

# The Lamp

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## THEIR COMMANDMENT.

“But we know that They have left us a commandment. That we keep, although now and then objects, senses, men, and time conspire to show that Masters laugh at us.”—*Letters That Have Helped Me.*  
—Page 29.

Some who know the magic use of faith and devotion, have asked what this commandment is, of which the teacher spoke. That commandment is one of Service, of work for the world. Not alone the world of humanity, but also the world of creatures and the world of elements; all three worlds ensouled should have that service of ours, whether in objective work or in that power of thought which evolves the atoms of substance.

There is one clause of such Service, however, on which especial stress was laid from the first; it may indeed be called the primary stipulation of Their Commandment. It was said when this century's work began, and since then repetitions are numerous, that we, the workers, if we were to be true servitors in the least, must form a barrier against the oncoming tide of a psychism sure to develop with the development of the new race. Under the law of action and reaction, whenever there is a spiritual efflux sent forth, a reaction on the lower planes inevitably tends toward psychism, by what may be called the effect of polar reversion. Hence the necessity of Their warning. This warning should have marked attention whenever a fresh spiritual impulse has been given to our work under cyclic law. Just as Masters in Their place form the guardian wall

about humanity, so the workers here on this plane must form a barrier to protect all those who will avail themselves of that barrier against the insidious effects of the nascent psychic senses which evolving men are sure to feel: to such the philosophy we spread must serve as a guide, and in this fact inheres the need of teaching altruism among children.

In the recent Convention of the Theosophical Society held at New York, we have had a great object lesson. It showed what The Lodge can accomplish through our harmonious and united action. The spiritual forces generated by the human heart can be multiplied infinitely by Masters, can be used to lift a nation or to save a world. These spiritual forces are quiet; the evident is not the real. Their working is silent, is not a phenomenon but is a benediction. In harmony they inhere; unity is their great first cause. If we look back in thought upon that Convention, we will remember that there was not one dissenting voice, not a single argument; we will understand that we saw The Lodge visibly working, that this was a Masterpiece of Masters, and that the coming year will bring forth daily results from this great melodious moment of our lives.

Yet there is one proviso. Each one

of us can still make or mar the increase of this work. It was done in and by unity. By and in unity it must be maintained. Each one lit a torch at that flame. Let each keep that torch alight. Every act and every thought of our diurnal lives will either increase or disrupt the harmony, the unity. Let each heart-note ring clear and true. The most earnest worker can become a centre of disintegration in five minutes if separative thoughts are indulged in, and it is easier far to lose ground than to regain it, when discords are loosed to play through the sphere of man.

A reaction is what we must provide against. If each one provides against that *in his own heart and mind* there will be no need for us to go forth to save others, for the spiritual forces in their benign impersonality, work more wisely than do mankind. If each tends with vigilant care that light which burns in the soul, protecting it above all from the unsteady airs playing to and fro in the restless mind, then other lights will be kindled, other souls quickened, by the pulsations coming from those undetached sparks of the one Flame which are our vibrant souls.

It should be understood that the words "psychic forces" do not merely refer to the phenomena of the astral senses. They refer as well to idle gossip, to curiosity, to psychic intrusion and to what H. P. B. called psychic burglary, and to doubt, suspicion, jealousy, and all the other parasites preying upon the human heart. Comrades, on guard! Your lights are increased, attracting kindred lights from afar, attracting also the creatures of the darkness, the tribes of error, who find in our thoughts a life, a form, a fatal power not their own but from us derived. Close your minds to these. Listen to the Song of the Soul. You will hear its declaration of Peace. In the small things unobserved by most people both the hosts of the Sun and those of the Night chiefly work. Instead of looking for signs, marvels, astral pictures and the like, we would do well to observe the small events of daily life: the duties brought to our door by the law are the expression, in time, of that law: the

tendency of our thought also reveals to us that lower self which must be grasped and understood. Our minds feel the ungoverned psychic currents in their doubts and fears. How often have we not seen comrades indulging in speculation upon some psychic thought or image, when before every eye and plain to the sight was something apparently small which was a pointer of great importance to the thinker, of deep meaning to the true seer. Once I remember hearing a number of persons complaining of an alteration in the seats of a hall; this change tended to their physical inconvenience, and yet it was a search-light revealing the operation of a mystic law.

There is a false and a true reaction. The false tends away from the lines laid down, to another grade and species of action. The true reaction is that interior silence which occurs after a period of intense activity; in that silence the truths received are assimilated and the soul adjusts itself anew in preparation for the next period of receptivity. Meanwhile, every truth taken up into the heart is having its effect upon the daily life. All about us the divine powers are playing, not visible to any eye, but plain to the insight of the heart. That heart knows well that Peace, Harmony, Trust are the keynotes of the divine Song of the Logos, for in these states of the Soul are generated the forces, the "voice in the spiritual sound," which enable man to attain his divinity. Those lights of many colours are the garments of the soul.

The coming year is big with Destiny; may Unity be our password, Trust, our guide. Oh! for the power to generate a trustfulness as mighty as that of little children, for of such indeed are the kingdom. Trust! It is a spiritual power so vast, when rising from the human heart, that the highest acts of spiritual regeneration may be performed through it. Trust, I do beseech you, and you shall know the radiance that only shines from spirit. Standing each upon his own duty, may each meet every moment as a moment of choice. When such a moment comes, take the key of the philosophy, and, guided by your

own light, unlock the door. No soul ever looked to that light in vain. A great trust has been placed in our hands, a great power given us to wield. It is the power of united action, and great Karma will demand account of the use or misuse of it by each one who has seen what that power can accomplish. The responsibility of that knowledge is ours. On guard, then, Comrades all, each on guard for each and for all, and may our lights shine clear!

JASPER NIEMAND.

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**INTERNATIONAL S. S. LESSONS.**

**May 24. Luke xx: 9-19.**

The other versions of this parable should be read in Matthew xxi: 33-46 and Mark xii: 1-12. So far as the direct application of the story is concerned, it undoubtedly refers to the rejection by the Jews as a nation of the repeated messages brought to them by the prophets, the seers, the illuminati, and initiates of successive generations. They rejected them all, wedded to their own sorceries, and when the supreme opportunity came they were, by their ingrained habit, unable to recognize it. But these national pictures are all meant to convey an individual lesson. Each man is a national entity in the complexity of his constitution and organization, in the various departments of his thought and consciousness, in the many classes of lives that combine in him to form a living cosmos. In the nation and in the individual the purpose of existence is progress, growth, development. As the nation expands and grows, so does the individual. As the national ideal must exist to ensure development, so in the man there must exist the aspiration towards a more perfect condition. The inspiration for our ideals, our lofty aspirations, our hopes and yearnings, comes from above. The Higher Self of each of us is constantly sending messages to the vineyard of our physical life and consciousness. Each man is a vineyard, in the Master's phrase: in each is planted a branch of the True Vine, the emblem of the Christos, the Dionysus, the Bacchus.

The vineyard is hedged about, and contains a wine-press and a tower, all occult symbols. Noah, the type of the incarnating egos of the early races, the Noah of the Chaldeans, planted this vineyard, like so many other heroes of tradition. The ego, in each new life, plants this vineyard of earth-existence, and then until the incarnation is ended the work of gathering the vintage goes on. The passions, the desires, the affections, the emotions, the intellectual faculties, the artistic qualities—all these are the husbandmen to whom the various messages are sent in due order. As one class after another rejects the government of the spiritual nature, it becomes more and more difficult to respond to succeeding appeals, so that if the lower aspects of our human character be not conquered at first the final result is the rejection of the Divine Self. There has always appeared to be much confusion in the interpretation of the "Stone which the builders rejected." The keystone of an arch, which is often associated with it, has nothing in common with the "head stone of the corner." The top corner-stone of a square building is of no more importance than any other stone on the same course. If, however, we go back to the ancient symbolism (see Zechariah iv), we can scarcely fail to see that the Pyramid, the symbol of strength and perfection, is the building referred to. The stone which would fit nowhere else, rejected of the Builders, becomes indeed "the head of the corner." This idea is recognized in the Great Seal of the United States. The pyramid was the temple of initiation in spiritual mysteries, so that its completion signifies the coming of the Teacher.

**May 31. Luke xxi: 20-36.**

The parallel passages are Matthew xxiv: 16-38, and Mark xiii: 15-34. The coming of the Christos, which is referred to, is conveniently postponed by the Christian Churches of the day to the future, so that in all Christendom there are no Church Christians who realize what the spiritual Christ really is and what is meant by His coming or presence (*parousia*). Like the "fool-

ish Galatians" of Paul's epistle, having begun with a belief in the Spirit of the Christos, they have ended by believing in the flesh of a corporeal Jesus. (See Galatians iii: 3, Revised Version and margin.) John's test of the faithful is stated in the first epistle, iv: 2, "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." The Greek is explicit. Not that Jesus Christ did come formerly, but that he is now come and present in the flesh, which is the ancient teaching concerning the Avatar. The personal appearance of the World Christs at the consummation of certain cycles depends entirely on the acceptance of their teaching by humanity at large. If we desire to witness the advent of a Messiah, it becomes the personal duty of each to have entered into that Presence and to have realized in his own experience what the Coming, the Parousia, means. The Christ is only to be found within, so that "If any man shall say unto you, Lo, here is Christ, or there, believe it not." All the signs of the coming enumerated, verse 25, *et seq.*, refers to the occult experiences of the student. The signs in the sun and in the moon and in the stars, the solar, the lunar and sidereal planes of consciousness, upon the earth, the physical plane, distress and perplexity for those who have penetrated no deeper; the sea and waves roaring, symbols of the disturbed astral conditions. The powers or forces of the over-world shall be vibrated, the higher faculties becoming active. The parable of the fig-tree directly refers to the subjective life represented by its fruit, the flower and seeds of which grow within. The fig and the vine represent the psychic and spiritual natures in the Bible teachings. The statement of verse 32 is simply untrue, if it refers to such an Advent as is looked forward to by most Christians. Applied to the disciples around him, and in view of their efforts to attain to the Christ-consciousness, it was an encouragement to them and to all future seekers after God. "Heaven and earth shall pass away." "There shall be new heavens and a new earth." Rebirth and its woes await those who have not

"escaped all these things, and who are not worthy to stand before the Son of Man."

**June 7. Luke xxii: 24-37.**

"He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve." In the counsels of the Great Lodge, of which the lesser lodges, churches or societies of earth present but imperfect semblances, we can realize this as a law governing the "going forth" of the Messengers. We have a picture in these verses of the Master with His chelas. "Ye are they which have continued with me in my trials (literally, my assaying), and I appoint unto you a kingdom, even as my Father appointed unto me." Through incarnation after incarnation had His pupils followed Him, and now that the perfecting-period or time of initiation had been reached, the Master must needs pass on alone. Simon, type of the intellect or reason, the human understanding, has been snared by the adversary; but the Master asks him, when he repents, is converted, or turns again, to "stablish the brethren." That Peter was not yet "converted" is worth reflection. There was yet a lower depth of intellectual obstinacy into which he must descend ere he could tread the upward path of humility, and subjugate the brain-faculties to the service—not the criticism—of the Higher Self.

**June 14. Luke xxiii: 33-46.**

"They came unto the place which is called, The Skull." Anything clearer than this statement is rarely met with in occult writings. Here it is that the Christ is crucified. In this human microcosm the denial of the Lord or Master is made by the intellect. In this arena is played the great drama of the evolution of the spiritual life, the initiation. All religions have recognized the appropriateness of the allegory. Even in ancient Mexico we have the national Saviour, Quetzalcoatl, crucified between two thieves, as at Jerusalem. The Babylonian and Egyptian temples were reared to display this sacred mystery, and in Freemasonry to-day there lingers the image of the same great teaching. Yet for centuries the

Church has refused to consider the vital truths lying scarcely veiled in the inspired story. Nowhere, as Mr. Gladstone and Dr. Workman have recently affirmed, does the New Testament teach the doctrine of a vicarious atonement, yet the invention of priestcraft has taken the place of the truth proclaimed by the Christ of Nazareth and echoed in the higher consciousness of every thinking man, "I, the divine Self, if I be lifted up, will draw all men unto me." Truly have we ended in a worship of the flesh. May we pass through that darkness of the ninth hour, when the light of the Sun fails, and learning the mysteries of the sanctuary whose rent veil no longer hides the Word of the Ages, attain the realm of the over-world, and commend ourselves to the life of the One Self that dwells in light unapproachable.

June 21. Luke xxiv: 36-53.

Those who understood the crucifixion to be an historical event, added to their faith the account of the physical resurrection of the dead body of Jesus. The story of His eating with the disciples and displaying his wounds thus confirms their opinion. Those who found in the crucifixion an allegory of initiation, found in this story a refutation of the belief that when an adept has achieved that state he then passed from ordinary life, or, in the very common form of the error, that the attainment of Nirvana means extinction or passing out of existence. When the Galilean Master attained to Nirvana, as in the case of the Lord Buddha, and, like all the Buddhas of Compassion, He renounced His privileges, and fulfilling His vows devoted Himself to the salvation of the race. In mystic language, verse 42, "they gave him a piece of a broiled fish (Pisces), and he took it and did eat before them." And the Master labours still with humanity. When or where the Nazarene has incarnated matters not. But He has not abandoned the sheep of His hand for the glory of any heaven in the Universe. They who are His may find Him in this life, in this world, Now. "Lo! I am with you always, even unto the end of

the age," was His promise, and it has been kept. "My sheep hear my voice, and I know them, and they follow me." In this knowledge, and in this only, death has no sting; the grave no victory.

The true Theosophists are not a legion; the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their own convictions. They are, one and all, *dead in earnest*, dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal.—*The Path, January, 1889.*

#### NATURE.

Do you hear the grasses murmur? Do you hear  
the rustling leaves?  
Do you catch the whispered story Nature for her  
children weaves?

Don't you feel the warm sap throbbing? Don't  
you see the blossoms swell?  
Don't you know that life around you always some  
sweet tale can tell?

Look around you, stop and listen; hear the rip-  
pling brooklet's song,  
As unto the great dark ocean it runs cheerily  
along.

Don't you see how like your life 'tis, as it ripples  
to its goal?  
How the tiny little streamlet finally mingles with  
the whole?

Mother Nature has her secrets, but of course she  
will not tell;  
And if you would gain her favour you must learn  
life's lesson well.

Every little drop that glistens, every blade of  
grass that grows;  
Every tiny grain of gravel Mother Nature loves  
and knows.

All the world needs Mother Nature, all the world  
to her doth bend;  
Seek and mind her, she'll befriend you to the  
great and certain end.

Call upon her, she will listen, to none does she  
answer nay;  
With her light she'll change the pathway from  
the night to brightest day.

ETHEL C. KNAPP. (Ætæ 15.)

## THE LAMP.

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

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TORONTO, MAY 15, 1896.

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### EDITORIAL NOTES.

"H. P. B. HAS called out the reserves."

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"THE stone which the builders rejected is become the head of the corner."

\*

"BEHOLD how good and how pleasant a thing it is for brethren to dwell together in unity."

\*

"IN all labour, there is profit." So now let us all get right down to another year of solid work.

\*

THE Beaver T. S. will next month take up the study of Dr. J. A. Anderson's "Septenary Man."

\*

TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

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

\*

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

\*

WE have to acknowledge the kind efforts on behalf of THE LAMP of Mrs. Fanny Field Hering and other friends.

\*

WILKINSBURG T. S. has doubled its membership since its foundation last October, and this, too, in a difficult field.

\*

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

\*

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

\*

KARMA LODGE has inaugurated a series of picnics, to be held every third Sunday, for members and their friends. Theosophical readings will close each day's outing.

\*

WE were in error in including the name G. Hijo among Mr. Judge's pen-names last month. Rodriguez Undiano was omitted from the list, over which signature appear some interesting articles.

\*

REPORTS of the Convention were made by the Toronto delegates on Wednesday evening, the 6th inst., and excited more than ordinary interest. A new earnestness appears already to have seized the members of the Beaver T. S.

\*

A LETTER has been received from Miss McLatchie, at present residing in the Fiji Islands. She has found only one theosophically interested acquaint-

ance so far, but intends to keep the link unbroken, and may yet find a wide field of work.

\*

MR. C. B. HOGGAN having moved from the East End, Mr. and Mrs. Harris, 76 Saulter Street, have kindly consented to have the Tuesday evening class held at their residence. Any who are interested in Theosophy across the Don will be welcome, at eight o'clock every Tuesday.

\*

THE article in our present issue by Jasper Niemand is intended for the perusal of every member of the T. S. Presidents and Secretaries are requested to call the attention of their Branch members to it. Copies will be sent to anyone who desires it on receipt of postal card request.

\*

WE hope to present our readers with a portrait of our new President, Mr. Hargrove, next month. We hope also to resume some of our usual features which the events of the last two months have displaced. A batch of book reviews, some delayed for months, should also appear.

\*

THE joint annual meeting of the Royal Canadian Humane Society and the Toronto Humane Society will be held on Thursday evening, 21st inst., at 8 o'clock in the Toronto Art Gallery, 165 King Street East. Medals and parchments for heroic conduct will be presented, and the public are invited to attend.

\*

WHITE LOTUS DAY was well observed in Toronto. The members of the Toronto T. S. held a meeting in Broadway Hall on the evening of the 8th. The Beaver Society commemorated the occasion on Sunday evening, the 10th, with an address on "Madame Blavatsky: Her Life and Work," and readings from the Light of Asia and the Bhagavad Gita. The attendance was very good. The *World* published a short article the previous day of an explanatory nature.

ONE of the beautiful things in New York which no visitor should miss seeing is the Washington Triumphal Arch in Washington Square. The legend inscribed upon it is worth noting. The words are Washington's own: "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

\*

OUR AUSTRALIAN FRIENDS have announced their intention of starting a monthly paper for the furtherance of theosophical propaganda in their own provinces. Mr. Willans, of Sydney, is interested in the idea, and while issuing a paper is no picnic, yet there is no reason why Australia should not rival Canada anyway. All success, then, to our Lemurian brethren!

\*

"KARMA LODGE," Wilkesburg, Pa. received a short visit from Miss Bandusia Wakefield, of Sioux City, Iowa. She addressed the Wilkesburg Society, and made many friends there and in Pittsburg. Mr. H. A. Gibson, of Los Angeles, also addressed the Society, 7th May, on "Branch Work and Individual Activity." He also spoke at the White Lotus Day celebration.

\*

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; January, July, 1888; February, 1890.

\*

PART of the unofficial proceedings of the Convention were the informal gatherings in hotel parlours, which lasted into the "wee sma' hours ayont the twal," and gave opportunity for some most interesting symposiums. Mr. E. B. Rambo's account of the prison mission work at San Quentin was a feature at one of these; at another Dr. Buck discoursed upon the origin and

relation of early and mediæval secret orders and societies, recommending the rare work, Heckethorne's "History of Secret Orders," for study as to the origins of Masonry. Many friendships were renewed, and delegates from all parts of the country exchanged confidences, compared notes, and gained new ideas for future work.

\*

THE PROPOSAL to hold an extra Convention in Toronto during the sessions of the British Association for the Advancement of Science next year, was very popular among the delegates. On the motion of a Toronto member, it was referred to the Executive Committee to decide upon the advisability of proceeding with the idea. If done at all, it would be necessary to carry it out on the largest scale, without any doubt of a success equal to the Theosophical Congress at the Parliament of Religions. Such a scale could not be assured without the co operation of the highest authorities. Should it be decided upon, the scientific world will for the first time have an opportunity of judging of the marvellous completeness of theosophical teachings about physical and allied branches of science. As the Association meets on 18th August, 1897, there is ample time for the maturing of any plans that might be arranged.

\*

EVERY member of the T. S. A. will feel it a privilege to do what he or she can towards the erection and completion of the School for the Revival of the Lost Mysteries, the announcement of which recently created such a sensation in New York. Mrs. M. W. Brown and Mr. W. F. Ardagh have consented to act as collectors, and any sums, however small, sent to them will be acknowledged through THE LAMP and also by the Central Committee in New York. Dr. Buck, Dr. Walton, Mr. Griscom, Mr. Patterson, Mr. Pearce and others form this committee, and their names are a guarantee of business methods in connection with the arrangements. A banking account has been already opened with a considerable sum, as

announced elsewhere. Those who prefer to contribute to the Central Committee direct may do so at 144 Madison Avenue, New York City.

\*

"PERHAPS the best observance of White Lotus Day consisted in the placing in the printer's hands of the MSS. of the translation of "The Sermon on the Mount," "The Coming of the Christos" and other translations from the New Testament, with notes by Aretas as they appeared last year in *The Irish Theosophist*. They will form a pamphlet of thirty-two pages of the size and appearance of the *Bibelot*; the type will be clear and the workmanship of the best class. Copies may be had for ten cents each, or one dollar per dozen. It is intended to supply one to every clergyman in Toronto, and the scholarship of the work must attract attention, while the truths which it unveils will leave a deeper impression.

\*

THE question of possible reaction after such a momentous occasion was discussed during and after the Convention, and it was generally agreed that there need be none. We should not forget, however, that the present success can only be sustained just as it has been attained—by earnest work and aspiration. Nor should we lose sight of the fact that the outer development of such a singularly interesting project as the re-establishment in America of the Lost Mysteries of Antiquity is the result of years of persistent effort on inner planes. That effort must be maintained and increased, those inner planes must become more and more real to us, if the new School is to be a God's gift to the race, and not a mere dead image of a dead past. More responsibly than ever now all theosophists stand at the bar of the Great Law, and the fate of their fellowmen depends on their fidelity to their trust—the great trust with which they have been trusted.

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SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscrip-

tions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

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THE EDITOR of *Book Notes* writes to say "that the lines underlined on enclosed cutting from LAMP contain the untrue statement referred to in *Book Notes*. We have never been without Wright's 'Theosophy' since its publication; we have never refused to handle the 'Ocean' or any other *Path* publication, but have copies always for sale here and sell them." We are exceedingly glad to hear it. However, it scarcely justifies the broadcast publication, among people who never see THE LAMP, of the charge that we made "statements that are absolutely false," especially when no details were given. The "statements" are reduced from the plural to the singular number, and this in some degree modifies the character of wholesale liar bestowed upon our

reviewer by *Book Notes*. Our reviewer stated that while the T. P. S. could sell books only fit to burn, according to their own reviewers, they could not handle books like "Modern Theosophy" or "The Ocean of Theosophy." Now, it is a fact that for many months these and other *Path* books have been withdrawn from the advertisements of the T. P. S. and *Lucifer*. The same is true of the Theosophical Book Concern's catalogues. We must say that we still feel that our reviewer's inference was within the mark when he stated that the books mentioned were not "handled" by the T. P. S. To "handle" any commercial commodity, either in the book trade or elsewhere, means rather more than to supply casual orders. That the T. P. S. handles *The Path* publications in the way that the New York house handles those of the T. P. S., no one knows better than *Book Notes* is not the case, and it is somewhat disingenuous even to appear to make the claim.

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THE EDITOR of the *Expositor* writes us to say "that should I judge from my present acquaintanceship with yourself in formulating a general opinion concerning Theosophists as compared with Christians, I would have to say that in dogmatism, narrowness and credulity they surpass all I have yet examined." This seems to mean that the *Expositor* will refrain from judging until he gets more evidence, and we trust is not merely a pretext for not publishing our letter. Mr. Truax, who represents the constitutional as contrasted with the absolute monarchical side of the Christian Association, writes an interesting letter, which we regret our limited space will not contain in its entirety. He says, in regard to our criticism of the inconsistency of those who place themselves under the guidance of the Divine, and then express their satisfaction with a human individual: "Our position is simply this: The discovery or re-discovery of the doctrine or law of Divine guidance was made by the exercise of the ordinary faculties of a man, just as those faculties are exercised to discover any law of

Nature. That is, by concentrating the attention on the one point or object in view, the object in this case being to find out the best method of regulating man's conduct here and now. The discovery, when made, was put to the common-sense test of experience, and found to work as perfectly in practice as in theory. That is, the results from practice fully met the highest expectations raised by the study of the theory." Mr. Truax then instances the discovery of the *x*-rays by Röntgen and asks: "Will others learn the new photography by looking to God or praying to the Almighty? . . . In short, what does one want of God to teach him this new art when he has Röntgen? This is what we mean, and all we mean, by telling persons to go to Burns and not to God to learn Divine guidance, and this is all the lady meant when she said: 'What do I want of God when I have Burns!'" All this sounds plausible enough, and the attitude adopted in the discovery and verification of truth is unobjectionable. But why make Burns, or Röntgen either, the High Priest of any dispensation, scientific or religious? Have Tesla and Edison not already out-Röntgened Röntgen? Why should we "jump," when Mr. Burns "touches the button," when we can all touch our own buttons and jump on our own judgment? This is what a "narrow and credulous" theosophist wants to know. The theosophist recognizes the ability of every man to be his own High Priest, and refuses to admit the intervention of any external agency between himself and the Divine Self of all. Except in this point, which of course is fundamental, we have no disagreement with the Christian Association.

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If the knowledge of the occult powers of Nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.--*Isis Unveiled*, II., p. 41.

#### THE NEW YORK CONVENTION.

It was Masters' doing and marvellous in our eyes.

Everyone wondered at his or her good fortune in being permitted to take part in it.

"Send out thy light and thy peace" was the aspiration of last year; the answer came with the power of a fulfilled purpose and the conviction of growing strength.

The unity and harmony of the several meetings occasioned much remark. Even the newspapers noted the remarkable quality of the enthusiasm, quiet and earnest. "It wasn't the enthusiasm," said the *Sun*, "that shouts and screams, but the enthusiasm that acts in rapt ecstasy and with clasped hands." The *Advertiser* observed that the "delegates evidently belonged to the educated classes. About one out of every four was a physician." "Taken all in all," wrote the *Herald*, "it was a convention of men and women who looked as though they had brains and ideas."

In spite of the separation of fourteen branches from the hundred and two of last convention and the lapse of a few others, one hundred and eight branches were reported in the United States and Canada.

The delegates and visitors from all over the continent numbered about a thousand, and local theosophists and friends packed the great Madison Square Concert Hall to its limit. Many who had their attention called to it were struck with the significance of the golden figure that surmounted the tower of the huge building—the Bowman aiming his shaft towards the sunrising!

A very popular idea was given expression to in the resolution honouring the memory of Baron de Hirsch. His princely benefactions in the cause of humanity, and his constant endeavour to serve his fellows, truly "exemplified the true theosophical ethics," and marked him as "one of Nature's noblemen, and a true theosophist in the aim of his life and the basis of his conduct."

Dr. Jerome A. Anderson, of San Francisco, made quite a number of new

reputations at the Convention, among others that of a humourist. His light and graceful speech at the Saturday morning caucus was the subject of general comment, and on Sunday evening he quite surprised the readers of his scientific and somewhat academic "Reincarnation." Dr. Anderson has proved himself to be a "Septenary Man."

Dr. Buck, if possible, endeared himself more than ever to old friends, and made hosts of new ones. Even the newspaper people were impressed, and the *New York Press* spoke of him as possessing "an imposing presence and a sonorous voice, both of which seemed to have a Tiffany setting of hard sound sense."

A much easier task than mentioning the prominent theosophists present would be the naming of the very few who were absent. The foreign delegates, however, have to be noted, both on their own account and for the links of international harmony they represent. From England, Dr. and Mrs. Keightley and Mrs. Cleather were present; from Ireland, Mr. F. J. Dick, and Mr. D. N. Dunlop, of the *Irish Theosophist*; from Belgium came Mr. Opperman; from Venezuela, E. Esquivar, Manuel Jove and Charles L. Simon; from Cuba, Emanuel J. Roman, Ramon R. Carbonell, Emilio Agramonte. Mrs. W. Q. Judge also occupied a seat on the platform. Greetings were received from Australia, India, Scandinavia and elsewhere.

One of the most impressive features of the Convention was the introduction of music during the proceedings. The music had been most carefully selected, was of the highest class and exquisitely rendered. The string quartette was composed of such well-known musicians as Eduard Herrmann and Carl Hauser, violin; Joseph Kovarik, viola; Emil Schenck, 'cello. Ulysses Buehler acted as pianist. The selections included Wagner's Parsifal Prelude; Raff's Intermezzo; Rubinstein's Music of the Spheres; Mascagni's Intermezzo Sinfonico; Schumann's Traumerei, and Evensong; Beethoven's Farewell, and

Seventh Symphony, and Schubert's Adieu.

The Saturday morning caucus proved to be of the greatest assistance in expediting business. The proposed Credential Committee—Messrs. Smith (Chicago), Patterson (Brooklyn), Smythe (Toronto), Clarke (Los Angeles), and Hanson (Macon)—examined credentials, and presented badges to all delegates in attendance, the greater number having already arrived. The Committee on Resolutions, as proposed, also got to work and had all the business in their charge put in order. Messrs. Purman, Rambo, Stevens, Hanson and Dr. Simpson formed this Committee. A. H. Spencer, T. R. Prater and M. H. Phelps composed the Audit Committee. The general programme of next day's work was outlined, and routine matters so disposed that no time was lost at the regular session.

The Sunday morning session was opened by Dr. Buck, Acting President, with a retiring address of great breadth and power. "Our philosophy," he said, "has been widely diffused, and it is no longer safe to count on the ignorance even of the average reader. The public press is now-a-days universally fair to us, and it is our duty to present these great truths with candour and intelligence, and to exemplify our principles of brotherhood and toleration with consistency and patience. Our opportunities are great; our resources for solving the great problems of existence by the theosophic philosophy are inexhaustible. People are ready to listen. If we fail or grow weary, we deserve only the scorn and contempt of mankind. Our literature extends backward to the dawn of history. Our Grand Master laid the foundations of the Pyramids, solved the riddle of the Sphinx, and mapped out the Constellations. The mysteries of Greece, from which Pythagoras and Plato learned their secrets and became immortal in the memory of man, lie open to us. The Shepherd Kings and the Wise Men of the East are our Elder Brothers. What are all these hoary secrets but a knowledge of the origin, nature and

destiny of man, and the methods of his higher evolution?"

Mr. E. B. Rambo was elected temporary chairman, and Mr. Elliott B. Page permanent secretary, of the Convention. Dr. Buck, after roll-call, was elected permanent chairman. In acknowledging the election, he said: "The world needs to-day, more than anything else, more than the poor need bread or the slave his freedom—the human mind needs knowledge of its own origin and destiny. Not blind belief, not faltering hope, but knowledge, real knowledge, experimental knowledge of our need, so as to make this knowledge a basis of ethics that shall lead to the evolution of man." The report of the President and Treasurer followed, both showing increased activity and progress. The receipts for the year amounted to \$8,644 (£1,778). Over five thousand letters had been written in the President's office alone.

The afternoon session on Sunday was occupied with the report of the Committee on Resolutions and the election of officers. Dr. Buck's nomination speech was as follows: "The man I shall put forward for President is well known to the members of this Society, and is equally well known in England. Browning, in one of his works, says: 'I am young; I have a life to give'—that line exactly fits the man I shall name. Other men have been suggested for the position, some of them older in the service of theosophy, and who would make exceedingly good officers, but the only objection one could bring against the candidate I will name is that he is too young. But what is youth to an intelligent theosophist? It is ripened judgment in the body of a young man. I have travelled across the Continent with this candidate, and have been in his company often. He is level-headed. He has good common-sense. He is well versed on the philosophy and science of the Secret Doctrine. He is always a gentleman. He is full of devotion, and he is ready to offer himself to the services of the Society. I believe he will be quite as acceptable to the theosophists of Europe as to those of America. I know of no

one who will help us to extend the principles of our order better than Ernest T. Hargrove." Mr. Claude Falls Wright, who, with Dr. Buck himself, had been more frequently mentioned as a possible candidate than any other except Mr. Hargrove, seconded the nomination, declaring that Mr. Hargrove was "not only *the* man, but the *only* man." The election was unanimous and warmly enthusiastic. Mr. Hargrove, in acknowledging the honour, spoke with an impressive weight and dignity that made people forget his years. The *New York World* remarks (10th May): "If theosophists in this country don't enjoy a boom during the next year, it will be their own fault. It will be because they don't understand what an attraction they have in their new President." Mr. E. Augustus Neresheimer, of New York, was elected Vice-President and Treasurer, and the Executive Committee consists of Dr. J. D. Buck, Dr. A. P. Buchman, Dr. J. A. Anderson, and Messrs. Claude Falls Wright, H. T. Patterson and James M. Pryse.

The noble Proclamation of the Boston Convention was, with a few verbal changes, re-adopted, and will stand as one of the grandest expressions of human aspiration:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal goodwill and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation. To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services. It joins hands with all Re-

ligions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm A Scientific Basis for Ethics. And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to tread in this."

The sailing of the great steamer, *St. Paul*, for the Macedonian coasts of Britain, with a little group of theosophists on board going over to help, was an interesting event on the morning of Wednesday the 29th.

Many delegates were much exercised as to why reduced fares had not been arranged for with the railway companies. It was explained that one month's notice was required by the Traffic Association, and, as the change of meeting-place prevented this, no arrangement could be come to. At future Conventions every delegate should take care to procure a Convention Coupon when he buys his ticket, thus securing return fare for one-third over single, when, as at New York, the number present exceeds the stipulated quantity.

Nothing about the Convention excited public interest, and the curiosity of even the newspaper world, to such an extent as the rumour that a great Adept was present during the proceedings. This arose out of reports published by the *Tribune* and *Sun* regarding Mr. Judge's occult heir and successor, which were admitted to be substantially correct, to the effect that a new leader in esoteric matters, "in some ways greater than either Mme. Blavatsky or W. Q. Judge himself," had appeared. It is difficult for outsiders, brought up in an atmosphere of dogmatism, to understand why a Society, founded by Adepts, should yet refuse officially to affirm their existence. The same principle of non-dogmatism was involved in the shelving of a resolution condemning vivisection, though individually the majority of the

delegates would have endorsed it. In regard to the personality of the Adept, however, it should be clear that the mere personality is of slight importance. Happy they who can recognize the Power behind the Throne, and, wisely discriminating, yield their co-operation. Those who see in a well-considered secrecy nothing but a desire for mystery and an affectation of reserve only meant to whet curiosity should have pointed out to them the real causes for it, so far as they can be explained.

The usual crop of errors to be met with in connection with every large gathering was perhaps larger than usual. The ludicrous misconceptions held about theosophy were fully reflected in the papers, the *Sun* taking pains to appear the most uninformed of any. It was suggested that the *Sun's* dish of crow some years ago had not yet been got over, but there is no reason to doubt that the *Sun's* very handsome apology and retraction on that occasion was genuine. Some of the newspaper cross-heads were remarkable, to say the least. The *Sun* displayed "Karma evenes in a hush," and nobody knows yet what was meant. The *Herald* read "The Adept dropped in again, beamed upon the meeting of the Esoteric Circle, and ate tri-coloured ice-cream at the Reception." The *Press* had "A school for study of Esotery is proposed." The *Sun's* account of the proceedings in the ante-room at Madison Gardens was very funny. It is well to remember that the interviews appearing in many papers just now, said to have been held with various prominent theosophists, are very largely fictitious. In one case at least Mr. Wright's name was printed at the end of an article with which he had nothing to do. Theosophists know the difference, of course, but the public need to have these matters pointed out. Common-sense is the best test to apply. Theosophy is, however, attracting serious attention. As an instance, Mr. Hargrove has been requested to contribute an article to the *North American Review*.

The Sunday evening meeting was a brilliant affair. The leading theosophists of America and Britain in ten

minute addresses outlined the teachings of the Secret Doctrine to a packed audience of over two thousand people. The message of the evening seemed to be summed up in Mrs. Keightley's closing words. She spoke of the story of Jesus and Lazarus, the Master calling his friend to life. "In the parable the Theosophist sees another thing. He sees the Spirit, free and beautiful, bending over the tomb of mortal man. We are also imbued with a Soul. Just as he walks through the street and sees on every side those faces, the dumb eyes of each one of them filled with a want and a craving that modern civilization never touches, just so he sees that Spirit of the Christ lightly bending over the tomb where lies the Soul in human form, and crying Awake! Awake! A form of matter? No! Then there arises deathless, immortal, the free, the glorious, the imperial Soul. It is an act of magic. You can, every one of you, perform it, and indeed in yourselves evoke the Soul."

A heart of purple immortelles hung below the grave, gentle face of William Q. Judge in Aryan Hall. It seemed to indicate the reality of the influence still exercised by the dead President, and was a token of the living loyalty of his friends. Nor was he forgotten in the Convention. A series of resolutions was adopted expressing gratitude "to the guardians of our race for the staunch, devoted, and loyal soul whom they sent and permitted to dwell so long with us;" that we should endeavour "to live up to his high ideals," and "pledge our lives, our fortunes and our sacred honour to endeavour to push forward to its full completion that ideal and perfect brotherhood of humanity which shall be without distinction of race, creed, sex or caste," a work "for which he lived and for which he died." A very fine life-size bust of Mr. Judge, done by Gustav Lindstrom, was unveiled at the Sunday evening meeting while the great audience stood in silence. The ceremony was performed by little four-and-a-half-years Genevieve Mercedes Gwendolyn Kluge. This little child was stated to be the youngest member of any esoteric body in the

world, her initiation having occurred most unexpectedly, and in itself being an incident of striking interest, significant of the new age just commencing. After the unveiling of the bust, accompanied by a few strains of plaintive music, the resolutions adopted at the morning session were read by Judge O'Rourke, Grand Master of the Indiana Masons, and Mr. Neresheimer read Mr. Judge's address at the Parliament of Religions in Chicago on "Brotherhood."

Immediately after the unveiling, however, a most unexpected announcement was made by Mr. Wright, and one which perhaps presents a nobler tribute to the memory of Mr. Judge than any other that could be conceived. Mr. Wright stated that the real founders of the Society were "preparing to found a School for the Revival of the Lost Mysteries of Antiquity in which those who have served their time in the Lesser Mysteries or the preceding degrees—namely, in the discipline of the soul, and the service of humanity—may enter the Greater Mysteries and become Masters indeed by evolving to higher planes of knowledge and power, on the one condition, that such power and knowledge shall be devoted unreservedly to the service of humanity." Funds to procure a suitable site and to erect buildings would be required, and all who desired would have an opportunity to contribute, it being understood that no money donated would give the slightest voice in its control. No money would of course be taken in exchange for teaching in the School, the tuition in which would be absolutely free and for those only who were "duly and truly prepared." About \$55,000 in cash and work was contributed before the close of the Convention. An interesting allusion to this project is to be found in an article by H. P. B. so long ago as December, 1887. In *Lucifer*, in an article on "The Esoteric Character of the Gospels," she writes: "If the voice of the MYSTERIES has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa, have long ago been made the tombs of a Science once as colossal in the West

as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name."

Several keynotes were struck at the Convention which may be wisely kept in memory. All of them have been emphasized, too, so that there may be no excuse for forgetfulness. The harmony and unity of the proceedings are commented upon by Jasper Niemand in an article printed elsewhere. The cosmopolitan character of the movement was evident. The election of a British President by an American delegation is sufficient testimony in itself. The spirituality of the theosophic teachings was evinced again and again, and the exalted conception of a School for the Revival of the Lost Mysteries of Antiquity bore this home to every classical scholar and Free Mason among the public in attendance in a way that was not to be gainsaid. Another point upon which part of the public is sadly at fault in regard to theosophy came up at the Monday morning session when a resolution of thanks to Dr. Buck for his entertainment of theosophic visitors in Cincinnati was introduced. Dr. Buck interposed, however, in the following remarks: "Brothers and Sisters,—I have a word to say upon this subject. Did you ever know a man, young or old, rich or poor, wise or foolish, to make a home? It is the wife that makes the home. Those who have been entertained at my home have been welcomed by my wife and by our children. My work has been lightened very largely, I believe, for we are one at home. We believe that theosophy begins in the home, and though it may end in the home, and it will stay all of the time in the home, it is from the home-life that shall emanate the real spirit of theosophy. Of course, when the Soul has evolved to a certain point and becomes really theosophical, it is cosmopolitan, and it may feel at home anywhere. We at our home take theosophy as the most practical and sensible and quiet thing in the world, and if we have

given welcome to others they have left benedictions with us. I thank you and appreciate from my heart of hearts, not only for myself, but for my wife, the sentiment that you have bestowed." Mrs. Buck was accordingly included in the terms of the resolution, and the beauty of a united and harmonious home life thus gracefully recognized. The sacred character of the conjugal relation was still more pronouncedly marked by the impressive ceremonies at the marriage of Mr. and Mrs. Wright on Sunday, 3rd inst., noted elsewhere.

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**WRIGHT—LEONARD.**

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A THEOSOPHICAL MARRIAGE.

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Mr. Claude Falls Wright and Miss Mary Katherine Leoline Leonard were married on Sunday, 3rd May. Mr. Wright is one of the best known theosophists in America, his Sunday morning lectures in Chickering Hall, New York, having given him a wide reputation. Miss Leonard has been an active worker in Chicago and Boston, and has lectured through the New England States. The ceremony was performed according to the Egyptian rites of over five thousand years ago, in the presence of Mr. Judge's occult successor and her colleagues. Mr. Hargrove addressed those present in explanation of the symbolism of the ceremony, and on the sanctity of the marriage relation. We hope to present his remarks in full next month. Mrs. Cleather also spoke. She said: "Marriage, truly understood, is a very sacred thing. It must be a union—a binding—of man and woman on all planes, including the psychic, mental and spiritual. It is—or should be—but a renewing of the ancient bond; and if their united life be a pure and worthy one, for service, not for self; if the bond be truly understood and sacredly kept, then it may be that not once, but many times, will they meet, and come together again, running through all the lower forms of experience together until they pass on into states in which what we understand by 'marriage' is immeasurably transcended." Permission for the ceremony was accorded by

the Inner Council, that they "should be united in the bonds of legal matrimony under the common law and the laws of the land, in order that they may work together in the world as man and wife, thus preserving harmonious agreement with the social usages and avoiding friction with the customs of the age in which we now live." The pledge taken by the contracting couple ran: "We pledge ourselves, in renewal of the promise given years ago, loyally to continue together in the work of The Lodge. Since the link and union about to be recognized by the whole world is effected for the doubling of our individual efforts, we pledge ourselves, before all, henceforth and forever, to sink all personal ambitions, bending all our energies to the uplifting of humanity and abiding together in unity and confidence to the end of time." The chanting of ancient mantrams during the ceremony had an impressive and solemn effect. Mr. and Mrs. Wright will continue to work at Headquarters in New York.

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#### NOTES ON THE MAGAZINES.

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*Theosophy* opens with a short article which will bear very close consideration. The balance of the number consists of papers written by personal friends of Mr. Judge which we hope all impartial people will have an opportunity of reading.

*The Irish Theosophist* has some beautiful tributes to Mr. Judge. "It was in that memorable convention in London two years ago," writes A., "that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the gray head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages, come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regain-

ed." The poetical translation from "The Book of the Eagle," St. John i: 1-33, is one of the exquisite renderings we have learned to look for from Dublin. It is accompanied by a mystical picture, "The Wings of a Dove."

In *Lucifer* Mr. Mead's "Orpheus" is concluded with a chapter on Reincarnation. Plato says that the body (*soma*) is the sepulchre (*sema*) of the soul. The Phrygians in their Mysteries called the soul imprisoned in the body, the "dead." A writer quoted by Hippolytus says this is what is written, "ye are whited sepulchres, filled within with the bones of the dead (Matthew xxiii: 27) —for the 'living man' is not in you. And again: The 'dead' shall leap forth from the tombs (Matthew xxvii: 52, 53; xi: 5; Luke vii: 22.) That is to say, from their earthly bodies regenerated spiritual men, not fleshly." "A House of Dreams" is very dainty. The other articles are very clever and full of "language."

*Isis* for April has not been received. *The English Theosophist* considers the proposed changes in the Adyar constitution. Any one convicted of felony, *ipse facto* will cease to be a member of the Society. The unconvicted may remain until the law decides their qualifications as F. T. S. The May number has an excellent article on Mr. Judge and the usual notes and comments.

*The Theosophic Gleaner* is as usual a bright garner from current writings. THE LAMP is credited with two items, a compliment we duly appreciate. The Bombay T. S. has resolved *apropos* Mr. Judge's death, "on this occasion to rivet our eyes, now that he has passed away from us, only on those bright features of his life and work by which the Society has benefited." We can omit the other reflections.

*The Metaphysical Magazine* is quite theosophical in its May number. Chas. Johnston has the first of three articles on "Karma;" Dr. Hartmann continues his "Correlation of Spiritual Forces;" Prof. Bjerregaard writes on "Adonis,"

Phoenix and Being," and Margarette Dwight Ward on "The Symbolism of Twelve."

We have also received *New England Notes* with portrait of Mr. Judge, *Oriental Department Paper* with a selection from the Chhandogya Upanishad of great occult value, *The Bibelot, Book Notes, The Islamic World, Theosophy in Australia, Notes and Queries*, which has a collection of thirty definitions of theosophy "prepared by a Paramahansa of the Himalayas;" the ninth one declares "Theosophy is that branch of Masonry which shows the universe in an egg;" *Theosophic Thinker*, which believes *Theosophic* to indicate to the public too sectarian a position and will in future drop it from the title; the issue for the 28th March has a good article on "Krishna;" *The Critic, Dominion Review, Secular Thought, Farmers' Sun, Teosofisk Tidskrift, Assiniboian, Meaford Mirror, Maha Bodhi Journal, The Editor, Boston Ideas, Footlights*, 9 May issue of which has a very strong piece of writing *apropos* to capital punishment and a most dramatic and pathetic little sketch by J. H. Hilliard, *Valley Record*, etc., etc.

#### CHRISTIANITY BEFORE CHRIST.

There are many more vital points of contact between the New Testament and the Talmud than divines seem yet fully to realize; for such terms as Redemption, Baptism, Grace, Faith, Salvation, Regeneration, Son of man, Son of God, and Kingdom of Heaven were not, as we are apt to think, invented by Christianity, but were household words of Talmudic Judaism. . . . The fundamental mysteries of the new faith are matters totally apart, but the ethics in both are in their broad outlines identical. The grand dictum, "Do unto others as thou wouldst be done by," is quoted by Hillel, the president, *at whose death Jesus was ten years of age*, not as anything new, but as an old and well-known dictum "that compriseth the whole law."—*Em. Dutch, Quarterly Rev.*, Oct., 1876.

#### INSPIRATION.

He builds not anxiously by rule and line  
Who, as he toils at the august design,  
Hears in his heart the summons from the  
height,  
Sees in his soul the truth of beauty shine.

Chas. G. D. Roberts.

PRAYER means the intense direction of the will and desire towards the Highest, and an unchanging intent to know nothing but the Highest.—*Perfect Way, III., 49.*



#### "THE WORLD KNOWETH US NOT."

This is a series of extracts helpful to students from the letters of W. Q. JUDGE, which series has appeared in *The Irish Theosophist*. I am about to print it in book form for the use of students, and would earnestly beg my fellow Theosophists, in all parts of the world, to send me any such extracts from letters of Mr. JUDGE in their possession, so that all our comrades may share equally in them. The book will be printed at my personal expense, and the proceeds devoted to the Theosophical cause.

JULIA W. L. KEIGHTLEY,

62 Queen Anne St.,

London, W., England.

## TO CONTRIBUTORS.

THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attractiveness for theosophy is not the dull and heavy affair some imagine. And lucid, for to make it interesting it must be remembered that most people know but little of theosophy, and know that little quite wrongly. Nothing must be taken for granted in the reader but common-sense, and even this postulate must not be strained. Technical and foreign terms are to be avoided. Novel presentations of familiar ideas attract renewed attention. Clearness must not be confounded with prolixity.

Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 300 words will be considered. Contributions over 500 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

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

Do not send anything you have just dashed off. Let it hatch for twenty-one days.

Do not write for the sake of writing, but because you have something good to record about theosophy which you never saw anywhere else so well put.

Contributors who want their MSS. returned must enclose postage. The letter rate in Canada is 3 cents per ounce.

Our terms of payment, though not munificent, are above the average. Brevity is a merit in verse; in view of this it will be paid for at double rates.

Address contributions (without explanations) to the Editor.

### THE LAMP.

157 BAY ST.,

TORONTO, ONT.

### THE BEAVER BRANCH.

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

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

#### THE MONTH TO COME.

Wednesday, May 20, 8 p.m., "Gates of Gold," chap. iii, secs. 2-3.

Friday, May 22, 8 p.m., "Some Questions Answered." Mr. Armstrong.

Sunday, May 24, 11 a.m., "The Secret Doctrine."

Sunday, May 24, 7 p.m., "Theosophy and the Churches." Mr. Smythe.

Sunday, May 24, 8 p.m., II. Epistle of John.

Wednesday, May 27, 8 p.m., "Through the Gates," chap. iv, secs. 1 and 2.

Friday, May 29, 8 p.m., "Renunciation." Mr. Beckett.

Sunday, May 31, 11 a.m., "The Secret Doctrine."

Sunday, May 31, 7 p.m., "Theosophy in Ancient Egypt." Mr. Smythe.

Sunday, May 31, 8 p.m., III. Epistle of John.

Wednesday, June 3, 8 p.m., "Gates of Gold," chap. iv, secs. 3 and 4.

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Sunday, June 7, 11 a.m., "The Secret Doctrine."

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Wednesday, June 10, 8 p.m., "Gates of Gold," chap. v, secs. 1 and 2.

Friday, June 12, 8 p.m., "Theosophy and Christianity." Mr. Jones.

Sunday, June 14, 11 a.m., "The Secret Doctrine."

Sunday, June 14, 7 p.m., "William Q. Judge, the Theosophist." Mr. Smythe.

Sunday, June 14, 8 p.m., Philippians i: 12-30.

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

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