk of human kindness be dried up, nor your kindly generous instincts perverted, by suspecting your brother, because someone whispers to you that he is "off." Trust begets trust, and no one can rob you of your own. Err on the side of loving and trusting much, for in the end you can lose nothing. Multiply the gifts of the heart abundantly, for

Love will outwatch the stars, and light the
skies
When the last star falls, and the silent
dark devours.

Our little experiments at making and unmaking organizations are watched no doubt, by the wise, with a certain amount of amused interest. In our zeal we are so narrowly constructed that we lose all sense of perspective and fall down and worship idols with feet of clay. By and by the humour of it all strikes in upon us. We see the grey earth spotted with the reddish hue of dead leaves, and looking up at the stars we see them shine as the eyes of love. The gentle breeze wafts care from our brow. In that moment we are attracted by the immensity, unrolling into the infinite, with the horizon ever in front. The memory of eternal love returns, and we feel as great as we really are in the world of the soul.

The next day the sunlight enters our soul, and hope, eternal hope, is reflected all around. We know then that

all organizations and forms of government are incidental, and that they will continue to change until that which is without expresses that which is within.

D. N. DUNLOP.

“THE EVIDENCE OF IMMORTALITY.”

Since the publication of Goldwin Smith's *Guesses at the Riddle of Existence* a few years ago there have followed as it were in reply quite a number of volumes dealing from various points of view with the problems involved. The books of Fiske, Hudson, James' *Human Immortality*, and others will occur to the reader. Dr. Anderson presents in his new volume the first attempt at an eclectic treatment of the question from a theosophical basis. To say that he has been successful in this attempt is merely to assert that he has been entirely theosophical in his methods, and without relying on authorities which can only weigh with those who are familiar with them, has appealed to the ordinary reader on the grounds of his own knowledge and experience, with the result that the book may be placed in the hands of any but the most bigoted sectarian with a certainty of intelligent appreciation. Fault may be found with the first few chapters by those who are averse from the labour of thought involved in metaphysical speculation, but the treatment could not be more lucid and simple, and as the whole subject is metaphysical, illuminated by physical illustration and analogy, Dr. Anderson must be congratulated upon having smoothed away most of the preliminary difficulties. There are difficulties all the way, and Dr. Anderson does not shirk them. His general argument is based on the aphorism that any law of Nature is universal. This applies to evolution and other processes, and possible objections to the position are dealt with on pp. 89-90. The various fallacies of the speculations as to what it is that survives death are

taken up, and in particular it is shown that certain modes of consciousness are usually substituted for consciousness itself in the hypotheses advanced. Feeling, sense, desire, thought, imagination, and intuition, are all forms of consciousness, and it is not thought or reason that necessarily survives, but consciousness in the degree to which the centre of consciousness has evolved. The difficulty that people at first meet in trying to conceive of themselves without thought is frequently considered.

“The average man imagines that he thinks, but he only, idly and vacuously, re-thinks the thoughts of the very few who really do think. Deprive him of all sensuous contact with external things, and his sole recourse for thought or imagination would lie in his memory of what he had seen or heard, and when this failed or became out-worn, insanity or idiocy must result. This has been too often proven in the cases of those only partially deprived of new sensuous association by solitary confinement. Yet the ordinary man fancies that he has had sufficient experiences during the few years of his sensuous life to occupy his mind throughout the eternities of the future heaven which he ignorantly hopes to attain.

“Let him who thinks he has laid in a sufficient stock of knowledge in one short life to afford occupation for the rest of eternity sit down and endeavour to anticipate that eternity by dwelling in his remembrances for even one hour, and he will perceive his mistake. So, after death, however vivid the remembrances of earth-life may be, the shutting out of new stimuli in the shape of new experiences will soon cause reasoning on the old to grow distasteful, and they will no longer command the attention of the reason, although the imagination might find in them food for long centuries of activity during a purely subjective existence after death.”

He further declares in ch. x. :—

“Reason in the brain-mind, has only reached the stage of ignorant egotism, that wherein it sees nothing unreasonable to suppose that the sun and moon were created solely to light man's doddering footsteps by day, while the stars

The Evidence of Immortality. Jerome A. Anderson, M.D., San Francisco. Cloth, \$1.

which inhabit the unthinkable abysses of space are only put there to afford a very imperfect substitute for the sun and moon at night. Nothing absurd is discovered in the teaching that this is the only inhabited spot in the universe. Yet we think we reason. It is well that the magnificent *reason* of our brain-minds does not follow us beyond this very imperfect life, but must be constructed anew at each return to earth."

It is clear that the hope of immortality cannot be based upon such a feeble faculty. The subordination and training of reason is very fully treated, and if some of the arguments be not entirely satisfactory the difficulty involved must not be lost sight of. Intuition and imagination are the superior faculties, but their products, if enduring, will always be in perfect harmony with reason. To quote once more:—

"Intuition is stored knowledge, the memory of which the soul can draw upon; it is also the perfection of reasoning processes which go in a flash from the known to the unknown."

Intuition will no more violate reason than reason will violate instinct. The consideration of the subject naturally introduces reincarnation, and we have in the twelfth chapter, entitled "The Re-embodiment of the Soul," the best popular summary of the argument for re-birth that exists in English. These twenty-five pages should be issued in pamphlet shape and widely circulated. In view of the fact that the Psychological Research Society have stated that eight out of ten people are psychic, Dr. Anderson's appendix "In Deeper Dream-land," is very timely. I trust he will redeem the promise made on page 68 with regard to those, who, turning their attention to clairvoyance and similar powers, have "stimulated abnormally the evolution of their astral organs," and who "will have an unhappy time after death." Dr. Anderson's dream experiences are most apposite, and many will be glad to have his corroboration of the belief that "in dream we have glimpses of past lives." Does the author mean on page 122 to refer to Paul as the "Galilean adept?"

BEN MADIGHAN.

TREES.

How helpful to my life are forest trees!
Their beauty charms me, while their strength sustains

My weakness, and to be a day with them
Is as a sweet communion-day with God.
How like a strong man stands the sturdy oak,
Mightier than all his fellows; yet he seems
To boast not strength inherited, so much
As from fierce battling with the elements,
Relying not on Providence alone,
But on himself, remembering the past,
And how from feebleness he grew to strength.
Was ever king in purple and in gold
So grand as they in autumn's colouring?
A most inspiring lesson to my life
Their beauty teaches. In it I behold
A type of what this human life should be
When the end cometh.

Faces I have seen

Which speak to me e'en as these autumn
leaves,
Of a rich harvest safely garnered in.
Would autumn leaves be just as richly dyed,
Did only sunshine and warm summer showers
Fall on them, and the dreary days come not?
But e'en as glory of the king may fade,
Or he be robbed of all his rich attire,
So fade and pass away their glories all,
While ever and anon the drear winds sigh
A requiem of sadness. Yet above
The dead leaves rustling do the days go on,
And spring-time gladness will return again.
O, in their hours of calm do trees not dream
Of the bright days to come of bud and bloom?
Thus do they speak to me, and seem to teach
The wondrous mystery of life and death.
The first spring dandelion's bloom is more
To me than all the written word; it speaks
Directly to the soul, and seems to be
The voice of God. It is a thing of life,
And what can better solve the mystery?
It is a proof of promises fulfilled,
And bids us trust unflinchingly, when
Again the dead leaves rustle 'neath our feet,
And the cold snow shall cover all we love.
O, God, so many paths lead unto thee
'Twere strange if any soul should miss the way.

—Ella F. Stevens.

Wherefore I remind thee to kindle into flame the grace-gift of the Holy One which is in thee by the laying on of my hands. For the Holy One gave us not a spirit of cowardice, but of power and of love, and of wise discretion.—II. Timothy, i. 6, 7.

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EDITORIAL NOTES.

HEITERKEIT.

*

THIS is a password.

*

“PLEASE, *please*, don't monkey with
the band-waggon!”

*

IS IT necessary to Barnumise Brother-
hood and Theosophy?

*

NOTE FOR OCCULTISTS. You cannot
argue the hind leg off a cow.

*

A PROSE translation of *The Homeric
Hymns* by Andrew Lang, has been
issued.

*

AN INTERESTING correspondence has
been going on in *Light* on “How do
Clairvoyants see?”

*

A REVISED edition in two volumes of
Frazer's *Golden Bough*, is announced
by MacMillan & Co.

*

IT IS only as people live up to each
other's ideals that they remain happy in
each other's affections.

*

ARTHUR SYMON'S volume on *The
Symbolist Movement in Literature* is
dedicated to W. B. Yeats.

*

THERE IS some talk of the issue of a
set of pamphlets on occultism to be
known as “The Hide and Tallow”
series.

DISTRACTED UNIVERSAL BROTHERS
have been reckoning their “tulips”
before they were out of the bulb.

*

SOCRATES hands this down to poster-
ity: “I have learned this much, that
I know nothing, but I can investigate
and show what is false.”

*

MR. JOHN SPENCE has been gather-
ing together for forty years past the say-
ings and superstitions of Shetland, and
will soon publish a volume as a result.

*

HERBERT BURROWS lectured before
the London Spiritualistic Alliance on
20th October on “Spiritualism and
Theosophy—a comparison and a con-
trast.”

*

E. WADHAM has just published a
volume on “English Versification; a
complete practical guide to the whole
subject.” Poets lately incarnated please
note.

*

GEO REDWAY announces a transla-
tion by H. A. Dallas, of C. Delaune's
The Psychic Body, and a volume of
Memoirs of Theosophy by Col. H. S.
Olcott.

*

H. H. B. AYLES, B.D., in his new
book on the subject, concludes that the
Epistle to the Hebrews was written by
Barnabas to the Church at Jerusalem
about 64-66 A.D.

*

ON THE beam of a mantel in a great
ancient house near Windsor, said
to be haunted, there are inscribed these
lines:

Lyfe is mainly froth and bubble,
Two things stand lyke stone;
Kindness in another's trouble,
Courage in your own.

*

“TO LIVE and reap experience, the
mind needs breadth and depth and
points to draw it towards the Diamond
Soul. Seek not those points in Maya's
realm; but soar beyond illusions, search
the eternal and the changeless Sat (the
one Eternal and Absolute Reality and
Truth), mistrusting fancy's false sug-
gestions.”

IN REVIEWING Max Muller's *Systems of Indian Philosophy*, the *New York Nation* is rather indignant that he regards the question as still an open one whether the monistic or the dualistic system is the older. The *Nation* thinks "there can be no doubt that the dualistic system as a system preceded the monistic, although monistic ideas were current before any system was formulated."

*

GEORGE D. HERRON, author of *Between Cæsar and Jesus*, and Professor of Applied Christianity at Grinnell College, Iowa, has resigned his position. Mrs. E. D. Rand, who contributed \$35,000 to the endowment of the college on condition of his appointment to this chair, has assented to the change and will continue the endowment. Pro. Herron's larger freedom and activity will be hailed with pleasure by many.

*

HORACE DRESSER is one of the most brilliant of contemporary writers along the line of what might be termed applied metaphysics. His point of view is indicated by a quotation. "To him who dedicates his entire life in entire willingness to obey the inward command, favourable circumstances shall come with a power which nothing can withstand. All things yield before such a soul in a wonderful way." This represents a healthy optimism, but it is not pessimism to be prepared for a disappointment.

*

THE TORONTO members of the Universal Brotherhood and Beaver Theosophical Society meet in a semi-octagonal room in the centre of the city. A curious mechanical contrivance, said to resemble an appliance recently discovered in an Egyptian excavation, is used to secure the entrance. Visitors are declared to experience thrills of emotion when President Beckett assumes control of the meeting, and calls on Brother Port to read the minutes of the last assembly. The vibrations are so exhausting that the clock frequently stops. (Heiterkeit.)

It is intended at the close of the present volume of THE LAMP to introduce several changes, a different form, larger type, and other features, as the support afforded may warrant. Many readers wish a revival of the Sunday School lessons, and this is being considered. Study courses for private students and for societies and for children's classes are also wanted. But we wish to do these things rather than talk about them in advance.

*

GRANT ALLEN, the Canadian author, died in England on the 25th October, and was cremated on the 27th at Woking. Florence Marryatt died on the 27th. Emma Harding Britten passed away earlier in the month. All of these in their various ways have done much for the advance of broad and liberal thought, and while not identified with the Theosophical movement their pioneering has been of the utmost service.

*

TWO GOOD friends have written me remonstrating upon the attempt to carry water on both shoulders. The expression was new to me, and very suggestive, and I adopt it. I became a mugwump when I heard of the possibility, and I have always sat upon the fence. And I wish to try to stand up straight and carry water on both shoulders if it can be done. The attempt will not be confused with an endeavour to carry water on one shoulder and sewage on the other.

*

THE AUTHOR of *John Inglesant* (a book that no theosophical student should leave unread), Mr. J. H. Shorthouse, was educated as a member of the Society of Friends. He afterwards joined the Church of England. His great book, the labour of twenty years, was produced in the leisure evenings after the day's business. In it "we feel in all their loveliness as the author felt them, the ecstasies of obedience, service, loyalty, idealism, other-worldliness—the happiness of self-surrender, the blessedness of benefaction,"

I HAVE been requested to publish the following notice. Space will not permit any treatment of the subject at present, but I hope to revert to it next month.

VENUSIAN UNIISM.—The Universal Cosmo-Planetary Constant is explicated in the *Psycho Harmonic Scientist*, a Journal of Pure Uniism. Edited by Robert J. Burns, The Man from Venus, Hierarch to the Venusians and Messianic Messenger to the multitude. The only Individual on the planet who proclaims Pure Uniism. Monthly, \$1 per year. Box 189, Pueblo, Colorado.

*

IN A leading article the London *Times* of 19th October, points out that "nothing but a true 'union of hearts' could have made the constitutional union" of Sweden and Norway a success. Just now King Oscar finds no such harmony between his five million Swedes and two million Norwegians. The *Times* does not appear to have considered the importance of King Oscar's conversation with Mrs. Katherine A. Tingley, the leader and official head of the Universal Brotherhood Organization. Norway has been insisting upon having a separate flag. Will the flag of the S. R. L. M. A. be adopted?

*

SOME TIME ago I bought a slim little pink-covered anonymous pamphlet, "The Philosophy of Plotinos" and felt a little doubtful about its value for fifty cents. A perusal of it was worth \$2.50 however. The author has been announced as Kenneth S. Guthrie, A. M., Harvard, Ph. D., Tulane, and I take this opportunity of repeating the approval expressed in *Theosophy* some years ago by another writer, and recommending it to students. Not only Plotinos is dealt with, but a very concise and useful summary is given of the systems of Plato, Aristotle, the Stoics, the Hermetists, and Ammonius Sakkas. The Greek is all transliterated, and the book generally is adapted to the equipment of the average reader.

*

IN THE Lodge Report for September of the Pacific Coast Committee for Universal Brotherhood we read that

the Committee "learn that the headquarters at Avenue Road have been given up; the Publishing Company at Charing Cross dissolved, and that Mrs. Besant has gone to India to remain indefinitely." In the *Vahan* for October, it is announced that the late tenants of Avenue Road "have secured very suitable permanent premises in Old Burlington Street, No. 27, but cannot enter into possession until Christmas," and that temporary rooms have been taken at 4 Langham Place. John M. Watkins, Bookseller, late of 26 Charing Cross, sends me a catalogue of books from 53 St. Martin's Lane, London, W. C.

*

MAGAZINES and papers received: *Citizen and Country, Universal Brotherhood, New Century, International Theosophist, Christian Life, Boston Ideas, Meaford Mirror, North Ender, Prasnottara (Benares), Light of Truth (Madras), Theosophical Gleaner, Review of Reviews, Toledo Non-Partisan, Righteousness, Philistine, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Freeman, Theosophical Forum, Co-Operator, Lotus Bluthen, Dawning Light, Universal Harmony, World's Advance Thought, Theosophic Messenger, Lyceum, Unity, Intelligence (Springfield), Psycho-Harmonic Scientist, The Abiding Truth, Theosophical Reprint, Spirit Fruit, The Rainbow, Clitheroe Times, Nya Tiden, Occult Truth, etc.*

*

SOME TRANSLATIONS into German of the *Leaves of Grass* with an appreciation of Walt Whitman by Dr. Von Karl Knortz, has been published. A number of letters from the poet are included. In one of them his views on America in later years are expressed. "America has, through adding to the number of its states, grown in body but not in soul. The masses are, so far as political might goes, fit for self-government, but the moral, æsthetic, and literary results exhibited by them are poor enough. Where is its noble, high-mannered youth? Where are the men and women who are equal to our material prosperity? In business, in

the Church, or the street, it is the commonplace that rules; the young are sly, pert and precocious; the women are unhealthy, padded, rouged, and unequal to the duties of motherhood; the men are *blasé*, and dead long before they die."

*

A GREAT many people have been asking who is in control of the best Theosophical literature. Being curious on the subject myself I have made some enquiries. The publishing company at 144 Madison Avenue, own the copyrights on *The Path* and on *Echoes from the Orient*. Mrs. Judge owns the plates and copyrights of *The Ocean of Theosophy*, *The Voice of the Silence* and *Letters That Have Helped Me*. Elliott Page & Co. have acquired the sole publishing rights of these. The English and American copyrights of *The Secret Doctrine* and *The Key to Theosophy* are owned by Mrs. Besant. *Isis Unveiled* belongs to the publisher, J. W. Bouton. Mr. Judge's editions of the *Bhagavad Gita* and the *Yoga Aphorisms* are not copyrighted. *The Occult World* is the property of Houghton, Mifflin & Co. These facts will assist the loyal members of the Universal Brotherhood who desire to adopt a recent suggestion as to the impropriety of purchasing literature "published by enemies of the cause."

*

MY GOOD FRIEND Sydney G. P. Coryn, in the *New Century* of 21st October threatens me with lunacy and death. Other good friends are congratulating me on having escaped these little accidents. It is all the difference of the point of view, and three thousand miles do make a difference. Distance lends enchantment, and nothing is more beautiful than a mirage. When I was in England and Ireland I felt just like Sydney, and I had such poor faith in human nature that I was quite liberal with my condemnations of those who were, as I conceived, disloyal. As Sydney remarks, the eternal justice is inexorable, and now I am having my turn. Two other friends have sent across the Atlantic to say they protest. They sent me back the October LAMP

with "I protest" written on it in eight places. If I told you where they wrote from, you could hardly believe they were such protestants. (Heiterkeit.) They point out also that I have fifteen personal pronouns indicating me myself in an editorial paragraph on page 125. I admit that this is very bad. The editorial Wego is in a tight place. This ought to be a horrible warning to people posing as gurus and puffed up with ambition.

*

ANSWERS TO CORRESPONDENTS.—I. M., (Dartford).—Much obliged. M. S. L., (Moorestown).—Next month. J. B.—The four suits in cards agree with the Tarot cards, whose suits are Wands or Sceptres, Cups or Goblets, Swords, and Money or Pentacles or The Host. They correspond with the four castes. W. D.—Pork sausage and dog sausage taste just alike. *Vegetarianism for Beginners* can be ordered through any bookstore. T. C.—The "holy man" of Benares, Swami Bhaskarananda Saraswati, described by Mark Twain in chapter lvi. of his book *More Tramps Abroad*, died last August. N. A.—Tookeram Tatya died on 3rd June, 1898. E. B.—If you wish to be absolutely loyal to the wishes of the Leader of the Universal Brotherhood, you will burn THE LAMP unread, or send it back to the office with "I protest" written on the passages you believe to be untrue. This tends to increase our love and confidence in each other, and is quite harmless otherwise. J. R.—The date given last month for the Forum reference should have been 1889. G. G.—Pillakatuka is probably the child's own creation. It is said that in Florida the consultation of ghosts is known as "palu-duka." D. J. H.—"Zoryan" is the pen name of a young Polish writer of great promise in New York.

*

"LONDON, Oct. 24th, 1899. *To the Editor of THE LAMP.* Dear Sir,—Kindly allow me to correct a slight mistake as to a matter of fact which I observe in a paragraph of your issue of Oct. 15th. You state that Mrs. Tingley

has leased No. 19 Avenue Road from Mrs. Besant for five years. This is incorrect. Mrs. Besant sold the remainder of the lease of her house in the ordinary way of business to a person named Radford. Whether this person subsequently leased it to Mrs. Tingley or was throughout acting secretly as her agent, I do not presume to decide, nor is it of any consequence. The fact remains that the lease was offered for sale through the ordinary channels, as the Theosophical Society's offices and library were about to be moved to a more central position, and the sale having been completed the vendor had no further concern in the matter. As Mrs. Besant is spending the winter in India as usual, I make myself responsible for this correction on a point within my own knowledge, in order that it may appear in your next issue. I am yours truly, E. WARD."

This letter from Miss Ward will serve to answer several queries on the subject. My facetious paragraph of last month was based on a remark of Mrs. Tingley's in her own writing, wondering where was Mrs. Besant's Master when she signed the lease of the premises: and upon the official circular, in which the following paragraph occurs: "The members of the Crusade who know the details of the tactful transactions stand amazed; for the complications in connection with English law for a time seemed insurmountable. The whole transaction and circumstances connected with the place necessitated quick action and rare discrimination. For several days we stood with bated breath awaiting the final arrangement. One word misinterpreted in cabling might have deferred opportunities for centuries. From the beginning to the end of this sacred work it was evident, all the way through, that the guiding hand of the Master was controlling. Cablegram after cablegram to and from London revealed evidence of this."

*

ONE OF the most interesting problems that the theosophical reader has had an opportunity of studying is raised by the publication of a little book called *Beacon*

Fires. In its preface the writer claims to have done little more than edit it from material noted down from the teachings of one known as Hilarion. It is pretty well known that to this source are attributed *Light on the Path*, *The Idyll of the White Lotus*, and other works. At one time Mabel Collins was the recognized channel of these communications. A few years ago that writer published two little books, *Green Leaves*, and *Pleasure and Pain*, and there was much difference of opinion as to whether these essays exhibited the same power as the original publications. There will undoubtedly be the same difference of opinion with respect to the present volume. And he will be a rash man who will dogmatise on the question without that direct knowledge, the very claim to which has been always declared by occult teaching to be but a certificate of imposture. In *Beacon Fires* there is a distinct departure from all hitherto recognized lines of occult work, and a specialization, which, while it must commend itself to many, will characterize it for some students as too local and particular in its range to be really what is sometimes known as a "Lodge document." There are certainly in the fourth and fifth chapters developments of Epicurean principles which we do not think any Stoically inclined minds will agree with, and one cannot forget that occult teaching is to reconcile all the philosophers. What would not call for remark under some circumstances demands attention when it is emphasized with the claim that has been circulated to the effect that Hilarion is a greater than He who is responsible for the message which Madam Blavatsky brought to the world. I do not think that the effect of these chapters upon the ordinary Christian reader could do other than give an utterly erroneous conception of what the Theosophical movement stands for. In this respect, if in no other, I do not think the book approaches the level of *Light on the Path* or *The Voice of the Silence*. At the same time there are many wise passages to be found. Here is one about Leaders. "In reality, no man is ever great or wise of himself. He is

so only by comparison. He is great in the minds of men because of the combined will of those men whose recognition of their own extremity has given the great soul his opportunity." And yet this is but half the truth. The last chapter, on "The Power of Little Things" is perhaps the best. "As long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the harp of brotherly love to be attuned to the vibrations of universal love, lying right at your own door, in the midst of your own family or your own social circle, your individual duty lies right there." The "right" is jarring. Romans viii. 29 is misquoted on page 85, also spoiling the rhythm of the passage. The volume is most exquisitely printed and bound.

♦

"AS OTHERS SEE US."

A SYMPOSIUM.

The letter of "A Lover of Theosophy" last month has called forth some interesting responses, and it is not without satisfaction that we realise that THE LAMP is the only existing medium through which such varied views could find expression. Whoever has anything to say that pertains to the cause of Theosophy, and who will observe the ordinary amenities, will always find in our columns, to the extent our space permits, the same freedom.

I.

A member of The Theosophical Society (Adyar), writing from Nebraska, begins with a quotation:—

THE LAMP, page 119. "Why a philosophy, which, I believe, would do the world so much good, should be hedged around with so many insurmountable difficulties, I do not know and never met anyone who could reasonably justify it."

It is necessary to realize, that because of its mission to spread the light of Truth, *all* the powers of darkness are arrayed against it. The enemies of the

movement are active on all planes up to the mental, and on the latter there are giants of strength, both for good or evil. The attacks have been many: Ridicule, slander, calumny have been heaped upon it without avail—other methods were necessary for a successful attempt to impair the growing importance it assumed. What more nefarious scheme could have been devised, than to subject the T.S. to the same process by which all former attempts have been frustrated, viz., by throwing confusion in the ranks, by dividing its adherents into factions? Mankind in general stands upon a low stage of evolution and is easily influenced; by admission into the T.S., no one became at once a saint or a master of wisdom, and there can be no doubt, that many entered the society, whose intentions perhaps were straightforward enough, with the lurking desire to receive personal benefit only. Witness the numbers who withdrew with the remark: "There is nothing in it."

To-day we see the deplorable but accomplished fact of confusion in the ranks of adherents to Theosophy. In looking over the field it is a source of bewilderment and almost despair, to find generally singleness of purpose, earnestness to work to the identical end, devotion to the sense of one's duty, which are elevating and inspiring—to find all those everywhere—and at the same time the attitude of which the questioner complains, an attitude, which to the world at large certainly must appear as a nullification of the paramount profession of Theosophists—brotherhood.

However, it is not to be overlooked that there are a number in the ranks who recognize that *all* that has been given to the world since the advent of Theosophy, has come through H. P. B., and through her *only*; that the T.S. was founded by her with the assistance of others avowedly under the directions of those greater than herself; that the aims, ends, and objects were clearly stated; that the lines along which the T.S. *must* proceed were distinctly laid down, and that the founders of the society knew what they were about,

day. And those who hold such conviction will always uncompromisingly condemn any attempt to institute any change whatever as an attempt to destroy the aim and object of H.P.B.'s labour and life.

Taking into consideration further, that the changes instituted thus far have for their foundation the claim of certain personalities to superior ability or knowledge, which ability or knowledge is denied them by those opposed to the change, it is obvious how utterly impossible a "reconciliation" between the two must be—regardless of the fact that both sides claim to be following the way pointed out by H.P.B., and neither claims for her absolute authority or infallibility.

Theosophy — the Truth — remains always the same. How successful the attempt has been "to throw confusion in the ranks," is shown by the fact that the questioner puts his conception of the aims and ends and tenets of the T.S. in the *past tense*.

But there is a solid phalanx, of whom the great majority never wavered and a goodly proportion passed through the period of turmoil and strife, holding to the same conviction *now* and while they have compassion and kindest regards towards those holding different and even many opposite views, there can be on their part no other compromise or "reconciliation" than that accorded to materialistic science or orthodox theology.

Those who saw fit to make the first change, found it necessary, to find a *raison d'être*, to annihilate the opposing part by denying them the very right of existence. A recognition now would be equal to admit their error and that is certainly not feasible.

By change, creed and dogma have been established with their natural consequence of antagonism and strife.

The above is the result of the writer's very painful experience and respectfully submitted for thoughtful consideration.

F. T. S.

Wouldst thou be good? Then first believe that thou art evil.

A member of The Universal Brotherhood Organization has sent the following paper, under the caption, "A New Incarnation":—

It was said more than once at the Point Loma Congress that for some that grand opportunity would carry them farther than several ordinary incarnations might do.

By some this was understood and they felt within the actual process going on—the *becoming a new man*. In these times, when great forces are rushing on with such terrible momentum, changes of all kinds take place with what seems, to those failing to grasp the situation, startling rapidity.

During the past two years the Society has been swiftly changing its form, throwing off the old and taking on the new. In other words it is reincarnating in a better, cleaner, purer body to pass on into the New Cycle, the Golden Age.

The Lodges all over the world are the various limbs and organs of this body, as the individual members are parts composing the Lodge. Therefore every Lodge and every member who expects to keep place and pace with this grand new, purified body must at this time incarnate with it.

The conditions necessary for this new incarnation have been given by all of our three great Leaders. The two first were obliged to deal with members to a great degree, as with children and babes. The teaching, the philosophy, the science were all new to Western students and time was allowed for them to become familiar with it. The required time and opportunity has been given; the teaching has been reiterated—repeated in every conceivable form through books, papers and magazines; and spoken by hundreds of lecturers from the Leaders down to the humblest teacher in a Branch or class of students.

The teaching is so simple, so plain, it would seem a child might comprehend it. One word expresses it—Brotherhood.

Simple as this is its practice requires the laying down of all our pet failings, our most dearly beloved sins.

Many students understand the theory to perfection ; and they can talk by the hour learnedly, fluently and enthusiastically. But alas ! too often there it all ends. They can tell exactly how to do it ; the practical doing of it they leave to some one else.

Yet how often we have been told that it is deeds the Masters required of us and not words ; and that hypocrisy is a crime : " This people honoureth Me with their lips, but their hearts are far from Me."

In this hour of the world's utmost need, when the fate of the race and all creatures is trembling in the balance ; when the Leader and the brave hearts near her are working like giants to carry the Movement onward into the " new order of the ages " is there one so small, so mean, so egotistic as to obtrude his miserable little personality as an obstruction in the way of progress?

Can one who does so hope to incarnate in the glorious new body, which, to secure and preserve its health and purity, must reject and cast out all that is selfish and unpure—that which it cannot assimilate and make a part of itself.

During the past years we have heard many finespun theories and cobweb speculations concerning the " moment of choice," W. Q. J. told us that it was every moment of our lives. We have now reached a period when the effect of all those moments is to be summed up in the important choice now facing us ; the choice that will carry us onward into the New Age as an integral part of the new body of the Movement, or leave us behind, stranded on the shoals of personal ambition and selfishness.

This choice will be made—it can only be made—in strict accordance with our previous life and work. The Law is inexorable—it cannot vary. The fruits of selfishness, false and evil speaking, hypocrisy, vanity, envy and jealousy of real workers and constant self-seeking must be garnered. These are not the works of brotherhood, and will not fit us to enter the new body ; or if we outwardly remain with it we

shall only be on the outermost rim and cannot hope to come near the Heart.

Our Teachers have told us that a clean, useful life ; the absence of insincerity, vanity, envy, jealousy and ambition alone fit one to enter the Path ; to win recognition from the Elder Brothers and become united with the White Lodge.

They look upon the heart and Their clear vision cannot be deceived by any artifice, however subtle. We may blind others and even ourselves ; but we cannot deceive Them.

The days to the end of the year are few. Let us strive mightily to put from us everything that will bar us from the Master ; and to claim the power that will enable us to withstand every shock and aid those who are weaker than ourselves. Thus we shall prepare for the New Age and its work.

San Diego, Cal.

S. F.

III.

The next letter presents the views of an organization which has made a vigorous bid for recognition during the past year.

To the Editor of THE LAMP:—The article "As Others See Us" in the October issue ought to call forth many facets of the great Theosophical problem. As a member of The Temple, the latest development from the seed sown by H. P. B., may I offer a few thoughts from our standpoint?

1st. The Theosophical Society never brought to birth its own underlying principle. It did no practical work and so gained the odium of mere theory. It did a certain limited work among the intellectual classes, but with the majority it came to stand as an exponent of psychism rather than as a brotherhood organization. It has done its work along those lines and is ready to take a step higher.

2nd. There were many more occult students, who were being trained by Masters, outside the T. S. than there were within the Society.

3rd. Personality and ambition crept in, which brought in factionalism, muddied the channels for the Lodge

force and made it necessary to build up a totally different channel, a channel which should reach the uneducated people as the old intellectual lines had utterly failed to do.

Every true theosophist believes in the Lodge of Masters, believes in their power to reach the world if they so desire. There are a certain few who know beyond question that a Master named Hilarion, who is greater than any of the masters previously known to theosophical students, has appeared in the western world to take advantage of the coming together of several important cycles and make possible certain great changes in the conduct of affairs; to ultimately break down the barriers between nations and make conditions that shall further the reincarnation of the Christ, the Watcher on the Threshold. The work of theosophy in the past has made it possible for this Great Soul to work on this plane. The desire of many earnest hearts, like the desire of the Jews for a Messiah, has brought him, and like the Jews of old, many reject him. "By their fruits ye shall know them." And for one year this Master force has proven itself to the hearts and minds of those who have been called into line with it. Many have received the Instructions that have come from this source and have felt the great spiritual uplifting that they carry to the faithful heart and intuition.

As is a Master's right, Hilarion chose his own Secretary or Agent, to use the old term, that agent to be unknown to the world, so that there need be no personal adulation on the one hand, also so that the ethical truths he emphasized should stand on their own merits. His work, as I have said, is to bring to the working people as well as to all others, through these teachings and the force given those who offer themselves as his helpers, the great truths H. P. B. advanced and to bring those truths into practical expression in our individual, social and political life. For he declares that we cannot separate right philosophy and right ethics from right politics. All life is one. We must

apply these principles strenuously to every phase of life.

As regards the seeming factions that have sprung out of H. P. B.'s work, there is unity in so far as each expresses the underlying principle of Brotherhood. I see no reason why a student of life should not belong to all these organizations, to any Christian Church or religious system. One of the first duties laid upon Temple members was that we should join other fraternal organizations and carry into them by precept and example the true leaven of the Golden Rule, upheld by the new Lodge force which the change of the cycles permitted to be let loose in the world. That is the kind of teaching and direction we have received through this year. It is bearing fruit in many individual lives in unforeseen ways, and while we are thrown largely on our own resources for methods in developing the work, yet we feel the power to reach out and obtain the Lodge help in any great crisis, and always the sustaining and encouraging force so long as we keep in line. That force is with every soul, every organization that makes for brotherhood, and we must not forget that on this plane divine unity exists in diversity. The ideal given for the all-comprehensive movement, the Brotherhood of Man, which includes the Temple, is that it may become the synthetic expression for all these organizations without destroying their individuality; that it will express as a branch of itself every detailed phase of life that makes for the betterment of humanity. "I am the Vine, ye are the branches." The Temple work was a direct revelation from the Lodge, utterly unsought except by aspiration, utterly unexpected.

The Lodge has so decreed. I FOLLOW.

REV. IRENE EARLL.

Syracuse, N. Y.

IV.

Another member of The Universal Brotherhood writes in terms which must meet with general approval. There is perhaps a misapprehension on Dr. Docking's part on one point. It is not

expected that one blade of grass shall conform itself to another, but that all shall conform to the sun, the wind, the rain, and the earth. Nor is it necessary for the grass-plant to be classified by a botanist to have the right to exist.

Editor of THE LAMP.—

Dear Sir and Bro.—In answer to the burning question under the heading "As others see us," page 118, No. 8, THE LAMP, I wish to state and alone am responsible for the following: Genuine diamond dust only is selected to polish genuine diamonds. Every man is his own Creator (spiritually), and the more burnished we become, the less does the worldly dross adhere. Thus to the pure, no impurity can cling. I think the question is wrongly put. What right have we to ask, What school? As well might we ask, to which of the seven races do you belong? The real question should be asked, and the answer should be looked for from within one's own heart, *Are we pure?* And, if so, shall we not see and know the Truth of our Higher Self? And thus we shall escape all further questioning. Be ye not troubled in vain.

I do not agree with Robert Burns when he says: "O wad some power the giftie gie us to see ourselves as others see us." Since no two blades of grass are alike, were one to try to adapt one's self to all, we surely would fail.

Fraternally yours,

THOMAS DOCKING.

164 Boston Ave., San Diego, Calif.

V.

A welcome greeting from Cincinnati shows that difference of organization need not obscure unity of spirit and purpose.

To the Editor of THE LAMP.—

Dear Bro.—The revival of THE LAMP after its brief pralaya, only illustrates the principle that good seed sown and good work done can never be lost. As the activities of the day follow the sleep and the dreams of the night, so the earnest student may be for any reason, deflected from his course and

when the time comes, swing back and gather the threads, tangled or idle as they may be, and begin again to weave the fabric of a devoted and an aspiring life. If the motive be only unselfish, the heart warm, the ideals pure and high, failure is impossible. The light that emanates, has always emanated from THE LAMP, is serene and pure; with charity for all, and malice or resentment toward none, it is a true light. The earnest devotee sinks self in the work. The ignorant sink the work and all things else in self. Those of us who recognized Judge in and by his work as the only unailing test, and have steadfastly rejected all other measures for motives or men, and refused to pronounce final judgment on any one, welcome the return of THE LAMP, and the illumination from its pages. Karma in its own good time will both discipline and judge us all, whatever we may say or do. To attempt to discipline or "knock out" those who may disagree with us, or whose measures and methods we cannot possibly approve, is no part of our duty or design. Good work and square work is always in order and always needed. All else may be left in silence to its own device or destruction. Out of the scattered fragments of the once united T.S. will eventually come a nobler union, the members of which will have learned *how not to do* many things, and be indebted to those who have made the greatest mistakes as having saved us much personal repentance. It is a long journey on which we have entered, and we have many things to learn. Patience, charity and devotion are our best "triple alliance." Success to THE LAMP, which from the first has embodied these principles. May its light never grow dim.

J. D. B.

Cincinnati, O.

VI.

An independent voice from Toledo in a frank and clear-sighted way goes to the root of the difficulties that exist among those who find themselves hampered in their efforts to spread theosophical thought.

Editor LAMP:—The letter signed "A Lover of Theosophy" needs no more complete answer than can be found in the appended note by the editor of THE LAMP, who himself guilelessly tells the reason for the failure of the various theosophical organizations: "THE LAMP affords a neutral field in which, *without disloyalty to their respective Leaders*" etc., etc.

Alas—that before one may express an honest, sincere conviction—before one may give voice to the soul—he must first insure himself against possible disloyalty to a person.

Any one who will take the trouble to compare the ideals set forth by Blavatsky and Olcott in the early publications, with those outlined in any of the theosophical magazines of to-day, will find the answer.

From being an organization whose members recognized Truth as the only authority, we have declined to the level of quoting authority for Truth.

We began by presenting a philosophy, in place of which we now babble platitudes.

Then was offered a free field for the discussion of all subjects. Now discussion is limited to one subject and one point of view.

H. P. B. designed the pages of the official organs to be "like the many viands of a feast, where each appetite may be satisfied, and none are sent away hungry"—instead of which they now present their readers one article of diet—to be swallowed whole—or left. And each of the various organizations is as dogmatic as any church.

This is the one inevitable result of looking outside rather than within—of dwelling upon the particular in place of the Universal.

It is worse than idle to try and fix the blame upon any one person, or any one organization; it is more to the point to deal with the condition which to-day confronts us. The Law will take care of every detail of the entire past.

Admitting our error, surmounting—and so using—our weakness, let us cast organization—our subtlest snare—aside.

Let us deliver this noble philosophy from the stigma of personal leadership.

Let us present it to the people as a pure philosophy—unlabelled—unadulterated.

Let us give over expecting the people to come to us in our armoured enclosures.

Let us go—not to them—but among them.

And then—let us rely upon the Law—and the Truth will do for Humanity what personality never can.

HALCYONE.

VII

Mr. George M. Coffin is so well known that his practical suggestions will meet with the respect of the public as well as of those who have been associated with him in theosophical activities.

Editor of THE LAMP.—It must be apparent to members of all the various organizations to which the Theosophical movement has given rise in the past five years that with each succeeding division in the ranks its power for doing good effective work has become impaired. The latest phase has been the tendency to organize small branches independent of any larger body, and this has been the natural reaction from an effort on the part of such larger bodies to control the ideas and policies of the smaller bodies or branches and in some cases the individual expression of members.

By pretty general consent this disintegration is directly traceable to the influence of esoteric or inner bodies or societies which, originally intended as private schools for deeper students of Theosophy, have been perverted from this simple purpose and become secret oligarchies, either ignorantly or designedly controlling directly or indirectly the actions and even the words and thoughts of individuals.

It must be clearly evident to all Theosophists that such results are directly opposite to the original and plain purpose of the Theosophical movement, which was to encourage individuals to exercise the utmost freedom of thought, and by careful investigation of all the religious, philosophic

and scientific literature of the present and past ages, to free the mind of dogmatism, sectarianism and superstition. It is only by such free and fearless investigation and research that man's mind can approximate the truth, which alone "shall make him free."

Up to five years ago much good work was done by the Theosophical movement in placing the leading ideas of Theosophy before the public by the sale and dissemination of literature, by lectures and by public discussion, but the growing and baneful influence of so called esoteric schools or bodies has, in the past two years, almost paralyzed this useful work.

From all quarters now comes the expressed desire of earnest, honest and intelligent Theosophists to "get together" and do some work which will be useful and helpful to the world.

The question is what to do?

A canvass of the views of prominent and active members of no fewer than three of the various existing organizations leads the writer to believe that some united effort and action can be brought about on the line of stimulating an enquiry into the leading ideas of Theosophy, which can be effected by encouraging the sale and dissemination of Theosophical literature, and the placing of such literature in all public libraries. Such literature not to be limited to the work of any particular writer or writers, but to be selected from writers of every race and time, leaving it to the reader alone to form his own conclusions in the quiet of his home.

Were this line of action followed, each organization could go to work in its own way to do this work, or it might be preferred to form what might be called a Theosophical Association, or Union or Alliance to supervise the work through a committee, selected not by wirepulling, or emotional action at a convention, but by ballot quietly cast at home and sent by mail to some designated place, to be counted and announced. Every vote on any proposed action of such a body could be expressed in the same way. Will not THE LAMP endeavour to obtain an expression of opinion on this subject from its readers?

Beyond a doubt the public mind is prepared for the sowing of the ideas of reincarnation and karma. If the Theosophical movement has any duty to perform it is this, and it is now, and if it fails to sow this seed it fails in its duty.

Let us all frankly admit that we have made serious mistakes in the past, and having done this, go earnestly to work to make amends for the past by earnest, sensible work in the future.

GEO. M. COFFIN.

New York, Nov. 1st, 1899.

VIII.

There would be no necessity to add anything to the foregoing articles were it not that there can be no concerted action without some definite aim. In the present instance no more is needed than to re-affirm for the sake of our readers, present and future, what one correspondent definitely states, and which all, I believe, recognise, that we stand for the well-known theosophical principles of toleration, free thought, free research, and universal brotherhood. In matters of technical theosophy I have always taken the views of Madam Blavatsky as a standard, and while faithfully adhering to her own position that no teaching derived any authority on account of its source, or its claim to be authoritative, in matters of opinion where there is any doubt or difference, and direct knowledge is impossible, it is merely reasonable to adopt her conclusions so long as they are supported by analogy and common sense. H. P. Blavatsky's presentation of Theosophy is the basis upon which all workers can unite.

There is a dominance of opinion that the Esoteric Schools of the various societies are responsible for nearly all the friction that has arisen in the movement. People wonder why it is that exoteric theosophists do not split and quarrel in the same bitter and ferocious manner that has brought so much odium on the embryo occultists. Those who know anything of occult development are aware that almost the first result of contact with occult study is

the stirring up of all the latent evil in a man's nature. If he be earnest and conscientious and persevering, in the course of eight or ten years he will overcome the more gross and powerful of these forces, and may transmute them into powers for righteousness. If it happens, as too frequently it does, that he sets up his own standards of ethics and morals, and depends upon some other guide than the monitions of conscience, the development of the personal self inevitably follows, and to such a degree, that toleration and the appreciation of the work of others becomes impossible. An utter inability to control the temper is a mark of this stage, qualified, in the face of all occult teaching to the contrary, as the exhibition of righteous indignation. The fact is, that until people have acquired the elementary virtues occultism becomes for them a gateway to hell. Strong language is necessary to express strong facts. No rule was more strict in the early days of the movement than that which forbade anyone to be invited to join the Esoteric Section. We must profit by experience.

So soon as the Esoteric bodies forsook their original purpose of proving man to be identical in spiritual and physical essence with the Absolute principle and with God in Nature, and of demonstrating within him the presence of the same potential powers as exist in the creative forces in Nature, and undertook to regulate the relations of their members with outsiders and to control their personal acts and opinions, just so soon disintegration began in the ranks of the Societies. Out of this arose the idea that the object of the movement was to train a body of occultists and to establish a Society which would survive under their supervision. Every worker in the movement can testify that he or she has made more converts to Theosophy than he has ever been able to induce to join the Society for which he worked. On this fact we must depend for the survival to 1975, as H. P. B. wished, of a body of thinkers who will be ready to greet with intelligent appreciation the Messenger who may then be expected.

The public can be depended upon to understand Theosophy and its principles quite as well as any now in the ranks, who studied and satisfied themselves before they joined. Certificates received and pledges taken have nothing to do with any man's or woman's connection with the Lodge. And the Master Himself declared that "no pledge could avail, suppose a pledge-order came to do something base or criminal." He that does the will of the Master is a servant to the Lodge, all opinion to the contrary. Those who best know the Master are least anxious about their outer status.

As a member of the Universal Brotherhood I must confess to some disappointment in observing its development. I had hoped for such breadth of action, such tolerance of opinion, such wisdom of utterance from it, that all thinking men would be forced to give it consideration. I had dreamed of co-operation with the churches and similar bodies through it, and I was even encouraged in such beliefs. Not seeing them approach realization I have, with a due sense of all the responsibility involved, raised the signal once more, and the response has been such as to gladden the heart and brighten the eyes of those who have watched long in the darkness. My fellow-members have been advised to burn THE LAMP as an evil thing. The Master has touched the pages here and there with a loving finger, and the flame that arises will glow when we who write and read are forgotten.

There are those who are ready in every society to aid any work that will bring Theosophy before the public. Mr. Coffin's suggestion that our public libraries should be stocked with our literature is one which we can all agree upon. Those who care to adopt his suggestion of a plebiscite or referendum can address their post cards to THE LAMP office. To assist in this, and braving the possible insinuation that it is merely a scheme to increase our circulation, I will make the offer some other magazines are now doing in these terms. We will allow half the amount of any new subscriptions sent to us, in one list

with the full cash remittance accompanying the order, to be applied to placing in any public library desired, such of Madam Blavatsky's books as may be designated. Four subscriptions, for instance, will procure *The Key to Theosophy*; fifteen will procure *Isis Unveiled*.

Without any organization whatever, much may be done. Signify your willingness to co operate, and we can cover the country with lecturers from an independent lecture bureau, establish an influential press propaganda, fill the libraries everywhere and interest readers, and organize such annual conventions as will rival the meetings of the scientific associations in attendance and interest. The will to work is all that is needed.

A. E. S. S.

SECRET INSTRUCTIONS OF THE JESUITS.

The MS. of the *Secreta Monita* was discovered after the suppression of the Society of Jesus by Clement XIV. in 1773 in the Low Countries. It agrees with a Latin MS. left by Father Bertier, the last librarian of the society in Paris before the Revolution, and it also agrees with the edition of the *Monita* printed at Paderborn in 1661. C. W. Heckethorn, who gives these facts in his "Secret Societies of All Ages," supplies the headings of the seventeen chapters of the book: "1. How the Society is to proceed in founding a new establishment. 2. How the brethren of the Society may acquire and preserve the friendship of princes and other distinguished personages. 3. How the Society is to conduct itself towards those who possess great influence in a state; and who, though they are not rich, may yet be of service to others. 4. Hints to preachers and confessors of kings and other great personages. 5. What conduct to observe towards the clergy and other religious orders. 7. How to hold fast widows and dispose of their property. 8. How to induce the children of

widows to adopt a life of religious seclusion. 9. Of the increase of college revenues. 10. Of the private rigour of discipline to be observed by the Society. 11. How 'Ours' shall conduct themselves towards those that have been dismissed from the Society. 12. Whom to keep and make much of in the Society. 15. How to behave towards nuns and devout women. 16. How to pretend contempt for riches. 17. General means for advancing the interests of the Society."

AGRIPPA ON RE-BIRTH.

The appended translation has been sent in by a correspondent, from the "Magical Works" of Henry Cornelius Agrippa, of Nettesheim. The passage occurs in chapter 41 of the third volume, which treats of post mortem states.

He speaks of the belief that after the temple was destroyed, and there were no longer any means of executing the four kinds of death penalties, yet no one who deserved any of the four is said to have escaped; for those condemned to be stoned, fell by the will of God from a roof, or were crushed by animals or ruins, etc.; any who had deserved to be burned, perished in a fire or by the bite of some poisonous animal; who had deserved the sword, perished in sedition or through robbers, etc. "Thus, as also the great Origenes believed, should the words of Christ be interpreted: 'Who shall take the sword shall perish by the sword.' [Not correctly translated: it seems to mean: "Who deserves the sword shall perish by it."—G.] Also the heathen philosophers believe in such a compensation, and call it *Adrasteia*, i.e., the power of the divine laws. Everybody receives, according to the nature and the merits of his former life, so that he who governed unjustly in the [*sic*] previous life, will in the next find himself in the condition of servitude; he whose hands were begrimed with blood must receive the same compensation; and who led an animal kind of life, will

be imprisoned in an animal body." In his book on the individual demon of every man, Plotinus said on this point: "Those who have preserved human qualities, will be re-born as men; but those who have led but a sensuous life, return as unreasonable animals into this world, but in such a manner that those who in their sensual life were governed principally by wrath, will become ferocious animals; those who delight in lust and gluttony, change into lustful and gluttonous animals; those who lived not only sensuously, but with a degenerated sensuousness, will re-appear as plants, because their activity in life consisted in that alone, or, at least largely, and they desired above everything to be changed into plants; those who loved musical enjoyment too much, without being bad otherwise, will be born as musical animals; those who ruled without sense, become eagles, if they did not otherwise incur sin; who exercised civic virtues, returns as man." Solomon, in Proverbs, calls man sometimes a lion, a tiger, a bear, or a boar; sometimes a hare, a hunting dog, etc. The Hebrew cabalists deny that souls are imprisoned in animal bodies, but they admit that those who have entirely discarded reason will, in the other life, be left to their animal inclinations and instincts. They also maintain that souls wander thus three times in this world, and no more, for this number is said to suffice for purifications from sins, according to Job, etc., etc.

G.

WHITE MAGIC.

White magic, or "Beneficent Magic" so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

—H. P. B. in *Theosophical Glossary*.

THE INDIAN UPON GOD.

I passed along the water's edge below the humid trees,
My spirit rocked in evening light, the rushes round my knees,
My spirit rocked in sleep and sighs; and saw the moor-fowl pace
All dripping on a grassy slope, and saw them cease to chase
Each other round in circles, and heard the eldest speak:
*Who holds the world between His bill and made us strong or weak
Is an undying moor-fowl, and He lives beyond the sky.
The rains are from His dripping wing, the moon-beams from His eye.*
I passed a little further on and heard a lotus talk:
*Who made the world and ruleth it, He hangeth on a stalk,
For I am in His image made, and all this tinkling tide
Is but a sliding drop of rain between His petals wide,
A little way within the gloom a roebuck raised his eyes
Brimful of starlight and he said: The Stamper of the Skies,
He is a gentle roebuck; for, how else, I pray, could He Conceive a thing so sad and soft, a gentle thing like me?*
I passed a little further on and heard a peacock say:
*Who made the grass and made the worms and made my feathers gay,
He is a monstrous peacock, and He waveth all the night
His languid tail above us, lit with myriad spots of light.*

—W. B. Yeats.

THE FIRST lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite Minds*.—*Secret Doctrine ii. 487.*

RISE ABOVE public opinion is merely rising above the material. Until men forget self, they cannot rise above the Astral: All things that please as well as those that distress are in and through the Astral. Rise above both.
—Zadok in *The Path*, January, 1888.

ARE YOU THE NEW PERSON?

- Are you the new person drawn toward me?
 To begin with take warning, I am surely far different from what you suppose;
 Do you suppose you will find in me your ideal?
 Do you think it so easy for me to become your lover?
 Do you think the friendship of me would be unalloy'd satisfaction?
 Do you think I am trusty and faithful?
 Do you see no further than this facade, this smooth tolerant manner of me?
 Do you suppose yourself advancing on real ground toward a real heroic man?
 Have you no thought O dreamer that it may be all maya, illusion?

—Walt Whitman.



ACKNOWLEDGMENT.

THE FOLLOWING acknowledgment has been received: 337 Smith St., Winnipeg, October 9, 1899. To the members of Beaver Theosophical Society, Toronto, Ont.: Allow me to acknowledge the receipt of your generous donation, and with it my heartfelt appreciation of your kind sympathy with our Russian brethren. I shall devote the money toward the purchase of a horse for Dr. Welitchkina, to enable her to carry on her work during this winter among the sick in the various villages of the colony. The blessings of the Good Law are yours. Your comrade for the cause, ROSE GLASON OSBURN.



To obtain a place, a free field, a harmonious expansion for your powers—this is life. To be tied down, pinned to a task that is repugnant, and have the shrill voice of necessity whistling eternally in your ears, "Do this or starve," is to starve—for it starves the heart, the soul, and all the higher aspirations of your being pine away and die.

—Elbert Hubbard in *The Philistine*.

FABLES FOR "GURUS."

A Jackdaw, who had more pride than wit, picked up some feathers which had fallen from a Peacock, and made himself as fine as he could. Upon this, slighting the company of his equals, he had the vanity to join a beautiful flock of Peacocks, and thought himself as fine as the best of them; but, instead of receiving him in the manner he expected, they tore the borrowed plumes from his back, and pecked him out of their company. The ill-fated Jackdaw then withdrew with a heavy heart to his own species; but these also, in their turn resenting his former pride, refused to admit him. At last, however, one of the honest Birds, upon whom he had before looked with contempt, thus addressed him, "If," said he, "you had but the good sense to have been easy in your own lowly position, you never would have felt the double disgrace which has now befallen you."

A stupid Ass, finding the skin of a Lion, disguised himself in it, and ranged about the forest frightening all the Animals and Birds that saw him. But the foolish Beast, after diverting himself thus for some time, met with a Fox, and thinking to frighten him also, endeavoured to imitate the roar of a Lion. His Master, who at first had been scared and was hidden behind a Tree, now recognizing his voice, came forward, and seeing the long ears of the Ass, ran up to him with a cudgel with which he commenced to belabour him, saying, "So you think to pass for a Lion, do you? But I'll warrant you, I'll soon make you feel that you are the same stupid Ass that has carried me so often to market; and for the sake of your fine trick, every time I think of a Lion you shall be sure to smart for it."



TO THEOSOPHICAL SOCIETIES.

THE LAMP will be glad to publish a list of those Theosophical Societies, with Secretary's address and place and hour of meeting, which are prepared to act independently in the recognition of all effort on Theosophical and Brotherhood lines, and without regard to organization.

THOUGHTS FROM EPICTETUS.

Thou wouldst do good to men?
Then do not chatter to them, but show
them in thyself what manner of men
philosophy can make.

Practice saying to every harsh appearance: Thou art an appearance and not at all the thing thou appearest to be. Then examine it and prove it by the rules you have, but first and above all by this, whether it concern something that is in your own power or something that is not in your own power. And if the latter, then be the thought at hand: It is nothing to me.

Let one show me a man's soul that longs to be like-minded with God, and to blame neither Gods nor men, and not to fail in any effort or avoidance, and not to be wrathful nor envious, nor jealous, but—for why should I make rounds to say it?—that desires to become a God from a man, and in this body of ours, this corpse, is mindful of his fellowship with Zeus.

When the physician may say to the sick man: Man, dost thou think thou ailest nothing? Thou hast a fever, fast to-day and drink water: None saith: What an affront. But if one shall say to a man: Thy pursuits are inflamed, thine avoidances are mean, thy purposes are lawless, thy impulses accord not with nature, thine opinions are vain and lying—straightway he goeth forth and saith: He affronted me.

It behoves the Cynic to shelter himself behind his own piety and reverence: but if he doth not he shall be put to shame, naked under the sky. He must not seek to hide aught that he doeth, else he is gone, the Cynic hath perished, the man who lived under the sky, the freeman. He hath begun to fear something from without, he hath begun to need concealment; nor can he find it when he would, for where shall he hide himself, and how? And if by chance this tutor, this public teacher, should be found in guilt, what things must he not suffer! And fearing these things, can he yet take heart with his whole soul to guide the rest of mankind? That can he never; it is impossible.

SOME "LEAVES OF GRASS."

I speak the password primeval, I give
the sign of democracy,
By God! I will accept nothing which all
cannot have their counterpart of
on the same terms.

* * *

Each man to himself and each woman
to herself, is the word of the past
and present, and the true word of
immortality;

No one can acquire for another—not
one,

Not one can grow for another—not
one.

* * *

Camerado, I give you my hand!
I give you my love more precious than
money,

I give you myself before preaching or
law;

Will you give me yourself? Will you
come travel with me?

Shall we stick by each other as long
as we live?

* * *

Stop this day and night with me and
you shall possess the origin of all
poems,

You shall possess the good of the earth
and sun, (there are millions of
suns left,)

You shall no longer take things at
second or third hand, nor look
through the eyes of the dead, nor
feed on the spectres in books,

You shall not look through my eyes
either, nor take things from me,

You shall listen to all sides and filter
them for yourself.

—Walt Whitman.

✽

WORSHIP.

Our dream-gods wane, and strange gods come;
We bend, where gods may once have dwelt,
Our puzzled knee, and find them dumb.

Enough!—We know that we have knelt.

—Arthur J. Stringer,

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"Those who love each other shall become invincible."

THE BROTHERHOOD OF SILENCE.

"We all who seek a God without priests, a revelation without prophets, a covenant written in the heart," have groped and risen through devious underworld passages into the day-dawn of this quest.

Churches and creeds, philosophies and social systems, art and song, now and then have served to guide with beams and gleams amid the gloom. Hand-clasps and hailing words cheered us among the caves. Mayhap a surge of starry sounds swept round us in the dark. Yet still we strove in shadow.

The old tales called us on. Angels and archangels and all the company of heaven, they said. Gods, demi-gods and heroes! Prophets, martyrs and saints! Brothers, Masters, Men of God!

Torn and worn and sick at heart when at last we crawled to a twilight crevice, what a burst of exultation arose in our hearts to know that now we discerned the shining of the Land of Silence. So dazzled and assured we were that all who came to point the way and set our eyes on what was fairest, shone for us with radiance of the world of glorious Vision.

Here and there a false one lured a pilgrim, blinded with the glare, downwards again, and back into the dark. The dancing self-created images seemed brighter in the blackness. Some are descending still. A few, disheartened, cower among the dens they once despised. And some, apostate, linked with

those that lured, are tempters in their turn.

That which we gained was of our own strong toil. That which we lose is by our own decree. The effort ours, and ours the negligence. To know, to will, to dare, and to be silent, all this is of ourselves. So have they sworn who tread The Path before us. He of the royal turban, and He whose look spreads sympathy, they and the rest, have taught us how to strive. Not yet too late, cave-comrades, even now, to stir the fierce impetuosity of blind devotion. Blind—?

"A blind devotion to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, *for he must stand alone*, and he might as well know this at the beginning as at the end."

They who seek the Soul are seeking for each other. They who find it meet with God and Man. The separations of death are not for those who live in the heart. There the immortal is joined to the immortal. United to the "silent Self" the Solitary Ones shall fill the earth with glory—the glory of unconquered Love. They labour without speech, for the Word of God is a world. They enter into Life, and are of the Brotherhood of Silence.

THE NEW YEAR.

With blood upon my fingers and upon my brow
a frown,

I wiped my knife and took my way to old
Damascus town.

The saints of God in terror beneath my feet
went down,

I trod on angels on my way to old Damascus
town.

All hell came forth applauding as I went march-
ing down,

To crucify and prosecute in old Damascus
town.

I fell! And God stood o'er me, His hand had
put me down;

To-night they'll wait in vain for me in old
Damascus town.

—R. K. Kernighan.

A SUMMER'S DAY AT ROSSES.

The memory of summer days at Rosses has returned to me. I think of the sunny mornings when my friend and I would go over the Greenlands, and standing upon the thyme-covered ground would look at each other and laugh out of pure delight at the beauty of the world; the gladness of sea and valley and hill, which seemed to laugh back again with us. The hot afternoons, when we would lie hidden in the bent that covered the sand-dunes, contained a gladness too, though quieter than the living joyousness of the morning-time. But the sunsets and shadowy twilights we liked best of all, for then another nature began to live and move, and the rainbow-hued inhabitants of rock and hill and rath came forth in all their loveliness and walked side by side with man, whispering things long forgotten by him into his ears. They spoke of the secrets of earth, and of giant wars that ages aforetime were waged in the air, when Fomors and Dananns fought that last great fight in which the Fomors were vanquished and their might broken for ever. Since that time the Dananns have robbed themselves in the Faed Fia, — the Veil of Invisibility — but they move among us still, with their silver-sweet voices luring dreamers away from the earth to a more beautiful world.

The little fishing village of Rosses is only five miles from Sligo, yet there are times when one feels there is only Rosses, encircled as it is by mountains and sea. The inhabitants have a strong belief in the power of both beneficent and maleficent faeries, and sometimes you may see the cows solemnly wandering about the pastures with a piece of red cord or ribbon tied to their tails, and this is to prevent them being "overlooked" by faeries of a malicious mind, for red is symbolical of fire, and of this some classes of faeries are afraid. After dusk, too, in the one winding street that composes Rosses, I do not think there is anyone who would throw water over the threshold, for fear the "good people" might be passing by, and the water should splash them; and still at night in the peasant's cabin a bowl of milk will be left on the dresser, for no one knows when the faeries will pass by, nor whose house they might visit, and it would be an ill deed to show any inhospitality to them. Often in return they do things for the people they visit, and I heard of one old woman down there whose churn is still turned by the "good people."

But it is always the small faeries who do these things, and they are quite distinct from the tall, beautiful beings who invisibly linger among us, and who do not concern themselves with these trivial human matters. Perhaps this latter race is really ourselves, and these radiant forms of light are those we used long ago, but forsook as the ages passed, and our longing for the beautiful decreased; and now, when old memories awaken and our thoughts turn again to this unseen world of beauty, the power of that thought attracts these still existing forms back to us, and our longing becomes embodied once more. This is only a supposition to add to the many other suppositions regarding the nature of the true faeries, — of which, I think, we cannot yet speak with any certitude.

The west of Ireland is peculiarly rich in faery lore and legends of the gods and heroes. It would be strange were it not so, for tradition says it is a fragment of the vast continent that lies

deep hidden under the waves of the Atlantic, and memories of that antique world hover around the hills and valleys still unsubmerged. There is a long, low mound among the hills not far from Rosses, with a boulder deep sunk in a hollow on the top of it, and the people say that giants of primeval days lie resting there. The place had a curious fascination for us, and one evening, when the sun had passed beyond where the sea and sky grow one, we and two other friends, who were visionaries, walked to the giant's mound, and in the dusk sat there in silence, content with the dim beauty of the world. Then, perhaps a fiery breath broke from the heart of the earth and illuminated things around us, perhaps the sight that looks beyond the visible world awoke within us, for instead of the mound we saw an immense stone-built chamber, with steps going down to it and passages leading in many directions. On a couch of marble lay two giant forms, with a beauty that awed us to look upon, and each with a starlike jewel resting on his forehead. A white light shone about them, and at their heads stood another figure, alert, watchful-eyed, as though on guard. Still we looked, and through a passage a crowd of elemental figures rushed into the cavern, and in apparent rage tried to reach the sleeping giants, but in vain, for as the guardian turned his eyes upon them they shrunk away and ceased their efforts to penetrate the circle of light. The darkness again fell, and we heard a voice warning us to go, but for a minute we lingered, not understanding why we should depart. Then on a hill straight before us a dim light shone, and in that light we perceived a host of beings, seemingly inimical to us, for with gestures of rage they ran down the hill in our direction : We left the solitary grave to their protection then, and walked back to the Greenlands.

The next morning my friend and I bent our steps to the mound again, this time to examine the sunken stone on top, and see if it were movable ; but the only result obtained was a sudden exclamation from my friend, and a

quick withdrawal of his hand from the long grass surrounding the stone, with a black beast two or three inches long hanging viciously to the end of one of his fingers. We decided to leave the investigation of that mound until we had something more than hands to lever the stone with, and were half inclined to think the warrior beast was some guarding elemental.

It is difficult to understand such a vision as the preceding. Probably it is a picture of something that actually occurred in past ages, which the memory of the earth has preserved ; but the beings who seem to be at enmity with man are certainly real to-day, and I imagine they regard that particular place as their own, and resent the intrusion of man.

One of the chief pleasures of those evenings was to watch the shadows gather round Ben Bulben till it grew quite dark, then gradually flame after flame would appear on the side of the mountain and along the ridge till it seemed as though many fires of varying colours had been lit by unseen hands, and this was a common occurrence and familiar to many people. Sometimes, too—and perhaps it was not born wholly of the imagination, for the ancient gods never die—we would see gigantic figures striding along the top of the mountain with the light curling about them. It is a mysterious place, for on the Donegal side of the hill, sixteen hundred feet up it, there are caves which for centuries the foot of man has not pressed, and one or two, which with great danger may be reached, are immense, extending into the mountain for over a mile.

There are some places where the earth-breath flows so freely that the veil between this world and another grows very thin, and surely Rosses and the surrounding country is one of these places. The presence of invisible beings is sensed in the sudden rapture that falls upon one : the interior stillness for which no cause can be found in oneself. There, on the sands and among the hills that haunted Ben Bulben watches, many a youth and maiden, I imagine, has heard and willingly

answered the faery call, interpreted by the most enchanting writer of faery poems in this manner :

“Come away, O human child!

To the woods and waters wild

With a faery, hand in hand,

For the world's more full of weeping
than you can understand.”

It may not be only when the twilight is falling that the faeries call; but in dream, or awake in the darkness, the primrose-crowned host may come to you, and utter their silver call till earthly love and the world grow dim, and the body looses its hold on the faery part which is in every one; then the freedom and lightness of air is yours as gaily you sweep through the night with the faery host till their palace is reached, and you also are crowned with the sweet pale primroses that glow like tiny stars, and the last shadow of sorrow and sin has faded away from you, for these things may not enter the faery world.

Dublin, Ireland.

LAON.

OUR ENGLISH LETTER.

Before I left New York, a good friend wrote me as follows:—“As your mind is now working it is an enemy of the U. B., and if you don't fully recognize it now you will very soon. Nothing but disappointment is in store for you; you won't get your ambition satisfied, and your idealistic and poetic temperament will entirely die away.” Of course, this is only a baby prophecy, full of faults, although I suppose it somewhat resembles the original. Any one capable of inventing a prophecy like the above should take to heart the following reliable recipe for making a boomerang: Invent some lie about a man who has done you a favour. Then throw it around the town and country in which you live. It may take some time to get back, but it will return and hit you with a precision and force that will surprise you. When the prophet is seized with such fits of prophecy, it is good to make haste to a sunny room, protected from drafts, and play about

here for a while. The sun does the rest. I was told this by one who knew.

* * *

I have been asked by one or two American friends why I left the U. B. But I want to know why the U. B. left me. I exercised the constitutional right which graciously grants freedom in the expression of opinion. I expressed my views once or twice, when asked. Then I observed that universal brotherhood was absent somewhere. As I tried my best to stay by it, the breach between me and my comrades widened painfully. In “the maze of the infinitesimal, and the unimportant” I could still find my way into that “little infinite world” called the heart, and then, in the solitude, I saw that everything was right. I saw that the wisdom of God lasts for ever, and will rule the universe when the U. B. shall have ceased to exist for millions of years. So I did not worry.

When I reached dear old Ireland again, on my way to England, and looked upon its still waters, and wandered in the solitude of the hills, under the stars, I realized that I had been too long satisfied with trivialities, been too long indifferent to many ignoble things, done in the name of brotherhood.

* * *

Like many others, I welcomed autocracy as a possible solution of many difficulties then existing. Two years' experience gradually culminated in the conviction, often stifled and held back, that it was the beginning of sorrow, and the path to death and decay inevitably. True spiritual leaders are not handed on as heirlooms. They come by a different way. The hall mark of the Lodge can be detected in their work. It speaks for itself, and attracts its own. It stands the test of time.

What grave yard palaver we have been feasted with, my friends! The ancient fire arises in tremulous motion, as one reads the best of H. P. B.'s and W. Q. J.'s work. Since then—what? Cinders, and ashes! Cinders, and ashes! They say we are ambitious. I accept the charge. Yes! I am ambi-

tious to belong to a great spiritual movement instead of a little clique. Is it an unworthy ambition? They threaten us. I welcome it gladly. I would rather lose the "chances" of a thousand incarnations, than have any part in checking the thought and dissatisfaction which are mainly responsible for all true spiritual progress.

In the words of a Celtic genius let me say: "The rapturous and passionate purpose will come as it has ever come, by a rapture and passion that is from within." Theosophy cannot be relinquished to the mental drunkard or the spiritual epileptic.

* * *

This from the Highland fisherman is worth remembering: "When the tide flows, every bit cockle thinks it's for the first time, an' though its eyes are fu' wi' sand and ooze, I misdoot me but it thinks it sees a' at once the ways o' God. It's a gran' thing to be a cockle—thinks the cockle."

* * *

I send all seasonable greetings to comrades and friends in America and elsewhere. The inner tie remains unsevered. The years to come will bring us more and more together, will bring us back our own. Our strength lies in a strong, positive, hopeful attitude. Let ours be that large composure which quiets all "hurries and worries." The lack of an organization for the present won't interpose a barrier between us. There is much to ponder over in the saying of Maeterlinck that the last gesture of virtue is that of an angel flinging open the door. We may look upon THE LAMP as an open door, and the angel—?

Let us guess who the angel is.

D. N. DUNLOP.



THE Chinese always build the streets of their cities as crooked as possible, it is said, as otherwise they would be taken possession of by the devils and evil spirits who would sweep through them were they built in straight lines. The superiority of Boston to other American centres is finally accounted for.

H. P. B.'S SEAL.

In *The English Theosophist* for November there is a most interesting article on the subject of Madam Blavatsky's seal. Readers of *The Path* will remember the account given in February, 1893. While repeating the description there given there is added a translation of the symbology by "Another of the Staff" which will be of interest to every Theosophist. We gratefully acknowledge our indebtedness to our English contemporary.

"H. P. B.—the messenger, acting under Cyclic Law, from one of the Companions of the Lords of Compassion, a Master of Wisdom, Him who has attained to the goal of human progress on this earth—to all Theosophists, mystics, seekers for truth in every race and in every clime, and all aforesaid comrades now incarnate on the earth.

"GREETING.

"I proclaim the realness of The Soul, the threefold spiritual flame burning in the heart of every creature.

"I proclaim the boundless Presence of the One, manifest as Three, Universal Thought, Life, Form; appearing in the Great Illusion as Seven—the Radiance, the Power, and the Throne, the Permanent Three, enmeshed in their evanescent Shadow Three, that constitute the man of earth; the six in one, a master-key to knowledge.

"I proclaim THAT, the Omnipresent, Unchanging, Eternal, Infinite, of which all things are aspects, in which all things have their being, from which all things have proceeded, to which all things must return.

"I proclaim The Path, which sometime all must tread, the path of spiritual progress; the path that rises in the shadow of the personal, stretches forward through the realities of the Soul, onward to the unity of the Supreme.

"I call to you to join your forces to the Forces of Light and Love; to renew the ancient combat with the Brothers of the Shadow; to fight for Nature and the fulfilment of the Primal Word.

"Who rallies to the Standard that I show?"

A STUDY IN LEADERSHIP.

To the Editor of THE LAMP:

DEAR SIR,—Recently I had occasion to recount to my mother certain painful experiences, which had rendered it necessary for me (and others) to sever our connection with the organization to which we had hitherto devoted most of our "time, money, and work." My mother, who never shared my enthusiasm, made two very significant remarks upon what I told her. The first was, that the methods were those of the Inquisition; the second, that my experiences, especially in regard to the methods pursued, bore a close resemblance to those of Laurence Oliphant under Thomas Lake Harris.

Now, although I knew that H. P. Blavatsky had taken special pains to warn her pupils against Lake Harris, and especially *his private teachings in regard to sex*, I had never read about Mr. Oliphant's experiences. My mother at once gave me the book and I found that the general resemblance was indeed astonishing; so much so that I feel the main points should be brought to the attention of those who, like myself, have run the idea of leadership to death, and have given our absolute trust and allegiance without pause or question. Like Laurence Oliphant we had to suffer keenly in many ways before fanaticism gave way to reason and conscience. We had forgotten the warnings of our teacher, H. P. B., the horrors of the Inquisition, the object lesson of the Oliphants at our very doors. We had rushed headlong into the very same evil. Shall we ever profit by the experiences of our fellow creatures who are part of us? Surely some will if we do what we can to bring those experiences clearly before their eyes.

It is in this spirit that I now write to you and set down in the briefest possible form the points which struck me in perusing Mrs. Margaret Oliphant's very able and impartial account of the life of her kinsman.*

He is described as of noble Scotch lineage, exceptional literary ability, and blessed with unusual opportunities.

*Passages between quotation marks are extracts from the book: *The Life of Laurence Oliphant*, London: W. Blackwood & Sons.

It is not often that such a man is caught by a charlatan, "a mere vulgar impostor," as the book describes him; but in this instance the delusion was immediate and complete. Forsaking his brilliant literary and parliamentary prospects, this extraordinary man, who might have become a valuable servant of his nation went out to Harris' first little community at Brocton, Chautauqua. There he slept in a loft, and worked sixteen hours a day at the roughest farm labour. "He was quite unaccustomed to manual work, and it wearied him, body and soul, but it was thus only, as he felt, 'that the devil could be threshed out of him.'" His mother, Lady Oliphant, joined him the next year and "entered upon her own very bitter probation before he had accomplished his." This consisted partly in the coarse work which she—a very delicate woman—had to do, and partly in being cut off from all intercourse with her son, carried to the point of his going to Europe as war correspondent "without even a look of farewell. . . . It was bitter, the highest refinement of cruelty. . . . Thus the prophet put his hand upon the very sources of his life, and controlled them. He must at least have been a man of extraordinary skill and insight, as well as of remorseless purpose and determination."

Returning to Brocton on a hasty visit, he again went to Europe and there became engaged to a beautiful and gifted girl, a Miss le Strange. His mother had meanwhile gone through her "probation," and was allowed to join her son. The part of the book, in which his teachings and methods are explained by Laurence to his fiancée, is full of point and interest. Harris at first opposed the marriage, cunningly enough, but later he gave his permission, for Miss le Strange had considerable property, and in spite of the opposition of hard-headed relatives who saw the danger, it went into the Brocton community, where, according to the rules, it was controlled and administered by the Head. The three were at once summoned thither, and having got them there, the autocrat proceeded to

separate the husband and wife, as he had done the mother and son. He moved to California, summoned the young wife thither and kept Laurencé travelling about on business profitable to the prophet. The presumption being, as the biographer says, that Harris "foresaw and feared the consequences of leaving them there together to quicken each other's wits and powers of observation, and perhaps to discover with too much clearness of vision what was lacking, and what was ludicrous in the economy around them."

Later on, to completely break up a union which had from the beginning been based on a high idea of service, Harris bethought him of a truly devilish scheme. He got Laurencé to believe that his wife was not his real "counterpart," as he termed it, at all, but that the real one was in the unseen world. So effectually did this crafty poison take effect that the poor dupe actually imagined that he became increasingly conscious of this unseen "counterpart's" presence, and began to write silly doggerel at her inspiration. Under the pressure of this and other things Oliphant's faith began to get shaken, but the first heavy blow came with the death of his mother and the autocrat's brutal indifference to her illness.

"He had still believed, though perhaps with doubts and fears, when he took his dying mother to Santa Rosa; but their reception there, and many circumstances connected with it, the unexpected repulse, the evidence of things which he could not but see, though hearing of them he had not believed, ripened these doubts into conviction." Wise and determined friends dragged bit by bit from Harris the land Oliphant had bought at Brocton. No sooner was this done than Harris sent to his still unsuspecting wife then in England a telegram "demanding the aid of her authority in order to place her husband in a mad house. . . . Reluctantly forced by an order so inhuman, so treacherous and terrible, the scales fell from her eyes also." Thus ended their direct association with Harris. Laurencé soon joined his wife in England, and they

resumed their literary life. But there is a curious sequel. Harris passed sentence of death upon his rebel disciples. In 1886, during a tour in Canaan, Mrs. Oliphant died from what the doctors called "cerebral irritation," but which she herself in her delirium termed "*spiritual pressure.*" Her husband only survived her death some two years. Harris coolly admitted "that the Oliphants having rebelled against him, he warned them of the fatal consequences that must follow, and if he did not absolutely execute his own vengeance, permitted it, by the unseen powers, to be carried out."

This episode reminds one somewhat forcibly of an almost similar acknowledgment which appeared in print not long since, in which the writer held up cases of death, burning, etc., as awful examples of how the Law deals with rebels.

Next month, with your permission, I will continue with a number of extracts from the book, describing the nature and objects of the community, and the personality and methods of its Head. The following from the preface to the new edition, will form a fitting conclusion to this brief narrative:

"People who were, unlike Laurencé Oliphant, unknown to and unlikely to arrest the attention of the world, have gone unnoticed through a similar martyrdom to his, at the hands of one spiritual tyrant or another, and in England as well as in America. It is a chapter in the history of religious delusion which would afford many extraordinary revelations should anyone undertake the task of making it known."

Possibly this may yet be done.

Yours truly,

BASIL CRUMP.

Harrow, England.

AN illustrated memorial of the Art and Life of Dante Gabriel Rossetti is ready. The author is H. C. Marillier. The plates and illustrations number 200 in all, and the volume is a magnificent tribute to this great mystic artist and poet.

THE LAMP.

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EDITORIAL NOTES.

A MERRY CHRISTMAS. *

"PEACE beginning to be!" *

THE Law does not judge your purse
but your heart. *

LET us get the people thinking and
practical work will abound. *

MRS. W. Q. JUDGE has recently
gone to reside in Washington, D.C. *

"YOU cannot take a herring-barrel
and use it for attar of roses." *

IT is reported that Col. H. S. Olcott
will visit America next spring on the
occasion of the Paris Exposition. *

THE sifting process is going on at a
great rate. Outsiders are enquiring
which is the grain and which is the
chaff. *

THE meteors didn't meet. That
little conjunction on the 3rd came off
all right, however, when nobody was
looking. *

A LITTLE tot was heard crying in the
dark after being put to bed, and when
the reason was asked replied, "I can't
see whether my eyes are open or shut."
Some older folk are in a similar
difficulty.

It appears that the books I recom-
mend are being read. Let me suggest
Hans Christian Andersen's *Improvisa-
tore* for this month. *

MR. F. E. TITUS, of Toronto, has
gone upon a three months' lecture tour
in the interests of the Theosophical
Society. He will proceed as far west
as Nebraska. *

A. C. McClurg & Co. have a new
book by Thomson Jay Hudson, LL. D.,
in the press. *The Divine Pedigree of
Man*, being an argument for Christian
Theism. *

MR. GEORGE D. AYRES and Miss G.
Beatrice Guild, two of the most promi-
nent theosophical workers in Boston,
are receiving congratulations upon their
marriage, which took place on the 18th
November. *

The Jowett lectures for 1898-99 by
the Rev. R. H. Charles have been
published by A. & C. Black under the
title *A Critical History of the Doctrine
of a Future Life in Israel, in Judaism,
and in Christianity*. *

*The Garland of Birth Stories and
Dialogues of Buddha* are the first
volumes of a new series of translations.
The former is from the Sanscrit by J. S.
Speyer, and the latter from the Pali by
T. W. Rhys Davids. *

MR. W. A. STEVENS, of Buffalo,
visited the Toronto Lodge of the U. B.
on Wednesday evening, the 6th inst.,
and addressed the members. Addresses
were also made by Messrs. Randall,
Watson, Armstrong, Jones, and Beckett. *

THE *New Century* of 25th Novem-
ber contains an intimation that Mr.
Dunlop and myself are no longer
members of the Universal Brotherhood
Organization. As we have not re-
signed the inference is that we have
been expelled. "Some men are born
great, some achieve greatness, and
some have greatness thrust upon
them!"

JOHN S. SMYTH, in the *Prophetic Messenger* for November, predicts that "Queen Wilhelmina and her kingdom will enter the confederated German Empire during the year 1900." Does Mr. Smyth not expect to live into the new century?

PEOPLE do not read *Aurora Leigh* so much as they might. Long ago I got this thought from the poem :

For poets (bear the word),
Half-poets even, are still whole democrats,—
Oh, not that we're disloyal to the high
But loyal to the low, and cognizant
Of the less scrutible majesties.

STANLEY FITZPATRICK writes me a vigorous disclaimer of any sympathy with THE LAMP or its policy. This notice is due to her, as some readers who are in possession of the facts considered her article last month as a direct attack upon the Leaders of the U. B. Organization.

Punch in the issue of the 15th November has the following paragraph: "A Change for the Worse. [The Theosophical Society are about to move their quarters to the premises lately occupied by the Kennel Club.—Daily Paper.] Dear Mr Punch.—Are we to infer from the above that Theosophy is 'going to the dogs.' Yours devotedly, Anti-Theosophist."

AN influential member of the Toronto Lodge of Universal Brotherhood desires me to say that the stopping of the clock referred to last month was due solely to natural causes, produced by a regular and exhaustive series of oscillations of the pendulum. The result appears to have been erroneously attributed to etheric vibration. (Heiterkeit.)

CHAS. W. CLOSE, Ph. D., S.S.D., 125 Birch Street, Bangor, Maine, has published a little 48-page book in neat white binding, price 50c., called *Occult Stories*. The first story deals with a case of projection of the double, the second with clairvoyant pre-vision, and

the third is a rather inconsequent plea for re incarnation. The other 32 pages contain some verses and advertisements.

THE Pundit Lalan, a learned Jain from Bombay, has been lecturing in several parts of the States on "tatwic vibrations." He attended the Meta-physical Convention at Boston as the guest of Dr. Edward Emerson, and has formed the acquaintance, among others, of Dr. R. M. Bucke, Ralph Waldo Trine, John Brodie Patterson, and Paul Tyner. He will shortly return to India.

THERE does not seem to have been anyone, so far, bold enough to point out publicly the analogy that exists between Marconi's wireless telegraphic apparatus and the series of organs in the brain through which clairvoyance, telepathy, etc., become possible. What he calls the "coherer" in his invention appears to be a mechanical adaptation of the principles involved in the functions performed in the third ventricle as described by occult writers.

SIDNEY H. BEARD, the editor of *The Vegetarian*, has issued a very attractive series of pamphlets on dietary questions. *A Simple Guide to a Natural and Humane Diet* is one of these. Others treat of the *Coming Revolution, What Scientists Say Against Flesh-Eating*, and other topics connected with natural food. They cost a penny each—two cents. Mr. Beard takes higher ground than that of mere expedience however, and enters a strong argument in his writings on the moral indefensibility of flesh-eating. E. B. Page & Co. will supply these publications.

SOME good old Theosophical friends have been apologising to each other. Was there ever a greater victory over personality? There are some who have been engaged in the betrayal of the Theosophic Movement who have reckoned on the power of the lower personal nature, and thought that by setting us at variance, by getting us perhaps to repeat spiteful or slanderous things

about each other, we could never be brought together again, and thus Theosophy would suffer. But Theosophy has taken stronger hold of most of us than that, and good humour and good fellowship best serve the Law. Many old friends in the cause will be reunited this last Yule-tide of the Lighting of the Fires.

*

My faith in human nature has been such that until very recently I have been accustomed to read *Merlin and Vivien* in the *Idylls* as a picture of what might have been in the more perverted ages of human development. To suppose that Vivien could exist to-day, even with Becky Sharp in vivid memory, was more than my optimism could acquiesce in. We cherish more dearly our Enids and Elaines as the hideousness of the more pronounced types of moral abandonment come under our experience. It is well to keep in mind how

—Vivien deeming Merlin overborne
By instance, recommenced, and let her tongue
Rage like a fire among the noblest names,
Polluting, and imputing her whole self,
Defaming and defacing, till she left
Not even Lancelot brave, nor Galahad clean.

*
MAGAZINES and papers received:
Citizen and Country, Universal Brotherhood, New Century, International Theosophist, Christian Life, Boston Ideas, Meaford Mirror, North Ender Prasnottara (Benares), Light of Truth (Madras), Theosophical Gleaner, Review of Reviews, Events, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Freeman, Theosophical Forum Co-Operator, Dawning Light, World's Advance Thought, Lyceum, Unity, Star of the Magi, The Abiding Truth, The Rainbow, Nya Tiden, Occult Truths, Religio-Philosophical Journal, English Theosophist, Morning Star, Expression, Light, Prophetic Messenger, Teosofisk Tidskrift (Sweden), Intelligence, etc.

*

Light, of London, England, has been having a controversy over Theosophy arising out of the recent address by

Herbert Burrows to the Spiritualist Alliance. In an editorial note on the 18th November reincarnation is contrasted with the "orthodox" notion that the soul was put into the body by God. "Here comes the reincarnationist," says *Light*, with his survival of the doctrine of the transmigration of the soul, the radical notion of which again is that the soul or spirit is something introduced into the body from without." And then the doctrine of evolution, differing in no degree, so far as it goes, with that of reincarnation, is explained. It is difficult to understand how so intelligent an authority as *Light* could so far misrepresent the conception of reincarnation as it is now almost universally understood; the triple evolution, physical, psychic, and spiritual, and the creation, by every soul, of its own bodily dwelling-place through natural means, laws and forces.

*

HERE IS A vigorous repudiation:
—Dear Sir:—We are in receipt of your favour, inquiring if there is any truth in the report that we are about to issue a set of pamphlets on Occultism to be known as "The Hide and Tallow Series." We have too much reverence for sacred things to associate the offal of the butcher shop with the Scriptures of any people. Such sensational methods we leave to those who thrive by them, preferring, ourselves, to publish only serious and not travesties under "authoritative" publishers, we issue only such works as will succeed on their own literary merits. Aside from this business aspect of the question, we believe that there is now a widespread interest in Occultism, and that many Christians would welcome the convincing evidence that there is an esoteric basis to their religion; but to present such evidence requires real scholarship and knowledge gained by years of serious study of the occult philosophy and of the Christian Scriptures. The very people, including a large number of the clergy, who would accept genuine works on the subject, would be repelled by the crude dogmatism of charlatans who give pretended expositions of a Bible they have never read

save in a lame translation, and of whose profound teachings they are as ignorant as they are of the Arcane Doctrine. Very truly yours, ELLIOTT B. PAGE & Co.

*

A CORRESPONDENT has sent us three columns of criticism of an article in *Fred Burry's Journal* for November on "What is the Use of Mystery?" It savours too much of breaking a butterfly, and especially as the *Journal* does not appear to recognize the distinction between mystery and mysticism. Mystery is a materialistic conception, and to indicate Mr. Burry's point of view, one or two of his own sentences will be sufficient. "I do not say too much," he declares, "when I state that the brain of every man enshrines the only God of the Universe. And such a God!" Comment is needless. "The one thing needful to save a dying race is more wisdom," he continues, and this is to be had by "the awakening of the latent properties of the man's brain." The hope of the clay to understand the potter is still apparently strong, and the whirling of the wheel may be no mystery to the crock that thinks itself the cause of the motion. The attack on the Theosophical position that you cannot divulge the Lord's Prayer to a horse is a ploughing of the sands.

*

REV. H. C. ADAMS, who must not be confused with Rev. H. G. Adams, the writer on natural history, died recently at the age of 81. Thirty years ago his book *Schoolboy Honour* made a tremendous impression upon me, and, among a lot of other influences, helped me into Theosophy. The magazine *Good Words for the Young*, with its marvellous list of contributors—George Macdonald, Charles and Henry Kingsley, William Gilbert, Charles Camden, the author of *Lilliput Levee*, Mrs. Molesworth, Mrs. Craik, and many others, and Norman Macleod, the editor—has been a potent influence on the present generation of literary workers. A set of this magazine, which ran from 1868 till 1874, is very valuable now, the wood engravings of Arthur Hughes

and other clever artists' work largely contributing to this. The mysticism thus instilled into the then rising generation prepared an audience for Madam Blavatsky's writings. These factors may appear trivial and inconsiderable to some, but an acquaintance with the rising literary men of England will show their importance. A series of articles in the English *Bookman* last year brought out some interesting facts about the books which had influenced present day writers in their boyhood.

*

ANSWERS TO CORRESPONDENTS.—T. B.—Archibald Lampman was one of the best of Canadian poets. He died on 10th February last, aged 38. L. K.—The sooner you can change your opinions for knowledge the better for your development. M. S.—It was a slip of the pen of course. We would only be too glad to see all the magazines take a similar course. S. B. S.—It is a policy of being loyal to phrases and false to principles. M. T.—The seven pointed star was used as a symbol by a secret society known as the Knights of the Apocalypse, formed in Italy in 1693 to defend the church against the expected Antichrist. Its founder, Augustine Gambrino, was shut up in a mad-house. A. H.—You might consider these words of Mr. Judge's from a circular issued by him in September, 1894. Speaking of the selection of anyone by Nirmanakaya as an agent through whom to work, he says: "Description of the person selected may also take place if he or she indulges in a low or gross life or violates the law of brotherhood." W. W. R.—Adrastea, "one that cannot be avoided," was the same as Nemesis, the goddess of divine vengeance. Cornelius Agrippa lived 1486—1535. G. H.—The Katalalein tongue is an occult disease. It is frequently contagious, and should be treated with antiseptics.

*

ONE of the peculiar things that strikes the Britisher on landing in America, either the States or Canada, is the inability of the average citizen to stand what is known in the Old Country as "Chaff." From the tim-

to school, all through his business career, and until he attains some social dignity the ordinary Irish or English man is never free from Chaff. He lives under the facetious criticism of all his friends and relatives, and his public appearances are subject to the keenest and most humorous comment. The result is distinctly good. Thin-skinnedness and unnecessary personal sensitiveness are minimized. The force of the lower personality is subdued. Common sense and the sense of the other-sidedness of things is cultivated in a good-humoured way. Matters that would call for quarrels and blood-letting in America are settled by raillery and jocular banter, and after all is over there is no scar left. The most incisive, the most unflinching and the wholesomest Chaff I ever came under the influence of was during two years' residence in Edinburgh. In the drier and more austere forms of this disciplinary agent the Scotch are past masters. One wonders after these experiences to find the bold examples of Chaff that have been perpetrated lately in THE LAMP taken so seriously to heart. One good friend considers it "vulgarity and a mere attempt at smartiness." "The article issue," he says, "is larded with nauseating slips," and "such things intolerance and beastly attacks." This is a serious charge, and the Editor of THE LAMP should be careful to see that the "professionals and dignitaries of the Tartuffes and Pecksnuffs" of the movement cannot bear such comment as THE LAMP has made. What will be the result when the guns of public opinion are directed upon these absurdities? It is the article that hurts. It is the being ridiculous. True dignity is unassailable. It is only the assumption of dignity that suffers from Chaff. And this is impregnable.

*

Some time last month some particulars came to hand as to the manner in which the U. B. came into possession of the Avenue Road, London. It seems

that one of the "Great Helpers" took a false name and a room at a London Hotel, and engaged a solicitor to do the business, managing to avoid signing anything in his assumed name. As the premises were in the open market, it will be seen why the Cabinet stood for days with bated breath, as described in the official circular. Readers of that delightful book *Sentimental Tommy* or its model *Huckleberry Finn* will recognise the spirit which necessitates the burglarising of the cellar window when the front door is standing wide. All this entails Heiterkeit, and really harms no one. The oracle of the octagonal room may be of more importance to those unaware of the facts. It is well to remember that those members of the Inner Group who have been associated with the Leader and Official Head for some years have long ago placed her in possession of all the information at their disposal. The Inner Group was a body of H. P. B.'s students that she hoped to specially train and develop. Owing to quarrels among two or three members no such development became possible, and the Group was suspended very shortly after its formation. Under these circumstances the octagon room was never used, and the slit in the wall between it and the Inner Group room, before which H. P. B. expected to sit and watch the pupil—unknown to him—was never closed. The H. P. B. room, though the pupils of the distance had been admitted in the room, there were no openings in the wall except the door leading into an inner E. S. room, and it was really a sort of niche between the outside walls of the I. G. room, and the inner room mentioned. Some students will take great consolation out of these facts, and they ought to assist the flow of contributions. The London "faithful ones" anticipate visits from the crowned heads of Europe, including Queen Victoria, and you can imagine the chagrin and discomfiture of the editor of THE LAMP when he hears of these royal gatherings, and he not in it.

*

MARTHA SHEPARD LIPPINCOTT, Moorestown, N.J., has asked me to

publish the following lines which she has written and entitled "Trusting Jesus."

"Come unto me, ye weary ones,
And I will give you rest ;"
How many souls the Saviour's words
Have comforted and blessed.

Then let us ever trust in Him,
And comfort He will give,
And teach our ever seeking souls
The truest way to live.

There are some who call themselves Theosophists who sneer at the sentiment embodied in these words, and the great mass of so-called Theosophists fail to perceive that the substitution of a new name for that of Jesus does not at all alter the evil of substituting an external for an interior and spiritual Saviour. If we are seeking within in the attitude of the foregoing verses we may find consolation and life, but if we seek without, either for an historical Christ or for a contemporaneous Avatar to redeem us from ourselves we shall seek in vain. At the Teachers' Convention in Toronto in 1895 there was picked up the following letter which I have treasured ever since. There was no clue to the writer. "To the Teachers: I have been to almost all the meetings held this week to try and find that peace which you all speak of, and which so many of you certainly have, for you show it in your faces,—but all seems as dark as before I came. Ah! tell me what is the matter, for I feel the need of this something which you have and rejoice in having, and which I have not. Why is it that I cannot pray? I fall down on my knees before God, but cannot utter a word. I can do nothing but weep. Oh, for the rest you talk about! The desire becomes more sincere — a burning desire, growing more intense day by day, year by year. This has been going on for some years and I feel that at these meetings I may learn something if you will help me and pray for me and tell me something about it.— An Earnest Seeker." The bitter agonies which this represents can only be appreciated by those who have come to spiritual birth with pangs and throes. Men have to travail till the Christ be

formed within them, and if Theosophists would set themselves to aid the Masters in sowing the seed of regeneration the Christmas of the World Cycle would be the sooner celebrated. The Gospel for the world is the Gospel of a Power and a Love in the heart of man by which he can raise himself to the Cross of Sacrifice for the love of his fellows, and no other Light can satisfy than the sacred candle of the Lord which burns in the heart, and shines even when the eye glazes and the brain dulls, and the shadows and darkness close around the desolated Temple.

*

A FEW years ago Anglo Saxon-dom had Napoleonic fever. The malady has subsided, and the sinister influences of one who has been recognised by occultists as a "descending Pratyeka Buddha" have either spent themselves, or been diverted to good. Another military hero of a different stamp is now about to exert a tremendous influence over our international life. Oliver Cromwell, the Great Protector, begins to be a figure in the minds of men once more. Our books and magazines, our newspapers and conversation, feel the spirit of the mighty English farmer, who will be paralleled by some later Plutarch with George Washington. At the meeting on the evening of the unveiling of the new statue of the Lord Protector at Westminster on the 14th November, Lord Rosebery elicited the enthusiasm of the assembly by his speech. To Theosophists the chief interest will centre in his allusions to Cromwell as a "practical mystic." "What is the secret of this extraordinary power? My answer is that he was a mystic—the most formidable and terrible of all combinations. The man who combines inspiration derived—and, in my judgment, really derived from close communion with the supernatural and celestial—the man who has that inspiration and adds to it the energy of a mighty man of action—such a man as that lives in communion with a Sinai of his own, and he appears to come down to the world below armed with no less than the terrors and the decrees of the Almighty himself. Let me take

him first as a man of action and present to you the popular picture of Cromwell as he comes tramping down to us through the ages with his great wading boots, his countenance swollen and red-gish, his voice sharp and untuneful, his eloquence full of fervour, with a country-made suit and hat, with doubtful linen with a stain of blood on it. He tramps over England, he tramps over Scotland, he tramps over Ireland, his sword in one hand and his Bible in the other. And then he tramps back to London, whence he puts forth that heavy foot into Europe, and all Europe bows before him. When he is not scattering enemies and battering castles, he is scattering Parliaments and battering general assemblies. He seems to be a very Spirit of Destruction, an Angel of Vengeance permitted to run for a season to efface what ought to be effaced, and then to disappear. It is the great mixture of a strong spiritual nature with a sort of invisible [? invincible] fatalism with a kind of supernatural means—that strange combination it is which in my judgment makes the strength of Cromwell. This mysterious symbolism is said to have struck the Eastern Jews so much that they sent a deputation of their number to England to ask if he were the Messiah indeed." Lord Rosebery did not offer any apology for Cromwell's art antipathies, but he is said to have said that he was a "disgraced" person, and that he was "cut out of the will of the king." He quoted Macaulay that he was "the greatest Prince that ever ruled England," and gave Cardiner's opinion that "it is time for us to regard him as he really was, with all his physical and moral audacity, with all his tenderness and spiritual earnings; in the world of action, what Shakespeare was in the world of thought, the greatest and most typical Englishman of his time."

*

The following communication was dispatched to New York from Amsterdam on the 9th November. "We the undersigned hereby resign our membership in the 'Universal Brotherhood Organization' and the 'Eastern and

Esoteric School;' our reason being complete loss of confidence in Mrs. Katherine A. Tingley, and the administration of the affairs of the said bodies. (Signed) Alice Leighton Cleather, Basil Woodward Crump, England; Johanna Catherine Elisabeth Immerziel, Hermance P. de Neufville, Bernardus Jasink, Holland; Nadine de Sonkatschoff, Russia." Those members of the U.B. who are not permitted, for obvious reasons, to read anything but the *New Century* or the *Universal Brotherhood Magazine* and who are not therefore in possession of this information except through private sources, will appreciate the references to Mrs. Cleather in the *New Century* of 25th November when some day they learn the facts. The resignations reached New York not later than the 20th November and immediate steps were taken to minimise the importance of her defection by spreading the impression that she was suffering from the "mental depression and physical suffering" which might be supposed by the guileless to have weakened her "loyalty." We are told in the subsequent issue that this notice was "rushed into type" so that there can be no doubt it was written after the receipt of the resignation. In this issue of 2nd inst., a further step is taken in the process of breaking the news, and it is stated that the same time as the "rushed" notice was being written, with a view to its publication in the English courts and "exposure" in case of refusal to submit to the wishes of the Leader and Cabinet. It can readily be imagined how Colonel Cleather replied to this. Later on we shall be told, as in earlier instances, that every effort was made to save these rash people from their fate. Two-thirds of the Holland members have resumed their allegiance to Theosophy along with those who signed the document which opens this paragraph. In Dublin the old workers are reviving, on the original lines of the T. S., a Society which will once more bring Madam Blavatsky's ideals to the front in Ireland. In England the same course is contemplated, and the pro-

"AS OTHERS SEE US."

A SYMPOSIUM.

I.

MR. ALBERT E. S. SMYTHE: Dear Sir and Colleague! I want to express to you my thanks for sending me THE LAMP, and to say that I have been very much delighted with the contents of that number (8). I sent you a copy of my *Lotusbluthen*, but do not know whether it will be of any use to you as it is written in German.

Perhaps it may interest you how "Theosophical Society" matters are standing in this country. My only object has always been to uphold the principle of freedom and tolerance, guaranteed by the constitution of the T. S., and to oppose the efforts of ambitious "leaders," who tried to obtain the power of a pope in the T. S. and thus turn it into a sect. I never had any objection to the formation of sectarian bodies within the Society, for any member or body of members has the right to obey and follow whomsoever they please; but the T. S. as a whole ought to be a common ground where all, irrespective of their beliefs in this or that authority may meet and work together.

It is, however, in our sectarian age exceedingly difficult to make many people comprehend such a liberal view. We have here in Germany (as about everywhere) two orthodox bodies; each one calling itself the only real and genuine theosophical society, and claiming that the other is only an inferior competitive enterprise. If you do not follow this one, you will never be patronised by the "Masters" nor recognised as a theosophist. You have departed from the right path and going straightway to black magic. If you do not follow the other party, you will be left in utter darkness, and no progress will be possible for you until the next cycle, which begins in I don't know how many thousands of years. Each of these societies prohibits its members to visit the others on account of their "bad magnetism," and the danger of becoming converted. The conse-

spects of maintaining Theosophy as a living reality before the world are brighter than ever. Elsewhere the outlook in America is indicated. The thought of co-operation and union among all true workers is stirring the hearts of us all. The attack on Theosophy and Madam Blavatsky, its great exponent, is an organized and widely reaching one. The *Cosmopolitan* for December has an article by Henry Ridgely Evans in which all the old and often refuted charges are repeated with renewed virulence. No attempt is ever made to consider the philosophy, pure and high and spiritual as it is. But the crafty insidiousness by which certain persons, distinguished for nothing so much as moral insensibility, have obtained control of an important section of the Movement, and then by their conduct made it appear to all honest people that Theosophy was in practice subversive of every principle of honour and decency, is a more effective course, and worthy of the source whence might be expected such an assault, one sufficiently indicated by Madam Blavatsky herself in the preface to the second volume of *Isis Unveiled*. Many good members may be driven away in disgust by these considerations, but those who have realised that the Lord dwelleth in the heart of every creature will stand with the strength of Gods, and declare by their labours for humanity what to them is the meaning of the Cycle of Adeptship.

There are different kinds of slaves and different masters. Some slaves are scourged to their work by whips, others are scourged to it by restlessness or ambition. It does not matter what the whip is; it is none the less a whip, because you have cut thongs for it out of your own souls: the fact, so far, of slavery, is in being driven to your work without thought, at another's bidding. Again, some slaves are bought with money, and others with praise. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price, and be bought for it.—*John Ruskin.*

quence of this quarrel, which makes the whole movement ridiculous in the eyes of the public, is, that no one who is not more or less of a crank, will join either of these Societies, notwithstanding the great offers of personal advantages to be attained therein, held out to them.

Under these circumstances we have instituted the Theosophical Society in Germany and Austria, which is a "brotherhood of theosophical societies," regardless as to what flag this or that party has sworn. The T. S. in G. has no official guru, no president and no organization and does not want any. It does not receive any person or member; its members consist not of single persons but of societies.

This plan seems to work very well. Let everyone who is earnestly interested in the search for truth gather round himself his friends and acquaintance, such as share his aspirations, and when he has formed a small circle or society, no matter by what name he may call it, they will be admitted as a society to enter that brotherhood of societies, called the T. S. in Germany.

The natural centre of that brotherhood of societies is that society which proves the most attractive to the rest, or the most active, numerous or intelligent. Thus in Germany the head centre of the T. S. in Germany is at Leipzig, A. Weber, president of the T. S. in Leipzig; and the head centre in Austria is at Vienna, L. Last, president of the Vienna T. S. In this way a chance is given to all liberal minded and tolerant members to co-operate with all other theosophical societies, without being forced to leave their own favourite school, church, leader or sect.

Perhaps these hints may be useful to you or to our friends in Canada and the United States. Yours very sincerely,

F. HARTMANN

P. S.—My address after November 20th will be Dr. F. Hartmann, Villa Mercedes, Bello Sguardo, Florence, Italy.

Torbole, Lago di Gardo, Nov. 1, '99.

There is no true potency, remember, but that of help; nor true ambition, but ambition to save.—*John Ruskin.*

II.

The following open letter which has been sent me by Mr. Coffin is of great importance as giving the impressions of one who has been in the fore-front of practical Theosophical work for many years. Mr. Wright's successful management of the Theosophical Congress at the World's Fair in 1893 is familiar to all Theosophists.

My dear MR. COFFIN,—I have never been able to work myself up into a frenzy either in meditating Theosophical truths or in regarding the career of Theosophical leaders. It has been my lot to be pretty well acquainted with the lives and characters of all the people who have taken a prominent part in the organized movement, and to be cognizant of their personal weaknesses. Knowing them without exception lacking in many desirable qualities, I have never been able to worship the ground on which they tread, or to follow, what some foolish persons call "loyally," their varied fancies and pretensions. I have even endeavoured to eliminate the worship of personalities from my Theosophy, and hence have generally managed to regard the representations of the different Theosophical societies in a friendly manner, however much my judgment might have recognized their frightful mistakes.

What should be our aim in taking up the universal study of nature and natural law? It should be first to read and understand the reasoning and philosophical theories of all the greatest minds of the past, and then, by careful comparison and exercise of common-sense judgment, to assimilate the best ideas thus promulgated. Leave out all personalities, and grasp only the facts or reasonable theories which they have evolved. It is not necessary that any Theosophist should believe in reincarnation or swear by Mrs. Besant or Mrs. Tingley. Each have their personal faults. Nor is it at all necessary that those having charge of the business details of Theosophical organizations should be great orators, or constant bidders for notoriety. That particular grade of Theosophists who have the

management of details should also be scholars and possess an abiding love and faith in their work, but ought not to desert the helm to go perambulating all over creation to get their names in the newspapers, and propagate wild impracticable enterprises. If the proper lines were drawn, there would be far less confusion and jealousy and backbiting than has so far marked the relations of the different societies.

The E. S. departments should also be entirely abolished, as they can be made an instrument of greatest danger by pledge of loyalty to certain individuals, who can thus sway whole sections to do their irresponsible bidding. No one man or woman should have the power to make or unmake a society.

The secession of 1895 was a mistake. Because one man was charged with a crime, he should not have dragged the whole American section after him. If it was necessary for him to step out he should have stepped out merely for the sake of the well-known Theosophical principles, if nothing else, and thus maintained international harmony. And as for ignorant people who know little or no history or geography, or ordinary and necessary knowledge, attempting through the E. S. to jump up to a higher plane in a few months, and fill their minds with vain imaginings that they have passed the rest of the world in knowledge,—this is an extraordinary error that should be pointed out continually. Evolution is a gradual growth, and the infinite steps must all be gone through to attain Divine Wisdom. Then, too, the foolish ceremonials, the attempt to imitate the bowing and worship of pictures, characteristic of Hindu priests, is an anomaly in our present free and independent state, and in our advanced, though necessarily material, civilization.

The above are only a few deductions that I have been compelled to form after many years of active life in the Theosophical Society. A whole book would be insufficient to express the errors which have prevailed in the society since its foundation, and have repelled the world. And yet, through it all, the intrinsic principles and truths

have carried all classes of minds and made a definite impression upon the age. It is our especial province to gain knowledge, not to practice miracles. When Theosophists can banish their petty personal feelings and depend for their success upon reason and judgment instead of ecstasy and blind faith in everybody's excited imagination, there will come the great world movement to a higher and nobler plane of religion and philosophy.

Yours truly and fraternally,
GEORGE EDWARD WRIGHT.
Chicago, Ill.

III.

Mr. Willard has favoured me with the sub-joined communication, with the remark: "Since you have unloaded your sentiments on me please print the enclosed, if you are man enough, as an unloading of my sentiments on you and your readers."

To the Editor of THE LAMP:—When a blazing sun sweeps on its orbit of beneficence, dispelling the hosts of darkness, there are, according to the nebular hypothesis, always certain little sparks that want to be suns themselves ("free and independent" they term it) so they detach themselves from the great mass and are soon lost to view in most cases.

It is a great American privilege for a man to make a fool of himself, and before as many people as he can induce to come to the performance, but one who has been his friend stays away and grieves.

So I say to the editor of THE LAMP that he has a right to make a fool of himself, if he so desires, but there are certain things he has no right to do.

One of these is to abuse to me one whom I have accepted as my Teacher. I am fully as old a member of the Theosophical Society as the editor of THE LAMP, have met him at many conventions and always believed he was telling the truth when I listened to him telling in perfervid eloquence of the sacred duty one owes to one's Teacher. "Lest we forget" let us read *Letters That Have Helped Me* and

realize the duties we owe to such a being.

H. P. B. was my teacher from 1884 to 1891; W. Q. Judge from 1891 to 1896 and since the latter year Katherine A. Tingley has been my Teacher and is such now and as such Teacher I will not only render loyal obedience to all her suggestions in what concerns my connection with Theosophical work but will consider it an honour to receive her advice on any matter connected with my private life.

This view I have not always held since I have been as great a doubter as yourself and I have been quite as close to the Teacher as you but I had sense enough to keep my mouth shut and not bray as your fable instances and the explanation of my doubts always came in due time.

Either Katherine A. Tingley is the direct link in the chain that leads up to the Eldest Brother of the Race or she is not. If not, then the whole system is a fraud and delusion, Masters do not exist. They never sent H. P. B. as Messenger and W. Q. J. was a fraud and Katherine A. Tingley simply a harmless imitation, but this is not so.

The exterior evidence of evolution shows it is not so. My evidence is in the widening of my own area of consciousness and this conscious growth shows the homogeneity of the system and the absolute necessity of Katherine Tingley. There is a multiplicity of evidence not possible to tabulate now for lack of time and space.

Katherine A. Tingley is the representative of the Masters who sent H. P. B. and was recognized by them and him as superior to W. Q. J. as far back as 1891 as I discovered by accident in looking over some of my old papers since coming to the Pacific Coast.

Whoever does not believe in Masters is not excluded from the Universal Brotherhood but they must not revile them or any other person. It is not dogma neither have you the right to attack my belief in them.

Either They did not know Their business when They selected her or

They did. If They did, just go out and kick yourself for being such a fool and go to the foot of the class till by merit you work up again.

How many have clamoured for "tests" and "initiations" and yet when they came did not recognize them and failed ingloriously. Did they expect someone to say "Sssst—we are now about to put you through a solemn initiation. One, — two, — three, — on guard?"

Recognizing fully as I hope I do, the solemn obligations I owe to my Teacher as enjoined in all Hindoo writings, I object, protest, condemn and resent any attack upon her, her methods or policy.

Any person who thus attacks her ceases to be ipso facto, a friend of mine.

"The Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning" says the Voice of the Silence. The lamp does feel and sometimes the wick becomes clogged up with personality and despite the efforts of the cleaner, the oil cannot run out to the flame and the lamp goes out leaving a bad smell.

You talk of deceptions, etc. This is Maya,—self delusion, the worst of all as I know from experience. You cannot have made much progress else you would know the real person who is behind that personality which you alone can see and which you attack.

I write you this letter in kindness as an effort to induce you to retire into the silence, still the voice of the personality and meditate on the permanent and real.

I resent your attacks on my Teacher and her work as contained in THE LAMP and you need not send it to me any longer. You have injured yourself only and in a few years you will be heard of no more in the work as has been the case with all who have taken the same course you are taking now.

C. F. WILLARD.

Burley, Wash.

IV.

To the Editor of THE LAMP:—I am glad to see that you have relit THE LAMP, and placed it on an unsectarian stand. You are certainly justified in your claim that of the half-dozen magazines devoted to the interests of our movement, it is the only one tolerant enough to publish opinions from "the other side."

Mr. Coffin has accurately described the great harm done our movement by the perversion of the original purpose of the E.S.T. Keeping in close touch with Theosophical events and frequently meeting members of the various factions, I endeavoured last spring to bring them together in a general convention. Efforts in this direction seemed doomed to failure so long as such strong opposition can be given by the E.S.T.'s—the "esoteric" oligarchies, which hold fast to their following and which manipulate their respective outer Societies. The E.S.T.'s throw a pall over the Theosophical field.

You may put me down as heartily approving of any practical plan for bringing together the many fragments of our movement.

I also urge you to unite to make the Eclectic Theosophical Society this common ground of union between the factions. I can see no serious objection to this course. There is positively no E.S.T. to control the Eclectic T.S. There is neither "throne" nor "power behind the throne" in it. It is precisely what its constitution shows. If there are any defects in the constitution they can be readily removed by the initiative and referendum vote—a plan of suffrage which renders the officers powerless to obstruct the will of the members. The Eclectic T.S. is not based on any personal squabble, past or present, but rests upon Theosophy, pure and simple. Being simply for the furtherance of the Theosophical Cause, and not for any clique, E.S.T. or otherwise, its aims are identical with those suggested in the letter of Mr. Coffin's, and in your reply, in the November LAMP. (I have sent copies of the constitution and an explanatory circular letter to all whom I thought would take

an interest in it.) The votes for the first election of officers will be sent out January 1st, therefore I trust you all will join, so as to have a voice in the matter.

I agree with you that it would be an excellent thing for members to return to straight-goods Theosophy, eliminating all those frills that have been added since H. P. B.'s departure.

But I cannot agree with "Halcyone" that we should cast organization aside. The furtherance of Theosophy, in order to benefit mankind, has been the real end; and any Theosophical Society should have been considered but a means to that end. When the furtherance of a Society has been made the end, it has degenerated into a church and lost the spirit. Too often has the T. S., or fragments of it been used for the ends of some person. But that does not prove the principle of organization to be a failure. As well abandon organization in, say, banking, because some cashiers misappropriate the funds. I have endeavoured in the constitution of the Eclectic T. S. to place such barriers in the way that misuse of the resources of the Society shall be impossible so long as are the members object. We ought certainly by this time to be on our guard, and to have learned how to detect a course detrimental to the advancement of real Theosophy.

I wish you every success in your efforts towards union.

Sincerely and fraternally yours,

JOHN M. PRYSE.

17 W. 98th St., New York City.

V.

Editor THE LAMP:—At a meeting of Blavatsky Branch held at its hall on the 3rd inst. the following action was taken, only three votes in opposition, and these qualified by explanations which cannot be held to be antagonistic.

Resolved, That this branch send to THE LAMP an expression, through the President, of an approval of the proposed movement representing various Theosophical activities, as understood by us from views enunciated in the November number of said publication.

JAS. ALBERT CLARK, Pres.

The above is official ; please allow a paragraph in a purely personal and independent sense. As a lady in the branch expressed it : " If Theosophists in their conflicting camps ever get together it will be at the expense of each giving up something." To this, I agree ; but in the proposed movement as I view it, there is nothing to give up. We are all agreed on the essential teachings of Theosophy. There then remains the question :—" How can we organize ?" For my part, and this as a suggestion, merely, I would choose the word " Council " instead of Union, Alliance, etc. See Crabb's Syn. Council is more than convention. It allows diversity in unity. Next, I would suggest " Pan," meaning all, in its strict construction. Observe " Pan-American Republics," diversified in nearly everything, but a unity as to a central idea. Between the two words making a centre for a triad I would insist on " Theosophic " for the reason that it *is* the central thought, and never to be displaced. This would serve as an enduring answer to the messages brought to this National City by a subaltern of a certain headquarters in New York, that " they would yet make Theosophy a stench in the nostrils of the people." Thus organized as the PAN-THEOSOPHIC-COUNCIL, present autonomy in every existing society or branch could be preserved, and yet all as units to the whole in the unity of desire to spread Theosophic teachings, and a greater result would ensue,—that of allowing estranged brothers to look once more in each other's eyes and read—Trust. I can trust any Theosophist from any quarter of the globe who says he believes in Theosophy. I cannot one who wishes to bury the name.

J. A. C.

Washington, D.C., 4th Dec., 1899.

VI.

To the Editor of THE LAMP :—It is good to see THE LAMP again, its re-appearance is certainly opportune, as an organ is now required to draw together Theosophists to once more carry on the work bequeathed by H.P.B.—the spread of Theosophical philosophy.

Possibly Mr. Coffin has other suggestions besides that made in your November issue, and through your columns they may be exploited.

There are a large and constantly increasing number of old workers who have recovered from the jesuitical measles, and are ready to revive the propaganda—which was, in years gone by, so dear to their hearts, and who require but the feeling of co-operation and the moral support of others to be in the field. There have been widely divergent views entertained, our zeal in support of autocracy led to many discourtesies and much rudeness to each other, and the greater our earnestness, the more we erred, but the end of the century is a good time to apologise, forget and forgive, and to get to work, as the field is open for all, whatever title our organization bears, or whether we belong to none.

BURCHAM HARDING.

Pittsburg, Nov. 23rd, 1899.

VII.

I have been requested to publish the following resolution expressing the views of the Toronto members of the U. B. at a meeting held on 29th November, and unanimously adopted.

" Resolved : That the members and officers of Toronto U. B. Lodge, No. 49, and Beaver T. S., hereby extend fraternal greetings to all workers in the Theosophical vineyard, and hope that the closing days of this dark cycle may be brightened by united aspiration and work for the Master, apart from mere subservience to those who claim to be His agents.

" S. L. BECKETT, President.

" J. RANDALL, Vice-President.

" R. E. PORT, Secretary."

VIII.

Editor of THE LAMP :—By way of soliciting an expression of opinion from the readers of THE LAMP on the subject of some united work, which I outlined in your last issue, I send with this the details of the plan I have in mind which I hope you will have space to print in your next issue. It has but one

purpose, which is plainly stated, behind which there is no concealed scheme for any esoteric body or influence. It is a plain business-like proposition for carrying on the work of the Theosophical movement as it was done by Blavatsky and others who originated the movement and devoted their time and energies to its development. It requires no member of any existing organization to sever his connection with same, but invites him to unite with others at the sacrifice of but little money and less time to do some work that must interest every true Theosophist, and work which will redound to the benefit and upbuilding of every organization doing Theosophical work under any name.

It appears most clearly to me that there can be no question as to our duty to do the work, and that the present conditions of society and the attitude of the public mind both inside and outside the churches affords a most opportune time for entering upon this work. If it should be the means of again bringing together friends in a common cause who through mistakes and misunderstandings have been temporarily estranged this result alone would be ample compensation for the effort.

Will every reader of THE LAMP who sees this promptly write THE LAMP his or her approval or disapproval of the proposition?

GEO. M. COFFIN.

New York City.

ARTICLES OF ASSOCIATION.

The undersigned subscribers do enter into the following articles of association for the purpose of organizing an association to advance and enlarge the Theosophical movement by encouraging and stimulating the sale and distribution of all literature, ancient and modern, which fairly and intelligently presents the main ideas of Theosophy in their philosophical and scientific aspects, especially the two great natural laws of Reincarnation and Karma, viz.:

First.—The name of this association shall be "The Theosophical Association."

Second.—Its motto shall be "The Truth shall make you Free."

Third.—Its central office shall be located in New York City.

Fourth.—Its affairs shall be managed by nine (9) directors, elected annually by the members. This board shall elect one of their members president to hold office during his term as director unless sooner removed by a vote of two-thirds of the board; also a treasurer and a secretary and such other officers or agents as they may find necessary to the proper conduct of the affairs of the association. The board shall also have the power to define the duties of the officers and agents they appoint or elect, to require bonds of them if necessary; to fix their salaries, if necessary to pay any, and to dismiss them if unsatisfactory and fill their places.

Fifth.—Its membership shall consist of any persons who shall contribute at least one dollar annually in advance to its support.

Sixth.—The first election for directors shall be held on the day of , 1900, and annually thereafter on the second Thursday in January.

Each member, if not in arrears for dues, shall be entitled to one vote for each director, the vote to be over the member's signature forwarded by mail, addressed to the Secretary of the association, New York City, to be opened and counted by the board of directors, or a majority of them at 10 o'clock A. M. on the day fixed for the election.

Seventh.—It shall be the duty of the directors to cause to be mailed to each member a condensed statement showing the number of members, the receipts and expenditures of the association and general results accomplished, on June 30 and Dec. 31 of each year, as soon thereafter as such statement can be prepared and printed.

Eighth.—This association shall continue until dissolved by a vote of two-thirds of its members.

Ninth.—These articles may be changed or amended by vote of a majority of members, qualified to vote, who shall be entitled to receive notice by mail from the directors, or any three members, of the proposed amendment or change at least thirty days before the vote thereon is taken.

Tenth.—The directors shall cause a correct list of the members of the association and their post-office addresses to be kept at the central office of the association, which shall be subject to inspection by any member during the usual hours of business on any business day.

IX.

To the Editor of THE LAMP:—I think that everyone must welcome the revival of THE LAMP. None will do so more than those who reading its pages, realise by comparison (which in this case is not "odious"), the immense gulf which lies between themselves as they were, and as they are now. To make my meaning clearer; I, like many others, received the first number of THE LAMP *redivivus*. Although my *heart* prompted me to welcome it and to delight in its pages, my *head*, moved thereto by an influence which relegates without delay all who differ from it to—well, to "perdition"! * would have compelled my reluctant *hands* to dispose of it as became a "loyal" member of the U.B. With many inward tremours, however, I read it through and tried to be duly horrified: That the attempt was not wholly successful this letter proves.

The above has been called forth by the letter headed "II." in your issue of November, under "As others see us." In that letter, signed "S.F.," I recognise myself *as I was*; using the well-worn but meaningless phrases (having due regard to facts) glibly discoursing on the "New Cycle," the "Golden Age," and all the rest of the shibboleths which have become so ludicrously

* Has not this amiable little habit a somewhat ludicrous resemblance to that of the immortal Duchess in "Alice in Wonderland," and her parrot-cry: "Off with his head"!

(again having due regard to *facts*) characteristic of the obedient and well-trained—but woefully ignorant—universal brother. Yet it is all obviously written down in utmost good faith—that is just "the pity of it."

Truly, Sir, as you observe in your 'Editorial Notes' of the same issue:—"It is all the difference of the point of view." But I, personally, cannot plead the excuse of "three thousand miles" away. I have been close to the centre to which you refer for many months, and, to be perfectly honest, I have—under the influence of a "glamour" which partially blinded me—said and done discourteous things which I now regret. Therefore I want "here and now" (another shibboleth, but occasionally useful) to heartily apologise to any member, past or present who may read these lines and to whom it may apply, for any pain or annoyance such discourtesy may have caused them. Though I well know that such conduct hurts the offender more than it does the recipient.

More than this, I think it only fair to state that some of the recipients of discourteous letters from me actually replied in the kindest terms, overlooking the offence on the score that, as one of them writes:—"I knew you did not actually write it of yourself." Although this is in part the fact, yet the responsibility for such actions cannot be thus evaded.

I do not think it is necessary to add more. Much more, however, will doubtless occur to your readers in this connection and of which it is not well to write; but which can, nevertheless, be read between the lines.

Trusting that you will pardon the very "personal note" in this communication and do me the kindness to insert it in your pages.

Alice L. CLEATHER.
Harrow, England.

X.

In the foregoing communications, taken with those published last month, we have as complete a showing as perhaps is possible of what the Theosophical Movement means to the rank and

file of the members. I may be utterly blind and mistaken, as Mr. Willard thinks, but it appears to me that the members as a whole have a better conception of Theosophy and of what Madam Blavatsky's aims were, than most of those who fill exalted and conspicuous positions in the various Societies. A congenital heretic myself, I was mainly attracted to Theosophy by the fact that it inculcated individual responsibility and effort. One might quote extensively from H. P. B. in support of this, but it will be sufficient to refer to her approval of the attitude of Simon Magus. "Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by 'anathema maranatha.'" And she goes on: "Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth. It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her birth." Those who are now unable to perceive such germs as are here mentioned may be unable to excuse our revolt from "a usurped authority in [an] external form, supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute." Our various leaders do not appear to be willing to trust us to the Law and our own devices. This may be benevolent of them, but it obscures the function of the Teacher who would instruct us how to rule our own lives. Distinct from this there is the fact that the various Constitutions of the Movement concede to members the right to their own opinions, and the right to have them tolerated.

This freedom of opinion and action is necessary where it is taught that it is better to die in defence of a cause you feel to be right, than to live by acquies-

ence in a course you believe to be wrong. How can we progress morally or spiritually if we refuse to hearken to the demands of our higher nature? Mr. Willard declares these demands illusive when they differ with his own particular conceptions. We all know that any opinion is an illusion and all knowledge but partial. It is in the abandoning of outward shows and in reliance upon the Self that the triumph of initiation consists. The Wisdom of God—Theosophy—is not for those who cling to forms. "Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who—up to this hour—I find are my 'companions.' They need no such folly. They are there; they hear and understand the battle-cry, they recognize the sign. Now where are the rest?"

The old maxim tells us not to leave a highway for a byeway. Theosophy is on the open road. In twenty-five years the thought of the time has been permeated with it. Contemporary literature is full of it. In twenty-five years more the Churches will adopt the more technical teachings as they have already adopted its lessons of brotherhood and its religion of a living Christ. The scholars in this are excelling the teacher, and only those who fail to keep in touch with the world they have vowed to help are ignorant of the fact.

The cycle of occult probation we are told closes at the end of this year. What remains to be done is to use what has been acquired in stirring the spiritual life of the race to its very depths and heights. We can do it as we have ourselves been stirred, and no otherwise.

While I sympathize with the intentions of Major Clark and others who wish for a re-united organization I feel that this is not possible. What *is* possible is the cultivation of good feeling and harmony among the members of all the different Societies. Dr. Hartmann's plan is entirely feasible, and there are several Branches which have already signified their willingness to advertise themselves as fraternally disposed towards all Theosophical workers. This, and no more than this, is all that I have personally suggested. Any Societies officially resolving to take such action may have

their addresses published in *THE LAMP* on sending notice. No interference with or deprecation of the various parent Societies is thus possible, nor is it desired. The T. S. in England, through its Constitution and by its organ, *The English Theosophist*, practically adopts this attitude.

Many independent societies are springing up. The New York Theosophical Society, meeting on Sunday evenings, and whose rooms are open daily at Carnegie Hall, 7th Ave., and 56th Street, is a good example, and they have issued an attractive Syllabus of Lectures. Other Branches will report before next month. In this way local work may be attended to, where, from one cause or another, alliance with other bodies seems undesirable.

For general work I heartily endorse Mr. Coffin's plan. I would suggest the immediate formation of a temporary Committee in New York under Mr. Coffin's direction to take charge of such business as may arise out of his proposals.

Some members may feel disheartened and discouraged by what may appear to them ambition, or personality, or other evil qualities among their friends in the Cause. Let us be as generous as we can, and where we know of no evil, impute none. The World-Heart beats for us all, and death is always near.

A. E. S. S.

A BROTHERHOOD CHORUS.

WRITTEN FOR "EUMENIDES" MUSIC.

Crowning the world with universal cheer
The golden age of brotherhood draws near.

Comrades, unite with hearts of fire!

The sorrows of a darkened race
Are lifting in the light of Freedom's face;
Brothers, the heroes never tire!

The faith and bond are here of toiling hands;
The outcast and the alien in far lands
Have pledges now that Justice ever stands;
Sing Brotherhood, the knell of all things
wrong.

The lofty duties and the lowly meet
In ordered labours at the Master's feet.
And wise and simple gather to repeat—
For Brotherhood, our lives, our hearts, our
song!

A. E. S. S.

SOME "LEAVES OF GRASS."

Failing to fetch me at first keep encouraged,
Missing me one place search another,
I stop somewhere waiting for you.

* * *

The earth does not argue,
Is not pathetic, has no arrangements,
Does not scream, haste, persuade,
threaten, promise.
Makes no discriminations, has no conceivable failures,
Closes nothing, refuses nothing, shuts none out,
Of all the powers, objects, states, it notifies, shuts none out.

* * *

O while I live to be the ruler of life,
not a slave,
To meet life as a powerful conqueror
No fumes, no ennui, no more complaints or scornful criticisms,
To these proud laws of the air, the water and the ground, proving my interior soul impregnable,
And nothing exterior shall ever take command of me.

* * *

Swiftly arose and spread around me
the peace and knowledge that
pass all the argument of the earth,
And I know that the hand of God is
the promise of my own,
And I know that the spirit of God is
the brother of my own,
And that all the men ever born are also
my brothers, and the women my
sisters and lovers,
And that a kelson of the creation is
love.

—Walt Whitman.

THOUGHTS FROM JOHN RUSKIN.

I say it sternly and deliberately—
much rather would I have one slay his
neighbour, than cheat him.

There is only one place where a man
may be nobly thoughtless,—his death-bed.
No thinking should ever be left
to be done there.

The word loyalty, which means faithfulness to law, is used as if it were only the duty of a people to be loyal to their king, and not the duty of a king to be infinitely more loyal to his people.

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No. 35.

"A word of the faith that never balks."

THE BROTHERHOOD OF POWER.

It is as easy for the Divine One to create a universe as for an infant to smile.

What we do with pains and toil issues from our weakness, not from our strength. Our exertions are the measure of our inability.

When I look at the Laocoon I can see only the unavailing struggles of an impotent victim. Effortless, resistless, here the serpent certifies his might.

I think when Samson walked away with the gates of Gaza on his shoulders, he walked upright and unburdened. It was after his betrayal that he had to bow himself to drag down the palace.

Feats of strength of which we hear so much are all gauged by the measure of man's feebleness. We establish the power of a horse to reckon the attraction of the sun and the stars. The force of the ordinary human creature is too inconsiderable for the purpose. An ancient singer tells us that the Lord delights not in the strength of a horse, nor takes any pleasure in the legs of a man. There is a deeper meaning in this than lies on the surface, and perhaps some of our Manxmen understand the rune. But for the ordinary reader it suffices to reflect how puny is the might of the so-styled lords of creation.

The resistless earth as it swings with the motion of the spheres fills the man of open heart and awakened soul with a shadowy sublimity. He stands on Phaeton's own chariot, and speeds upon a course unbridled. Yet none among the steadfast stars surpass the peace of his repose.

True peace arises out of power alone. He who seeks the power has lost it for ever. He who possesses it has nothing else, for his peace dwells with the company of his elect. Of such an one the great angel shall stand, one foot upon the ocean of the inner, one foot upon the shore of the outer life. But the man shall appear as nothing in the eyes of others.

The hearts of children are his, and the souls of women, and the minds of men. And nature weds him in the eternal wedlock, and dowers him with all her stores. He deceives not, and he desires not, and he determines not, for he knows. Death is gentle to him, as a mother to her babe.

The devices of the day are but little to the man of power. He can wield any weapon; he can obviate any failure; he can supplant any idler, he can support any weakling. Strong and terrible, he bears vengeance to the unjust.

There came to one of the Brotherhood of Power those who said: We would be your enemies. And he smiled. For we have dwelt together, he said, here on earth, for millions of years. Do you not yet know me? Life after life your petty strife disturbs you. Look at the stars. Think on God. Wrap your souls in peace. You are my brothers. My enemies are buried in a thousand graves, and my friends of old time wept above them. Their spirit lives redeemed in me. You are not foes, but phantoms. Stand in the light and be dissolved in Love.

THE FOUNTAINS OF YOUTH.

There's a cure for all things in the well at
Ballykeele,

Where the scarlet cressets o'erhang from the
rowan trees ;

There's a joy-breath blowing from the Land
of Youth I feel,
And earth with its heart at ease.

Many and many a sun-bright maiden saw the
enchanted land

With star-faces glimmer up from the druid
wave :

Many and many a pain of love was soothed by
a fairy hand
Or lost in the love it gave.

When the quiet with a ring of pearl shall wed
the earth

And the scarlet berries burn dark by the stars
in the pool,

Oh, it's lost and deep I'll be in the joy-breath
and the mirth,

My heart in the star-heart cool. —Æ.

WAR.

“When I tell you that war is the foundation of all the arts, I mean also that it is the foundation of all the high virtues and faculties of men. It was very strange to me to discover this; and very dreadful—but I saw it to be quite an undeniable fact.”

If all the men and women in Christendom could be persuaded to read the lecture on “War,” in John Ruskin’s *Crown of Wild Olive*, from which these words are taken, they would receive and perhaps come under the influence of one of the noblest messages this age has heard, and one whose necessity becomes every day more urgent. There has been a crying of Peace, peace, where no peace exists on the one hand, and on the other a tendency to glorify the undoubtedly brutalising influences of thoughtless and ignoble strife. Those who consider the world as a whole and the race as a unity have a duty to perform in trying to understand and in explaining to those who are willing to hear what must be the consequences should the attempt be successful which many are making to divorce the cosmic forces which issue in battle and war from the control of the spiritual man.

There is need for great moderation in

considering the question at all. Some are ready to denounce at once as blood-thirsty cut-throats any who raise a protest against the wholesale condemnation of the art of war. There may be differences of opinion about Cæsar and Napoleon, but can any reasonable people see only evil in Washington and Wellington? It must at least be evident that these men saw the necessity for war, even though they might have preferred to dwell at peace. There is a certain narrow-mindedness which allows nothing for the point of view, and to this estimation Cæsar and Napoleon, Washington and Wellington, Gordon and Vicars, Cromwell and Kitchener—all alike are but a parcel of sorry and sanguinary butchers.

Much of this appears to be the result of a belief that Jesus Christ has by precept and example once and forever condemned all war and the practice of it. Strangely enough there is not one word in the Gospels which could be construed into such a condemnation. The repetition of the command not to kill must be considered in the light of the Old Testament and certainly did not apply to war, any more than it did to animals. The modern extension of the command into these wider provinces need not be based on the weak authority of an alleged utterance when the principles of humanity remain to sustain it. There are several references to war in the discourses of Jesus, and He appears to have been on good terms with one military officer at least, but He never shrinks from the facts of government and human organization, and the omission, if it be one, to characterize war as many modern Christians believe it should be characterized, is but another testimony to the transcendent common sense of the Master. “Ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things *must needs* come to pass.”

In living our lives we have to face things as they are, not as we may wish them to be. By overcoming present conditions and holding our ideals as we strive, the world will take on a mode of being under which no man will involve himself in the death penalty. But so

long as men do things worthy of death the Law of the Eternal will visit death upon them be it by fire or sword or deluge or other so-called natural cause. We must try to understand that the death man meets in battle is just as natural and just as much his due, if we are to recognise a Law in the Cosmos at all, as the death from fever or accident on the street or by stroke of lightning. The greatest battle that has been fought did not appreciably affect the death-rate of the world as a whole for its own year, and if we take one generation with another we shall see that war is the least of the causes of mortality. And yet it is the slaughter of war which people most profess to deplore. In 1898 1958 railway employees were killed by accident in the United States alone. Consumption kills vastly more than war, and the peace-lovers are those who contribute most to its propagation.

I am not arguing that war should not be abolished, but that there are other equally great and greater evils in the world than war. Let us not lose sight of any of them by laying undue emphasis on one.

There appears to be a belief in some minds that all weak and helpless things are necessarily virtuous and all strong and powerful things are naturally bad and vicious. It is not necessary to say that this belief is confined to the small and weak. The weak and helpless are by no means always virtuous, and fortunately the strong and powerful are not always vicious. The timid and peaceful by nature, and those who adopt pacific habits by choice as a rule rely on their stronger brethren for protection. A notable instance of this has occurred recently, when the Christians of the Universal Brotherhood, as they call themselves, better known as Doukhobors, who are endeavouring to practise a code of absolute non-resistance, and who found that in Russia this practically meant extermination, sought freedom for the exercise of their religious faith under the protection of British battalions on the prairies of Canada. There is probably no doubt that the men would have been willing

to suffer to the death in Russia, but the women and children have to be considered, and the limitations of the doctrine of non-resistance are demonstrated. The command not to resist evil, in the sense of pain, suffering or punishment, is a personal one to be personally followed. But when we see others suffer and have the power to interfere and end the suffering it seems clear that the ethics of Christ call for action. Fatalism teaches that a man may stand by and see his family slaughtered by the will of God, and he may refuse to interfere though having the power to shoot down the agent of the divine will and thereby save his children; but a juster estimate of the divine will would allow for the fact that his duty as a protector to those depending upon him might require of him this very act, and his fatalism be merely ignorance of his duty.

What is true of an individual in this way must also be true of nations. There is a duty upon them to protect their people. In the course of racial development there will come a time when peace at-any-price principles will vitiate the life of our present civilization. The vices of commerce and civil degeneration will sap the vigour and manhood of those sections of humanity who will then have touched the top mark of their cycle. The new forces arising in Asia or Africa will sweep over Europe, and the worn out stock will give way to a more advanced type. So has it been in the past, and if history does not repeat itself in the case of Europe it will be because the European nations become self-conscious in the matter of evolution, and determine to live according to the laws of the world-life. If they take power and reign "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness," then of their kingdom need there be no end. Few are sanguine of such a consummation.

In the desire for the negative virtues there is a tendency to forget, as a modern writer has put it, that "there is a legitimate and necessary hatred, that of evil, which forms the salvation of nations. Woe to the people that know

not how to hate, because intolerance, hypocrisy, superstition, slavery are evil!"

(To be continued.)

BEN MADIGHAN.

OUR ENGLISH LETTER.

In this city where the fog is incomparable, the grim shadow of war looms visibly behind everything. Bereft of ennobling and spiritual ideas the primitive instincts act with unlesened force. The most trivial incidents yield a new significance against such a lurid background, and the comedy and tragedy of life are kindled to keener issues.

But one can see "above the flaming lamp of life, the boding shadow of infinity." There are many nameless heroes. One such finds himself in a hospital with an arm gone, and in the bed alongside a Boer in the same sad case. They look at each other, and the Britisher says to the nurse: "Give this poor chap two of my cigarettes, sister."

There are wars of another sort, waged with different weapons. One or two comrades of mine, who belong to a small sect of which I likewise was a member for a short time, have written me letters full of many unpleasant words. It would seem that they have many grievances against me, and that I am altogether a desperate character. I cannot, of course, please all my friends, even to oblige them. I know that I deserve some punishment for destroying my illusions, but would remind my friends who have not the "inner calm" to state their case pleasantly, that "nature punishes us more severely still for keeping up our illusions too long—after they are skeletons, and the brains are out." After all, organizations are of to-day—human nature is of Eternity.

Sectarianism evolves a distinct type. Its characteristics are well known, regardless of its outer name. But I have failed to meet any parallel to the gentleman who holds a "U. B." Diploma. One can imagine the following recommendations being endorsed

on applications for membership. "Applicant has not read the *S. D.*, and indeed knows nothing about Theosophy." "Applicant was walking down — Street and saw a copy of *Isis* in a shop window. He did not buy it on the ground that he knew nothing about it, and had already burned most of the books he possessed."

The supremacy of intellect must be an indignity to the clumsy mind, and dialectical mastery act as an irritant to many a would-be master of men. The art of balderdash has its great masters too; they become superlative in four years—not seven. (Seven is for chelas).

How trifling some of the most elaborate undertakings "for the benefit of humanity" sound to a 'heretic.' For him space usually begins where the little imagination sets a limit, and he knows that by the time the light of some of the remote stars reach this tiny planet, the grass will continue to grow and dwindle, the seasons come and pass away, and the world still be very sweet and very simple. Those who are troubled by their own importance may like to be reminded of this.

The "heretics" over here are having quite a good time. They laugh a lot when they think of the things they were not wise enough to see. I believe there are a large number in Holland, but the number here is small, so far. (England lately has gone in for Ritualism) The other evening a few of the "heretics" were gathered together in a famous club listening to Mr. Yeats' lecture on "The Ideal Theatre." The address was most instructive and delivered in Mr. Yeats' most fascinating style. "Even if poetry were spoken as poetry," said Mr. Yeats, "it would still seem out of place in many of its highest moments upon a stage, where the superficial appearances of nature are so closely copied; for poetry is founded upon convention, and becomes incredible the moment painting or gesture remind us that people do not speak verse when they meet upon the highway. The theatre of Art, when it comes to exist, must therefore discover grave and decorative gestures, such as delighted Rossetti and Madox Brown,

and grave and decorative scenery that will be forgotten the moment an actor has said "It is dawn" or "It is raining" or "The wind is shaking the tree;" and dresses of so little irrelevant magnificence that the mortal actors and actresses may change without much labour into the immortal people of romance. The theatre began in ritual, and it cannot come to its greatness again without recalling words to their ancient sovereignty."

D. N. DUNLOP.

London, Eng., Jany. 1900.

A STUDY IN LEADERSHIP.

To the Editor of THE LAMP.

DEAR SIR,—In my first letter I gave a short account of the experiences of the Oliphants in the Lake Harris community. The following extracts from the book will give a very good idea of the objects, the methods, and the head of that community. The paging of the new edition is appended.

OBJECTS.

"We have no dogmas: our fundamental principle is absolute and entire self-sacrifice; our motive is not the salvation of our souls, but the regeneration of humanity; . . . all we claim is a direct consciousness of divine guidance" (206-7). The "guidance" was of course through Harris, as is shown below under the head of LEADER.

"Our maxim is, that the more spiritual we become, the more practical we must become also. We must meet the world in its own way and on its own terms, and conquer all uses, arts, sciences, industries for the City of our God, until the time comes of which it is written 'that the kings of the earth do bring their glory and honour unto her.'"

A curious parallel to some recent private "teaching"—if one may use the term in such a connexion—is seen in the following: "I said in my former letter that the New Church renewed the body and mind as well as the soul. Now the influx of the Spirit, or internal

breathing of which we are sensationally and organically conscious, natural respiration undergoing a new change, begets a new ardour, a divine activity for all work."

"You are engaged in a stupendous work of religious and moral reform, which is destined by its irresistible, if slow and painfully developed, influence to penetrate the hardness of the world's selfishness" (247).

"We work in the garden, and help to mend the clothes of the gentlemen of the society. But we gained health of mind and body in our cottage experience. All we aim at is to become Christ-like, to get rid of selfhood in every form, so that He can use us as His instruments in helping to redeem the world, the work he has now come to do—for He has come, and has been seen and heard of some, and soon all will feel His presence, for great and startling events are at hand."

Methinks this has a familiar sound. Alas! for the gullibility of human nature which can be satisfied, even for years, with empty prophecies like this.

THE LEADER.

The description of "Father," as Lake Harris is called by his disciples, is full of interest. The biographer writes: "Outside enquirers received the somewhat equivocal answer that will and reason were submitted to no man, with the reservation that it was not Harris's will that was followed, but that of God expressed through him. But within the sacred enclosure there was no such pretence, and the reader will see hereafter that nothing less than absolute obedience was exacted. But he was there, among them, their absolute ruler, a divinely inspired man, full of the extraordinary dramatic attractiveness of a constantly changing aspect, which, even when seen from the darker side, is full of interest of the most exciting kind. . . . It is possible to understand how sometimes, when the other member of the little farming community, who knew life in different aspects from those it bore at Brocton, was assailed by sudden heartrending homesickness—doubts perhaps as to

whether he had sold his birthright for the merest pottage—there would come to him a sudden message, betraying absolute penetration of his thoughts, as clear as if they had been read by light from heaven. Laurence has told me that this had occurred again and again in his experience, giving him unlooked-for help when he needed it most. Who can tell how it came about? Perhaps a glance—as the leader, compelled to have his wits always about him, and who could only preserve his sway by perpetual watchfulness, passed the disciple, bent under his inappropriate load—betrayed a wavering, a sickening of heart, a dangerous recollection of other things, on the part of that disciple, to which the imagination and skill of the guide responded in instantaneous enlightenment. At all events, the presence of that evidently extraordinary intelligence, that keen and constant observation, that strong imperious will and purpose, goes far to explain how Brocton was made possible to Laurence" (219-20).

Further on (241) Mr. Oliphant is described as imploring his betrothed to endure the leader's ukase "with patience, to believe that it is the best, to trust in the perfect enlightenment of the leader, who cannot do wrong. The authoress calls the next extract (254-5) "this piteous plea of the vassal soul" and remarks on the vague sophistry of the argument, the desperate clinging at all costs to the spiritual despot." Mr. Oliphant writes:

"The more responsibility of this sort we can take off Father the better. He has only been obliged to appear dictatorial to those who were unable to act for themselves, either from weakness or blindness; but he desires nothing more than that we should decide all these things for ourselves . . . and it would be so satisfactory to be able to answer those who accuse him of tyranny, and us of a blind and servile obedience, by saying that from first to last we have acted not under his dictation but according to the promptings of our own consciences, and independently of anyone."

"Father's presence is an awful pres-

sure, though it is a blessed one. Because he feels our states so terribly, the watchfulness over ourselves has to be unceasing. So it should be always; but somehow I am so miserably finite, that I do not realise the divine presence checking me so much as the human one." "Hence," says the authoress, "by that subtle influence of 'feeling their states so terribly' the prophet kept them in awed subjection while in his presence, as well as absolute obedience out of it—a sway scarcely comparable to any other tyranny known to man."

But for want of space there are many more passages which might be quoted. As it is the following pertinent observation by the biographer must suffice for this section of the subject: "The possession of power like this, so much beyond that which should be entrusted to any man, must be more demoralizing to the holder of it than to its subjects."

The third set of extracts will describe the methods employed by the prophet:

BASIL CRUMP.

P. S. I have received a communication from an English U. B. official about my account of Oliphant's experiences last month. He seems to think that every detail had an exact parallel in my mind; he asks, Who was the young man with "exceptional literary ability?" Who was the lady? What was the manual work? etc., etc. Perhaps this and the next instalment will make it clearer to my correspondent that he is taking altogether too limited and personal a view. Naturally, in speaking of my experience I include my observation and knowledge of what a great many others have gone through, and I know of at least fifty persons who will find one or more details in what I have written to throw light on their own cases.

Harrow, England.

KNOWLEDGE OF THE ANCIENTS.

From what was taught in the Mysteries, we are justified in believing that thousands of years ago men knew what follows; though the knowledge is already dimmed and perverted in the mysteries,

the phenomena of outward Nature only being presented in them, instead of the inward spiritual truths symbolized.

(i.) All around us we behold the evidences of a life permeating all things; we must needs, therefore, admit that there is a universal, all-powerful, all-sustaining life.

(ii) Behind or above the primeval life which is the basis of this system may be beheld the "Unmoved Mover," the only supernatural *ens*, who, by the Word, or "Logos," has spoken forth all things out of himself; which does not imply any pantheism, for the words of the speaker, though proceeding from him, are not the speaker himself.

(iii.) The universal life is eternal.

(iv.) Matter is eternal, for matter is the eternal garment in which the life clothes and renders itself manifest.

(v.) That matter is light, for the darkest substance is, or can be, reduced to it.

(vi.) Whatsoever is outwardly manifest must have existed ideally from all eternity, in an archetypal figure, reflected in what Indian mythology calls the Eternal Liberty, the mirror *Maja* (*Maya*), whence are derived the terms "magus," "magia," "magic," "image," "imagination," all implying the fixing of the primeval, structureless, imperceptible, living matter, in a form, figure, or creature. In modern theosophy, the mirror *Maja* is called the Eternal Mirror of Wonders, the Virgin Sophia, ever bringing forth, yet ever a virgin—the analogue and prototype of the Virgin Mary.

(vii.) The eternal life which thus manifests itself in this visible universe is ruled by the same laws that rule the invisible world of forces.

(viii.) These laws, according to which the life manifests itself, are the seven properties of eternal Nature, six working properties, and the seventh, in which the six, as it were, rest, or are combined into perfect balance or harmony, *i.e.*, paradise. These seven properties, the foundation of all the septenary numbers running through natural phenomena and all ancient and modern knowledge, are; (1) Attraction; (2) Reaction or repulsion; (3) Circula-

tion; (4) Fire; (5) Light; (6) Sound; (7) Body, or comprisal of all.

(ix.) This septenary is divisible into two ternaries or poles, with the fire (symbolised by a cross) in the middle. These two poles constitute the eternal dualism or antagonism in Nature—the first three forming matter or darkness, and producing pain and anguish, *i.e.*, hell, cosmically, winter; the last three being filled with light and delight, *i.e.*, paradise, cosmically, summer.

(x.) The fire is the great chymist, or purifier and transmutter of Nature, turning darkness into light. Hence the excessive veneration and universal worship paid to it by ancient nations, the priests of Zoroaster wearing a veil over their mouths for fear of polluting the fire with their breath. By the fire here, of course, is meant the empyrean, electric fire, whose existence and nature were tolerably well known to the ancients. They distinguished the moving principle from the thing moved, and called the former the igneous ether or spirit, the principle of life, the Deity, You-piter, Vulcan, Phtha, Kneph.

(xi.) All light is born out of darkness, and must pass through the fire to manifest itself; there is no other way but through darkness, or death, or hell—an idea which we find enunciated and represented in all the mysteries. As little as a plant can come forth into the beauty of blossoms, leaves, and fruit, without having passed through the dark state of the seed and being buried in the earth, where it is chymically transmuted by the fire; so little can the mind arrive at the fulness of knowledge and enlightenment without having passed through a stage of self-darkening and imprisonment, in which it suffered torment, anguish—in which it was as in a furnace, in the throes of generation.

(The teaching) was summed up in the words of Confucius: "If thou be doubtful whether an action be right or wrong, abstain from it altogether;" scientifically, the principles were such as we have detailed above, with their natural and necessary deductions, consequences, and results.

—C. W. Heckethorn's *Secret Societies*.

THE LAMP.

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TORONTO, JANUARY 15, 1900.

EDITORIAL NOTES.

RUDRA-SIVA. *

PRIEST OR HERO? *

WISDOM and Beauty make the Age
of Gold. *

WHOEVER thinks most exercises most
influence. *

"LIFE is a song and a silence," sings
Edwin Lee Hamilton. *

"THE Virtue of the Soul is true
Being: its Virtue is to be free." *

OUTER Heads and brevet-Mahatmas
are increasing with the active demand. *

MISS MARIE WALSH is expected to
lecture for the Toronto Theosophical
Society early in February. *

THERE is a growing inclination in
Church circles towards the adoption of
the Revised Version of the Bible. *

PROF. T. WITTON DAVIES has pub-
lished a book on *Magic*, Divination
and Demonology Among the Hebrews
and their Neighbours. *

IN noticing Mr. C. W. Close's vo-
lume last month 32 pages were spoken
of as containing verses and advertise-
ments. It should have been 16 pages.

THE biography of Grant Allan is to
be prepared by Edward Clodd, than
whom no more sympathetic or better
equipped writer could have been
chosen. *

GEORGE REDWAY announces two
new books by A. E. Waite, the *Life
and Doctrine of Louis Claude de Saint
Martin*, and *Doctrine and Literature of
the Kabbalah*. *

PLOTINUS consoles us with the
thought: "The experience of evil
begets a clearer knowledge of the good
in those whose powers are too feeble
to discern evil scientifically without
experience." *

THE first volume of the *Encyclopædia
Biblica* which was planned and partly
prepared by Robertson Smith, and now
edited by Dr. Cheyne and Dr. Suther-
land Black, has been issued by A. &
C. Black. The three remaining volumes
are to be published within two years. *

THE Physical and Astronomical
section of the Canadian Institute dis-
cussed a paper recently in which it was
held that the bed of the Mississippi is
such that the waters of the river flow up
hill. Koreshan is the only person
likely to deal with this otherwise than
by a denial. *

"THE more thou dost advance, the
more thy feet pitfalls will meet. The
Path that leadeth on is lighted by one
fire—the light of daring, burning in the
heart. The more one dares, the more
he shall obtain. The more he fears,
the more that light shall pale—and that
alone can guide." *

MR. STEAD'S friend "Julia" gave
him this good advice which we could
all adopt with advantage. "You must
first have the child-heart, not because
credulous or ignorant, but as simple
and affectionate. Then you must also
be keenly reasonable and sensible.
And finally, you must be patient. But,
around and beneath and above and
within all, there must be Love."

C. G. LELAND has published a "Gospel of the Witches," containing a body of ritual and incantations derived from old Italian sources. *Aradia* is described as the daughter of Diana, who teaches her the traditional lore. A popular nursery rhyme is taken from part of the ritual.

R. L. Stevenson wrote to Mr. W. B. Yeats that he had "fallen in slavery" to his poem "The Lake Isle of Innisfree." "It is so quaint and airy, simple, artful, and eloquent to the heart—but I seek words in vain. Enough that "always night and day I hear lake water lapping with low sounds on the shore."

The Star of the Magi is a new monthly journal of occult science, art, and philosophy, edited and published by News E. Wood, A.M., M.D., 617 La Salle Avenue, Chicago, Ill., at a dollar a year. A sample will be sent on application, and the contents will be found bright and interesting to enquirers.

BASIL CRUMP contributes an article on The Temple Knights to the Christmas number of the *Law Times*. He points out how their order was suppressed for the usual charge of heresy. "Like the Operatives who shared their fate, they had their own beliefs, and although they helped the Church they did not depend upon her."

MR. GEORGE M. COFFIN writes that he will be absent from New York on business for the next month or so, and will be unable to give his proposed Literature distribution plan personal attention before his return. Meanwhile those who desire to co-operate may send in their names, so that they can be notified when action is decided upon.

CLEMENT K. SHORTER, in the English *Bookman*, remarks: "Not the repose of manner that Canadian life engenders, nor the refinement that Oxford alone among our Universities can give, were more marked in Grant Allen than the fact, of which he was

eminently proud, that he was an Irishman. His Celtic origin was the key to his whole character, and explains many things that should not be ignored."

THE Theosophical Publishing Society have just issued a new catalogue of books and pamphlets extending to 32 pages. It should prove a useful guide to librarians, but is not so representative of all phases of Theosophical thought as one might desire. Mr. Judge's books are of course excluded, not even *Letters That Have Helped Me* receiving mention. The T.P.S. is to be addressed at 3 Langham Place, London W., England.

IN THE *Literary World*, Coulson Kernahan, asking where are the men who will sustain the great traditions of English dramatic poetry, declares: "In Mr. W. B. Yeats and in Mr. Stephen Phillips are centred all our hopes. Mr. Yeats, by his 'Countess Kathleen,' and his 'Land of Heart's Desire,' has shown himself to be a poet possessed of haunting beauty all his own, and in 'Paolo and Francesco,' Mr. Stephen Phillips has given us the noblest dramatic poem of his generation."

THOSE who read in 1893 the first part of a paper entitled *The Sleeping Spheres* and were told that it was too occult to conclude, will be eager to possess the second part now published. Since its appearance in *The English Theosophist* for October and November the complete paper has been issued in pamphlet form at 15 cents, and may be had from the W. Q. Judge Publishing Co., Box 1584, New York City. We commend it to readers as one of Jasper Niemand's most interesting messages.

THE extracts from the letters of William Q. Judge which were collected with a view to publication in the *Irish Theosophist* some years ago, are about to be published in *The English Theosophist*, one of the cleanest and brightest of new thought magazines. It takes rank with the contemporary issues of

the *Theosophical Forum* for well sustained and pure ideals. The subscription is only 1s. 6d. per annum, or 50 cents including foreign postage. Address H. P. B. Press, 60 Malmesbury Road, Bow, London E., England.

A NEW and enlarged edition of *The Sermon on the Mount*, translated by James M. Pryse (Aretas), has been published. The volume contains the Epistles of James and Jude and other extracts as well as the original selections. The notes to these translations are among the most valuable of occult writings given to the public, and as an introduction to a spiritual appreciation of the Bible nothing better can be found. The book contains 80 pages and is beautifully printed on fine paper with wide margins, in an illustrated cover for 25 cents, and in cloth, 50 cents.

IN a recent issue of *Light* "C.M.S.," a member of the Theosophical Society, taxes his fellow members with stupendous assertiveness with nothing to back it up in practical results. "I have heard," he says, "a great deal of talk about the development of the Higher Faculties of Man, but at present I have not had the privilege of meeting a partially-developed Theosophist, nor can I discover anyone who has been more fortunate; in fact, the majority of the sect seem to be only very average specimens of misguided humanity." Has no one anything to say in rebuttal?

THE most charming, successful and useful communistic colony in the world is to be found at East Aurora, N.Y., and Elbert Hubbard gives an account of it in *The Independent* of 14th December. The Roycroft Press is an evolution, and its good genius declares that "violence of direction is fatal to success, and too much anxiety to succeed leads straight to failure." The Roycrofters are making a most remarkable missionary offer, good only till 1st February. For One Dollar they will send *The Philistine* for a year, and also *The Little Journeys to The Homes of Great Authors* for the present year. Those who admire sumptuous printing, and really artistic taste in book-making

should send for this four dollars' worth without delay.

RECENTLY I read Dr. Biggs' clever little book on *Neoplatonism* in the S. P. C.K. series, and was struck with the fact that in it as in many others dealing with the same subject the word "Theosophy" was never mentioned. There is a magic in it, and no wonder its opponents dislike to mention it. Some of Dr. Biggs' ideas are very salutary. The Salvation Army and band-wagon side of religion, always in evidence in one form or another, elicits this comment on a phase of it present in the early centuries. "These maddening Oriental deities were not artistic and were not reasonable, and their worship was generally regarded by the heathen themselves only as a kind of safety-valve, a means of discharging the perilous accumulation of religious melancholy in the shortest and safest way, by noise, and movement, and temporary insanity."

WHILE reviewing Andrew Lang's version of the Homeric Hymns, A. S. Wilkins in *The Bookman* thinks "Mr. Lang can hardly be wrong in his general principle, to treat the phenomena of Greek religion as results of evolution from a prehistoric past, which, as it seems, must in many points have been identical with the historic present of the lowest historic races." The cyclic rise and fall of civilizations as taught in the Secret Doctrine is the natural explanation of all these entanglements. There have always been savages and there always have been superior races, the savages of one age being reborn later on in a better environment, their psychic evolution eventually fitting them to take their place in the civilization of some later time. We have all been savages and should have the more sympathy for the children of humanity.

DR. E. A. WALLIS BUDGE'S new books on *Egyptian Religion* and *Egyptian Magic* have met with a warm reception. *Light*, in reviewing them admits that the Egyptian "sacred writings more nearly approach the

teachings of modern Theosophy in its minute division and sub-division of the human being. Thus, beyond the body was the KA, a kind of double, with an independent existence; the BA, or soul, which dwelt in the KA; the KHU, or celestial spirit. 'But the body of which the incorruption and immortality are so strongly declared is the SAHU, or spiritual body, that sprang into existence out of the physical body, which had become transformed by means of the prayers that had been recited and the ceremonies that had been performed on the day of the funeral or on that wherein it was laid in the tomb.'

*

DR. CHARLES BRIGGS resents the "efforts made in many quarters to get a Christian Socialism out of the teachings of Jesus, by reading into the term 'Kingdom of God' modern socialistic ideas, as if the Kingdom of God were a larger and more comprehensive term than the Church of God. I have no objection," he writes in *The Independent*, "to the application of the term Kingdom of God to the new social conditions and circumstances into which Christianity has come in our day, so long as this is recognised as a practical use of a Biblical term; but when they force this practical application into the original meaning of the term they are guilty of a wrong to Biblical Science which must be resisted to the uttermost. Students of the Bible not only have to battle against Conservatism, but also against Radicalism." This is a very fair illustration of what appears to the masses as a straining at gnats and swallowing of camels.

*

DR. CHARLES A. BRIGGS has been contributing some articles to *The Independent* on Scientific Study of the Bible. He thinks that "there are worse sins than Heresy, Rationalism, and Infidelity. It is far worse for a man, intellectually and morally, to shut his eyes to the truth for fear of being a heretic; or to avoid searching for the truth because of the perils of Rationalism; or to distrust the truth lest he should become an infidel." And some

people think Theosophy is not making headway! And hear further: "The promise is of milk for babes and meat for wise men. God's spirit does not feed babes with meat. He does not interpret the whole scripture to babes, but only those parts that will give them what they need for spiritual nourishment. Babes are not put in antithesis with wise men as such; but teachable, open-minded babes with unteachable, hard-minded wise men, who think that they know it all and have no need of further instruction."

*

CONRAD JOH. GLUCKSELIG, of the *Universale Bruderschaft*, at Nurnberg, writes me a nice post-card on my birthday, 27th December. He says: "The end of a man is an action and not a thought, though it were the noblest, and unless he sets and models his daily life upon this truth . . ." (Key, Am. Ed. pag. 205). "Why attack," he asks, "where it would be noblest to double the example? Your paper is a true mirror of the disruptive force, which no true e. i. active Theosophist makes any use of. We must use magnifying spectacles in order to get a more correct state of mind. Our works show our intention! Please stop sending me your paper, it being without value for me." I have referred our German Brother to the volume from which he partially quotes, and think that pp. 222-229 will afford him food for meditation. "No Theosophist should be silent when he hears evil reports or slanders spread about the Society or innocent persons, whether they be his colleagues or outsiders." (p. 223).

*

MAGAZINES and papers received: *Citizen and Country*, *New Century*, *Boston Ideas*, *Meaford Mirror*, *North-End*, *Prasnottara* (Benares), *Light of Truth*, (Madras), *Theosophical Gleaner*, *Review of Reviews*, *Events*, *Herald of the Golden Age*, *Flaming Sword*, *British Weekly*, *Weekly News*, *The Prophet*, *The Free Man*, *Theosophical Forum*, *Co-operator*, *The World's Advance Thought*, *Lyceum*, *Unity*, *Star of the Magi*, *The Abiding Truth*, *The*

Rainbow, Nya Tiden, Occult Truths, Religio Philosophical Journal, English Theosophist, Expression, Light, Prophetic Messenger, Teosofisk Tidskrift, (Sweden), Intelligence, (Urbana), The U. of M. Daily (Women's edition), Christian Messenger, Theosophical Reprint, Theosophischer Wegweiser (Leipzig), The Honey Jar, Psycho-Harmonic Scientist, Harbinger of Light (Melbourne), Notes and Queries (Manchester), The Assayer, Dominion Presbyterian, Book News, The Crusader, The Law Times, The Philistine, etc.

*

GRANT ALLEN summed up the "Gospel according to Herbert Spencer," by which he ruled his own life, in these words: "Know yourself, and your own place in the universe about you. Fear no phantoms, but face realities. Understand your own Body, and the light cast upon it by the analogy of other bodies. Understand your own Mind, and the light cast upon it by the history and evolution of other minds. Understand the phenomena, organic or inorganic, physical or psychical, by which you are surrounded, and the laws to which they severally conform. Understand the Society of which you are a member, and learn from like analogies the origin and functions of its various parts. So, in your capacity as an individual, will you govern your own path through the world aright; so, in your capacity as parent, will you produce and bring up better units for the composition of the Society in future; so, in your capacity as citizen, will you help to mould the State of which you are a part to ultimate conformity with Truth and Justice."

*

THE Toronto Lodge of Universal Brotherhood, No. 49, was requested on the 7th December to pay its dues for the next year as soon as possible. It has been in the habit of remitting some forty odd dollars about the 1st of January, and concluded to wait. On the 18th December it received notice that its Charter had been revoked upon the 21st October. Some of the mem-

bers are thinking thoughts about this. In the *New Century* dated 23rd December there appears a paragraph by the Editor stating that "letters have been received from those in Toronto . . . asking for the reorganization of the Lodge, which will be attended to before long." None of the members in Toronto wrote any such letters, or expressed any such desire, as they will testify if required. As Mark Twain tells us, "Faith is believing what you know isn't so." The U. B. authorities have gone a step further and reduced it to a science. What a fine test of loyalty is involved here! Brother Willard can skip three incarnations if he will swallow the situation. "Ssst— one,—two,—three,—on guard!"

*

I HAVE been favoured with a communication from the Editor of the *New Century* and of the *Universal Brotherhood* requesting me not to mention those journals in my list of exchanges. As I have no list of exchanges I gladly accede to this request. *The International Theosophist* desires to be included in this arrangement, and we are happy to oblige. It appears that the proprietors of these journals are afraid that the impression might get abroad that they had been guilty of the courtesy of recognising the existence of THE LAMP. It is highly improbable that any one should be misled into imputing such a weakness to the leaders of the Universal Brotherhood. The attitude of that organization towards kindred workers is indicated in a paragraph in the *New Century* of December 9. The Editor says: "We are interested to find that the 'Theosophist' still exists. It makes an interesting relic of prehistoric Theosophy." It will now be in order for Col. Olcott to rise and remark that there is nothing prehistoric about the Theosophy of the *New Century*. It is a new creation. By the way, Miss Netta Weeks, of Chicago, has lately joined the staff at Adyar.

*

ANSWERS TO CORRESPONDENTS —
W.S.T. — Adam Weishaupt founded the

Illuminati in 1776. He was professor of Canon Law in the University of Ingolstadt. O.B.—We have a series of papers in contemplation on Rebirth. J.M.—The whole of religion and philosophy is in Plato. “Zeus is the measure of all things, and to be dear to him strive to be like him.” A.W.—It altogether depends on where you begin to count from where your century ends. It really does not matter, as the real century is independent of the almanac, and the year ought to begin with the vernal equinox. S.M.—No; we have not heard anything drop yet. But keep your ears extended. E.S.—Perhaps some reader can tell you something of Seringham. It has a population of 19,000. J.F.—The Three Kings were Caspar, Melchior, and Balthazar. D.A.—Certainly, I believe in the Masters, as facts and ideals, but I never gathered that it is their wish to cram their identity down any person's throat. A.H.—Yes, dear heart: there is a faint possibility that some future birth I might be a Leader and Official Head and Mrs. Tingley edit a Lamp. The present experience would add tremendously to our capabilities. The infusion of Heiterkeit is highly profitable.

*

THE outside world is beginning to realize that Theosophy is worth consideration, and other writers than those in the ranks of the Theosophical Societies are taking up the tale. No better book on the subject of Re-incarnation, for instance, has been published for general readers than Mr. Orlando J. Smith's, *A Short View of Great Questions*. There is nothing about it to repel the novice by association. It is a plain business-like statement, marvellously clear in expression, and so direct in its appeal to the experience and natural reflections of every man that no one can read it and fail to get a permanent impression. One would like to quote pages of it, but instead I appeal to readers to do what they can to circulate this volume. I never heard of Mr. Smith before and do not know who he is, but this book ranks him as a brother worker. There will be sure

to be some one writing during the month to say that Mr. Smith's views of Karma and Nirvana are incorrect in certain particulars, and I do not agree with all he says in these and some other respects, but the book as a whole will supply its own refutation for any of these defects of presentment or definition. To use his own phrase, “The sound of a trumpet in a good cause is as inspiring as are the hymns of peace.” The book is published by the Brandur Co., 220 Broadway, New York City, for fifty cents in cloth.

*

THE author of the *Heavenworld and Studies in Borderland Occultism* has been writing down to the level of the Gospel of Blockheadedness. It would matter less in another, but it is an occasion for regret that such good material should be used to patch such an ancient garment. In a recent article he represents Madam Blavatsky as having obscured the message of Theosophy for lack of time and opportunity to make it clear. She taught, he would have his readers believe, that “Man is a ray from the Higher or Buddhi-Manas, known as Manasa-Manas, let down into an astral rupa and then known as Kama-Manas, which through that astral is brought into relation with the body.” Nothing could be better calculated to scare people away from H.P.B.'s works. The present Teacher comes with the inspiring message “Man is a soul in a body.” The brilliant originality of this sentiment will not give anybody a headache. The churches are hammering away at it week after week as they have been for centuries, and it has not made any deep impression yet. The very feature of Blavatsky's teaching that brought Dr. Coryn and all of us into the movement was the clear and definite exposition which she gave us of the nature of the soul and its relation to its fellows and to nature around it. The difficulties of Manas and Kama and the rupas have been magnified by those whose studies have not embraced even the *Key*. Mrs. Tingley very naturally taboos such terms. No one ever did, or possibly ever will in this

brief incarnation, hear her declare the difference between Kama-Manas and Kama-Rupa. And though the knowledge as a matter of scholarship is not essential to life or affairs, yet when we look for a Teacher—well, we expect a Teacher.

*

REFERENCE was made in last month's LAMP to a "black-mailing cablegram." Quite a number of good people seem to think that I sit up nights during the month inventing falsehoods about Mrs. Tingley and the Universal Brotherhood. Let it be clearly understood that it was when I began, in company with many others, to criticise facts, that I was expelled from the U. B. If people object to have their actions criticised they should perform such deeds, not as shall be beyond criticism, for we are not unreasonable, but that are able at least to bear the light of day. The cablegram in question had attached to it the name of a member of the U. B. Cabinet, than whom there is no man I love and esteem more. I had the impression that his name was used either without his knowledge or against his better judgment, and wrote to ask him about it. Mrs. Tingley dictated his reply from New York, asking: "Are you being paid to destroy reputations and do you want money from me?" I naturally answered that only Mrs. Tingley or Mr. Pierce were capable of conceiving such a thing. In a mail or two I received a letter from Messrs. Kellogg & Beckwith, a firm of lawyers pretty well known in connection with U. B. affairs. It is dated January 5, and informs me that if I "see fit to adopt the course indicated in my letter of December 31st, it will be at my own peril." The cablegram was received in England in the last week of November, and reads: "Colonel Cleather care Howard Justice Earthstar Deliver Personally Masonic L'du Philo Tingley Insists Publishing Explanation Seeking Protection English Libel Law Disastrous Results To Alice Only Averted By You Both Coming Here Will Secure Passage For Both As My Guests Immediately You Wire Acceptance Cabinet Stands By You Both *Reply One*

Forty Four." The italics are mine and justify me, I believe, in omitting the name attached.

*

JUST BEFORE CHRISTMAS there occurred the death of Bernard Quaritch, at the age of 82, the most famous of dealers in old and rare books. Mr. Dwight L. Moody, the evangelist, passed away on the 22nd December, aged 61, at his home in East Northfield, Mass. Very few men have exerted more direct personal influence in the world, and his earnestness and conscientiousness were always apparent. To say that he was wider than his creed is but to recognize the limitations imposed upon the soul by its physical encasement. Dr. Elliott Coues died at the Johns Hopkins Hospital, in Baltimore, on Christmas Day. He was born in Portsmouth, N.H., 1842. "He was first and foremost an ornithologist, but several other branches of science occupied a share of his attention, and in later life he took up the subject of early history." His connection with the Theosophical Movement fills an exciting page in its history, and while his scientific contemporaries look upon it as a blot on his professional career, there is a great lesson in it for ambitious occultists. As an example of the knowledge of the Theosophical Movement which the public possess, when I was lecturing in Cleveland last winter, at the close of the meeting a lady asked the chairman if that was the section of the Society to which Prof. Coues belonged. A more interesting figure than any of these, perhaps, has disappeared in the person of Dr. Joseph Rodes Buchanan, who died at San Jose, on the 26th December. Dr. Buchanan was violently opposed to the Theosophical Movement so far as one can judge from his writings, and yet few have entered more fully into the spirit of Theosophical teaching. Dr. Buchanan's own contributions to mystical and occult literature are very considerable, but are likely to be superseded, as his facts are embodied in broader lines of thought. The physiological side of psychic phenomena attracted his attention, and his *Thera-*

peutic Sarcognomy and his *Manual of Psychometry* are suggestive and interesting. Among many papers contributed to *The Arena* that on "The Coming Cataclysm of America and Europe" in August, 1890, is characteristic. In this he predicts before 1916 the devastation by tidal waves and earthquakes of the Atlantic Coast of America, and similar disastrous results on the Pacific, especially at San Diego and Coronado. "The destruction at New York and Jersey City will be the grandest horror." So many of his predictions have failed of fulfilment in the last ten years that it is safe to say that people will not worry over these. The death is also announced of the editor of *The Hartford Times*, Mr. Alfred E. Burr, on the 8th inst.

*
"FACTS."

"Wit should be a shield for defence and not a sword of offence." —*New Century*, 23rd Dec.

Let dogs delight to bark and bite,
But we shall cherish Heiterkeit!"
—*Modern Hymn*.

As an Esotericist of the Universal Brotherhood I had placed in my hands on the 15th December, a brochure, 16pp. octavo, wire-stitched, published by F. M. Pierce, at 144 Madison Avenue, New York, and entitled "Facts." Although "published", with the delightful appreciation of the incongruous which distinguishes American humour, it bears upon the title-page an intimation that the statements contained therein are not for the public. As one of the public was kind enough to send me a copy from New York in addition to that conveyed to me by the ordinary occult channels, I make bold to avail myself of the privilege of using my discrimination in dealing with it. Mr. Pierce's literary efforts have not before, so far as I am aware, appeared otherwise than in scattered magazine articles. His style is clearly marked and recognizable under various pen-names. As "Libra" he discoursed upon "Woman" in the December *Universal Brotherhood*, and it is interesting to compare his present excursion into that difficult domain of literature the epistolary field.

There are pessimistic critics who declare that letter writing is a lost art. Mr. Pierce's effort to arouse interest in it is no doubt well meant, and we must not forget that some of the finest letters in the language deal with trivial themes. The present selection does me honour in selecting an example from my own pen. I confess I should have liked to see another specimen, and, if consulted, would have suggested that which gave rise to Dr. M'Alpin's collaborated reply. Exigencies of space, or other causes, probably the latter, have robbed me of this satisfaction. This, however, is one of the goads of the ambitious mind, and I must control myself until a later and enlarged edition includes a fuller collection. It is what is known as a "corker" anyway.

"Facts" is, of course, a realistic melo-dramatic romance. The author with the daring imagination which betokens the masters of historical fiction seizes upon a dramatic situation, and availing himself of every poetic (and other) licence, proceeds to make the most of it, and succeeds in producing a highly diverting performance. In respect of style Mr. Pierce's present opportunities are somewhat limited, but the fine rumble of his diction is fully in evidence, particularly in the 116-word consummation on page 4. Mr. Pierce's mechanical proclivities no doubt affect his sentences, in which hyphenated compounds are not uncommon, but who is not susceptible to the majestic roll of a distant train of box-cars as it sweeps over a culvert? The Automatic Coupling Law is not to be enforced for some time yet, and it may be well for Mr. Pierce to be careful lest he meet with a serious accident while coupling some of his empty verbal freight-cars, and so deprive us of the possible pleasure of hearing him break forth into ballads and blank verse.

There are five characters in the little drama. Pierce, leading heavy-weight, in the words of Mr. Gilbert, "as mild a mannered man as ever cut a throat or scuttled a ship." Katherine, the heroine, a dear creature, whose reputation is being shielded (not without reason) by the hero. M'Alpin, a

doctor and confidential agent Smythe, an Irish villain. Kellogg, an attorney. Kellogg indicates how far one may go without becoming libellous, and then the hero turns himself loose. Not so loose, perhaps, as might be desired from the point of view of high art, for the deeper infamies of the villain should be brought out more decidedly to strengthen the interest. The limitations marked by the attorney indicate how inconsiderate of high literary or artistic purpose this utilitarian age has become. But the intelligent reader will perceive in the subtle touches that do appear what a monster of evil the villain actually is, and members of the U.B. will shudder to think how for twenty years he has been worming himself into the heart of a great humanitarian movement for his own vile purposes, and they will experience thrills in their Brahmadas when he is finally and triumphantly unmasked along with his fellow conspirators by the heroic Pierce. It will be acknowledged that he must have been concerned in the Phoenix Park assassination, the Bulgarian atrocities, and the disappearance of Dr. Cronyn (not Coryn, Mr. Printer). As an emissary of the Transvaal and an agent of Aguinaldo he could be capable of any enormity, while in mere immorality, which is characteristic of all his class, he must easily outdistance the most abandoned of that fiendish gang, the late U.B. lecturing staff. The effrontery and heartless hardihood of the wretch may be conceived, when, after ten years residence in Canada, his wife goes to spend the winter with her relatives in England, and he describes himself as a "grass-widower." English proves inadequate. Heiterkeit! Wow!

Following Shakspeare's lead Mr. Pierce transposes incidents and traits of character to heighten the dramatic effect. He even divests himself of some of his own picturesque qualities for the purpose of drawing a strong type. For instance, on page 5, speaking of a letter the villain has written, he writes: "The subject matter of the letter referred to has been injected into the naturally pure and innocent minds of

some of the members abroad, and always under promise of secrecy. In my estimation no member's reputation is safe while these things go unnoted and unpunished. For the present it will be unnecessary for me to mention names, as those who have been communicated with know who the slanderers are." Mr. Pierce's dramatic resource will be appreciated in the skilful adaptation in this passage of a striking incident in his own career when he wrote to one of the "pure and innocent minds" in Holland a few weeks ago: "I assure you, dear sister, on my soul, that it is in every case true that the lives of the old prominent workers who have or are creating disturbance, or have gone out of the work, are not clean. I know them, every one, through and through, and they know it and fear that their sins will find them out." If anyone has a letter from the Irish villain declaring that the author of that assertion had no basis for it outside his own brothel-tainted imagination, he should send it to Mr. Pierce at once.

From the villain to the hero and heroine is a far cry. Here again to lend dramatic effect the device of distance is utilised to render the further device of correspondence consistent. The hero dates his billet-doux from Cortlandt Street, and the heroine hers from New York, though in real life both may be addressed at the Gramercy. His tender consideration will thus be appreciated in giving literary form to the table-talk of rare opportunities. Especially when the engrossing nature of the hero's self-devoted occupations are considered, which have prevented him, even yet, much as he has desired it, from making any report of the affairs, financial or otherwise, of the great Organisation of which he is Secretary-General. The delicate reticence with which he restrains himself, at the wish of the heroine, from divulging a little more fiction about "two English comrades" (page 5) is undoubtedly a stroke of genius.

The late Mr. Samuel Richardson, could he return to create for us another

Pamela, might secure hints from the present heroine's letters. With commendable diligence she only kept the hero waiting her reply till next day. The dramatic unities are so far well observed. The action of the plot itself begins *in medias res*. The heroine having been assailed by the villain, she and the hero agree that he will take upon himself all the brunt of the attack, on the principle that Cæsar's wife should be above suspicion. The heroine is a saint (of the Order of the Woman o Samaria) and uses her saintly reputation to shield the hero from the aspersions cast against him. This is somewhat of a departure from dramatic tradition, but accords well with the new age of woman's rights. With great dramatic skill Mr. Pierce omits from the letter of the confidential agent a clause that might interfere with this artifice, and so concentrates the interest. On page 12 a sentence reads: "Your assertions in your letter of impurity in those who remain near the Leader," but in the original historical document deposited in the National Archives, the sentence reads: "Your assertions, in your letter, of perfidy in the Leader, and of impurity, etc." The omission of this little clause removes the shadow of imputation from the heroine's fair fame, so far as can be gathered from Mr. Pierce's "Facts."

The heroine's letters are full of such good advice that there can only be the deepest regret that these counsels are not more stringently followed. But even the exponents of these ideals do not appear to have completely apprehended them. The lecturers, as Mr. Pierce points out, have almost without exception fallen under the influence of some deadly blight. Some foolish people have supposed this to be the result of association with the hero and heroine. Others have declared that these lapses are purely imaginary, and as we know that Shakspeare would sacrifice any historical fact for the sake of dramatic effect, it is possible that Mr. Pierce, aiming at "the great literary touch" which the heroine speaks of, and following a high example, may thus have been induced to deal with

the material at his disposal. The depth of the fall of these minions, if there be a fall, can be judged from the terms of a letter addressed to the Irish villain in November, 1897. What deceit he is capable of is also clear when it is remembered that at this time even "the greatest adept in five thousand years" failed to perceive his true character. Thus tenderly she addressed him:—"There is a thrill in the heart for thee, son, after reading your letter of November the third. Ah, you do understand what I am driving at. I can assure you that if every member would grasp my plans as you do and work, that in the next ten years I could bind all the churches in one great whole—Universal Brotherhood. My heart grows sick when I look out over the world and see the millions of souls that are calling for help. The Masters have the help, but where are the torch bearers? So few, so few." The heart-sickness of the heroine seems characteristic. She gets sick over the villain's "hard and fast plan," whatever it is, on page 11. This, perhaps, should only be understood in a Pickwickian sense, for we know that adepts do not worry over the antics of the miserable little homunculi that ape them. As Maeterlinck has it, "What god, that is indeed on the heights, but must smile at our gravest faults, as we smile at the puppies on the hearth rug?" This is a weakness in portraiture which Mr. Pierce can remedy in future editions—we would suggest an illustrated one—and, as the letter in which this passage occurs was never received by the villain to whom it is addressed in print, no violence will be done to "facts." As the letter is dated the 16th September, and the "Scotsman" sailed on the 14th it cannot be said that it was lost in that wreck. Possibly we can appreciate the consideration which found time for an immediate and prolonged reply amid the excitement of meeting King Oscar.

"Facts" is really a most amusing document. It was impossible that I could take it seriously, although there are some who thought I should. To those who know the real facts, however, there

can be no doubt as to the futility of explaining the perfectly obvious. Those who refuse to listen to the facts under the delusion that a knowledge of the truth would injure their occult progress must learn their lesson their own way. I was myself very hard to convince, but I was not afraid of anything or anybody and see no reason to forbid or discourage the fullest investigation. But there is a limit to all things, and if there be no replies from the U.B. authorities to the subjoined letters before next month I hope to trouble the readers of THE LAMP no further with these matters.

A. E. S. S.

LETTER FROM DR. BUCK.

To the Editor of THE LAMP:

The exchange of opinions and the different view-point represented by THE LAMP is favourable to adjustment of many misunderstandings that have been authoritatively encouraged between old comrades and co-workers. History records no such travesty on the name Theosophy as has been witnessed during these last two years of the 19th century. Those into whose hearts the germ of the true Secret Doctrine had entered will eventually recover their equilibrium. One by one they have been waking from the awful nightmare that they were made to believe was a dream of devachan. Had any old friend who had refused the poisoned cup tried to wake them earlier, the insanity of resentment and the anger of fanaticism only would have been the result, and they would still have remained under the fatal spell. Hence those who had escaped earlier could only wait. But the lesson has been learned by all. Every art of Jesuitism with every pretence of sanctity, and the profanation of every pure precept and divine principle have been made to do duty in the name of the Sacred Science. Even the rampant methods of the bully and the "knock out" of the prize-ring, with the most shameless impudence have been openly or secretly used by those who never knew the first letter of the alphabet of

occultism, and who are organically incapable of apprehending the Sacred Science. Nothing of the outer form of the Mysteries upon which bold and impudent adventurers could lay their unholy and polluted hands has been left unprofaned. Fortunately the inner temple is forever beyond their reach. Month after month as the disgraceful travesty went on, and the band-waggon and prestidigitators scoured the country and engendered strife, one would escape here, and another there. Then would come the glad cry—"O isn't it good to feel that you can breathe free once more!" Threats and intimidation, a system of spies, secret assassination of character, threats of law-suits and loss of whole incarnations, had all failed, and knowing that every device of Jesuitism would be used to crush them—still, better all this, than further service of the "veiled prophet," and participation in the shameless farce.

All have learned with a vengeance what Theosophy is *not*, and when the history of it all comes to be written, including the biography of its chief actors, it will be a lesson to all coming ages of the pitfalls that are to be avoided, and the signs of the agents of the real Lodge. This is a plain statement of facts which thousands know to be true. When the chief actors are relegated to silence and oblivion, which they are rapidly approaching, we may leave them to that wise law that never fails of complete Justice. Those who have dealt justly and walked uprightly need fear nothing of threats of vengeance or anything they can do. It is all a sickly impotent "bluff," born of fear that the half of the truth might be told. One may know the whole truth regarding them, and yet withhold it for the sake of the Cause *till the time has come*. It is time for those who wish to be free to shake themselves loose from this awful travesty, and turn their backs on it forever. Let it sweep by like driftwood on the ever-living ocean of destiny while we keep steadily on our course towards the goal. Not one who has ever grasped enough of the real Secret Science to live by for a single day, that does not know deep down in

his secret soul that this shameful travesty of Theosophy is a *wicked lie*. Then drop it at once and forever, and come out into the sunlight of truth, and take a long full breath of the free air of heaven. The true "Leader," the "Witness," the "Warrior," is within your own soul. We have entered the New Age. Let us be worthy its priceless opportunities, and let us not forget the message of that Great Soul who made even this vulgar travesty possible by waking the sleeping giant in us all. Let us stand erect and face the rising sun as Brothers indeed, with clasped hands and onward march. Then indeed H. P. B.'s latest incarnation *will not prove a failure* through our slothfulness, childish intimidation, or vulgar pretentiousness. I know of Six Hundred who have not bent the knee to Baal, and early in this grandest of all centuries we shall meet in convention with *open doors* and a warm clasp of the hand, and a heart-welcome for any and all who *mean* Brotherhood and try to live it, whatever may have been their affiliations or sorrowful discipline in the past. Let our watch-word be Freedom, Light, and Duty. Fraternally,

J. D. BUCK, M.D.

P.S.—My solicitor's name and address on application.
116 W. Seventh Street, Cincinnati, O.

To the Editor of THE LAMP:—

I am in receipt of a very interesting circular from the Headquarters of Brotherhood in N.Y., sent out by Brother-General Frank M. Pierce.

I write to say that I hope no one will take this circular seriously.

A long experience and intimate acquaintance with the Brother-General in all his varied capacities—as Special Representative S.R.L.M.A., as Secretary-General of Universal Brotherhood, as brother Mason, as brother Engineer, as brother Spiritualist, as Star (and Garter) of all the personally conducted crusade tours, as—in short—as PIERCE, the bright particular Pooh-bah, has led me to the conviction that things are not what they seem, and he is never serious.

Does he seem harsh and cruel—vindictive and cutting? Not so. This is the simplicity and directness of a

"little one." He is the tenderest creature alive! Do his utterances savour of obscenity? No—a thousand times no! He is the quintessence of purity and refinement! All that would be expected of an occultist! Is there apparent an element of fear in this circular? Perish the thought. He has repeatedly assured us of his courage, and do we not see him bravely go forth to battle armed only with the simple weapon of asseveration, and with no shield but the secrecy of the E.S.T.? Does this circular seem profoundly serious? It is one of our Lotus brother's jokes! Another of these is occasionally to take himself seriously. No sooner does he do this than it is the greatest joke of all.

No, this Christmas greeting of his is purely a sweet, loving, brotherly bit of humour, admirably calculated to draw us all more closely together—in our search for damaging evidence.

A UNIVERSAL BROTHER.

ROAD SONG OF THE BANDAR-LOG.

Here we go in a flung festoon,
Half-way up to the jealous moon!
Don't you envy our princely bands?
Don't you wish you had extra hands?
Wouldn't you like if your tails were—so—
Curved in the shape of a Cupid's bow?
Now you're angry, but—never mind,
Brother, thy tail hangs down behind!

Here we sit in a branchy row,
Thinking of beautiful things we know;
Dreaming of deeds that we mean to do,
All complete, in a minute or two—
Something noble and grand and good,
Won by merely wishing we could.
Now we're going to—never mind,
Brother, thy tail hangs down behind.

All the talk we have ever heard
Uttered by bat or beast or bird—
Hide or fin or scale or feather—
Jabber it quickly and all together!
Excellent! Wonderful! Once again!
Now we are talking just like men.
Let's pretend we are . . . never mind,
Brother, thy tail hangs down behind!
This is the way of the Monkey-kind.

*Then join our leaping lines that scumfish through the pines,
That rocket by where, light and high, the wild-grape swings.*

*By the rubbish in our wake, and the noble noise we
Make,
Be sure, be sure, we're going to do some splendid things!*

—Rudyard Kipling in the *Jungle Book*

SOME "LEAVES OF GRASS."

Whoever degrades another degrades
me,
And whatever is done or said returns
at last to me.

* * *

To gather the minds out of their brains
as you encounter them, to gather the
love out of their hearts,

To take your lovers on the road with
you, for all that you leave them
behind you,

To know the universe as a road, as
many roads, as roads for travelling
souls.

* * *

Come, I will make the continent
indissoluble,

I will make the most splendid race the
sun ever shone upon,

I will make divine magnetic lands,

With the love of comrades,

With the life-long love of com-
rades.

I will plant companionship thick as
trees along all the rivers of America,
and along the shores of the great
lakes, and all over the prairies,

I will make inseparable cities with
their arms about each other's necks,

By the love of comrades,

By the manly love of comrades.

—Walt Whitman.



THE LAKE ISLE OF INNISFREE.

I will arise and go now, and go to Innisfree,
And a small cabin build there, of clay and
wattles made;

Nine bean rows will I have there, a hive for the
honey bee,

And live alone in the bee-loud glade.

And I shall have some peace there, for peace
comes dropping slow,

Dropping from the veils of morning to where
the cricket sings;

There midnight's all a glimmer, and the noon
a purple glow,

And evening full of the linnets' wings.

I will arise and go now, for always night and
day

I hear lake water lapping with low sounds
by the shore;

While I stand on the roadway, or on the pave-
ments gray,

hear it in the deep heart's core.

—W. B. Yeats.

THOUGHTS FROM MAETERLINCK.

Can it be that man is nothing but a
frightened god?

Cannot we live as though we always
loved? It was this that the saints and
heroes did; this and nothing more.

In every adventure there is a brief
moment when our instinct warns us
that we are still the lords of destiny.

We must accustom ourselves to live
like an angel who has just sprung to
life, like a woman who loves, or a man
on the point of death.

Truly is it becoming difficult to
cherish hatred, envy, or treachery in
one's heart, secure from observation;—
for the souls even of the most indiffer-
ent are incessantly keeping vigil around
us.

To go in search of destiny—what is
this but to seek all the sorrows of man?
There is no destiny of joy, no star that
bodes of happiness. The star that is
so called is only a star of forbearance.

There is one thing only that the soul
can never forgive; it is to have been
compelled to behold, or share, or pass
close to an ugly action, word, or
thought. It cannot forgive, for forgive-
ness here were but the denial of itself.

Even those who do not know you,
who are merely told of your acts of
goodness and deeds of love—if you be
not good according to the invisible
goodness, these, even, will feel that
something is lacking, and they will
never be touched in the depths of their
being.

Is it thoroughly clear to you—this is
one of the strangest, most disquieting
of truths—is it thoroughly clear to you
that, if there be evil in your heart, your
mere presence will probably proclaim
it to-day a hundred times more clearly
than would have been the case two or
three centuries ago?

In the life of every man there has
been a day when the heavens opened
of their own accord, and it is almost
always from that very instant that dates
his true spiritual personality. It is
doubtless at that instant that are
formed the invisible, eternal features
that we reveal, though we know it not,
to angels and to souls.

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"Not to repel or destroy so much as accept, fuse, rehabilitate."

THE BROTHERHOOD OF PEACE.

These little scriptures of the heart, recorded here from time to time, do but utter some word whose continually echoing note may touch the inner sense of the constancy and everlastingness of love.

Too many foolish groups of men gather themselves together in the course of the generations, and straightway forget the common life and the allegiance of death which make the children of earth one people forever. Far away in the chaos of the beginnings of things, when there were eddies of star-stuff and vortices of motion, the Lord God got them embodied, and breathed the Holy Thing into them, but they hardly know it yet. They are moulded and remoulded as they come and go in the mazes of manifestation. They think to outshine each other in the light and shade of the eons, but the infinities fondle them equally, and there is room in the firmament for all the stars.

Our chief work is to help the Universe to grow. There is ample scope here for the exercise of all our talents. It relieves the mind of the irk and fret of petty issues, while it ennobles the trivial or menial tasks we are all set upon by turns. Our work, whatever it be, is the channel of the divine benediction, and we cannot glorify it by any dream that it has a higher purpose than to give us the benefit of our partnership with Nature and with each other.

If we could know this, it would solve all our perplexities. We could then understand how that smooth place had been hewn out of the rocky obstruction of an earlier experience, and how this crooked path we travel over alone may yet be a highway through which we shall guide the multitude. There is nothing to be desired before the knowledge of those things that lie under the

sunsets of life and beyond the horizons of birth, for the spirit of these is Truth, besides which nothing else endures. Yet Love conquers all, and Truth is Love's supremest captive.

But when men feel this not, what can it profit to storm them with tempests of affirmation? They who cannot perceive the presence of a world-purpose in the least of our acts, will not listen to the tale of it, nor understand though they heard. And so the strong ones have a worship of silence, and they take all the yesterdays and to-morrows to explain to-day.

There is a brave quality which some have named courage, and some faith, and others prayer, and it reddens the blood of heroes and makes a shining about the brows of the gods, and the power of the divine dwells with those mortals who nurture it. They see around them "the mystic evolution, not the right only justified, what we call evil also justified." The impulses of life stir them from within and are exhaustless. They do not fail upon the withdrawal of an external influence. They have drawn breath in an upper world, and have a heart-beat of their own. They are very solicitous for the unborn.

The fellowship of peace rests with those who have attained unto that world. They make peace and follow it, and are the Sons of God. Unknown, perhaps, despised, unreckoned with in the counsels of earth, these great-handed ones control their times. They are never forgotten by the nations that have known them. But the nations that will honour them have yet to be born. They grow in number with the passage of the centuries, and they have sworn to draw all men into the Brotherhood of their Peace. And so they entreat you always to the newness of life.

AN AUTUMN FIELD.

Oh, the sudden wings arising from the
 ploughed fields brown !
 Showered aloft in spray of song the wildbird
 twitter floats
 O'er the unseen fount awhile, and then comes
 dropping down
 Nigh the cool brown earth to hush enraptured
 notes.

Far within a dome of trembling opal throbs
 the fire,
 Mistily its rain of diamond lances shed below
 Touches eyes and brows and faces lit with wild
 desire
 For the burning silence whither we would go.

Heart, oh, heart, it is once more the ancient joy
 of earth
 Breathes in thee and flings the wild wings sun-
 ward to the dome,
 To the light where all the Children of the Fire
 had birth,
 Though our hearts and footsteps wander far
 from home.

Æ.

WAR.

(Continued from page 180.)

There are at the present time not less than half a million men under arms and engaged in active conflict, in different parts of the world. It appears to be the view of some non-combatants that the conduct of every one of these is unjustifiable. Others appear to believe that in the various wars all the combatants on one side are right, and all on the other side wrong. The religious world is quite as much divided over these problems as the profane. The difficulty lies in the fact that from the personal point of view every man is capable of convincing himself of the entire righteousness of his own opinion. To correct this the impersonal attitude has been enjoined upon students. Without further enquiry most students assume that they are already impersonal and entrench themselves accordingly. The study of the impersonal sciences, mathematics, astronomy, architecture, and music, was commended to the ancients by their Masters. Metaphysics, philosophy, the logic of events as exemplified in history, the transcendence of the soul, its immortality, its

experiences in past lives and their bearing on its evolution, were all considered essential to the acquirement of that mental stand-point where local and temporal and personal issues lose their force, and the laws of life and nature may be perceived working out their just and harmonious ends.

Few of the ancient scriptures speak more clearly on the subject than the *Bhagavad Gita*. "For a Kshatriya nothing exists which is superior to lawful fighting," we read in the second chapter; "fortunate are they who attain such a glorious unsought fight; an open door of heaven." There is evidently no more a question of moral or immoral here, than of the propriety of water flowing over a cataract. The attitude adopted is non-moral, scientific. The ancients early recognized that men by their nature belonged to one of four great divisions. These corresponded with the four elements, fire, air, water, earth, and with a great many other four-fold aspects of nature. Each man, in any one incarnation, usually displayed a predominance of one or another of the four elemental characteristics, and thus belonged to one of the four castes as these qualities determined. What is described as the mixing of the castes led to the confusion from which men now suffer in their inability to recognize their proper sphere and necessary course of action in any particular set of circumstances.

The four castes comprise the warriors (Kshatriyas), rulers and governors, the leaders and masters of men; the learned (Brahmans) and law-making classes, the teachers and book-men, poets, historians, and philosophers, and the politicians of all grades (whose connection with wind is still noted); the merchants (Vaiśyas) and traders, the dealers in commerce, those who search the mouth of the fish for the piece of money, and the farmer; and the labourers (Sudras), mechanics, and workmen of all kinds, the hewers of wood and drawers of water. The kaleidoscopic condition of our modern civilized society is due to the breaking down of every distinction of this kind, so that the castes are hopelessly mixed

and indistinguishable. This, however, might indicate a very high state of evolution, if individuals had learned to accord each other a just appreciation of their development. The ideal condition is clearly that in which each man has all the elemental characteristics harmoniously evolved, thus supplying in his own individuality an example of the harmonious blending and subordination of forces which society must finally attain in its own properly organized units.

The very fact that we are engaged upon an evolution, however, makes it clear that as the ages roll on new and wholly inexperienced hordes of beings will be advanced from the primitive level's of life, and entering upon those settled and orderly states of society which may have been constituted, will overthrow the equilibrium, and render necessary the re-edification of the structure from the new material. History shows us that these desirable levels have frequently been attained or nearly so, when some irruption or submergence destroyed all that had been wrought and left the new humanity with all the old problems to solve once more.

It will be seen that if we resort to the idea that God creates the souls of men, He must be held responsible for thus overthrowing society. It will be replied by some, educated under conventional forms, that He does it to punish the wicked. But as it is the wicked, in these cases, who upset the conditions established by the good, this merely avoids a problem which yields to no other conception than that of the eternal march of the host of souls from the lowest to the highest states of life and consciousness.

As anger, envy, vanity, and fear are weaknesses that hold men down, so we have set before us the four great platonic virtues the practice of which will raise men through the trials of caste initiation until they go forth free souls into other realms, or ready to sacrifice themselves for the assistance of those who have been too weak to win the goal. The fourfold unsheathing of caste experience should bring to

men the four-fold strength of temperance, prudence, magnanimity, and courage.

Courage, says Plotinus, is but the overcoming of the fear of death, or the fear of the soul of being outside the body, and implies indifference to earthly advantages or to those things which must be left behind at death. We must never expect, therefore, that war shall find any favour or excuse from the materially minded. This belief in itself will be a sufficient justification to many for condemning a belief in immortality, though, on the other hand, there are some who derive a pessimistic consolation from thinking that the valiant soldier passes into undisturbable oblivion as he falls in battle.

If we are able to conceive, then, of the castes being natural divisions into which men fall according to the degree of their evolution, just as they are classified by temperament into nervous and sanguine, phlegmatic and melancholy, and that their evolutionary opportunities for various self-ordained reasons are irregular and indefinite, we shall understand readily enough that at any particular period in history we may find men associated in all degrees of advancement and responsibility towards each other, and we may expect that the fulfilment of these obligations or their repudiation will bring about just those inequalities, injustices, and oppressions from which humanity suffers. The type of the hero is of one who has passed through every stage of duty and development, and who, self-centred, "is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honour and disgrace, and the same towards friendly or unfriendly side, engaging only in necessary actions, such an one having surmounted the qualities." Men are not of a certain caste through the birth of their bodies, but by the quality of their characters. Character is the caste mark which determines each man's rank in the universe.

As men find themselves involved in oppression or injustice, or as they believe themselves to be so, (for unfortu-

nately it is not merely a fact that is necessary to arouse men to action, the belief in a supposed fact being equally effective,) whether individually or collectively, they exhibit those qualities in the control of which they are for the time being gaining their evolutionary experience. The fighters, warriors, or Kshatriyas by nature will fight when excited by prevailing conditions, and the moralising of the natural Brahman or the timid Vaisya or Sudra will have no more effect upon the result than the shining of the sun upon the waters of the cataract. Nations are characteristically of one or another caste in this sense, though in the west the combination of merchant and warrior is most apparent. From this point of view war is as inevitable as are thunderstorms and earth-quakes. The timid or peacefully minded can only seclude himself during the disturbance, or, failing in philosophy, stand in the storm and protest to heaven against the nature of things.

The true warrior, who has surmounted all personal attachments, and for whom nothing is so dear as the welfare of the race, in its units as well as in its mass, will assume his responsibilities in mingling with the war-swayed hosts, and by example and governance do what is in him to train his fellows to the noble issues of life. Truly the virtues of the warrior are courage, temperance, prudence and magnanimity. He who would be successful in battle needs them all, and the strength that comes from their cultivation. They are the foundations of heroic character. And so we can understand how Ruskin by different paths than the ancients, doubtless, arrived at the conclusion that war was the foundation of all the arts. For the arts are but the expression of character, and are impossible without it.

"War will last," we are told, "till the inner and divine man adjusts his outer and terrestrial self to his own spiritual nature." In other words, all war, the war of the passions, as well as the wars of nations, are but scenes in the initiation-drama of life. We learn of One who stands to the race as the

inner self stands to each of us, the great Initiator, and in the *Secret Doctrine* we read that "it is he who brings on wars and puts an end to them."

This mysterious being—"of all the incomprehensible characters in the Mahabharata he is the most mysterious," is known as Narada. Students must work out for themselves his relation to the war-gods of the various religions. It is well to remember the relation of the fire-elementals to the nature of the Kshatriya, however, when studying the connection between Apollo, the Sun-god, who is identified with Indra, Karttikeya, and even Kasyapa-Aditya, and at the same time with Michael (as the angelic form of Jehovah) the angel of the Sun. (S. D. ii. 383.) Michael is simply a permutation of Jehovah. (ii. 379) Kasyapa is identical with Agni, the fire-god, or Sun (Kasyapa-Aditya). To the same group belong Skanda or Karttikeya, God of war, the *six-faced* planet Mars. (ii. 382). Again, Karttikeya is the planet Mars (ii. 619); "verily he is the 'Guha,' the *mysterious one*." "Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon." (ii. 379). Readers of the Apocalypse will compare i : 16, xii : 7, xix : 11-18. "The occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even cosmic Mysteries." There were three classes of the earliest adepts known in India, the royal or Rajarshis, kings and princes, who adopted the ascetic life; the Devarishis, divine, or the sons of Dharma, or Yoga; and Brahmarshis, descendants of those Rishis who were founders of *gotras*, of Brahmans, or caste races. Narada was a Deva Rishi and in constant and everlasting feud with Brahma, Daksha, and other gods and sages. While refusing to procreate, he leads men to become gods. Narada is the leader of the Gandharvas, the instructors of men in the Secret

Sciences. "He is the Deva Rishi of Occultism *par excellence*." "In tempting by suggestion and hardening the hearts of his victims he most nearly resembles Jehovah." He persuades men to remain holy ascetics. "It is he who has charge of our national weal or woe." As the representative of that race of *fruitless* ascetics, he is said, as soon as he dies in one body, to be reborn in another. He is "found reborn in every cycle (or race)." He is "the most closely connected with the occult doctrines — especially with the secret cycles and Kalpas."

To many readers these allusions will prove of little value, but they should serve at least to indicate that to the student of occultism there is nothing left to chance or accident in the universe, and that the horrors of war and the beauty of holiness are more intimately associated in the operations of natural law than may seem desirable to those who lack the power of seeing the end in the beginning.

"And if, indulging self-confidence, thou sayest 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural ties, thou wilt involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna, the Master — Ishwara — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal peace."

BEN MADIGHAN.

Courage is a mere matter of course among any ordinarily well-born youths; but neither truth or gentleness is a matter of course. You must bind them like shields about your necks; you must write them on the tables of your hearts. Though it be not exacted of you, yet exact it of yourselves, this vow of stainless truth. Your hearts are, if you leave them unstirred, as tombs in which a god lies buried.—*John Ruskin*.

THE WARS OF LOVE.

I will not bid thee hence, O brother mine,
 Though, fallen and low, thou clamourest on
 God
 To end thy shame; yet, beaten and down-
 trod,
 Thy soul may still with opal glories shine.
 Am I to judge or measure out reward?
 How can I know what part thou dost sus-
 tain,
 Or on what sin-bemined and tortured plain
 Thou dost pursue the purpose of the Lord?
 Nay, underneath the banners of the Dove,
 My brother, let us onward breast by breast;
 They only are the truly great and blest
 Who fall and perish in the wars of love.

PAUL GREGAN.

LEST WE FORGET.

Perusal of THE LAMP stimulates thought. This is as it should be; the light, held high, makes the dark places clear. It shows, not one, but all; a sense of proportion comes to our aid. Seeing thus the workings of minds other than our own and perchance hitherto obscure to us, we are the better able to balance experience and to reach conclusions of a larger mould. To observe ourselves and others from a distance is to borrow some of the advantages of history.

So, reading the last number of our LAMP, many thoughts came before us: these illuminated our own experience, as said, and perhaps did more. Some standpoints, with their inevitable conclusions, started into view. And on the threshold of a change of date, if not quite yet of century, these view points of other minds became as it were, milestones to mark the road.

So much it imports that we should read our lesson clear. Not only for to-day, but for that wider to-morrow to which, in its added work and larger powers, we must still look. Our experience has been so chequered, and the work of the other lives to come will be wholly directed by our ability to read the right lesson from it: a solemn thought which may well give us pause. Another succeeds it: will not our relations with one another here and now affect that future work incalcul-

ably? Some who believe this to be true are not among those who have thought in shallow streams. If man must lay his gift before the altar while he goes out first to find his brother and become reconciled with him—then indeed it behoves us to think once more of the true meaning of our experience.

It is evident that men cannot think in a single groove, and so the true reconciliation would seem to be, not alone that very elementary duty of not quarrelling with a view alien to our own—the duty of entire Toleration—but also that more difficult but happy task, the reconciliation, not of opinions, but of ideals. And when the ideal is that grand one of respecting the belief of our fellows as if it were our own, then indeed may we hope to stand nearer to the portal of the kingdom we do so desire.

In this light, the letter signed by Mr. Willard* becomes important to the thinker. It is the sincere protest of a sincere soul which sees *its* ideal violated. If the thought be somewhat rude in its dress, that denotes that the soul there felt a wound, a generous anger, and, being pained, struck back, in our uncivilized fashion. Karma takes charge of all our errors and has a mighty back stroke, so that the personal censure which comes to weight the wings of the loyal impulse recoils upon the writer in the manner of obscuring, to many, the very real beauty of the impulse to defend another. If, in fighting against condemnation of others, we ourselves condemn, then is our defence null and void; we have beaten the air. So more and more it becomes clear that we must defend principles and attack error, without personality.

There is a standpoint, and it is shared by the present writer, which maintains that the theosophical lesson for the last decade at least, may be summed up in this; that we should learn Toleration; that we should embrace the ideal of non-condemnation. Loyalty to this ideal is not easy; it includes loyalty to one another, quite as much as loyalty to a cause or to a leader.

The ancient saying applies: if we do not love our brother, whom we have seen, how shall we love God, whom we have not seen? "God," the essence of every cause, of all loyalty, the true teacher—in other words the Soul back of all things and beings—it is to that our devotion is due. We do but poorly serve that Soul; we but meanly serve the visible cause or teacher, even (mere imperfect instruments though these be of that high Soul saluted by the Master-Souls in the meanest human being); we damage the cause and we injure the teacher if we permit ourselves to construe loyalty to these into attack upon our fellows, into insults of their point of view. And knowing that it will be said by some who may chance to read this, "What if the teacher bids us attack persons?"—to such the reply might be made: ideal loyalty is not the easy task some imagine it to be; if we owe a duty to the teacher and to our fellows, so also does the teacher owe a duty to us and to those others, while above all is the signal duty owed by all alike to PRINCIPLE. It cannot help cause or teacher that we should for their sake violate an inflexible law of nature. Over every portal which the human soul must assult and take on its way to the halls of light is written that inalterable rule—JUDGE NOT. Ah! poor human heart; how long thou art in learning this. Can it be that thou art so enamoured still of thine own image as mirrored forth on the waves of ether, that still thou canst not tear off and fling away the fancied right to pass judgment? Hast thou never considered the recoil of that weapon?

So too in the thoughtful letter of Mr. Wright in the same issue of THE LAMP, we find another note struck which points what we are at present considering. "Because one man was charged with a crime, he should not have dragged the whole American section after him." Certainly not; nor was that done. But many hundreds of souls equally earnest and sincere as is our brother and present objector, left that body of the T. S. in order to vindicate the principle of non-attack, of non-condemnation; they were not

*THE LAMP December, p. 169.

willing to accept the denial of that principle, quite apart from the fact that they believed and do still most thoroughly believe the accusation to have been a very grievous error of fact. No one had the power to keep them in a Society which, as a body and so to say officially, was violating the basic principle of the T. S. They were free agents. Mr. Judge could not prevent them. In the heat and mortal suffering of that day, many fell upon the very rock which they most wished to avoid. In attacking a false principle, they went on in the stress of action, to attack persons. This they came to see later on, doubtless in real and unaffected sorrow, as they little by little came also to see how this error marred the good they had wished to do, the standard which they wished to uphold, and which became obscured by the dense clouds of personal bitterness. So perhaps some of those minds embraced the only real and useful form of repentance, and perhaps they then abjured condemnation and the fancied right to condemn, and called, it may be, on fate, to give them another trial, another chance to do better and to undo, in the T. S., the effects of their early error. For though man cannot blot out the lines of fate; though those airy lines must run to the ends of the universe and mar or make what they touch; yet a new cause and a better cause—a holier cause—may also at any moment be set in motion, to run also its due course of blessing and helpfulness. The knowledge that a true repentance may thus issue forth freshly upon the universe as a factor for good, must have been a solace to those silently grieving hearts who saw that in being loyal to the friend, teacher and leader, they had still done a wrong to all, and to the ideal as well, when they marred their defence of principle by personal attacks. They too had injured the Society they loved; the thought was bitter to human pride; sadder still, the Soul within refused its approval. If then they did resolve upon a nobler stand, a higher and a wider, truer loyalty should occasion again serve, we may be sure that the book of fate, side

by side with the vow, contained the promise of a fresh trial of strength. For that living volume is self-acting, and he who calls on fate to hear his resolve of change, does also in that same moment determine his own future test: this is that right to be tried which is our only personal right under heaven. We call on the gods to hear us; by that very act we do in truth say: "Do ye forget us if we forget this vow." The hour of fate strikes soon or late, and fate searches our souls, lest we forget. And the high gods look on, hoping for man's victory, compassionating his failure. But so great is the task, so firmly are all the reactionary powers and forces banded together to prevent the fulfilment of the vow, that even a small advance, even a few points of success are counted to man as a victory. Not at once, not in any one field, does man attain to perfect work. So then, other communications in THE LAMP, relate to the last crisis of the T. S. And it is with this that we have now to do, for the failure of the leader to fulfil the ideals of the followers are the burden of their tale. There is no need, for the present purpose, to go into the question as to whether the leader was, or was not, a real agent, at one time, of the spiritual forces. The writer is one of those who holds that the former fact is the true; it can at least be shown to be a reasonable view, in respect of many facts not widely known. But be this as it may, it does not affect the question of Non-condemnation and Non-attack. Many things may be said on this head, as, for example:

1. When once any one has been accepted by another as a leader and teacher in the least, a bond has been made in the spiritual world. Non-performance of duty and broken compact on the one hand, do not excuse non-performance on the other hand; but the duty of the wronged one has now altered: it is not that of following when wrongly led, but is that of doing all things possible to turn the course of the other by kind representation; failing in this, to withdraw in fraternal good-will. It may

also include an open statement that certain methods are not adhered to, but this can be done without attacking the person who errs, often without naming that person at all. In short, our course should be that of one who deeply loves the other, and who would do all that can be done in the matter. This ideal love is rarely possible; but it is possible to set it before us as an ideal, and to compare our actual method with it. It must never be forgotten that failure of faith towards us does not in the least excuse our failure to follow Principle and Fraternity, or the failure towards that other.

2. Too often exposure of persons believed to be guilty, is but an insidious form of self-justification. We must show that we had nor lot nor part in this thing. We owe it to the public to expose this or that, as if the world were standing with bated breath to know our opinion. Or we will not have our contemporaries believe this or that of us. Poor souls! We think to save others, and ourselves we could not save! It is of loving deeds that self-knowledge is the child, not the reverse.

3. Often the leader is moulded by the followers, quite as much as he moulds or leads them. He cannot advance in any wrong direction if he meet a firm refusal on their part. He cannot awaken any germ in their hearts or minds that was not already planted there. He can only take what he finds in them and what they give to him. So that if wrong be done, all have shared in it; and it is the duty of each to help the leader who goes wrong, to retrieve; it is not enough to save ourselves and to go out and declare dissent and publicly wash our hands of the wrong doing. Is Karma to be tricked in that way? We have got to do more than that, and each must painfully find within his own soul what that further duty is, again remembering that only by means of loving deeds is this self-knowledge to be found. What! leave another in the hell we have helped to make; leave when we have found that it is hell, and find no better work to do than to denounce hell's

horrors, while knowing all that other must in time, ay, and does now, suffer there? For the human soul is a thing hard to stifle or to cheat at dead of night, or in some stabbing noon-day; be sure that even now the dread avenger wakes in us all and demands an account. "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognises that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge, you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. . . . The self-righteous man makes for himself a bed of mire. . . ."

All opinions have weight and value only as we can refer them to the universal scheme and see its law and order in them. The great laws of action and reaction, of non-separateness and solidarity alike forbid denunciation and personal attack. Beyond these is still one final and grand reason. When we condemn the person we presume to judge the soul and its work; to say: This is of the soul and that is not of the soul. Yet that soul may well know that inexorable Karma drives us into some one of earth's hells to learn there what our former actions have really been. Or, mayhap, to learn the sympathy we have denied to those who made their own hells (not one such but some other helped in the making); to learn that the self-righteous judgment had the power to create one such hell *for ourselves*. And what if we thrust another still deeper into the pit by our hard denial that for him too there might be excuse? We feel our own power to rise from

evil, and to amend error. Why not admit that in another also is this divine power, this gift of the soul? We do deny it, practically, by our action, when we condemn. We shall truly refuse to do the wrong deed, and we shall show why the unfraternal action is unwise; but we must, at a dread penalty for our failure, we must refrain from action which may send another deeper down. Silence may show us in a poor light to the world and its judgment; but also it enters into that golden light of the spiritual sun which bathes the soul convinced of non-separateness.

In the course of ages, each one of us must somewhere come up to the serious test of leadership. Whether we snatch at it out of time and compel it at an unripe moment from the karmic recorder; or whether it descends upon us when the fruitage is ready, matters nothing to the final result. May we then be able to stand! May we not find in our way terrible barriers erected by our judgment or our dealings on the failure of some one we had met along the path! It may be we shall not find this test so easy. It may be that we shall discover how we ourselves had earlier helped that other to fail. And it may well be that we shall find also that this or that leader who earlier fell, by reason of the awful difficulties in the path and nature's opposition, so hard to overcome; that this lost and then regained leader has gloriously arisen, and stands there to help us to rise.

If a man have tried in any way to work, be it ever so little, for the spiritual powers, their gratitude is practically unending, their aid always given, whenever it is possible to give. When no more can be done at the time, error is so often enfolded in a wise silence, which permits of reflection, which opens up the material avenues, down which the light of the Soul must travel: there is more help in our silence than we dream.

So long as a single human heart looks to some other as a leader and light, all is not lost for that leader, however he may err. Love and faith have ere now rekindled dead fires as

by miracle. It is no miracle, but is one of nature's laws, that a light shall kindle a light. Love is the light of the Soul. Let us then go softly, speaking no hard word of this thing to us forbidden, for it may well be that the man who still believes is wiser far than the judges; he will rekindle the light. So long as man looks to any other as his teacher, it is sure that this chosen one has, in fact, some teaching for the believer. This teaching may be indirect and only by way of harsh experience of error or what not else; or it may be unconscious; still is it teaching, so long as the man clings there. It is the drawing of the human soul that he feels, and well the higher Soul back knows that the man has still a karmic something to learn. So let us not attack the teacher of any man, for in following he obeys the behest of his soul. It is enough that this is not *our* teacher. It is enough that the teaching does not appear wise to us. The fact that we do not follow should be enough for the world, which has not the duty to judge us. The world has its laws and its appointed agents, but it goes beyond this when it says that a man shall denounce the wrong-doer personally. Should he not then first denounce himself? Or, does he say that he does no wrong? Not consciously, at least? And can he attest that this other is conscious of wrong, and is not self-deluded, with the rest? Let us avoid evil and point out unwisdom, and go softly and humbly in heart, remembering where our own weakness lies. Man has cried aloud when justice and pain have overtaken him for violation of nature's laws. By that cry, let him remember mercy!

Does it sound trite? Yet it costs much to learn in the least, and a blessedness shines through the smallest fulfilment of this law. Our duty is not that of the world. It is the duty of a definite pledge. Let us put up a great plea for mercy, for fraternity and a closer touch with the reality of Unity. And let us call on the gods to still be with us, lest we forget: *lest we forget!*

JASPER NIEMAND.

INTERVIEW WITH MRS. ALICE L. CLEATHER.

I have never believed that the world could be enlightened by crude theories, nor that it was possible to "save" the masses by a wild romance in which one person is sun, moon, stars and planet. My experience justified my want of faith in this respect, but I was anxious to hear something of the experience of others. When I heard that Mrs. Cleather had dissociated herself from an Organization, in which the "image of power" created by the members sustains day by day the legend of its leader's characteristics, attributes, and powers, I decided on asking her to grant me an interview for *THE LAMP*.

With that purpose in view, I called on her one afternoon at her home in Harrow. She welcomed me in her usual cordial and friendly manner. I found her looking better than I had seen her for many a day; cheerful,—even mirthful; animated by that intensity of purpose which seems her dominant characteristic. Anyone who has met Mrs. Cleather must have been struck by the whole-hearted way in which she espouses the cause dearest to her heart—the cause of Theosophy. She is open, honest, fearless; every line of her face, every action, reveals a frank, straightforward disposition. Her long association with the Theosophical movement, during the lifetime of Mdm. Blavatsky and Mr. Judge, and later with Mrs. Tingley, gives her experience more than ordinary value at the present time.

After tea, I told her of my intention, and the reason for my visit. She smiled, and consented to answer any questions of general interest.

"Mrs. Cleather, I have heard that doubts have been cast on your sanity since you resigned from the Universal Brotherhood Organization. I suppose the chief of the Brotherhood is responsible for the statement.

"Yes, I believe so. One of the methods employed is to undermine the character of all who destroy the 'dangerous delusion,' as I call it. You can form your own opinion. Do you think I look less sane than when you saw me last?"

"No," I replied, laughingly. "Evi-

dently your character has been sufficiently invulnerable in all other directions. Your clinging to the 'dangerous delusion' so long indicated the only point of attack. What was regarded as an evidence of strength before must, from your different standpoint, be shown to be in reality a weakness. I believe you were subjected to severe 'tests' by the 'Leader' of the Brotherhood?"

"During the recent 'American Crusade' I was subjected to a mental and moral inquisition of the worst kind; and when in New York last August, after undergoing an operation, I was isolated from sympathy and help at a most trying time—under pretence of affording me an opportunity to conquer a dreadful 'elemental,' by which the Leader declared me to be possessed." "That, of course, was an 'occult test,' was it not?"

"Yes, I suppose it has been so described. It was diabolical."

"But, where was the 'Mother of Compassion' aspect of the 'Leader,' which I have heard so much about? I have read of 'black magicians' using suffering, physical and mental, as a means to impose their will on others. How do you explain it?"

"Well, it is a long story, and being a personal matter it might seem that I wanted to make too much of it. I prefer not to give any public explanations, at present. But the details are in writing, and there are reliable witnesses."

"It is a strange brotherhood, surely. Humanity is unappreciative, I fear. But I would like to go back a year or two, Mrs. Cleather. When did you first meet the 'Leader'?"

"I was introduced to her at the Theosophical Convention in Boston in 1895."

"How were you impressed?"

"My impression was so vague, I don't remember."

"When did you meet the 'Leader' again?"

"I called on her in New York after the Boston Convention. She struck me as being a woman in a fairly comfortable position in life, but somewhat

unrefined. I was then told by a friend that she was a spiritualistic medium of some notoriety."

"Did that impress you?"

"No. I knew practically nothing of Spiritualism, and was ignorant of the methods of mediums."

"On what occasions did you afterwards see the 'Leader'?"

"I was introduced to her in New York at a Council Meeting as the Secret Outer Head of the E.S.T. That was after Mr. Judge's death in 1896. But, as you know, she did not long remain 'secret.'"

"Why was the secrecy broken?"

"Various reasons were given at the time. But subsequent developments throw light on what I would say was the real reason—ambition. If ambition on the part of the pupil is detrimental to spiritual progress, the result in the case of the Teacher must be even more disastrous."

"About the time you first met the 'Leader,' did she make any prophecy?"

"No; but she said 'the real Judge' was K. H. Later she said he was Hilarion, and that when Judge died Hilarion died."

"Did you draw her attention to the discrepancy?"

"Yes. But she only replied that 'Judge could be both.'"

The "Leader" evidently has a sense of humour. The pity of it is that the "poor members" have not.

"Where did you join the 'Crusade around the World,' Mrs. Cleather?"

"At Rome. I there introduced to the 'Leader' the Russian lady, of whom the members have heard so much from time to time."

"The 'friend of the Tsar,' who was said to be responsible for the Peace Conference—do you mean?"

"Yes, precisely. The lady has since resigned."

"What about India? Did you meet any Chelas there?"

"At Benares, a 'little' Hindu appeared. He was, I believe, a high caste Brahmin. The 'Leader' told us he was a chela who had come to arrange for her and another to see M—— at Darjeeling. I do not remember her

referring to him again until this last autumn in Sweden, when she said that both she and the 'other' had discovered him to be a fraud."

"What about the Jeypore Message?"

"Oh! that was of little importance. A Hindu youth appeared suddenly and created a sensation among the party, and delivered the missive. It was considered by some of the party genuine at the time, but, I understand, the 'Leader' herself admitted it was a forgery—afterwards."

"Who was the forger; did you hear?"

"The villain of the 'piece,' of course! Who else could it be?"

"But what if a 'piece' has more than one villain?"

"Then 'the plot' becomes more mysterious," replied Mrs. Cleather, laughing.

"Were you ever told that the 'Leader' was the head of a great Secret Organization in Europe?"

"Yes. Four Crusaders, including the 'Leader,' were initiated at V——. She said it was the foundation of real Masonry, that all the Masters belonged to it, and that she had been acknowledged as the head of it—they having 'tried' H. P. B., but having found that she 'was not ready.' I afterwards learned more about the organization and the ceremony from the official who initiated them, and found that it was of comparatively little significance. The 'Leader's' power of exaggeration lent enchantment to the story, which subsequent unfoldments soon removed."

"Mrs. Cleather, the removal of the 'dangerous delusion' must have been a process of disenchantment, I am sure."

"Well, most of the disenchantment had preceded the actual removal of the 'bogey.'"

"What about the Samoan chief?"

"I was told he was a nephew of the M—— of V——, and the great Teacher of a secret order."

"I am glad to know the M—— of V—— is an uncle to somebody. Any other funny story you can remember?"

"Yes. One about the 'Silent Watcher.' The 'Leader' had a vision

of a gigantic pink figure with a 'divine face,' more beautiful than M——, with 'silky-white hair.' I suggested that this might be the 'Silent Watcher.' The 'Leader' answered: 'Yes.'

After this unique description of the "Silent Watcher," it was some time before equilibrium could be restored. When we had sufficiently recovered, I said:

"Were you ever told who the 'Leader's' successor was to be?"

"Yes; at the Chicago Convention in 1897. But I have heard since that his chance has gone, and that he is now a 'black magician.'"

"It was not the Secretary of the Brotherhood, I suppose? I heard he was in the running."

"Oh! no, not at all; at least, not then. He may be now."

"Did the general conduct of the Crusade make a great impression on you?"

"Yes. I intended to resign then, but was prevailed upon to remain."

"Did you hear the 'Leader' depreciate H.P.B.?"

"Yes, repeatedly."

"Have you any evidence that Mr. Judge appointed a successor?"

"No. I never saw any of the documents said to exist."

"You accepted the 'Leader,' then, simply on faith?"

"Entirely, and was utterly disappointed in the result. So far as I have been able to observe from pretty close association she showed no real knowledge of the esoteric philosophy, and constantly violated the occult teaching."

"The autocracy was a mistake, in your opinion?"

"Yes; we are responsible for that mistake. It was carried through under excitement and contrary to common sense. All felt it was an experiment, which might work if the autocrat was a high adept."

"Is there any great value in the work done by the Organization?"

"There may be some value. Whenever it is done, in the few active branches, by sincere people, it has undoubtedly good results. But the same work is done on a larger scale by

other humanitarian associations, with no laudation of personalities, and free from the objectionable bogey of an autocracy under which every member is supposed to have freedom of opinion, but where very soon all opinion is made subservient to the ruling one about the absolute infallibility of the 'Leader.' Why, I have heard members declare in private and public meetings that the 'Leader' was greater than any great Teacher within the historical period, and that the Founder of Christianity was nothing compared to her."

"Some of the members surely must have seen the joke, Mrs. Cleather?"

"Some may, and, if they did, they were soon suspected of heresy."

"What is your opinion of the whole system?"

"I am glad you said 'system.' I wish it to be distinctly understood that I attack no person; but I condemn, without qualification, a system which I know from painful experience to be opposed to true progress, which revives the methods of the Inquisition, and gives birth to superstition, bigotry, and fanaticism."

I heartily thanked Mrs. Cleather, and went out into the starry night with joy in my heart that a genuine soul should have been freed from so much dead weight. May many more follow. In freeing ourselves, we help to make others free. We can help to remove from the 'Leader' the yoke sought so eagerly and imposed so unwisely. But if that is impossible at present, for many, it should not be forgotten that what we in our perversity refuse to do kind Nature provides for in time. The path of spiritual liberation is hard; but whatever experience leads us to the inner shrine, where only the true teacher can be found, is worth the highest price.

London, 22nd January. E. H. D.



THOMAS BARTLETT HALL is the author of *The Purity and Destiny of Modern Spiritualism* shortly to be issued by Cupples & Schoenhof, of Boston.

THE TEMPLE.

To the Editor of THE LAMP.

Most firmly believing in the sincerity, and appreciative of the efforts of the Editors of THE LAMP toward the cultivation of a spirit of true brotherly toleration for the opinions of all regardless of the particular branch or division to which any individual brother may have deemed it wisest and best to associate himself, I am led to request the privilege of saying through the columns of THE LAMP, that as far as I can consistently, I stand ready at any time to further any and every effort toward reuniting the apparently severed parts of the theosophical serpent. It matters not how much we may differ on some one or more points. The principles upon which all can make a decided stand are broad and deep and strong enough to afford us all a firm footing, and if we are really striving to form that nucleus of universal brotherhood of which we have heard so much and seen so little, there is but one way of accomplishing it, namely, by acting as though we believed in the principles we were advocating.

No one of us is capable of rendering righteous judgment on Leader or individual member. "By their fruits ye shall know them." Not by the soil in which the seed is planted, not by the shape of leaf, bud or blossom, can the ultimate value of the fig-tree be determined, but by its fruit. Not by his birth, environment, educational advantages, success or failure can the single life of a man be estimated, but by the character graven on the face on which the coffin lid at last closes, as indelibly as upon the soul. The final result is the fruit of that life, that which he carries into the Great Silence and which will return again some time in the future.

We are only too apt to look out from our own cellar windows whence we can see but the cellar windows of our neighbours. A trip to the observatory would give us a wider vista, a star-lit clarity of view that would in all probability change our whole attitude toward our neighbours.

The Temple stands first, last and always for unity, brotherly love, equal opportunity for all and tolerance to all. Where any member of it swerves from this ideal he or she is not voicing or living the teachings of The Temple. We have been greatly misunderstood and uncharitably criticised by many who in heart are with us, but we can afford to wait for our fruit to appear, and we desire no other judgment.

Heartily wishing success to THE LAMP and our Brothers the Editors.

I am, in sincerity and truth,

Your servant,

"BLUE STAR."



THE *Westminster* of 16th December writes on "The Bookman's Inheritance," and points out the responsibility of the bookman as "the eldest son" to administer the "vast estate laid up by his forefathers." There are times, however, when the bookman "persuades himself that in the book-world is adequate field for enterprise and goal for ambition." Then appears "ever more faded and arid to his eye the arduous paths of action. This is his crux." "He is prone to be blinded by beauty, and to consider as a virtue his yielding to intellectual pleasures though as intemperate as the physical pleasures of others." "The balance must be struck between what he gets from the world, its past and its present, and what he gives to it; between his endowment and his action." "Between the book and the mass lies the obligation of the bookman, that by the countless avenues of sight and sound which lead to the mind and heart of the people, he may bridge the alienation of humanity from what humanity has wrested from the Divine. That he shall untiringly and relentlessly by character, word and deed, salt the savourless earth with the salt of the best of his race is the duty which comes to the bookman inseparable from his inheritance."



DID you ever hear or read Max Muller's pig story? It's worth your while to look it up.

THE LAMP.

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of Each Month.

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EDITORIAL NOTES.

BROTHERS ALL!

"SEEK OUT the way!"

"THE STAR which is thy goal burns
overhead."

OUR LIVES are but days in the years
of the soul.

"THOU ART THYSELF the object
of thy search."

COLONEL OLCOTT is not expected in
America before mid-summer.

A notice of Mr. Charles Johnston's
new book, *The Memory of Past Births*
has been crowded out this month.

H. MURRAY-AYNSLEY'S new book on
Symbolism of the East and West is
published by George Redway.

THE Annual Convention of the T.S.
in A. is to be held in the last week of
April, either at Chicago or Cincinnati.

WHEN I hear of people taking part
in devotional exercises I reflect that
they are only learning to be devout.

We must desire the triumph of Truth
even though it prove ourselves to be
wrong. This is the true submission of
the head to the heart.

THE London *Academy* in fulfilment
of its annual award has chosen W. B.
Yeats' *Wind Among the Reeds* as the
best volume of poetry of the past year.

THE Christian Science Movement
reports 394 chartered churches, an
active ministry of 12,000, and 80,000
enrolled members. 200,000 copies of
Science and Health have been sold.

RICHARD BURTON, whose poem,
"The Modern Saint," was printed in
the September LAMP, has published a
volume of *Lyrics of Brotherhood*
through Small, Maynard & Co., of
Boston.

MR. W. W. SKEAT has made a minute
and detailed study of Folk-lore, cere-
monial observances, and magic, in the
Malay peninsula, which is to be pub-
lished by MacMillan & Co. as *Malay
Religion*.

MRS. ELIZABETH S. W. BUCHANAN,
623 Delmas Avenue, San Jose, Cal.,
asks for the patronage of the public, as
the works of her late husband, Dr.
Joseph Rodes Buchanan, can be ob-
tained from her only.

Prof. Schmidt takes the view that the
"being like a man," the "Son of Man"
of Daniel vii: 13, is Michael, the
guardian angel of Israel. "As such
he fights for the world-empire with the
other angels until he finally stands in
the last scene triumphant."

MR. BASIL CRUMP writes me that
he had the honour of type-writing from
Mrs. Tingley's dictation the letter dated
16th September, published in Mr.
Pierce's pamphlet, "Facts." The
karmic records must one day reveal
why it never reached Toronto.

The word generous, and the word
gentle, both, in their origin, meant only
"of pure race," but because charity
and tenderness are inseparable from
this purity of blood, the words which
once stood only for pride, now stand as
synonyms for virtue.—*John Ruskin*.

THOSE who trust the Law in or through a Leader will be delivered by the Law. But those who trust the personality of a Leader have enslaved themselves to an authority which has no power to emancipate.

*

REV. FREDERICK BUICK, for 64 years minister of one of the Ahoghill Presbyterian churches, near Ballymena, describes having seen Sir Walter Scott when a boy at school at Edgeworthstown, the Waverley novelist being then on a visit to Miss Edgeworth.

*

THIRTEEN volumes of a new series to be known as the Semitic have been arranged for by John C. Nimmo. Prof. M'Curdy, of Toronto, is to write on the History and Government of the Hebrews. Rev. A. H. H. Sayce's volume on the Babylonians and Assyrians is already out.

*

MR. HAROLD BEGBIE who has been editor of *The Vegetarian* for the past two years of its brilliant record, has resigned his position. Mr. Sidney Beard has also resigned the editorship of the *Herald of the Golden Age*, in which he is to be replaced by Dr. Josiah Oldfield.

*

AN EXPERIENCED FRIEND has sent us the following quotation from Pudd'n-head Wilson's New Calendar. It is quite unnecessary to say for whom it is intended. "We should be careful to get out of an experience only the wisdom that is in it—and stop there; lest we be like the cat that sits down on a hot stove-lid. She will never sit down on a hot stove-lid again—and that is well; but also she will never sit down on a cold one any more."

*

THE SUPERINTENDENT of the Bureau of Immigration, Ottawa, has sent me a book of views in Western Canada, which is full of choice little bits of scenery interspersed among typical farm and home-stead pictures. The text is in olive ink, and the cuts in tints, and those who think of Canada as "Our Lady of Snows," should see this dainty

souvenir of a land flowing with milk and honey and rich in corn and wine and oil.

*

C. PFOUNDÉS, of Kobe (Hiogo), Japan, will be pleased to communicate with readers who are interested in the science of Comparative Religions, Oriental Cults, Myths, History and Legends; Literature, Classical, Poetical, Popular, Fiction, etc.; Art, Antiquities, etc.; Folk Lore, Romance; Ethical and Religious; Social and Political Reform, etc. The sheet on which this notice is sent is an exquisite piece of Japanese printing. Students will remember an interesting quotation from Capt. Pfoundés in the *Secret Doctrine*.

*

HENRY SAVAGE LANDOR writes in the *Independent*: "In spite of all the hardships suffered there and the repulsiveness of the people, Tibet has many attractions. To see the stars at their very best, go to Tibet. The air is so rarefied and exceedingly pure that the glory of the moon and stars as they there appear is enormously increased. At night the heavens there are gorgeous beyond the possibility of conception of lowlanders, and the stars blaze and are magnified to several times the size they appear to us here."

*

FOR the first time for centuries, says the *British Weekly*, the Gorsedd sword, the mystic weapon of the Welsh bards, was solemnly unsheathed on Saturday, the 6th January, in a remote spot and during a heavy storm. At the close of the ceremony the Chief Bard, Cowlyd, bare headed, invoked the blessing of the Almighty on British arms in South Africa, in the war "against falsehood, iniquity and error," and announced that the Gorsedd sword would never again be sheathed till the triumph of the forces of Righteousness over the hordes of Evil.

*

THE latest researches tend to prove the probable identity of origin of the Australian aborigines and certain tribes of southern India. The Australian is admitted to be of quite a different

stock to the negro. Some of the wild tribes of southern India use a boomerang, though their weapon is not so perfect as that of the Australian. The dingo of Australia is also known to be closely related to the Paria dogs of India. Dr. Semons suggests that the Bushmen are near relatives of the Veddas of Ceylon. All this is in line with the Lemurian theories of the *Secret Doctrine*.

*

MRS. E. H. BAILLET, Secretary of the Lily Dale T.S., writes that the Pandit Lalan has returned there and is working in the interests of the famine stricken population of the distressed districts in India. He intends to lecture for their benefit in the surrounding cities. One form of relief is the transportation of children from the famine regions to Bengal, where they are being clothed, fed, and educated at a cost of \$7. for the first month. Rain is not expected till June, and prices are prohibitive. Potatoes are quoted at \$40. per 200 lbs. Corn meal, \$9. Graham meal, \$11. Salt, \$2.50.

*

MR. OSCAR BROWNING declares that "George Eliot always gave you her best, and took infinite pains in her advice and judgment. She never said an unkind thing, and possessed the power of seeing what was good in everyone and everything. A great intellect, but a greater moral nature, and extraordinarily self-controlled." In a letter to Mr. Browning she wrote: "The first thing to teach is Reverence—Reverence—Reverence." She thought the habit of looking to another life immoral, as it made people indifferent about this. *Silas Marner*, she said, was the one novel in which she had drawn the characters entirely out of her imagination. Has any LAMP reader failed to read *Silas Marner*?

*

THE ALPHA Branch of the Theosophical Society has issued a Calendar of meetings in February and March, indicating most extensive activity. On Sunday evenings at 7.30, and afternoons at 3; Wednesdays at 8, besides

the Children's Class, and the library and reading room accommodation at 6 Oxford Terrace; there are abundant opportunities for members and enquirers to take part in the work. Miss Marie Walsh is remaining in Boston till the end of March, thus postponing her other engagements. The Calendar is beautifully printed and opens with a verse from the *Gita*, in which the Lord says: "However men approach Me, even so do I accept them, for the Path men take from every side is Mine."

*

A FRIEND in Kansas City puts in a claim for the recognition of western Theosophists. "Do not try to confine Theosophy to the East and ask us to subscribe without being able to take part in the exercises. Some of the most earnest Theosophists are western citizens. Don't place the centre so far away. You will find some who have not been in the Society so long, and not been associated with the Leaders so closely, are just as earnest as you. . . We admire most the Leader who is capable of teaching by example. . . We western people do not respect the personality as much as we do the Spirit which moves it, but we like to meet it." I am afraid that in the very nature of things it will be more and more difficult to centre the Movement anywhere. The real centre is interior, and those who find it will not be moved by the change of location or disappearance of any brick-and-mortar nucleus.

*

MRS. M. H. LOSEE has been making an effort to grapple with the servant girl problem. Those who know it as the young lady help problem will not be over sanguine, but Mrs. Losee's plan to open a training school in Kansas City where girls might learn the arts of house-keeping, and get instruction in sanitary laws and ethics is worthy of support. There is no reason in the world why the adoption of scientific ideas about house-work should not relieve it of many of its distasteful features, and such a school would at least tend to dissipate the conservatism which keeps women from adopting

many labour-saving methods. A trained servant, like a trained nurse, can get through her duties in half the time and with fair more efficiency than is possible to the unskilled, while the gain to herself in ease and comfort, and to her employers in satisfaction is but another example of the value of occultism, the art of knowing how, in ordinary life.

*
W. J. COLVILLE in addressing the London Spiritualist Alliance lately, said: "There is nothing whatever in Theosophy in the way of an arbitrary philosophy of life, any more than there is in Spiritualism, and while there may be certain divergences between Theosophists and Spiritualists, for the most part there is more agreement than disagreement when people rise above externals and learn to consider the inner meaning of the doctrine. There is really no essential difference between the Spiritualist, the Theosophist, and the Mental Scientist, except that the Spiritualist insists upon communion with the spirit world, the Mental Scientist insists upon the power of the mind over the body, while the Theosophist insists upon illumination from within, and an acknowledgement of the true Ego being superior to its various sheaths or outward embodiments."

*
In my innocent Childhood, before I became a Bold Bad Man and was expelled from the Universal Brotherhood, I had on several occasions a Dream of being pursued by a Circumstance in the form of a Horse, but which Experienced Persons subsequently explained to me was a Night Mare. Eighteen of these beasts are marshalled on the new cover of the *Universal Brotherhood Path Magazine*. They are so arranged as to form a corral, and as the result of the "drive" a considerable gathering has been effected, the members of which appear to exhibit every symptom of reluctance or inability to proceed. Above the door of the pen, which is appropriately constructed in the Roman order of architecture, four dishevelled elementals, adapted from Mr. Opera, perform fanfares. The purple and gold colours of the Vatican are associated

with the Stars and Stripes across the top of this scene, which we learn from official sources was revealed to Mrs. Tingley in a vision.

*
MAGAZINES and papers received, *Citizen and Country, New Century: Boston Ideas, Meaford Mirror, North-Ender, Prasnottara* (Benares), *Light of Truth* (Madras), *Theosophical Gleaner, Review of Reviews, Events, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Free Man, Theosophical Forum, The World's Advance Thought, Lyceum, Unity, Star of the Magi, The Abiding Truth, The Rainbow, Nya Tiden, Occult Truths, Religio-Philosophical Journal, Expression, Light, Prophetic Messenger, Teosofisk Tidskrift* (Sweden), *Intelligence*, (Urbana), *Christian Messenger, Psycho-Harmonic Scientist, Harbinger of Light* (Melbourne), *Notes and Queries* (Manchester), *The Crusader, The Philistine, The Morning Star, The Literary Digest, The Theosophic Messenger, The Humanitarian, Light of the East* (Calcutta), *Faith and Hope Messenger, Theosophical Chronicle, Theosophischer Wegweiser* (Leipzig), etc.

*
THERE are many Theosophists who may not be able to afford to subscribe to THE LAMP, but there are none who can afford not to read it. Borrow it, or get it at your Public Library, and if it is not there let us know the address and we will have the omission remedied. THE LAMP is read by more people now than any other Theosophical magazine. This is not said in any boastful sense, but merely to emphasize the fact of its circulation, and the kindred fact that it offers its columns to all branches of the Movement for the expression of any opinions that may be sent to it in sufficiently brief form and due reasonableness of spirit. Those who have entered the Movement in the last few years and who are not aware of the broad and liberal basis with which it was inaugurated may not appreciate this, but there are numbers of the older workers who recognise the force behind such a scope and purpose.

Those who are specializing are doing valuable work in their own way, but while we gladly admit this, the ideals of synthetic and comprehensive study of man and nature lie too near the heart of Theosophy ever to be lost sight of by those who have tried to understand the message brought by H. P. Blavatsky. To the preservation of these ideals THE LAMP hopes to contribute something, and it has no other plea for support.

*

THE JANUARY *Search-Light*, issued by the Cabinet of the Universal Brotherhood should be read by all students of the Theosophical Movement. How not to do it has never been so clearly illustrated before. The hollow assumptions, the distortions, the frequent *suggestio falsi*, the imputation to others of what glares from every page of the *Search-Light* itself, the anonymous stabbing of reputations, the inability to discover anything but venom and malice in the honest criticism directed to the benefit of the work, and of which much advantage has already been taken, the narrowness which discovers enemies of the human race in all who are not members of the Universal Brotherhood, the marshalling of straw men, and the slaughter of the same, the entire absence of Theosophic ideals, with other features too numerous to mention, as the circus bills have it, constitute the most astounding aggregation, and as complete a justification of those who have impeached U. B. methods as could be required. Dr. Coryn's analysis of Mr. Dunlop must have been dictated, as it is exactly the explanation which we were given of Dr. Coryn's own weakness last year, and is an interesting sample of Brotherhood *a la* Tingley. There are several untruths in a paragraph relating to myself, the statement that I resigned from the U. B. serving as an example.

*

THE *Harbinger of Light* for January, from Melbourne, has a leading article on Theosophy and Spiritualism of which I regret our space will not permit republication in full. It is based on Herbert Burrows' speech to the London

Alliance, already referred to in THE LAMP. "In view of the fact that both bodies are working for the fuller comprehension and larger development of the spiritual powers of man, and a more extended knowledge of the relation of this life to the next," it is thought that the object of facilitating a further *rapprochement* between the two bodies "is a very laudable one, and deserving the serious consideration of spiritualists." The *Harbinger* admits that "something has been conceded by the more philosophical spiritualists to the theories of the Theosophist," whilst recognising a "considerable modification" in the Theosophical position. Mr Burrows' proposal that "a small informal committee should be formed of well-known people in Spiritualism and Theosophy," is approved. The work to be undertaken by this committee, is, if possible, to adjust the differences between the two schools of thought, and to state the case in a fair and impartial manner so that both parties might know where they were in regard to each other's thought, the whole symposium to be published in a book, but with absolutely no official character attached to it.

*

It has almost become an axiom with me that any movement designedly universal must eschew politics. Politics are essentially local. In one or two of the more recent theosophical movements, politics have occupied no inconsiderable share of attention. The effect has been to restrict the interest in such efforts to those who are affected by the political interests involved. At the present writing I could not tell, if I was to be shot for it, whether the Governor of Texas is Republican or Democrat, and I can imagine every voter in the Lone Star State exclaiming: "What an ignoramus that man is to attempt to conduct a paper!" while others cry out upon my effrontery. I do not believe the indignant Texan, at the same time, could tell whether a Grit or Tory Government is in power in the Province of Ontario. Ask a dozen people in your locality, my doubtful Texan reader, to answer this question, and

you will get the measure of European, Asian and African interest in the United States. There are fourteen hundred millions of people who live outside the North American continent, and they care almost nothing at all about our local political affairs. The Eternal Verities that come home to the hearts of all peoples are quite independent of forms of government. But if we make clear to the world what are the great truths of life, the liberties, the virtues, the self-conquests, the illuminations, the consummations of peace, we may rest assured that the race will assimilate these ideals, and assume, as it advances, the more noble and adequate forms of national life.

*

ANSWERS TO CORRESPONDENTS.—
 J. K. D.—*Farther* denotes increase of distance; *further* denotes either the development of an argument, or an increase of substance. Purple Ink, N. Y.—Sorry it is not readable; larger type next month. A. W.—Mrs. Malory gives an interesting personal experience of levitation in the *World's Advance Thought* for January. The earth is levitated in space. C. L.—On 10th August last. T. K.—You can get *El Reshid* from B. R. Baumgardt & Co., Los Angeles, Cal., for \$1. U. B. Enquirer.—You should write to the Secretary General, 144 Madison Avenue, New York City. I do not know anything about Avenue Road affairs. People acquainted with London know it to be unsuitable. C. M. No, my dear reader, that is the difference between us. If you believed these things you would condemn. I have simply pointed them out, with the result that in some respects there is an improvement. Who am I to condemn anybody? Karma looks after that. F. T. S.—Compare the clause about affiliation in the Constitution of 1893. It was eliminated in 1896. L. H.—Elihu Levi's *Ritual of the Sanctum Regum* has been translated by Dr. W. Wynn Westcott, and can be had for about \$2. H. T.—It is one of the powers of Vach—Vaikhari-Vach, by permutation quack, and by duplication, quack-quack. The present champion

is sometimes known as "Rameses" but must not be confused with that other Pharaoh of Paris whose real name is Count Macgregor. See the *U. B. Path* for January, page 496. He is now in training, and if not over-done, may go against his own record of 187. Keep your eye on "Columbus" Anonymous. —Many thanks; but I believe these private threats are only intended to hearten the "faithful."

*

IT IS PROBABLE that every time anyone is moved to assert that two and two do not make five there will be those who perceive sinister motives behind his declaration. At other times remonstrances are directed to him upon his rashness or indiscretion. That two and two do not make five is a minor consideration to these guardians of conventionality. I get a fair share of these favours, and somewhat in the same spirit, lately had a letter, evidently most kindly meant, imploring me to clear my mind of the anger, hatred and ambition which my correspondent appeared to think were eating my heart out. There is no use in protesting against the absurdity of this; we can only try to appreciate the point of view, which is the result, like all similar mistakes, of seeing one side of a question only. If I did not read and hear all sides myself (having indeed, fallen into disgrace in the U. B. on that account) I would not feel at liberty to make this remark. He warns me, quoting the *Voice* (p. 66) to beware of change, and there can be no better advice. The danger is in doubt, as is pointed out in this passage, and the great trouble in nearly all Theosophic circles is not only doubt, but actual unbelief in the ability of members to help themselves. The sympathy and support of intermediaries has been so generally extolled that the old teaching of the Master within is nearly forgotten. It is a fact that most men need leaders and guardians, but the veriest babe in occultism is better crawling towards the light on his hands and knees than prematurely swaddled in a psychic incubator.

A CORRESPONDENT raises the question whether it is not more commendable to make shirts for the suffering Cubans than to study the *Secret Doctrine*. The obvious retort that these things shouldst thou have done and not left the other undone does not perhaps cover the whole principle involved. It is a fact, which some good people overlook, that we are not all so constituted as to be able to make shirts even for ourselves. And it is also true that some of us are quite unable to study or to understand the *Secret Doctrine*. I have never condemned or discouraged the making of shirts for those who need them, and I have asserted the principle that those who wish to make shirts should be permitted absolute liberty in that direction. Similarly, I have claimed absolute liberty for those who desire to study the *Secret Doctrine*. But there is still something more to be considered. If your shirt-making is not the result of genuine love for the people for whom you are working, your efforts will generate little of the spirit of brotherhood which we all seek to cultivate. Your work may proceed from spiritual vanity, or from the desire for reward or commendation or self-advertisement. And those who study the *Secret Doctrine* for other reasons than a desire to benefit humanity by the knowledge thereby to be gained, contribute as little to brotherhood as the self-seeking shirt-makers. I have been told that these ideas are old-fashioned and metaphysical and not in harmony with the plans of the Leader and Official Head, and I have been expelled from the Universal Brotherhood Organization for wantonly attempting to follow them in practice. Wantonness of this sort is just what the world is aching for, and THE LAMP intends to see that the world gets some more of it. We demand liberty for the soul's action.

* THE National Purity Association, with head-quarters at 84 Fifth Avenue, Chicago, is one of those organizations which is interiorly affiliated with the Theosophical Movement, whatever the official views on the subject may be.

There is no question upon which western students have been more exercised than upon that of sex chastity and the laws of the generative functions. The extraordinary system by which parents are leagued together to keep their children in the dark about one of the most important phases of their existence will not yield without a moral and religious earth-quake, but it is the duty of every one to do what they can according to their light to dispel the immodest ignorance which is now foolishly looked upon as innocence. The National Purity Association is doing a splendid educative work on these lines, and their quarterly, which there is some idea of changing to a monthly, should be in the hands of all who are interested in the subject. The Association issues a series of books and pamphlets, two of which, *Talks with the King's Sons*, and *Talks with the King's Daughters*, are to be commended to parents who find difficulty in helping their children in the early stages of enquiry. Many other useful tracts and books are issued from the above address and a stamp will bring catalogues and samples. In this connection I wish to recommend Kipling's *Brushwood Boy* as a gift-book for every lad and lass getting into their teens. There is no finer ideal of purity in the language, and the romance and mystery and charm of it, and the occultism of the inner life growing out of a pure heart, all set in a wonder-glow of duty and adventure and the magic of a loving home, make a story, whatever the critics may say, that lives in the heart.

* THE ENDEAVOUR to divert the issues from ethical to personal grounds has been characteristic of all the disturbances in the Theosophical Movement for years. For some months past the attempt has been made as on previous occasions. It is possible to be entirely impersonal, however, in following up the tactics of those who feel that the best reply to a good argument is to discredit its exponent. Those who are striving to realize their unity with the whole of humanity, good and bad, and

who are working ceaselessly for others, are not in the least likely to be misled about the truth of an ethical principle, even if some so called authority alleges the most dreadful and indefinite things about those who promulgate it. Nor must we ever forget, if we are to understand and sympathize with our opponents, that what they do mistakenly is ignorantly done, and that their errors will be over-ruled for good, and will afford just those necessary tests and trials that all of us have rendered ourselves liable to, and which some look for by artificial channels. Everything is provided for under the law, and the wrath of man made to praise the Lord. This consciousness has enabled all of us from the mistakes we have made in the past to gain a deeper wisdom and a more gracious toleration for those who differ with us. Perhaps the lesson was more important than that which taught us the necessity of admitting our errors before we could learn our moral. This is evidently what has been externalized as confession and conviction of sin and repentance. It is humility and the repudiation of infallibility. And it saves us from the further folly of imputing the most diabolical evil to an adversary in order to excuse our own foolishness or weakness. An actual realization of the fact of rebirth, and appreciation of the law by which those who are at odds must return together and settle their differences in the next life, helps us to take more moderate views of our "uncomfortable brothers."

*
 QUITE a number of prominent Theosophists are said to hold the view that the time for spreading Theosophical teaching has gone past. As long as there are people who need Theosophic experience this view savours of discouragement and defeat, if not of doubt of the value of our message. There are impressions held, however, in some quarters that this view is derived from authority. It has been said that the time for occult or esoteric progress on the part of individual students was confined to the last twenty-five years, but this has nothing to do with

Theosophy. An occultist must be a Theosophist, says Madam Blavatsky, while a Theosophist may know nothing about occultism. It was also said that the last quarter of every century was a period in which it was easier to spread Theosophical ideas than at other times. Some may gather from this that no work should be done at these other times. To my mind greater and more unremitting labour is the necessary consequence of a belief in the greater difficulties to be encountered. The fact is that many of the old students are a bit tired of their efforts. Some are disgusted at the indifferent and often unexpected results of their exertions. Some have the idea that the Masters have left them rather in the lurch. The natural weariness of human flesh after toil and struggle, and its reluctance to put itself about for immaterial aims, count for something in the war of souls. But the progress made is really immense. We all know the ground better, and have learned to handle our weapons to better advantage. The camp following has grown mightily, and if we have not a Moses, we have Korahs, Dathans, and Abirams to spare, and we know how to deal with them too. As a matter of fact we have not been forty years in the wilderness yet, and if our friends are willing to push on for another fifteen years, they may be assured that their shoes will wear the journey, and their raiment turn all the weather that we meet. Those who are pot-hungry and loath their daily manna may straggle back to Egypt. But Jordan and the goodly land lies all the other way.

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 CANON HAMMOND and the editor of *The British Weekly* have been having a word about Apostolic Succession which ought to be of interest to Theosophists. Under other guises this question has been disrupting the movement for some years. Judas, the betrayer, is instanced by Canon Hammond, and is told that "it is a startling use to make of the difficulty about Christ's selection of Judas as one of the twelve to insinuate that He was wholly indifferent to character in His

apostles. . . . This case destroys the very theory that it is adduced to support. The iniquity of Judas put an end to his apostleship." The question is asked, Does the Canon "actually hold that Judas, after the betrayal, could have celebrated a valid sacrament?" As the Church forms and dogmas represent the materialized conception of the occult mysteries upon which the Church is based, and from whose real nature she draws life and force to the extent that she approximates their truth, it is the duty of every Theosophist to see with what intelligent and sympathetic appreciation he can assist the better understanding of the things that are unseen, thus leading to a knowledge of that which underlies the outer and visible symbols. In controversy with Dr. Watson (Ian Maclaren) on the same subject, Canon Hammond meets with a retort which is so apt to the present U. B. occasion that it cannot be left out of consideration. Canon Hammond asks: "Were Hophni and Phineas priests of God or not?" Dr. Watson answers "without reserve or hesitation that, in a literal sense, those two infamous men, Borgias of their day, may have been priests, although, as you are aware, criticism has thrown something more than doubt on the orders of the Jewish priesthood; but that in any religious sense it appears to me—I judge no other man—profanity to associate their names with God. I believe, with many a passage of Holy Scripture to support me, that their sacrifices were an abomination to the Lord, and that no man in Israel who feared God and did righteousness ought to have had anything to do with such men. I believe that the duty of every member of God's Church in that day was to separate himself from them and all their works, as the Anglican Church did from Rome in the sixteenth century, and to take up a position of spiritual and ecclesiastical dissent." And we may feel with Dr. Watson, also, that the statement that the Master "demands obedience (for His ministers), not because they have, in some poor measure, His own character, but because they have office and succession, is astounding."

"A THEOSOPHIC SCOT" writes in approval of THE LAMP ideals. It would be difficult, he thinks, to put into words the very high ideals he formed on first reading about Theosophy, "but the first rush of feeling was unutterable gratitude for the infinite goodness which had brought this Wisdom to my door. Then a firm determination to try and become a wiser, nobler, and better man than ever before I had dreamed it possible to be—but now, through this wise teaching, I saw I must become—so that in good time I also might be able to help as I had been helped. Such was my ideal. And such, I believe, are the first honest impulses of most true-hearted seekers for truth who drink from Theosophic wells. . . . Having never joined an E. Section, I had no concern with their squabbles. Some people had to get their lessons and find their strength and weakness there. I found mine elsewhere. But we all have to go through it. There are other 'Schools of Occultism,'—God help them!—where men and women may be tried as in a fire, and come out with the dross burnt out of them—or be burnt. My salvation I can now see was, that everything I took up had for its end in my mind to make me fitter to serve the Theosophical Society, and that is to promote the work of Universal Brotherhood constantly kept before all members by the First Object. Did I learn nothing in these other Societies? Yes, I learnt that it was not necessary to feed on pigs' meat. And I also learnt this, that I did not want what they had to teach, and it is perhaps a greater thing than appears at first sight to know what you don't want. . . . Let any group of students who desire to work the work of the Theosophical Society meet together and draw up the simplest possible rules for that group. Any well-conducted debating society rules, for example, would form a basis. Let them be simple and clear. Then draw up a scheme of work for public meetings—a syllabus. Let the members take the papers, or get friends to do them. That is to say, a friend might not be specially interested in reincarnation, but deeply interested

in vegetarianism. There is no special need for advertising these meetings all over the place, but let members bring their friends, and these friends their friends. Let the syllabus be printed and keep to the dates. Let the Objects of the Theosophical Society be clearly printed in the syllabus. These are the objects of your meetings and nothing else. If any one can find any kind of monkey-up-a-stick in them—let them. Any one objecting to these Objects is not wanted. In addition to this the members should meet for private study of some work—the *Gita*, or *The Voice of the Silence*. But confine these meetings to members only.”

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THE mortality among aged and prominent people this year seems higher than at any time since 1882. The death of John Ruskin has to some extent been discounted by the failure of his powers for the past few years, but his students—and who of us are not that?—have often thought of the old Master in these later days wandering about the English roads and gardens and gazing on the hills and lakes where he made his home. And now the worn body has been laid aside and the great soul has entered into that realm of the eternal beauty which it did so much to reveal to us. Twenty years ago Ruskin's books were hard to get. They were expensive and in the Libraries heavy deposits were required from those who borrowed them. To-day it is different, especially in America. There is no excuse but the excuse of unreadiness, the last one we are willing to offer, for those who have not consecrated themselves to the spirit of *Sesame and Lilies*, *The Crown of Wild Olives*, or *Unto This Last*. Ruskin made his reputation as an art critic, just as Mark Twain has made his as a humourist. Ruskin's real office was that of poet and teacher. He created and revealed to us in everything he considered glories which would not exist for us without him. He used the power of kriyasakti, glamour, imagination as no contemporary English writer has attempted. He inspires the works of his favourite writers and painters with a more potent fire, and the inspiration

passes into the reader. As one writer has said, his criticism was “apocalyptic rather than scientific,” and herein lay the secret of his popularity and of his failure. We who believe that Theosophy is the Truth of God found large glimpses of it in the visions that rose out of Ruskin's real mysticism. To quote Dr. Nicolls: “Ruskin was always one of Plato's men, rather than one of Plutarch's. Bred upon the Bible, from early youth he had gazed in clear radiance on visions innocent and fair. And he was not disobedient to the heavenly vision. In spite of paradox, and petulance, and wild and whirling anathemas, he kept an authentic note of the true seer. He had been baptised both in the cloud and in the sea. His profound and passionate sympathy with all things pitiful as well as all things beautiful controlled him as a mission, and haunted him like a remorse to the very end. He was continually torn in twain between delight in the loveliness of nature and grief over the misery of man.” A grave in Westminster Abbey was declined by his friends for his remains, which are to rest at Coniston. Ruskin was born on the 8th February, 1819, and died on the 20th January. James Martineau died in his 95th year on the 11th January, having been born 21st April, 1805. Perhaps nothing shows the width of range of Mysticism so well as the diversity of character and temperament of those who travel on this Way. “Martineau,” says a writer in *Literature*, “based religion not on authority, but on the inner heart of human life and faith. Philosophically, of course, the weak point of this foundation lies in the fact that so many different and even eccentric, religions have been built upon it. There are the Pietists, for example, and the Catholic Mystics,—both theopathic and theurgic—to say nothing of the Shakers and the Mormons. All these arrived at their several conclusions by treating mere textual arguments as subsidiary, and resting upon the revelation of the ‘inner heart.’ Only in Dr. Martineau's case the ‘inner heart’ was that of a man who was eloquent and cultivated as well as devout. Martineau's

great protest was against sectarianism of every sort, while a consistent foe to materialism and champion of the faith in an indwelling God." "Orthodoxy," he said once, "as a case of fellowship in the Christian life and worship, is equally repulsive to me, whether it be *my doxy* or *your doxy*." During his long life he came in contact with all the prominent men of his time, and his influence was far-reaching. What it meant may be gathered from the words of one of his own prayers: "Amidst the din of earthly interests and the storm of human passions let the still small voice of Thy spirit be inly felt, and, though all else declines, may the noon-tide of Thy grace and peace remain." Possessed of a "character moulded almost to his own ideal," Martineau's contribution to the Theosophic Movement will be found to be as considerable as that of many more intimately associated with it. Another death in the ranks of the unenrolled Theosophists is that of Richard Doddridge Blackmore, which occurred on the 21st January. Blackmore was born 9th June, 1825. How many he has led and may lead to a sweet and wholesome love of nature may be estimated by the continually increasing circulation of his best books. When the morning-glories of our present fiction garden have faded and vanished we can return to *Lorna Doone*, and perhaps the *Maid of Sker* and one or two others, and find them perennially fresh and fragrant.



A STUDY IN LEADERSHIP.

Judging by the personal way in which some members of a certain organization have construed the tale of Mr. Oliphant's sufferings, one would imagine that my object was limited to throwing this modest "searchlight" on but one of the spiritual charlatans of the age. But, as a recent critic of the Jesuits truly remarked, "the 'Black Pope' everywhere prevails"; crushed in one form, he reappears in another, and—melancholy fact—he always gets a blindly enthusiastic following to uphold his hands. My object in this brief summary is to emphasize, by

means of a concrete example, those infallible signs or touchstones by which we may learn to know the evil power in whatever form it may appear. Madame Blavatsky told us of those touchstones, but in the hour when the glamour came we forgot them all. Afterwards came suffering to some, and opened their eyes. It is ever true, that parables are needed, told and retold.

In this, the last instalment of my somewhat lengthy letter, I have collected a few of the more significant passages describing the methods pursued by Lake Harris in the training of his followers and the management of his community. They are given in the order in which they appear in the book, and with the page number of the new edition appended for easy reference.

"The wonderful understanding which, by general consent, the extraordinary man, who was at the head of this strange community possessed of the characters, moods, and conditions of the minds subject to him, was endued with special powers of spiritual torture by the system which follows.

"He arranged them in groups of three or four persons to assimilate; but if the magnetism of one was found to be injurious to another, Harris was aware of it at once, and instantly separated them. Any strong, merely natural affection was injurious. . . .

"And not only did the head of the community keep incessant watch over all these occult manifestations, but he was at once the director of the domestic life within, where the members of the community worked together at agriculture—and also the head of every operation without, many of his disciples being sent out into business affairs, to conduct commercial operations or other kinds of profitable work, in order that they might bring in money for the community. 'All the schemes connected with it, mercantile or agricultural, were in his hands; and he would constantly change the heads of departments if he thought their minds were becoming too much engrossed in business, recall and replace them with others who often knew nothing of their management, and had to learn through mistakes.'" (200-1.)

I know the details of two cases in which young and earnest disciples of a certain prophet were induced to throw up their sound positions to go to America with their wives and children, only to find themselves cast adrift in a short time without a cent, and compelled either to accept the terms of their Head or shift for themselves. Both have returned and regained their lost ground after a hard struggle. Their experiences are most instructive. Others are now learning through the same process.

"Harris was constantly spoken of as influencing, not as commanding. What he suggested appeared—sometimes instantly, sometimes only after much resistance of mind, but always in the end convincingly—to be the absolute best that could be done, and was obeyed accordingly. Of course, there was a certain sophistry in this, as in the corresponding statement that there was no giving up of individual property. . . .

But the fact was not concealed that many of the members were poor, and had to be maintained at the general cost, though all gave their labour, as much as it was worth, to the commonweal; and Laurence himself informed me, without any hesitation, that he himself had a small—a very small—allowance from the community to pay his expenses to Europe until he should have got something to do, which was to be not only for his own advantage, but theirs." (225.)

"The call which was made upon them, as upon the other holders of land in the Brocton community, was that they should formally make over their rights in that property to their head. Neither of them, I am told, had the slightest intention of rebellion or resistance." (301.) This illustrates a peculiar characteristic of these charlatans by which in the end they destroy themselves. They are not content with real loyalty and devotion, but continue to abuse it until the breaking point is reached, and the disciple is by that very pressure helped out of his delusion.

Naturally but little concerning the methods of Harris could be learned by the biographer, since they are not known fully even to the disciples them-

selves, but the above extracts give a few points that will be recognized. The Harris teaching in regard to sex, to which I referred at first, was kept very private in Oliphant's time, but has since been partly divulged. In the previous number (January) I drew attention to his teaching regarding the miraculous renewal of body and mind by an "influx of the spirit." This is elsewhere described as a descent of the spirit of Christ into the body. For Christ read "Higher Self," and the parallel in a more recent pseudo-occult doctrine will be recognized. This doctrine lays down that "the body should be intensely entered and lived in, in all its parts," and along with this the aspirants were to sit up half the night and reduce their food as nearly as possible to the vanishing point. When there was added to this the hint that subjection of sexual passion was a mistake, and caused "negativity" and mental impurity, it began to dawn upon some how far they were being led from the path H. P. Blavatsky had shown.

Harris made the same subtle appeal to the ever hungry lower nature. His "influx of the spirit" was bound up with and dependent on the same inherent impurity. I cannot do better than quote from a trenchant review of a Lake Harris pamphlet by that eminent student of Theosophy, Mr. Sidney G. P. Coryn, unfortunately buried away in an early number of *The Theosophic Isis*, vol. I., p. 42. Mr. Coryn says:

"Theosophy professes to show in what way man may hasten his evolution, and how even upon this earth he may become godlike and more than man. It teaches that this summit can be obtained by the subjection of passion, by unceasing altruism, by perpetual self-sacrifice. . . . We had long suspected that the secret teachings of what we may call Lake Harrisism were founded and reared upon sensuality. We now have this fact carefully developed in a pamphlet at a popular price. . . . The pages contain extracts from the diary or intimate letters of a few persons undergoing the Harris system of evolution, and suffice to demonstrate the final and terrific error that such

aspirants are making. We say final, for it must certainly involve in this or the following lives entire mental destruction, entire severance of the hopelessly diseased personality. As will be seen from perusal of the pamphlet, the sensual sexual instinct is made to saturate the whole of the mental being, subtly, but completely; and the surrender to this of the astral body, involving a sensual gratification spread throughout its fibres, and a process of steady vampirization, is mistaken for and made to do duty for that 'union with Deity' for which the saintliest mystics of all ages have yearned."

Nor could anything be clearer than H. P. Blavatsky's own words in *Occultism and the Occult Arts*: "Sensual, or even mental, self gratification involves the immediate loss of the powers of spiritual discernment; the voice of the Master can no longer be distinguished from that of one's passions, or even that of a *Dugpa*; the right from wrong; sound morality from mere casuistry."

If the remarkable facts of Oliphant's experiences teach us nothing else, they must surely make us realize how fatally easy it is for even a moderately clever charlatan to work upon the subtle desires and superstitions latent in human beings. The appeal to the senses embodied in such catch phrases as "life is joy," the doctrines referred to above, the continual assurance of mighty victories over the hosts of darkness, promises of longevity, renewed health and vigour, etc., etc. The rousing of superstitious fears by warnings of "losing the greatest chance of one's life," being "hypnotized by the lower nature" or "a sub-human elemental," or falling a prey to "the psychological black forces so active at the end of the century."

Looked at dispassionately, it is all very small and pitiful; it only serves to show how many are the pitfalls that await the earnest seeker after truth. Short cuts to occultism are tempting baits, but the most time-honoured teachings agree in the paramount dangers and difficulties of the path which is "narrow as a knife-edge, hard to tread." Humanity is not going to be regenerated "in the twinkling of an eye," nor

shall we achieve union with the Higher Self by "striking an attitude" and invoking the lethal influence of the South Pole; still less can we evade our karmic penalties by "renewed effort"—perhaps the most cunning bait of all. Were this so, then the Salvation Army, and many another "short-cut-to-glory" organization, would provide all that was necessary for the soul's salvation.

BASIL CRUMP.

A BOOK ON REBIRTH.

Reincarnation in the New Testament. By James M. Pryse. Paper, 25 cents; cloth, 50 cents. Elliott B. Page & Co., New York.

The Theosophical propagandist, be he lecturer or writer, has always been somewhat hampered by the fact that the New Testament apparently contains no definite presentation of reincarnation as a doctrine. The question, "If it is true, why isn't it in the Bible?" is one that has been difficult to answer, not because the teaching is lacking in the Scriptures, but because its presentation, like that of all other accepted doctrines, is fragmentary and somewhat disconnected.

Mr. James M. Pryse has undertaken the work of verifying its presence in the Bible, and in his new book, *Reincarnation in the New Testament*, there is now, for the first time in the history of the Theosophical movement, a presentation of the teaching that will appeal alike to the person who will believe it is true because it is in the Bible, and the one who will believe it is in the Bible because it is true.

Mr. Pryse has, in this work even more than in his *Sermon on the Mount*, evinced his peculiar faculty of making words express his exact meaning. His statement of the teaching is clear, philosophical, simple and comprehensive. It will appeal equally to the plain man of business who knows nothing of metaphysics, and to the metaphysician who knows nothing of business!

The Dedication and Prologue are as fine, both in spirit and letter, as can be found in English.

There are four chapters. The first has as its object the establishment of

the fact that in the New Testament are many passages which bear "directly upon the relation of the life in heaven to the life on earth, the full significance of which seems hardly to have been grasped."

Quoting and elaborating these passages, and finding that they involve reincarnation, leads naturally to inquiry concerning the presence of the teaching in the New Testament; and since, before it can be accepted, it must be clearly understood, chapter ii. embodies the "Philosophy of Reincarnation." And here, in somewhat less than five pages, is contained what is in many respects the best statement of the doctrine that has been printed. It is philosophical, scientific, religious, yet so simple that the wayfarer who knows neither philosophy, science nor religion will find it within his comprehension.

Chapter iii., which comprises a large part of the remainder of the book, is devoted to "searching the Scriptures." With the initial statement that "in the New Testament there is no systematic presentation of doctrines, no formulated creed, no extended treatise on any of the fundamental tenets of religion and philosophy," but only fragmentary narratives—brief discourses—letters, etc., and that it is only by a painstaking study of such scattered material that the teachings on any particular subject can be synthesized, the author then proceeds to take the allusions to reincarnation in their chronological sequence, and carefully examines and compares them. No adequate review of this chapter is possible, owing to the fact that it is made up almost entirely of quotations, comparisons and comments. The work is thoroughly done.

Chapter iv., entitled "Old Wine in New Bottles," presents first the narrative of Genesis, with an interpretation of its mystic philosophy. This is followed by the commonly received theological version of the Biblical allegory, after which the author outlines the changes in the current interpretation of Biblical doctrines that must necessarily be made, once reincarnation is admitted to be one of these doctrines.

In the inevitable reaction from theo-

logical dogmatism there are many persons who, while admitting reincarnation as a necessary accompaniment of evolution, do not regard its presence or absence in the Bible as of any importance. There are many others, however, to whom its presence there will amount to proof of its truth. To these, belief in reincarnation will be the ray of light which, through spiritual alchemy, will sooner or later transmute blind adherence to theology into interior conscious experience of Truth.

M. F. L.

THE VAMPIRE.

A fool there was and he made his prayer

(Even as you and I!)

To a rag and a bone and a hank of hair

(We called her the woman who did not care),

But the fool he called her his lady fair

(Even as you and I!)

Oh the years we waste and the tears we waste

And the work of our head and hand

Belong to the woman who did not know

(And now we know that she never could know)

And did not understand

A fool there was and his goods he spent

(Even as you and I!)

Honour and faith and a sure intent

(And it wasn't the least what the lady meant),

But a fool must follow his natural bent

(Even as you and I!)

Oh the toil we lost and the spoil we lost

And the excellent things we planned

Belong to the woman who didn't know why

(And now we know she never knew why)

And did not understand.

The fool was stripped to his foolish hide

(Even as you and I!)

Which she might have seen when she threw him
aside—

(But it isn't on record the lady tried)

Sosome of him lived but the most of him died—

(Even as you and I!)

And it isn't the shame and it isn't the blame

That stings like a white-hot brand.

Its coming to know that she never knew why

(Seeing at last she could never know why)

And never could understand.

—Rudyard Kipling.

SOME "LEAVES OF GRASS."

To hold men together by paper and seal or by compulsion is no account, That only holds men together which aggregates all in a living principle, as the hold of the limbs of the body or the fibres of plants.

* * *

I will not be outfaced by irrational things,
I will penetrate what it is in them that is sarcastic upon me,
I will make cities and civilizations defer to me,
This is what I have learnt from America—it is the amount, and it I will teach again.

* * *

The law of the past cannot be eluded,
The law of the present and future cannot be eluded,
The law of the living cannot be eluded, it is eternal,
The law of promotion and transformation cannot be eluded,
The law of heroes and good-doers cannot be eluded,
The law of drunkards, informers, mean persons, not one iota thereof can be eluded.

—Walt Whitman.



THE SUN-DREAM.

We are not perfect comrade, in our lives;
Our love is but a broken thought of God;
But always in our hearts there is that strives
Towards heights untrod.

The will to follow good has made us one;
Love could not bind us else so close and fast;
We have not turned our faces from the Sun—
And night is past.

Dear, not for us to boast that we are strong,
But, deep within, the Sun-dream, Beauty,
burns,
And life and truth will sing us, song by song,
All Love's concerns.

Out of the tender night's enfolded shade
We slip, empurpled, to the strife that scars,
And duty broadens while ambitions fade
Like day-break stars.

A. E. S. S.

LIBERTY OR STAGNATION.

If a man has a genuine, sincere, hearty wish to get rid of his liberty; if he is really bent upon becoming a slave, nothing can stop him. And the temptation is to some natures a very great one. Liberty is often a heavy burden on a man. It involves that necessity for perpetual choice which is a kind of labour men have always dreaded. In common life we shirk it by forming *habits*, which take the place of self-determination. In politics party-organization saves us the pains of much thinking before deciding how to cast our vote. In religious matters there are great multitudes watching us perpetually, each propagandist ready with his bundle of finalities, which having accepted we may be at peace. The more absolute the submission demanded, the stronger the temptation becomes to those who have been long tossed among doubts and conflicts.

So it is that in all the quiet bays which indent the shores of the great ocean of thought, at every sinking wharf, we see moored the hulks and the razees of enslaved or half enslaved intelligences. They rock peacefully as children in their cradles on the subdued swell which comes feebly in over the bar at the harbour's mouth, slowly crusting with barnacles, pulling at their iron cables as if they really wanted to be free, but better contented to remain bound as they are. For these no more the round unwall'd horizon of the open sea, the joyous breeze aloft, the furrow, the foam, the sparkle that track the rushing keel! They have escaped the dangers of the wave, and lie still henceforth, evermore. Happiest of souls, if lethargy is bliss, and palsy the chief beatitude!

... We wonder, therefore, when we find a soul which was born to a full sense of individual liberty, an unchallenged right of self-determination on every new alleged truth offered to its intelligence, voluntarily surrendering any portion of its liberty to a spiritual dictatorship which always proves to rest, in the last analysis, on a *majority vote*, nothing more nor less.

Oliver Wendell Holmes.