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WILLIAM QUAN JUDGE.

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

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

THEOSOPHY AND MODERN SCIENCE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Between the vegetable and animal kingdoms the overlapping is still more obvious, and distinction is still more difficult than between the mineral and vegetable kingdoms. Again, there are idiots whose intelligence is far below that of the chimpanzee, and between the lowest idiot and the highest man there are intermediate individuals possessing all degrees of intelligence; so that between the highest man and the lowest piece of matter there is no line of absolute distinction known to science. Occult science explains that there is no line of distinction; that every entity in the universe is an epitome of the whole

that all are travelers on the road to final perfection, i. e., to the capability of functioning on any or all of the seven planes of consciousness; that the apparent difference between entities of different kingdoms is simply a difference of the plane of consciousness on which the entities are functioning.

Buchner, who has been called the German Huxley, and is also one of the most pronounced and uncompromising of modern materialists, says (*Force and Matter*, p. 337), "Among the mystical notions so destructive of all clearness of idea in natural philosophy, which were put forward at a time deficient in knowledge of nature, and which modern research has entirely thrown overboard, we may reckon more particularly the idea of so-called vital force."

That marvelous and apparently incomprehensible physiological activity of the animal body, the nervous, is now having a new light thrown upon it by natural philosophy, and every day it is becoming more obvious that electricity, a well known natural force, plays a most important part in these organic phenomena." Occult science teaches that there is no such thing as dead matter in the universe, and that electricity is one of the aspects of the universal life which permeates every form of existence.

Science has recently arrived at the conclusion that all material forms are composed of atoms vibrating in ether. Occult science has long taught that matter as we see it is substance or the atom in vibration; and that the whole of nature is wrapped about in an aspect of the akasha, and that the ether of modern physics is the lowest grade of the akasha. Occult science tells us that there is yet one force many million times more potent to be reached on this plane of consciousness. In the *New Science Review* for October, W. L. Scott gives an account of a new force said to be discovered by Keely, which, he says, "is neither electricity, magnetism, nor gravity, nor any of the other sources of energy with which we are acquainted, but considerably more powerful than these." It is founded upon the atomic vibration theory. Keely claims that if one strikes, for example, "the sympathetic chord, or some overtones thereof," of quartzose rock, the cohesion of the quartz will be overcome, and it will rapidly break up into fine powder. W. L. Scott says he has observed that the bees have anticipated

Keely in the discovery of this force. He says "the seemingly purposeless waste of time often incurred by bees in hovering just over a flower whose anthers are barely ripe, their wings emitting a steady hum, had the effect, in the majority of cases watched by him, of bursting the anthers"; and he subsequently found that "the fructification of flowers could be visibly facilitated by sustaining the note of a bee's hum upon a concertina, in the immediate vicinity of the blossom."

"The magazine *Light* for August, '93, (I quote from "Modern Theosophy," by C. F. Wright, p. 93.) "reports an interview with Mr. G. Bell, the inventor of the improved telephone, who, after expounding his method of seeing by electricity, discussed seriously the possibility of thinking at a distance by electricity. Prof. Bell premises that the human mind is a kind of electrical reservoir, and that thinking is an electrical disturbance. Therefore the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, so that, though the persons be thousands of miles apart, the one receives instantly the thoughts of the other; appears to him mainly to depend upon the discovery of a suitable medium. This medium has long been 'discovered' by the Occultists. It is the Astral Light.

The Occult Philosophy teaches that progress to higher planes can be hastened by obtaining control of the forces and circumstances of our environment instead of permitting them to control us. In other words by acting according to conscience in spite of opposition.

WM. SCOTT.

SCRIPTURE CLASS NOTES.

The First Epistle of Peter.

Peter, James and John, all three display in their writings the greatest familiarity with the esoteric teachings of the religious mysteries. To the uninitiated this is most evident in the use of technical language derived from the arcana. The reference to the third or highest of the Eleusinian mysteries (epoptesantes) in ii. 13 is an example, and in verse 2 of the same chapter the "logikon adolon gala," the "pure spiritual milk," carries us back to the Hindu Vach, the sacred cow, the Nourisher. The conception of the redeemed, as living stones, built into a wall, which the

"Voice of the Silence" tells us is for the protection of the race, is likewise suggestive. Peter's idea of redemption is through faith in God, i. 21, through the teaching of Jesus. The spirit of Christ, the inspiration of this revelation or teaching, testified to the prophets of old, i. 11. This Christ, the Logos, or Word of God, i. 23, or Spirit, is to be sanctified in the heart as Lord, iii. 15, and we are to partake of the "sufferings" of this Christ Spirit and rejoice inasmuch as we partake of them, iv. 13. This Spirit of Christ he identifies, iv. 14, with the Buddhic principle, of wisdom, illumination, or Glory, so that the union of Manas and Buddhi, in theosophic phraseology, is clearly intended. The "sufferings," iv. 1, and elsewhere, are connected with the paschal types generally, but so many modern theological ideas are associated with the thought as to cover the spiritual sense. It is necessary that we all "suffer," v. 10, and there is no substitutional means whereby we may escape the natural methods of growth, spiritual or otherwise. We have to achieve a holiness equal to the Father's, i. 17, to be "perfect even as He is perfect," as had been said earlier, and finally "restored, established and strengthened." Peter's ethics might be described as entirely personal, if each does his duty the duty of the whole will be accomplished. Like James he lays great stress on humility, and on pure speech, iii. 8-12. The modern custom of imputing all evil and diabolism to every one of a different way of thinking from one's own is scarcely apostolic, and the expression of such imputations is directly opposed to apostolic precepts.

The reference to Noah and the ark is interesting to the scholar, connecting the old world legends with the Christian philosophy. The Book of Enoch may be read with some value, as throwing light on the source of these ideas. The "spirits in prison, which aforetime were disobedient," may most readily be identified with ourselves, in the "bondage of the flesh," who are now saved, "after a true likeness," by "baptism," iii. 21, the "mystical washing away of sin." May our "kosmos" then be of "the hidden man of the heart," iii. 4.

The Mamreov family are publishing a life of Issat Nassar, Jesus the Nazarene, based on Jewish and other tradition and history.

INTERNATIONAL S. S. LESSONS.

December 23. Isaiah (ix): 2-7.

The Christmas festival of modern times is characterized by features derived from the religious observances of every nation. The Mother and Child are found in ancient Egypt, the Christmas tree is the tree of life, the Ygdrasil, the Asvattha, the holly and mistletoe come from the Druids, and so we may trace all our other observances. The astronomical symbolism of the Sun reaching the southern limit of its journey on the 21st of December, remaining three days in the balance, and ascending again, or being reborn on the 25th leads to the fixing of that date as the birthday of all the world saviours, Horus, Mithra, Krishna, Buddha, etc. This Saviour, the Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, is not of course the Being to whom Christians and others pray for success in their wars, but the adversary of all strife, He who rules by non-resistance, of the increase of whose government and peace there shall be no end. His Kingdom is certainly not of this world.

December 30. Review.

Jesus Christ the same yesterday, and to-day and forever. Heb. xiii. 8. This text alone would be sufficient to emphasize the purely spiritual aspect of the true Christian ideal. It was not the man, who was born, who grew in stature and who died, but the Spirit, the Christos, the same yesterday, to-day, and unto the ages, on which rests the whole religious life. While churches and philosophies continue to materialize these conceptions, there can be no general realization of the facts of the higher planes of existence. This Christ is truly the "I am," the very affirmation of Being, the "consuming fire" of life in all its phases, ever the noumenal potency, never the changing and transitory phenomenon.

January, Mark vi: 17-29.

The Christian spirit is not one of condemnation; it distinguishes between the sin and the sinner, denounces the one and warns the other. Modern theology has lost sight of this, and this passage is mainly cited to hold up Herod to reprobation. While we abhor his conduct and deplore his weakness there is more to be gained from a study of the central figure, John the Baptist, himself. At a reincarnation of the prophet Elijah, (Matt. xi. 14, xvii. 12-13; Luke i. 17) we have a striking example of the operation

of Karma. Herod himself presents an interesting parallel with Ahab, but a study of I Kings will clearly indicate the causes that result in the occurrences of John's life. "They that take the sword shall perish with the sword," Matt. xxvi. 52, and he who slew the prophets of Baal, I Kings xviii. 40, now reaps what he has sown. Yet woe unto Herod by whom the offence came. Matt. xviii. 7. If we see Jezebel in Herodias, the vindictiveness she displays is explained by the unfulfilled passion of the earlier life, I Kings, xix, 2.

January 13. Mark VI: 30-44.

They were as sheep not having a shepherd, and He began to teach them many things." The disciples had taught them all they knew, but they had only five principles, and the two spiritual faculties were not yet in their gift. Only at the hands of a Master was this food satisfying, and it is only the five thousand who are worthy to receive it. He taught them many things, for the Path is not so plain as some fancy, and there was left of the fragments, for knowledge does not cease by spreading, twelve baskets full, the twelve great signs that embody all knowledge. Man does not live by bread alone, but by the Word. In the kindred allegory of Matthew xv. 32, in which he feeds them with the fuller knowledge of the seven loaves they had been in the wilderness for the mystical three days of initiation. The actual multiplication of the loaves is of course, less important than the spiritual truth it typifies, and is readily credible to those acquainted with the yoga practices of the East.

THE LOCAL BRANCH.

Increased interest has been observed in the work of the Society during the past month. An attempt is being made to organize the women's work and good results are expected. The Sunday morning meeting has been changed to 4 o'clock in the afternoon and the conduct of this meeting is placed in charge of Mr. Smythe. The change will take effect from the first Sunday after New Year. The papers on Sunday evenings have been of high quality and the substance of Mr. Scott's is published in this issue of THE LAMP. Mr. Derrett's paper on "The Christian's Vow," Mr. Mason's on "Theosophy and Christianity" and Mr. James' almost too exhaustive paper on "Reincarnation," are evidences of the value of the new blood lately added to the Society.

FRIDAY FRAGMENTS.

THE only possible solution to the old problems of freewill and foreordination are to be found in the operation of Karma through reincarnation.

KARMA does not necessarily imply a fit-for-far retaliation between individuals. It is rather the work of Nature's clearing house in which all balances are adjusted, and accounts settled, each receiving his exact due.

OPPOSERS of theosophy never criticize the teaching of the Masters. They confine themselves to speaking evil things of persons engaged in promoting the movement, ignoring its ethics, its philosophy and its science.

IF we could make the material conditions of life perfectly satisfactory to every one, no overwork, no discomfort, all desires gratified, would it not tend rather to develop the sensuous and sensual qualities of our nature than the spiritual?

EVERY man chooses the body he lives in. He would not change for another on any account, for he knows inwardly that it is better suited for him to gain the experience he is seeking than any other. You may wish to occupy another's position in life, to have his opportunities, etc., but you wish to keep the body you have prepared for yourself. If you are sick, you wish to keep your body well, or leave it, but not to enter another's. You made it yourself with the materials placed at your disposal by heredity according to your Karma or desert.

THE memory of past lives might be likened to the memory of dreams that have been forgotten but which something calls to mind. They are recognized at once as an experience of the self, the ego, and not of somebody else. You know that you are the same entity which received the impression in the dream state who now recalls it in the waking state. When you come to remember past lives you will have the same consciousness of identity, of a persistent, continuous self, you will recognize the events of past lives as part of your own experiences and no one else's.

IF YOU HELP US, WE'LL HELP YOU!

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

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

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

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

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

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

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

This Premium Competition will be closed on the 1st February, 1893.

THE REAL JESUS.

There is an impression that the so-called higher criticism is but a whim of a few German professors not desiring the name of theologians. This is not so—it is a part of the scientific and philosophical movement of the age. It is the application to the origins of Christianity of that search for causes which has so largely reconstructed the history of our race. By means of this criticism the stories of the great nations of antiquity have been told afresh. The philosophical schools have taken their places one after another in order.

The same method is to be applied to the Bible. This application is no new thing, but the last 30 years have witnessed a great advance in critical inquiry into the Old Testament, and a victory has been won all along the line. The Regius Professor of Hebrew at Oxford now teaches what his predecessor would have regarded as rank blasphemy.

Neither can the New Testament be longer regarded as a special supernatural disclosure. Every labor possible has been expended on the story of the life of Christ. The text of the Gospels has been restored with the minutest care. Archaeology has rebuilt the scene in which Christ moved. Capernaum and the Via Dolorosa of Jerusalem have been visited. The men who have done this work have compared their records and have discovered that the Fourth Gospel must be explained by the fact that both the words and the thoughts of Jesus were translated into Greek. One significant fact is brought out of the confusion: The first existing record of the life and teaching of Jesus is to be found in the Gospel of Mark.

All this has had one immediate result—Jesus is no longer presented to us as the founder of a church, the institutor of a new priesthood; neither is he thought of as a victim of a substitutional atonement born only to die. The modern student cannot take the narratives and determine the nature of Jesus by collecting the texts. He knows that history lies behind each one of the terms "Christ," "Lord," "Son of Man," "Son of God." As he proceeds he must make a double investigation. First, what does the Gospel record mean? What did the evangelist suppose he was saying? Second, how far does the record represent the language and ideas of

Jesus? Is it always a faithful report? If not, what has caused the transformation?

We must deal with the thoughts of Jesus as did the author of the Fourth Gospel. We must translate them into the forms of our own times. What we cannot assimilate we must discard and admit that it is obsolete for us. The cosmos as we know it is on a scale of which the prophet of Nazareth had no conception.—Prof. J. Estlin Carpenter, Oxford, England.

"THE MUSIC OF SPEECH."

Mr. Francis Josef Brown, of the Delsarte College of Oratory and President of the Canadian Society of Elocutionists, has just published a work on voice culture, entitled as above, which it is safe to say is unique in western literature. Founded to some extent on the Delsartean philosophy, it is remarkable chiefly for a vast amount of painstaking analysis of our ordinary English speech, with results which must be of striking significance to the student unfamiliar with the Hindu science of mantrams. This is all the more so as Mr. Brown's conclusions are entirely original and independent of any acquaintance with oriental theories on the subject. Whatever the source, any ordinary reader has now the means of obtaining "a deep rich and melodious voice, based on the evolution of speech, physiologically and psychologically," in the methods here clearly and fully detailed, and in the exhaustive charts prepared to illustrate the phonetic constitution of language. There is a great deal of practical occultism embodied in Mr. Brown's system, and its comprehensiveness and lucidity are on an equality.

Breathing, defects of speech, facial expression, melody, movement of words, pronunciation, the singing voice, stammering and stuttering, and imitation are only a few among the many topics dealt with. There is much food for thought in the book intellectually as well as oratorically, and one realizes in reading it the truth of Mr. Brown's own remark that "Words are the result of ideas."

The volume is a well-printed quarto of about 120 pages, is published at one dollar, and may be had from the author at the Delsarte College, from the LAMP Office, or from the booksellers.

THE LAMP.

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ALBERT E. S. SMYTHE, Editor.

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EDITORIAL NOTES.

THE Compliments of the season to you.

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ATTENTION is called to the liberal offers on page 70 made to those willing to assist in extending the circulation of THE LAMP.

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Do not overlook the change of hour in the Sunday meetings, taking effect after New Year. It is expected that these 4 o'clock meetings on Sunday afternoons will be a feature of the winter.

THE CANADIAN BRANCHES.

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"THE CHRISTIAN GUARDIAN" AND THEOSOPHY.

"The 'Christian Guardian,' the official organ in Canada of the Christian Sect which excommunicated General Booth and which is still divided in the States over the Negro question, deemed it necessary, on the 5th inst., to swerve from the Tennysonian ideal which would 'speak no slander, no, nor listen any,' in order to resuscitate a series of calumnies which have been repeatedly refuted, and whose publication was elaborately apologized for by the New York 'Sun' on the 26th September, 1893, as being without warrant or foundation. The tongue of the 'Guardian' is much like that of other people, as St. James describes, 'a restless evil.' 'Therewith bless we God the Father, and therewith curse we men which are made after the likeness of God.' Theosophists are the particular men to be cursed on this occasion and the 'Guardian' is very careful to quote what the opponents of theosophy have to say, and carefully to abstain from stating the views of theosophists themselves. We learn that what the 'Guardian' assumes as 'the professed marvels of theosophy, have been its chief attraction,' but if the 'Guardian' had taken the pains to get first-hand information, as it easily could, even in Toronto, it might find cause to change this opinion. Theosophists do not profess 'marvels,' though many of them believe that greater works than those of old are quite possible for those who understand the laws governing the less generally known forces of nature. One can understand that the natural explanation and duplication of ancient phenomena might render it desirable to some to establish charges of imposture, but certainly not of those who prefer truth to preconceptions of truth.

The 'Guardian' says—surely not of theosophists—that "those who have studied the subject carefully tell us that the open creed is a jumble of ancient metaphysics and oriental occultism." But this is exactly what those who have studied the subject tell us Christianity is, and yet we don't think any less of St. Paul or St. John on that account. And perhaps the most important claim of theosophy is—not of originality—but of the existence of its main ideas underlying the religions of all ages. Of the accusation of "nineteenth-century nonsense," based on the evidence of the

"Westminster Gazette," it may be remarked that there are still certain hard-shell Tories who believe in the martyrdom of St. Pigott, and the infallibility of the "Times"-Parnell letters. But, like the "Guardian," these individuals are not up to date.

It is time enough to take the "Guardian's" denunciations of theosophy seriously when it displays any knowledge of The Secret Doctrine, for those who study that philosophy carefully do not occupy any of the positions usually attributed to theosophists by the uninformed. As to the existence of secret forces in nature, one may contrast the opinion of the Venerable Isidore, Metropolitan of Kieff, on witnessing some of Madame Blavatsky's phenomena, with that of Dr. Dewart. "There is no force," said the Metropolitan, "that both in its essence and its manifestation does not proceed from the Creator. So long as you do not abuse the gifts given you, have no uneasiness. We are by no means forbidden to investigate the hidden forces of nature. One day they will be understood and utilized by man, though that is not yet. May the blessing of God rest on you my child!" And he blessed her and made the sign of the cross.

The "Guardian" ought to know by this time that theosophists have never claimed that "their exposition of things is more worthy of acceptance than the sublime verities of the Christian religion." It does know that truth is true wherever found; that what is true in the Christian religion is true for the theosophist, and for all truth-seekers; and that none but a fool or a sectarian desires to believe that which is not true, or will attempt to establish any monopoly in facts. Who denies the principle, for example, enunciated in the Bhagavad Gita chap. v., and summed up 3000 years later in John xvii. 3?

None are more earnest than theosophists in inculcating the necessity of observing the teachings of Jesus, the Christ. Not, certainly, in their modified modern form, but strictly in the spirit in which they were given, or even as we have them recorded in the Gospels.

The almost invariable first objection to theosophy raised by misinformed church people is to the effect that theosophists do not believe in the "blood of Christ." Now, I take it this is the very foundation of theosophy and occultism.

Theosophists certainly do not believe in a physical purification by means of the application of a materially constituted fluid of red and white corpuscles and serum, but neither, I fancy, does the "Guardian." The "blood" is an image for the "life," used by the sanguinary sorcerers of old, and adopted by the early church. It is this "life," which Jesus more frequently symbolised by "water," which the churches typify to this day in the baptismal "mystical washing away of sin." In this "life," "the blood of God," theosophists do most reverently and devoutly believe, as they do in the "sublime verities of the Christian," and of all religions. They do not assume everything as a "verity," however.

The Guardian hesitates to define a Mahatma from the difficulty it experiences in idealizing that which it conceives to have "no existence, except in the imagination of some credulous dupe or cunning knave." Which class does Max Muller come under when he says in the Nineteenth Century for October, "That there are Mahatmas in India and Tibet no one would venture to deny?" He had not heard of the "Christian Guardian" or the "Westminster Gazette," evidently.

But how are all the millions and billions who are dying and have died in ignorance to know of these things? The Masters aid whom they can, but men must first desire help and help themselves, and in this money-loving and uncharitable age men blindly hinder rather than help, and know not what they do or whom they serve. Can we not agree that the highest aspiration of each aims at the same mark, and that though there be Gods many and Lords many, yet to us there is one God and one Lord? In the "process of the suns," as we return here life after life, our knowledge of the Absolute will gradually expand towards that fullness which accounts a thousand years as one day and one day as a thousand years, we will lose our narrowness, and find in the many mansions of the Universe ample justification for the diversities of our present experience.

He prayeth well who loveth well
Both men and bird and beast;
He prayeth best who loveth best.
All things both great and small
For the dear God who loveth us
He made and loveth all.

—COLERIDGE.

OTHER MEN'S BIBLES.

The Elements Shall Melt With Fervent Heat.

When by dearth and fire all the worlds and Patalas (hells) are withered up... the progress of elemental dissolution is begun. Then, first the waters swallow up the property of Earth (which is the rudiment of smell), and Earth deprived of this property proceeds to destruction—and becomes one with water... when the universe is thus pervaded by the waves of the watery element, its rudimentary flavor is locked up by the elements of fire... on account of which the waters themselves are destroyed... and become one with fire; and the Universe is, therefore, entirely filled with flame (ethereal) which gradually overspreads the whole world. While Space is one flame, the element of wind seizes upon the rudimental property or form, which is the cause of light, and that being withdrawn (pralina) all becomes of the nature of air. The rudiment of form being destroyed, and Vibhavasū (fire) deprived of its rudiment, air extinguishes fire and spreads over space, which is deprived of light when fire merges into air. Air, then, accompanied by sound, which is the source of Ether, extends everywhere throughout the ten regions. . . until Ether seizes upon cohesion (Sparsa—Touch) its rudimental property, by the loss of which, air is destroyed, and KHA remains unmodified; devoid of form, flavor, touch (Sparsa), and smell, it exists, embodied (murtimat) and vast, and pervades the whole Space. Akasa, whose characteristic property and rudiment is sound (the "Word"), occupies the whole containment of Space. Then the origin (Noumenon) of the Elements (Bhutadi), devours sound (collective Demiurgos); and the hosts of Dhyan Chohans (Arch angels), and all the existing elements (Angels, etc.), are at once merged into their original. The primary Element, Consciousness, combined with tamasa (spiritual darkness) is itself disintegrated by MAHAT (the Universal Intellect), whose characteristic property is Buddhi (wisdom) and earth and MAHAT are the inner and outer boundaries of the Universe. [Thus as in the beginning] were the seven forms of Prakriti (nature) reckoned from MAHAT to earth, so these seven successively re-enter each other.

The Egg of Brahma (Sarvamandala) is dissolved in the waters that surround it,

with its seven zones (dwipas), seven oceans, seven regions, and their mountains; the investiture of water is drunk by the fire; the (stratum of) fire is absorbed by (that of) air; air blends itself with ether (Akasa); the Bhutadi (the origin, or rather the cause, of the primary element) devours the ether and is (itself) destroyed by MAHAT (the Great, the Universal Mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti (Nature) is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. Purus (Spirit) also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme Spirit which is all things. That Spirit (Sarvesa) which is other than (embodied) Spirit, and in which there are no attributes of name, species (nāman and jati, or rūpa, hence body rather than species), or the like—remains as the sole Existence (Satta). . . . Prakriti (Nature) and Purusha (Spirit) both resolving finally into SUPREME SPIRIT

Translated from the Vishnu Purana, a Hindu Scripture, in "The Secret Doctrine." Vishnu is the second Person of the Hindu Trinity.

SPARKS.

It is more blessed to give than receive—especially when its only trouble.

* *

Do the political reformers of all kinds ever remember that "My kingdom is not of this world?"

* *

If the revelations are continued Toronto will soon have nothing to hide her shame with but the little fig-leaf apron of Sabbatarianism.

* *

"Cycle finish" is offered by THE LAMP as a translation for "fin-de-siecle." You apply it like stove polish, and you are not up to date if you are not smeared over with it, but you must go on wheels to fully appreciate its value.

* *

"We don't believe in distinction of races," cried the orator, as the man with the horse-shoe pin in his tie passed the crowd at the corner. "That's me every time, now. I do like steeple-chasing, but I make no distinctions. Jumping or running, trotting or pacing, I don't care which, so long as I can see them go."

* * *

RAVS.

NOTHING more is required of any living soul than to do whatsoever appears to its conscience to be useful and just. —A. J. Davis.

* * *

LET your manner of life be without love of money, satisfied with present circumstances; for He has said, In no wise will I leave you, nor in any wise will I forsake you. —Hebrews xiii: 5.

* * *

GOD's goodness is what I mean by goodness, He has really that character which we call good, just as I understand goodness, just as I understand justice, only He is more perfectly just, and more perfectly good to all His creatures than I can understand. —Frances Power Cobbe.

* * *

SAY, we believe in GOD, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to GOD are we resigned. —The Koran, ch. vi.

* * *

I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF: IN THEE IS HID THE TREASURE OF TREASURES. —Abipili.

* * *

WE are not saved by our knowledge, but by our aspirations and efforts. The real penitent at a Salvation Army meeting may be leagues ahead of many students of The Secret Doctrine. It matters not under what synbology, forms, creed, or language we approach it, the one great need of the human heart is to be taken back to the heart of its Father in Heaven and to be saved from the bondage of the senses. We are all of us, who are earnest in our thoughts, striving for this: knowing well, be we Methodists, Romanists, Buddhists or Theosophists, that it is the first great step toward the light. —H. Ernest Nichol.

CHARLES KINGSLEY ON REINCARNA-
TION.

. . . For you know, when you came into this world, and became a landbaby, you remembered nothing.

Then have you lived before?

My dear child, who can tell? One can only tell that, by remembering something which happened where we lived before; and as we remember nothing, we know nothing about it; and no book, and no man, can ever tell us certainly.

There was a wise man once, a very wise man, and a very good man, who wrote a poem about the feelings which some children have about having lived before, and this is what he said:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

There, you can know no more than that. But if I was you, I would believe that. For then the great fairy Science, who is likely to be queen of all the fairies for many a year to come, can only do you good, and never do you harm; and instead of fancying, with some people, that your body makes your soul, as if a steam-engine could make its own coke; or, with some other people, that your soul has nothing to do with your body, but is only stuck into it like a pin into a pin-cushion, to fall out with the first shake; you will believe the one true

orthodox,
rational,
philosophical,
logical,
irrefragable,
nominalistic
realistic,
inductive,
deductive,
seductive,
productive,
salutary
comfortable,

and on-all-accounts-to-be-received doctrine of this wonderful fairy-tale; which is, that your soul makes your body, just as a snail makes his shell.

—Chap. iii, The Water-Babies

Thou shalt not let thy senses make a playground of thy mind. —Voice of the Silence.

SOURCES OF SPIRITUALISTIC COMMUNICATIONS.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

First. There are the minds (a) of the medium, and (b) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch the back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the "spirits" have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to mediums or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature spirits, or what not.

Sixth. The Astral Light, the Ether, the Akasa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than

one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits" telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.—William Q. Judge, in *October Path*.

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp., cloth, with portrait, post free 5s. from THE LAMP Office, and at all Booksellers.

"Unusually smooth and musical."—Buffalo Express.

"Light, easy and graceful."—London Graphic.

"Finely artistic."—New York Independent.

"With a vein of simple, unobtrusive piety."—Belleville Intelligencer.

PERSONAL NOTES.

* Claude Falls Wright is lecturing in Ohio on an itinerary which brings him to Denver, Colorado.

* "The Chap Book" for 1st November, Bliss Carman's brilliant micromagazine, has a print of "A Priest of Ra" by Claude Fayette Braydon.

* "Sepharial" foretells strife in Ireland and the establishment of a Government at Dublin before 1901. Russia will conclude an alliance with Afghanistan after that date.

* The American Asiatic and Sanskrit Society has been organized in New York under the Presidency of William Q. Judge to further publicly Asiatic research and the Sanskrit revival.

* Mrs. Besant has had the most enthusiastic and crowded audiences in the Australian cities, having to make repeat engagements to be filled on her return from New Zealand to which she sailed on her birthday, 1st October.

* Dr. Talmage quotes Isaiah lxxv, 20, as a standard of the normal age of men, and instances the fact that in the reign of Vespasian 45 people were found of 135 years old, while in the 16th century Peter Zartan lived to 185. Old Parr was 159.

* Mr. Harry Steele Budd, 144 Madison Ave., New York, is receiving subscriptions for Dr. Chas. H. S. Davis' fine edition of the Egyptian Bible, "The Book of the Dead." It is a large folio of 186 pages and 99 full page plates from the press of G. P. Putnam's Sons.

* George Francis Train eats nothing but ginger snaps, crackers, fruits and nuts. He has never used tobacco or liquors, and is only intemperate in his use of the Turkish Bath, of which it is said he has taken more than any man alive. At 65 he has never used glasses, and boasts of remarkable health, never having occasion to blow his nose, and rarely sneezing or yawning.

* Mr. Edmund Russell has been captivating London by recitations in character from Sir Edwin Arnold's "Light of Asia." The Saviour is presented in the marvellously picturesque costume of an Oriental Prince, and the audience have a "living picture" of the Lord. But this is nothing after Oberammergau, and we may expect shortly to hear the Sermon on the Mount given in character. Mrs. Mountford has been preparing us by her admirable illustrations of the real life of Palestine.

THE MONTH TO COME.

Wednesday, Dec. 19, 8 p.m., "Modern Theosophy," pp. 131-139, "Prehistoric Races."

Friday, Dec. 21, 8 p.m., "What Theosophy Is."

Sunday, Dec. 23, 9.45 a.m., Acts xxv, and xxvi.

Sunday, Dec. 23, 7 p.m., "What Theosophy Offers You." Mr. Pott.

Sunday, Dec. 23, 8 p.m., "Secret Doctrine," Book I, Pt. II, Sec. X "The Seven Creations."

Wednesday, Dec. 26, 8 p.m., "Modern Theosophy," pp. 139-151, "The Monad" and "Nirvana."

Friday, Dec. 28, 8 p.m., "Earth an Academy."

Sunday, Dec. 30, 9.45 a.m., Acts xxvii, and xxviii.

Sunday, Dec. 30, 7 p.m., "Why Are There Infidels in a Christian Country?" Mrs. Brown.

Sunday, Dec. 30, 8 p.m., "Secret Doctrine," Book I, Part II, Sec. XIV and XV, "The Four Elements."

Wednesday, Jan. 2, 8 p.m., "Modern Theosophy," pp. 152-162, "The Masters."

Friday, Jan. 4, 8 p.m., "Theosophy and the Alcohol Question."

Sunday, Jan. 6, 4 p.m., "Science and the Secret Doctrine Contrasted." Mr. Smythe

Sunday, Jan. 6, 7 p.m., "What Must I Do To Be Saved?" Mr. Titus.

Wednesday, Jan. 9, 8 p.m., "Modern Theosophy," pp. 162-171, "Masters."

Friday, Jan. 11, 8 p.m., "Some Aspects of Man."

Sunday, Jan. 13, 4 p.m., "The Philosophy of the Churches." Mr. Smythe.

Sunday, Jan. 13, 7 p.m., "Hope." Mr. Beckett.

Wednesday, Jan. 16, 8 p.m., "Modern Theosophy," pp. 182-188.

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. Note the change of hour after New Year.

In "The Theosophic Gleaner" (Bombay) a short article on Indian Music has some valuable information, while a reply to the "Times of India" betokens local activity. The "Journal of the Maha-Bodhi Society" (Calcutta) is full of facts and teaching which overthrows continually the assumptions of western writers regarding Buddhism.

BLACK MAGIC AND WHITE.

The distinction between Black and White Magic is in MOTIVE only; the forces used are the same. There must be a perfect and complete altruism, an utter abandonment of self before we can rise to the planes of Mesmerism and White Magic. The sweetest, purest, most ethereal "Christian Scientist" who accepts a fee for her "denial" that her patient is ill or her affirmation that he is well, has taken the first step on the declivity which will sooner or later lead to the awful precipices of the Black Magician, from which there is no escape; for there is the element of self, no matter how seemingly justifiable, which will prove the germ that will ultimately poison her whole being. The operations of most "healers" have this in common with White Magic and Mesmerism, that their "suggestions" are made with the subject in full possession of all his mental faculties and consciousness, and are not accompanied with the soul-tainting, will-destroying, obsessing vampirism of the hypnotic "sleep." It is true that the latter may be apparently justified in order to overcome a peculiarly stubborn will or vicious habit, but where it is resorted to, the motive ought to be as pure as the snow upon the heights of the Himalayas.—Jerome A. Anderson, M.D., in "Reincarnation."

NOT A LIVING BELIEF.

I notice that Dean Jones at the Ministerial Association stated that on a previous revival he had twenty cards introducing converts, and that out of these only two took the matter seriously after the wave had passed. To those believing with the revivalist, the saving of even two might be esteemed the most glorious work of the century. If we accept orthodoxy's idea of the frightful sufferings of the damned, the snatching of two brands from the burning and the saving to them of millions and billions of years of torture is in itself such an engrossing, all absorbing and magnificent rescue that neither tongue nor pen can describe the grandeur of the feat. That the clergy and the elect are not spending both nights and days in ensuring the complete safety of the fifteen hundred who "stood up," seems to me to indicate the absence of a living belief in the horrors of the other thing.—"Don" in Saturday Night.

THE THEOSOPHICAL SOCIETY.

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

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.
3. To investigate unexplained laws of nature and the psychical powers latent in man.

*

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

*

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

*

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

*

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

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

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

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

*

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

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

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

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

WHAT TO EAT.

In one of F. C. Burnand's comedies one character, whose curiosity is objectionable, wants to know what another lived upon while in Mexico. "What did you eat?" he enquires. "What we could get." "And pray, what did you get?" "We got hungry," is the crushing rejoinder.

The dietetic fads, fallacies and philosophies which are offered to this age of cookery and starvation are enough to bewilder the unfortunate dyspeptic, who "fain wad eat," and the scarcely less fortunate wights who "hae nae meat," and it is almost surprising that men survive at all when one considers all the elements to be consulted, stomach, experience, purse, wife or boarding ma'am, which enter into the selection of our daily food.

Dr. Salisbury would have us all flesh-eaters like cats. Dr. Ryder would have us eating grain like horses, another philosopher would have us eat fish like the whales, still another would restrict us to vegetables, while a fifth recommends fruits and nuts, and a sixth tells you to "eat anything that won't speak to you."

Dr. Densmore's theories regarding the evil effects of a starch diet are coming to be regarded with some respect. The eating of bread and all other starch containing foods leads to degeneration of the arteries and intestinal maladies. So he discards all the so called staples of life and recommends a cheaper, pleasanter, cleaner, labor-saving, and wholesomer diet in what he calls the "natural food" of man. Absolute immunity from disease is guaranteed to those who follow the prescribed diet in a regular and systematic fashion, with clear brain, comely appearance, entire absence of fatigue, and an abundant vitality that will carry one buoyantly along for a hundred and twenty years in all ordinary cases.

Dr. Densmore is not unreasonable in his views as the following note shows. "We urge that all fruits in their season—including figs, dates, bananas, prunes, raisins, and apples, etc., fresh and dried, each of many varieties,—be substituted for bread and other grain foods and starch vegetables; and experience teaches us that this course will be found by a brief experiment highly beneficial, alike to the meat-eater and the vegetarian. All persons about to experiment with the non starch food system are

urged at first not to use nuts; but to use instead whatever animal food they have been accustomed to. The central feature of the system consists in abstention from bread, cereals, and starch vegetables, and the liberal use of food fruits."

All the berries in season, apples, pears, peaches, plums, apricots, etc., oranges and lemons, grapes, bananas, melons of all kinds, figs, dates, prunes, raisins and currants, all kinds of nuts especially hazel, brazil, pine kernels, chestnuts, almonds, walnuts, pecans, butterfruits, and milk, honey, and eggs are among the natural food eaters' articles of diet. Water is the only drink recommended and very little is necessary with fresh fruits. For hard physical or mental work of 12 or 13 hours a day half a pound of fresh raw fruit (apples, etc.) is recommended an hour before breakfast. For breakfast 2 or 3 ounces of nuts is suggested with 6 or 8 ounces of dates, figs, etc., or prunes, raisins, stewed if preferred, and a little soft fruit of any kind, or honey, or milk; for dinner the same proportions may be followed varying the fruits or nuts used, and similarly for supper. Any jam or preserved fruits may be used moderately. This diet cures and prevents diabetes.

TO READERS AND SUBSCRIBERS.

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

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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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THE LAMP, 25 cents a year.

NOTES ON THE MAGAZINES.

All the magazines for the past month present features of absorbing interest. The prominence given to Madame Blavatsky is notable. "Lucifer" has the first instalment of a translation from the "Nouvelle Revue" of her sister, Madame Jelihovsky's biographical sketch, while in "The Path" is begun the publication of H. P. B.'s letters to her relatives. These straightforward accounts to her own family of her experiences will probably arouse equal interest and enmity. Letter cviii. in Lucifer's interesting series of "Unpublished Letters of Eliphas Levi" is of more value than usual to the public. "The Path," as usual, is practical and helpful. The renewed literary activity of "Julius" is a distinct gain to the movement, and "The Screen of Time" in "The Path" and "Letters to a Lodge" in "The Irish Theosophist," have a welcome and familiar tone. Mr. Sinnett's note in the latter journal on the withdrawal of Masters' aid is important. "How the matter is regarded by the Higher Authorities is this: The momentum of the T. S. as it now stands is abundantly sufficient to carry it over the cyclic crisis now approaching. In the course of the coming century the knowledge at present held by a comparatively small number, will be generally diffused throughout the cultured classes." "The paths of the higher spiritual initiation are still open to those qualified to tread them." G. A. H. Brereton has a strong article on the sex question.

BODE'S LAW.

The distance of the planet Neptune had been theoretically deduced from a well-known empirical law called "Bode's Law," which, however, was first given out by Titius. It is as follows. Starting from 0 put down the number 3, and double successively, thus:

0 3 6 12 24 48 96 192 384

Add four to each of these numbers:

4 7 10 16 28 52 100 196 388

Now it happens that these numbers represent the successive distances of the planets from the Sun, even of the small planets, which were not known at the time this law was promulgated for the first time. The orbit of Mercury is expressed by the number 4, that of Venus by 7; the Earth by 10; Mars by 16; 28 describes the mean orbit of the Asteroids; Jupiter's is expressed by 52; Sat-

urn's by 100; and Uranus' by 196. According to this there seemed a legitimate right to place the new planet at the distance of 388. Now the real distance of Neptune is only 300; and it is to this irregularity of the series starting from Uranus that we must attribute the disagreement which exists in reality between the elements of the theoretical prediction of Neptune and those given by ulterior observation.—Flammarion's "Wonder of the Heavens."

ROBERT BROWNING ON DEATH.

Death, death! It is this harping on death I despise so much; this idle and often cowardly and ignorant harping! Why should we not change like everything else? In fiction, in poetry, in so much of both, French as well as English, and, I am told, in American art and literature, the shadow of death—call it what you will, despair, negation, indifference—is upon us. But what fools who talk thus! Why, amico mio, you know as well as I that death is life, just as our daily, our momentarily dying body is none the less alive and ever recruiting new forces of existence. Without death, which is our crape-like, churchyard word for change, for growth, there could be no prolongation of that which we call life. Pshaw! it is foolish to argue upon such a thing even. For myself, I deny death as an end of everything. Never say of me that I am dead.—Sharp's Life.

THIS WILL HELP YOU TO THINK.

Is this sheet of paper a surface? No; it has a surface above and a surface below. And if you were to split—not the sheet of paper, for that would be impossible—but the sheet of space in which the paper is, into a million sheets, and to-morrow one of those again into a million sheets, and the next day one of those into a million sheets, and if you kept up that process for a million years, the inconceivably thin sheet that you would have at the end would still be room, with a surface above and a surface below; it would be no nearer to being itself a surface than when you began. You see it is quite easy to say that a surface takes up no room; but it is not so easy to realise the enormous gulf that is fixed between very little and none at all. And when Euclid tells you that a surface has length and breadth, but no thickness, he means exactly what we have just been observing.—William Kingdon Clifford.