

The Lamp

VOL. II.

TORONTO, AUGUST 15, 1895.

NO. 1.

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

MR. E. T. HARGROVE.

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

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

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

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

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

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

THE UNIVERSAL PRAYER.

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

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

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

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

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

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

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

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

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

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

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

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

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

—Alexander Pope.

FIVE MINUTES ON THEOSOPHY.

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

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

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

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

BEN MADHIGAN.

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

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

Act towards others as you would desire them to act towards you.—Isocrates 338 B.C.

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

RAYS.

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

* *

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

* *

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

* *

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

* *

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

* *

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

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

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

August 25. Joshua iii: 5-17.

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

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

September 1. Joshua vi: 8-20.

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

September 8. Joshua xiv: 5-14.

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

September 15. Joshua xx: 1-9.

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

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

JORDAN CEASED TO FLOW.

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

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

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

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

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

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

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

The narrative in the book of Joshua states that the damming of the Jordan in the case of the Israelites took place at a point above the city, called Adam. This, it may be, was the same as Damieh. The Arabs frequently suppress the initial vowel in the ancient names of Hebrew places, which will explain the change in the spelling of the name. — *New York Times*, 28th July.

BOOK REVIEWS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN ENGLAND'S EXAMPLE.

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

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CONDUCTED BY ALBERT E. S. SMYTHE.

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

TORONTO, AUGUST 15, 1895.

EDITORIAL NOTES.

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

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

*

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

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

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

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

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

THE BEAVER BRANCH.

The Forum, Yonge and Gerrard Sts.
ENTRANCE ON GERRARD STREET.

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

THE MONTH TO COME.

Sunday, August 18, 9.45 a.m., "Secret Doctrine."

Sunday, August 18, 7 p.m., "What is it that Reincarnates?" Mr. Port.

Sunday, August 18, 8 p.m., Hebrews xii

Wednesday, August 21 8 p.m., "Magic Black and White." pp. 82-88

Friday, August 23, 8 p.m., "The Ethics of Theosophy." Mr. Port.

Sunday, August 25, 9.45 a.m., "Secret Doctrine."

Sunday, August 25, 7 p.m., "Religion and Ceremony." Mr. Mason.

Sunday, August 25, Sp.m., Hebrews xiii.

Wednesday, August, 28, 8 p.m., "Magic, etc." pp. 89-95.

Friday, August 30, 8 p.m., "Evolution and Theosophy." Mr. Beckett.

Sunday, September 1, 9.45 a.m., "Secret Doctrine."

Sunday, September 1, 7 p.m., "Primitive Theosophy." Mr. Beckett.

Sunday, September 1, 8 p.m., Revelation i.

Wednesday, September 4, 8 p.m., "Magic etc." pp. 96-102.

Friday, September 6, 8 p.m., "Theosophy and Spiritualism." Mr. Smythe

Sunday, September 8, 9.45 a.m., "Secret Doctrine."

Sunday, September 8, 7 p.m., "The Religion of a Pack of Cards." Mr. Smythe.

Sunday, September 8, 8 p.m., Revelation ii.

Wednesday, September 11, 8 p.m., "Magic, etc." pp. 103-110

Friday, September 13, 8 p.m., "Death as Viewed by Theosophy." Mr. Port.

Sunday, September 15, 9.45 a.m., "Secret Doctrine."

Sunday, September 15, 7 p.m., "Form." Mr. Armstrong.

Sunday, September 15, 8 p.m., Revelation iii.

Wednesday, September 18, 8 p.m., "Magic, etc." pp. 110-119

YOU ARE CORDIALLY INVITED
TO ATTEND ON FRIDAYS AND
SUNDAYS.

NOTES ON THE MAGAZINES.

Borderland for the July quarter is one of the best issues of this psychical storehouse. The phenomenal aspects of spiritualism are however gradually encroaching upon its space. A *resume* is given of a symposium on immortality. Max Muller says: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls that repel us here, we do not know why, are the souls that earned our disapproval, the souls from which we kept aloof in a former life." Mr. Gladstone somewhat cautiously admits the grounds of the theosophists. "I suppose it," he says, "to be a reasonable opinion that there was a primitive communication of divine knowledge to man, but of this revelation we have no knowledge beyond the outline, so to call it, conveyed in the Book of Genesis." Haven't we, though! Mrs. Besant is added to the "Gallery of Borderlanders," and her psychic experiences are classed with those of St. Teresa, St. Catherine of Siena, and Joan of Arc. Further details of "Mrs. Besant's psychic developments" are promised. Mr. Leadbeater's comprehensive guide to the Astral Plane is largely quoted; among "Dreams" an interesting experience of the French literary men, Bourget, Chapron and Maupassant, is given; Edward Maitland contributes the story of the New Gospel of Interpretation which will be valuable to readers of "The Perfect Way." I should like to have Mr. Stead's private opinion of Dr. Hartmann's letter on Theosophy and theosophists, especially with regard to the fact that Dr. Hartmann, who knows Mr. Judge, does not agree with Mr. Stead's summing up of the case against a man whom he does not know. But Mr. Stead's own admission on page 195 regarding the schismatic body which "seems to be active in work rather than dogma," is all the recognition the Judge party requires.

Everybody with 5s to spare should subscribe to *The Path*, which continues to present the student with more practical material than any of its contemporaries. The Theosophical Movement is commended to those who sacrifice Brotherhood to the worship of Form. H. P. B.'s

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

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

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

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

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

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

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

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

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

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

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

FRIDAY FRAGMENTS.

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

* *

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

* *

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

* *

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

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

* *

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

END OF THE WORLD AND THE HIGHER AGNOSTICISM.

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

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

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

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

For the LAMP.

FOUND AND MADE A NOTE OF.

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

* * *

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

* * *

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

* * *

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

* * *

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

ARMSTRONG'S GOOD NIGHT.

The auld will speak, the young maun hear,

Be cauty, but be good and lead;

Your ain ill's ay ha'e heart to bear,

Another's ay ha'e heart to feel;

So, ere I set, I'll see you shine,

I'll see you triumph ere I fa';

My parting breath shall boast you mine,

Good-night and joy be wi' you a'.

This night is my departing night,

For here nae langer must I stay;

There's neither friend nor foe o' mine

But wishes, wishes me away.

What I ha'e done through lack o' wit,

I never, never can recat';

I hope ye're a' my friends as yet,—

Good-night, and joy be wi' ye a'.

—*Sir Alexander Boswell and Robert Burns.*

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

BY O. G. WHITTAKER.
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(Continued from page 126, Vol. I.)

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

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

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

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

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

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

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

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

The last effort to revive old commercial

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

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

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

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

(To be continued.)

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

*

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

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

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

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

*

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

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

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

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