

The LAMP

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

COLONEL OLCOTT.



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

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

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

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

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

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

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

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



HENRY STEELE OLCOTT.

ISIS UNVEILED.

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

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

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

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

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

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

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

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

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

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

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

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

R. E. PORT.

FRIDAY FRAGMENTS.

JESUS of Nazareth did not go into politics.

THE Sermon on the Mount is pure Brahmanism.

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

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

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

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

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

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

Ruskin on Mourning.

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

SCRIPTURE CLASS NOTES.

Romans IX-XVI.

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

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

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

SPARKS.

Why not make Solomon's choice?

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

INTERNATIONAL S.S. LESSONS.

October 21. Mark I: 21-34.

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

October 28. Mark II: 1-12.

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

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

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

has these privileges, He unquestionably so.

November 11. Mark III, 6-19.

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

November 18. Luke vi, 20-31.

This great summary of the teaching of Jesus, delivered to His disciples, verse 20, for the world is not even yet willing to receive it, is sufficient of itself to show the identity of His doctrine with that of all previous Christs. Sir William Jones attributes the Laws of Manu to the first three ages, and as we are now approaching the close of the first 5000 years of the fourth age the antiquity of these teachings is evident. In Manu Book vi, sloka 93 we read "Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the holy books, that of the supreme soul, truthfulness and abstinence from anger, such are the ten virtues in which consists duty." The Golden Rule is variously formulated by earlier teachers and was familiar to the Jews before Jesus in the writings of Hillel.

The Local Branch.

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

NOTES AND QUERIES ON PRE-EXISTENCE.

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

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

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

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

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

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

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

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

THE SECRET DOCTRINE.

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

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

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

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

LIST OF BOOKS

In the Library of the Toronto Theosophical Society.

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

ONE FOLD AND ONE SHEPHERD.

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

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

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

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

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

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

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

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THE THEOSOPHICAL MAGAZINES.

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

THE CANADIAN BRANCHES.

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

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

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

EDITORIAL NOTES.

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

* *

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

* *

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

LUKE XIV. 71.

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

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

A marginal note declares that "crime

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

MAY HAVE BEEN MADE BY AZTECS.

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

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

OTHER MEN'S BIBLES.

The Kingdom of Heaven is Inside You.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Give heed to every matter, and set

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

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

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

THE BASIS OF RELIGION.

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

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

Schliermacher—The feeling of absolute dependence.

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

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

Fichte—Faith in the moral order of the Universe.

Hegel—Morality become conscious.

Comte—The worship of humanity.

Parker—Voluntary obedience to the law of God.

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

SOME OF THE SEVENS.

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

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

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

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

WAYS.

THROUGH night to light.

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

* *

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

—Cardinal Gibbons.

HOW PEOPLE DIE?

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

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

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

—Atheno. LEWIS MORRIS

"DON," ON PHILLIPS THOMPSON.

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

THE OLD ORDER CHANGETH.

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

THE PATH.

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

—Light on the Path.

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PLATTS, THE TAILOR

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PERSONAL NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

THE MONTH TO COME.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ISHWARA, THE CHRISTOS.

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

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

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

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

27. His name is OM.

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

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

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

STANLEY ON THE AMEN.

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

The "Amen" thus used was borrowed from the worship of the synagogue, and hence, probably, the article is prefixed as to a well-known form. It was then regarded as the necessary ratification of the prayer or blessing. "He who says Amen is greater than he that blesses" (Barashoth viii. 8). "Whoever says Amen, to him the gates of paradise are open" according to Isaiah xxvi 2, whence they read "open ye the gates, that the righteous nation which keepeth the Amen may enter in."—Wetstein. An "Amen" if not well considered was called an "orphan Amen"—Lightfoot. "Whoever says an orphan Amen, his children shall be orphans; whoever answers Amen hastily or shortly his days shall be shortened; whoever answers Amen distinctly and at length, his days shall be lengthened"—Barashoth xlvii 1; Schottgen. Compare the use of of the word as uttered by the vast assembly of pilgrims at Mecca, to express their assent to the great sermon at the Kaaba.—Burton's Pilgrimage iii p. 314.

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

THE THEOSOPHICAL SOCIETY.

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

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

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

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

*

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

*

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

*

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

*

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

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

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

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

*

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

*

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

*

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

VEGETARIANISM.

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

Lentils.

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

THE IDYLL OF THE WHITE LOTUS.

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

FULLY PERSUADED.

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

PLAN OF PUBLICATION.

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

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

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WHO IS ON THE PATH?

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

SWEDENBORG ON SEVEN PRINCIPLES

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

IN MEMORIAM.

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