

The Lamp

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No. 15.

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

THE DISCOVERY OF ATLANTIS.

IT is not very long since nearly everybody laughed at the foolishness of Plato and similar hair-brained and credulous people who once believed in a distribution of the land and water upon the earth's surface somewhat different to that to which we are accustomed. Madame Blavatsky, quite as ridiculous a person in this particular as Plato or Solon, revived the subject twenty years ago and ever since then in respect to Atlantis we have been getting warmer and warmer as in the children's game, till at present the question is burning, and altogether too hot for theological comfort. Ignatius Donnelly's volume made the subject popular, but the theological world is not to be moved by a mere Donnelly. The "Challenger" expedition secured enough evidence to confirm the growing belief in scientific circles in the existence of older lands than our present continents, and still more recent archeological researches have established the existence of a highly developed humanity in these early periods, a point which even the scientists are loath to yield. In the *Westminster Review* during the summer there appeared an able *resume* of the evidence gathered up to date, and since then some additional facts have been reported, which leave no room for doubt in the minds of those who are more anxious for the truth than anything else. In the *English Review of Reviews* for September (Dr. Albert Shaw of the American edition is a *very* superior person), M. le Plongeon is afforded an opportunity through his friend Mr. D. R. O'Sullivan of presenting some details of his twelve years' explorations in Yucatan with a view to arousing sufficient interest to enable him to publish the full result of his work. M. le Plongeon has made some

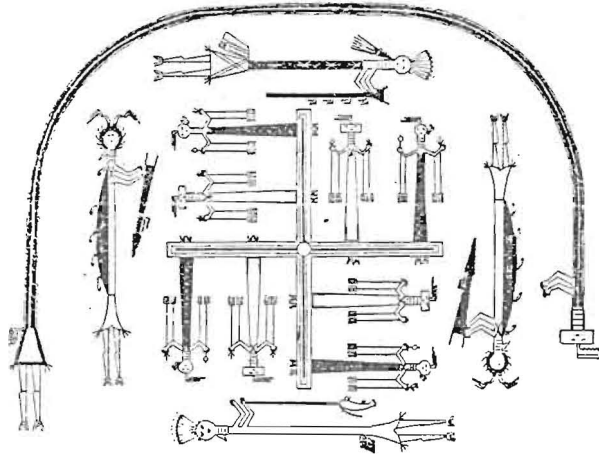
apparently unwarrantable deductions from his facts which are not likely to gain him any support, but the facts themselves are the main consideration. His photographs, his casts and mouldings, his inscriptions, and all the other evidence he has accumulated, entirely support the old traditions relative to the existence of a great continent where the Atlantic ocean now exists. In a convulsion of nature, the Yucatan inscriptions declare, 11,500 years ago, thus confirming Plato's narrative on the other side of the world, the great land of Mu with sixty-four millions of a population, about equal to that of the United States, was submerged beneath the ocean. Yucatan, like Egypt, bore the relation of a colony to the mother land of Atlantis, and just as Canada might present a feeble survival of the magnificence of England should Britannia happen to go below in the next few years, so the art and glory of the Atlantean civilization was partially perpetuated in Egypt and Yucatan. Efforts were evidently made at once to preserve the invaluable lore, sacred and secular, which these early races possessed, but the symbols soon lost their value and now possess nothing but a dead-letter interest for the profane eye of the modern sciolist. However, the identity of sacred symbols in all lands and times makes it easy to learn of the common bond of Truth that unites all the dwellers on earth who have listened to the Word. When we read of the Red Hand of Ulster, the "fiery aura of the Hand of Lhagpa" or Mercury, the "Hand of God" of the Old Testament, as being "commonly met with on the walls of the temples in Yucatan," we can only think of those "having eyes that see not." The sacred Name and formulæ are also

found by M. le Plongeon among the Maya ruins. The learned explorer seems inclined to look upon the Mayas of Yucatan as the earliest human race, misled perhaps by some of the traditions pointing to the primeval Americas as the cradle of humanity. In a note in the second volume of the *Secret Doctrine*, H. P. B. says that "Although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria."

As supplementing M. le Plongeon's account one may turn to an article by the Rev. Stephen D. Peet in *The American Antiquarian* for last March, and gather a few interesting facts about some others of the early American races and their descendants. The Navajos are among the most interesting of these, and their rock inscriptions and sand paintings exhibit the same symbolism as we are familiar with from Eastern sources. The execution of these is much ruder and the designs more primitive, but the intention is evident. We reproduce with acknowledgments to the *Antiquarian* a form of the Swastica, with its suggestions of the "eight persons" of our arks, the four "lives," the world serpent, and other matters. Further north the Ojibwas speak of the "four degrees of the sacred mysteries." These were guarded by certain malignant spirits . . . who opposed the passage of a candidate into the sacred lodge where he would receive the gift of immortality. . . . When he has passed into the second degree he receives from Dzhe Manido eyes to look into futurity; ears that can hear at a great distance; hands that can touch those that are remote; feet which can traverse all space. When he has

passed to the fourth degree he is in a position to accomplish the greatest feats in magic, and can read the thoughts and intents of others. His path is beset with dangers and points to which he may deviate from the true course of propriety."

The increasing mass of evidence with regard to the immense antiquity of humanity on continental regions preceding our present land tracts, this particular period of over eleven thousand years now marking an admittedly historical epoch; the unanimity of the ancient and modern re-



EMBLEMIZED SWASTICA OF THE NAVAJOS.

ords on the subject of the mysteries, the "mysteries of the kingdom" of the New Testament, the sacred wisdom and magic of the ancients; the universal testimony of men in all ages to the reality of other phases of being and consciousness than that which we consider normal, the attainment to these higher conditions being always spoken of as the initiation, the perfecting, the *teleiosis*; these things demand the attention of those who profess to lead religious thought, and if they will not hearken, the people will as surely cease to hear in their turn. Medieval theology must vanish before such a fact as this of Atlantis with its crowded populations of a hundred and twenty centuries ago, while the true knowledge of the Father of Lights must spread and increase as the waters cover the sea.

No sudden heaven nor sudden hell for man,
But through the Will of One who knows and
rules—
And utter knowledge is but utter love—
Aeonian Evolution, swift or slow,
Through all the spheres—an ever-opening
height,
An ever-lessening earth.

—Lord Tennyson.

FIVE MINUTES ON KARMA.

In our last paper we began by asking the question of the occultist James—"What is your life?" It was made clear that a very striking distinction was observed between the life of the animal existence which we associate with the physical body, and that other life of the higher nature whose attributes of character, conscience, courage, caution, and so forth, go to make man human. It is of this higher life that James asks the question, "What is it?" The reply, as translated in the English Testament, states, "Ye are a vapour." This word "vapour" in Greek is *atmis*, and occurs in the New Testament only in this passage and in Acts ii: 19. It means either breath, vapour, or smoke, and it is from the same root that our word atmosphere is derived. The Sanscrit *atma*, soul or spirit, the breath of the Divine, which is used to designate the highest spiritual aspect of man, and which is used in the word Mahatma, that is, *maha atma*, or great spirit, to denote a perfect man, has precisely the same origin. The clever punster who spoke of the mahatmosphere, in the *Westminster Gazette*, was nearer the truth than he would probably care to believe. The breath-sphere, that beyond the fluid-sphere, in which humanity is evolving, is the plane of the higher or *soe*-life, so that when James declares man to be a breath or vapour, that manifests, shines, appears, or materialises for a space and then dematerialises, disappears, or vanishes away from this plane, science telling us that nothing can be destroyed, it can be understood what a definite scientific theory of life he holds.

To understand Karma it is necessary to realise the unity of man's life with that of the Lord. The Great Breath is manifested in the lesser breaths, the souls of men. All sin arises from ignorance or want of appreciation of this fact. The very word sin is from the same root as the word sunder, so that to be sinful and to be sundered from the rest of the universe means the same thing, or in other words to act singly or sinfully for oneself, instead of in union or conjunction with one's fellows, is to be guilty of the heresy of separateness which is the greatest source of error.

All life being one, and hid, as the apostle says, with Christ in God, each man is a ray of that Divine Life, or in other words a Son of God. When that is fully realised by a man he naturally seeks in his spiritual nature for the light and guidance which he needs, and when he has fully united his consciousness with that Christ nature, he is truly manifested as a Son of God, and the whole creation participates in the benefits of his evolution. In the eighth chapter of Romans this subject is fully dealt with, and when it is understood that each man must go through the process of growth or development or manifestation for himself, and that no other can accomplish it for him, the doctrine of Karma, as it is called, ought to be easily understood. For, since all progress depends on a man's own effort, it is easily seen that any man's condition at any time is the exact result of all his previous endeavours, and that whatever disadvantages he may have to contend with, whatever barriers he may find blocking his path, have been created by himself previously, and are built up out of his own wilfulness or passion.

If it be asked is there no way of escaping from the consequences of one's own actions, the answer must be decidedly not. We must remember that people do not want to escape the consequences of their good actions, and that upon this side of the law of Karma is based the whole teaching of the "evangelical school," as it is called, of the various religions. The unchangeable character of law is recognized by those who say, "believe and you will be saved," their argument being that the cause, belief, will always generate the effect, salvation. If this were not so, there could be no object in relying upon a capricious and uncertain law which sometimes produced one effect and sometimes another. Everyone is satisfied with Karma in so far as it returns good for good. It can only be a weak sense of justice in men which would desire the law to break down on the other side of its operation, and wish it to become uncertain and capricious in its rendering the just consequences of evil acts. Perhaps if men's sense of justice was not originally distorted by the promise of disproportionate rewards and punishments made by many religious bodies, the absolute justice of Karma, well under-

stood, would be more favourably considered. Karma does not teach that if a man steals a loaf he will go to hell unless he repents. He may never repent, but the exact recompense of stealing a loaf would be to have a loaf stolen from him under similar conditions.

"It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance
weighs;
Times are as naught, to-morrow it will judge,
Or after many days.

"By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping
thief
And spoiler rob. to render."

It is interesting to remember that the old Jewish teaching of the Atonement, which later modern Christian teaching has distorted into the idea of vicarious sacrifice, was the expression and recognition of this law of Karma. The Atonement was made, as it is taught in the synagogues to this day, not to, but with God, and so far from relieving man from his obligations on earth and to his neighbours, the true conception of the Atonement insists upon his discharging all his debts and responsibilities before the propitiation is complete.

In other words the Atonement is the same thing as the repentance, the turning again homewards of the soul in its great journey through the life-cycle from the bosom of the Father. It is not an episode of one earth-life, but the great crisis of the whole cycle of many earth-lives, in which the Son journeys for many days or lives into the far country of physical existence. On all the devious ways of that journey he reaps only as he sows; surely his sin, every act that separates him from his Divine Father, finds him out; with the measure he measures is it measured unto him; the reward is fast upon the act to render unto him according to his work.

And the law is neither cruel nor harsh, but bears its own all-heal. "I say unto you, Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also." For, if it be not just, no man shall ever smite thee twice. But having sinned, then bear the just desert with patient love and deep humility, and free thyself forever from the load. In the attitude with which we sustain all the occurrences of life we change all the forces

of nature. For either with revenge and hate, or with patience and love do we meet the buffetings of fate, and with pride and vanity, or with gratitude and humility the gifts of fortune; and if we have not learned that the operation of the Law is the result of the Divine Will, the very message of the Word, we shall never escape from the bondage of ignorance, nor can we ever realise our true sonship and heirship of the Divine Nature, "the living Word whose breath we are," as the greatest of Canadian poets has phrased it.

Karma is then the expression of man's being, his effort, his attainment, his character, and denotes the means and the end, since both are "of Him, and through Him and to Him," of Whom "are all things."

"Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

BEN MADIGHAN.

A TYPICAL BUDDHIST AT THE PARLIAMENT OF RELIGIONS.

Southern Buddhism found a most fascinating exponent, among others, in Dharmapala, of Ceylon. He was a great favourite at the Parliament, and well he might be, for it needs only a glance at the photographs of the many distinguished representatives to discover his moral and spiritual superiority over the majority. A more refined and spiritual face — one more like those pictures in which artists have vainly striven to embody their ideas of Jesus Christ — it would be difficult to find among the whole number of orthodox and heterodox divines who spoke more dogmatically on behalf of Christ. There is stamped very plainly on the countenance, even as photographed, a burning indignation against wrong-doing, and at the same time a meekness and gentleness of spirit which reminds us of the meek and lowly Jesus, and contrasts most pleasantly with the blatant self-assertiveness of some of the avowed ministers of the Cross. "With his black, curly locks thrown back from his broad brow, his keen clear eye fixed upon the audience, his long brown fingers emphasizing the utterances of his vibrant voice, he looked

the very image of a propagandist, and one trembled to know that such a figure stood at the head of the movement to consolidate all the disciples of Buddha, and to spread the light of Asia throughout the civilized world." So said one of the American papers. But why "tremble"? If this work be not of God it will come to nought; if it be, it behooves us to welcome it with joy and wish it God-speed. Jesus said, "Other sheep I have, which are not of this fold;" and if Dharmapala, by virtue of those Christ-like qualities he possesses, succeeds in diffusing the spirit of Christ where our own missionaries fail, he ought to be supported by the prayers of Christian people instead of being the subject of their craven fears. A zealous but ill-instructed disciple once came to Christ, saying, "Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him, because he followeth not us." But Jesus said, "Forbid him not; for there is no man that shall do a miracle in My name, that can lightly speak evil of Me." Those of us who believe that there is no other name given amongst men whereby they must be saved, will be ready to welcome any moral and spiritual victory as a triumph for Christ, no matter who be the instrument the Spirit of God makes use of. I do not know enough of Dharmapala's life and influence to venture to express any opinion as to whether Christ is working miracles through him; but I wish his spirit were the spirit of all Christian workers, and that the Christian Church was so fruitful in characters formed after the model of the meek and lowly Jesus that there would be no need to send to India and elsewhere even one man who had not learned to govern his temper.

One thing is certain — that Dharmapala, whether or no he be working miracles for Christ, showed no disposition to "speak evil of Him." When introduced to the assembly he said "I bring to you the good wishes of 475,000,000 Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its 24th century, the prevailing religion of those countries." And later on he said:

"Yes, friends, if you are serious, if you are unselfish, this programme of toler-

ance and gentleness) can be carried out, and the twentieth century will see the teachings of the meek and lowly Jesus accomplished."

Is that man altogether an enemy of Christ? Who is it in Christianity that he attacks? Is it Christ? Is it even Christian doctrine? It is neither. It is the roughness and selfishness of Christian missionaries and the vices of Christian nations. — *Irish Congregational Magazine*, August, 1894.

Ye whose hearts are fresh and simple
 Who have faith in God and Nature,
 Who believe that in all ages
 Every human heart is human,
 That in even savage bosoms
 There are longings, yearnings, strivings
 For the good they comprehend not,
 That the feeble hands and helpless,
 Groping blindly in the darkness
 Touch God's right hand in that darkness
 And are lifted up and strengthened; —
 Listen !

—Henry W. Longfellow.

WHAT IS RELIGION?

It has been made identical with the membership of this and that organization which has arrogated to itself, often in the teeth of all evidence, the exclusive title of "the church." Religion is not church membership. The meek, the just, the pious, the devout, as William Penn said, are all the children of the kingdom of heaven, and they shall meet and recognize each other when their various marks and liveries are taken off. This is the doctrine alike of St. Peter, of St. Paul and of St. John. For St. Peter says: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

And St. Paul says: "God hath made of one all nations of men, . . . that they should seek the Lord, if haply they might feel after him, and find Him, though He be not far from every one of us."

And St. John says: "He that doeth righteousness is righteous," and "He that doeth righteousness is born of God."

And religion has been identified with the intellectual acceptance or profession of a set of dogmas. But it is not this; for the doctrines of Christianity as laid down by Christ were few, broad, and in

their main facts utterly simple, so that, as Isaiah says, a child or a wayfaring man, or a fool, need not err therein. All the elaborations of metaphysical definition, exorbitant inferences and curiously articulated creeds, which have been based on the simplicity which is in Christ Jesus, may have been safeguards against subtle heresies, but as intellectual opinions merely, have in them no power of salvation.

And religion has been identified with rites, forms, ceremonies, feasts, fasts, new moons, sacraments, sacrifices and so forth. But religion is not dependent on outward observances. On the contrary, prophets and apostles alike show the utter fatuity of supposing that these things can take the place of righteousness and true godliness; and the utter nullity and invalidity of every form of outward observance *in itself*. They echo in page after page the sentiment of Hosea, of which Christ bade the Pharisee go and learn the meaning: "I will have mercy and not sacrifice."

"Religion means," as the great thinker Benjamin Whichcot said, "a good mind and a good life." *This*, in essence, is its true and only meaning. How then can it be, or ever have been, otherwise than one infinite blessing to mankind?—*Dean Farrar in McClure's Magazine, April, 1894.*

JOHN RUSKIN'S BIBLE TRAINING.

John Ruskin attributes whatever merit his literary style may possess to his familiarity with the English version of the Jewish and Christian scriptures, while he also acknowledges their influence upon his thought and philosophy. He owes this entirely to his mother who gave him tasks of memorizing large portions of the Bible. This seems to have been a pleasant occupation for him, except in the case of the eighth chapter of 1 Kings, which he says he learned "with much pain." The following are the chapters selected by his mother: Exodus xv. and xx.; 2 Samuel i, verse 17 to the end; 1 Kings viii.; Psalms xxiii., xxxii., xc., xci., ciii., cxii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; Matthew v., vi., vii.; Acts xxvi.; 1 Corinthians xiii., xv.; James iv.; Revelation v. and vi.

TENNYSON.

They wait about thy grave, an envious band,
And think to wear that kingless crown of thine

Whose glory 'twas to rest on brows benign,
Whose lustre was the magic of thy hand:
Let them but seek beyond Time's whirling sand

Where Mem'ry sits in her remotest shrine,
And learn of her how men become divine
Through fellowship of service, poor or grand.

And though thy path be barred, nor may I kneel

Now, at thy feet, till love for all atones
And sets aright what God regards amiss,
Yet shall I find thee when I make appeal
To some wise sceptre of the shining thrones
Of other ages, other lives than this.

—*Albert E. S. Smythe, in Saturday Night, Oct. 5th.*

INTERNATIONAL S.S. LESSONS.

October 20. Ruth 1: 14-22.

The story of Ruth, though far more beautiful and more poetically told, bears a similar signification to that of Rahab. Both are Gentiles, adherents of a foreign faith, yet both form links in the genealogical tree of David, from whom springs, mystically, the Christ. It is a tradition among the Jews that Mahlon and Chilion were cut off for disobedience to the command of Deuteronomy, xxiii: 3, but as this command is glaringly broken in the marriage of Boaz and Ruth, and that union is usually considered to be a providential dispensation, we must adopt another view than the conventional one to explain these incongruities. There is no suggestion in the narrative of any rigid orthodoxy in the Jewish thought of the time, and even the 16th verse, "thy people shall be my people, and thy God my God," is anything but conclusive, as the word translated God is Elohim or Gods, "thy gods shall be my gods." The Moabites worshipped God under the name Chemosh, laying stress, as all the Canaanitish peoples did, upon the Divine Fire of the Spirit. Moabite, Ammonite, Hebrew or Phœnician all have joined with the Christian writer of the Epistle to the Hebrews in declaring "Our God is a consuming Fire." It is interesting to note that the most evident source of the doctrine of the vicarious atonement is to be found among the Moabites, and the growth of the idea from a gross and debasing materialisation of occult truth is

well illustrated in the Old Testament. What Abraham intended to do, and what we are told God did in the crucifixion of Jesus, is held up for our admiration and love, while the same act exactly on the part of the King of the Moabites, 2 Kings, iii : 27 ; Micah, vi : 7, is held, and rightly held, in reprobation. The worship of the God of Moab was established at Jerusalem by Solomon, 1 Kings, xi : 7. Chemosh is considered to be one with Saturn and therefore Jehovah, while Moloch may be Mars ; Ashtoreth is Venus, and Baal appears to be Jupiter, each of these being one of the seven Elohim. Moses was buried in Moab at the place of the god Peor.

October 27. 1 Samuel iii: 1-13.

The divine authority of Samuel rests entirely upon his own testimony. His birth, similar to that of many other scripture characters, his mother being the second but favourite wife of his father, and he the child of their age, is undoubtedly symbolical of the higher nature, regenerated from the better aspect of the dual self, the "asked of God," which the name Samuel signifies. The narrative, historically, is interesting as relating to the development of a natural psychic or rare clairvoyant and clairaudient faculties. Apart from this it did not take any very great penetration to see that the state of things existing under Eli and his sons, as narrated in the second chapter, could not go on very long. Samuel simply voiced what must have been in every one's mind, for, as in ii : 17, "Men abhorred the offering of the Lord." Samuel, like Moses before him, and Elijah and Isaiah afterwards, was the man of the time, and no more striking figure, nor one more worthy of study, enlivens the sacred pages.

November 3. 1 Samuel vii: 5-15.

No closer parallels could be obtained than appear in the condensed narrative of these verses and in the extensive historical records which we have concerning Mohammed, the prophet of Islam. The same exhortation to put away idols and abandon the degrading worship and superstition of the period, the same entreaty to worship the one true God, the same career of increasing authority and renown, the same military leadership

against national or tribal enemies, and the same life-enduring devotion on the part of their followers is to be noted, and is worth study. For these people are practically identical in their habits and customs and modes of thought ; the contemporaries of Samuel, eleven hundred years B. C., of Mohammed, six hundred years A. D., and those of our own day, twelve hundred years later. The career of the latest Mahdi is that of the venerable Samuel.

November 10. 1 Samuel x: 17-27.

Samuel has to bear the odium of having introduced monarchy into Israel. According to the ancient custom, which prevails among the desert-dwellers to the present day, if a man got a new idea into his head, he believed it to be a divine inspiration and informed his neighbours accordingly—"Thus saith the Lord." A shrewd and clever man gradually gained a reputation for superior sense and wisdom, and came to be regarded after a time as a prophet. But the people always reserved their right of judgment, as they do in Palestine and Arabia at present, and the preamble, "Thus saith the Lord," only draws attention but lends no authority to any message which experience and reason may disapprove. In the present instance those who disagreed with Samuel are styled "Children of Belial" (verse 27), but these "lawless" ones proved to be right, and we read that Samuel was mistaken, xv : 11 and 35, the responsibility for the mistake being laid upon the Lord, however, by those who were interested in preserving Samuel's credit.

November 17. 1 Samuel xv: 10-23.

The evil of accepting such stories as the massacre of the Amalekites for inspired standards of conduct is gradually passing away among civilized nations, and we condemned the Chinese and admired the Japanese in their recent unpleasantness just because the former followed and the latter refrained from the example of the Prophet of the Lord. It must be remembered that Samuel himself was the sole authority for the idea that God ordered any such revolting butchery, and one prefers to sacrifice Samuel's reputation for veracity to God's character for compassion.

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

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EDITORIAL NOTES.

"THE Unity of the Theosophical Movement does not depend upon singleness of organisation, but upon similarity of work and aspiration."

*

MR. HARGROVE comes to Toronto from Boston, Syracuse and Buffalo. He will return to Buffalo for a few days before starting on his tour to Toledo, Kansas City, New Orleans, etc.

*

"THERE is no longer a parent Society. It is abolished and replaced by an aggregate body of Theosophical Societies *all autonomous*," says H. P. Blavatsky, in *Lucifer*, 1889, vol. iv., page 508. The italics are hers.

*

EAST-ENDERS should remember the meetings at 136 Carlaw Avenue on Tuesday evenings at 8 o'clock. On the 22nd, however, the usual meeting will give way to Mr. Hargrove's lecture.

KARMA has been degraded to the level of an infernal machine of the gum variety, into the bottomless pit of which you drop a copper, when if you happen to be the fifth fiend in the cycle, two slabs of the unholy thing are delivered for your temptation.

*

MR. E. T. HARGROVE'S visit is a rare opportunity for those who have not yet become acquainted with the teachings of theosophy. Mr. Hargrove is a capable and entertaining speaker and the meetings announced elsewhere should attract large audiences.

*

The *Astrologers' Magazine*, in again referring to the Queen's horoscope, declares that "Those who are responsible to the public for Her Majesty's safety and health will do well to regard" the prediction of her *terminus vite* before the close of November.

*

The Branches are preparing everywhere for the winter campaign. Very neat programmes have been sent us by the Dana T. S. of their Friday evening meetings in Room 613, Iowa Savings Bank Building, Sioux City, Iowa; by Providence T. S., of their Sunday evening meetings in Room 9, 128 North Main St., Providence, R. I.; and by the Buffalo T. S., of their Sunday afternoon meetings in the Colonial Parlours of the Genesee Hotel.

*

FEW people would think of looking for Theosophy in a State paper, but the following extract from one of the Queen's Proclamations exhibits the true spirit of toleration: "Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested, or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief and worship of any of our subjects, on pain of our highest displeasure."

MRS. MARITTA GERNER, of the Lincoln, Nebraska, Society, has written an exceedingly bright and vivacious march, entitled the "Electric," which does full justice to the suggestions of animation and verve contained in its name. Mrs. Gerner is devoting the proceeds of its sale to theosophical purposes, and musical members cannot do better than procure a copy. As it has been arranged for military band purposes, those bringing it to the notice of band and orchestra leaders may materially assist the cause. Mrs. Gerner's previous compositions have been very successful. The price of the march is fifty cents. Address 1222 P Street, Lincoln, Nebraska.

*

THE LAMP desires to call special attention to the fact of the acceptance by the British Association for the Advancement of Science of the invitation to meet in Toronto in 1897 extended by the city authorities. It has been suggested that an extra Convention of the Theosophical Society be held at the same time, and that the harmony of science with philosophy and religion be vindicated as the Ancient Wisdom alone can vindicate it; this idea may even more happily be carried out on the lines of Mr. Bulmer's proposal as noted on page forty-five. We should like to have the opinion of theosophists everywhere on the subject. There seems to be no obstacle to the successful execution of such a plan, except, indeed, as a prominent theosophist remarked in Boston, that "there mightn't be any British Association in '97."

*

"TRUTH SEEKER" writes as follows: "Seeking in the Within for Light upon the Path, through these dark days of controversy and mutual recriminations among the ranks of "Universal Brotherhood," the still small voice, above the discords of the contending factions, clear and sweet as a silver bell, made answer:

"Subdue the personal self within *your own hearts*, instead of trying to do that duty for your neighbour—leaving your Self to take deeper root in the rich soil you provide for its growth and nourishment.

"Discarding the sophistries of conventional morals, *live* the Truth, as demanded by the just Law of Karma, which, soon

or late, adjusts every effect from its cause.

"Desire that Power which makes the disciple appear as nothing in the eyes of men? but possessing which, 'Nature herself makes obeisance' and reveals her hidden treasures—"treasures of the 'Within,' unseen and unimagined by any save the strong soul, who, in conquering the selfish self, transforms the mighty forces of the animal into the Divine. So shall the storm abate and Brotherhood become a living reality."

*

THE President-Founder of the Theosophical Society has "proved the otherwise," as the *Theosophic Gleaner* phrases it, in his Executive Notice of 7th September. He furnishes two very important extracts from the minute book of two meetings of the the New York parent Society in 1877 and 1878, which substantiate in a remarkable way the position taken by the American Theosophists in Boston last April. On 16th July, 1877, "It was on motion resolved that the President have discretionary power to authorize the formation of *branch societies* in Great Britain and Ireland, India and elsewhere; provided that the presiding officer chosen shall in each case *oblige himself to obey the instructions of the parent Society* as to the work of his branch Society, and *the Fellows* of the branch society *take each an obligation to obey the directions of their own President*, and shall be willing to conform to the rules of this society as communicated to them from time to time through the [their own] President." The autonomy of Branches is thus established, and their government vested in the Branch Presidents, which clearly survives in the present existing right of Branch Presidents to admit Members-at-large. At the same time and place "On motion it was resolved that the Headquarters of the Society may be transferred by the President to any foreign country *where he may be temporarily established*, and he may appoint any Fellows in good standing *to fill pro tempore either of the executive offices*, as he may find it necessary for the transaction of business." Under this motion the President-Founder claims the right to *permanently* establish the Headquarters of the Society wherever he pleases, although the limitation is

distinct ; and he also claims the right to appoint any officer of the Society, when the right given is merely to *temporarily appoint a deputy* to fill *either* of the two *executive offices, viz.,* those of President and Corresponding Secretary. On 27th August, 1878, at a meeting of the Society, whether regular or irregular is immaterial, it was "On motion resolved that, *in case the Headquarters of the Society shall be at any time temporarily established in a foreign country,* the President may in his discretion admit suitable persons to active fellowship upon their application in writing and their taking the oath required of candidates. He shall also have full power and discretion to make such rules and regulations and do such things as he may consider necessary for the welfare of the Society and the accomplishment of the objects which it represents. All By-laws inconsistent *with the above* are hereby repealed." Under this resolution President Olcott claims absolute power to do anything he pleases at any time and anywhere, when his whole privilege turns on the provision of his being *temporarily established in a foreign country,* when for such occasions he is accorded campaign powers to do as his discretion may direct for the welfare of the Society. It seems almost incomprehensible that the clear meaning of these resolutions should have been distorted as it unquestionably has been in the deductions made by some of our friends, and, as it would appear, by Colonel Olcott himself. In the classic language of the "Morte D'Arthur" we must respectfully entreat our revered President Founder to "Come off."

THE PENITENT.

A man met a lad weeping. "What do you weep for?" he asked.

"I am weeping for my sins," said the lad.

"You must have little to do," said the man.

The next day they met again. Once more the lad was weeping. "Why do you weep now?" asked the man.

"I am weeping because I have nothing to eat," said the lad.

"I thought it would come to that," said the man. — *Robert Louis Stevenson.*

SHEEP AND LAMBS.

All in the April evening
April airs were abroad,
The sheep with their little lambs
Passed by me on the road.

The sheep with their little lambs
Passed by me on the road ;
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak, human cry,
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains,
Dewy pastures are sweet,
Rest for the little bodies,
Rest for the little feet.

But for the Lamb of God,
Up on the hill-top green,
Only a cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad,
I saw the sheep with their little lambs,
And thought of the Lamb of God.

— *Katharine Tynan Hinkson.*

THE VALLEY OF BURNING.

A railway station at Gehenna is one of the latest developments of the re-peopling of Palestine, which is now going on. The line from Jaffa to Jerusalem has its terminus in the Vale of Hinnom, or Gehenna, to use its Greek equivalent. This is the place where for ages fires were kept perpetually burning for the consumption of the offal of Jerusalem. The word "Gehenna" is several times translated "hell" in the New Testament, and its "ever-burning fires" were taken as an illustration of the burnings of hell.

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.

Saturday, October 19, 8. p.m., MEMBERS' RECEPTION TO MR. E. T. HARGROVE.

Sunday, October 20, 6.45 a.m., "THE SECRET DOCTRINE." MR. E. T. HARGROVE.

- Sunday, October 20, 7 p.m., "THE SCOPE AND PURPOSE OF THEOSOPHY." MR. E. T. HARGROVE.
- Tuesday, October 22, 8 p.m., "THEOSOPHY AND THE THEOSOPHICAL SOCIETY." MR. E. T. HARGROVE.
- Wednesday, October 23, 8 p.m., "THEOSOPHY AND OCCULTISM." MR. E. T. HARGROVE.
- Friday, October 25, 8 p.m., "The Dwellers in Hades." Mr. Smythe.
- Sunday, October 27, 9.45 a.m., "The Secret Doctrine."
- Sunday, October 27, 7 p.m., "The Prodigal Son of Theosophy." Mr. Port.
- Sunday, October 27, 8 p.m., Revelation viii.
- Wednesday, October 30, 8 p.m., "Magic, White and Black" pp. 157-162.
- Friday, November 1, 8 p.m., "Theosophy in Theory and Practice." Mr. Beckett.
- Sunday, November 3, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 3, 7 p.m., "The Atlantic Continent." Mr. Smythe.
- Sunday, November 3, 8 p.m., Revelation ix.
- Wednesday, November 6, 8 p.m., "Magic," etc., pp. 162-168.
- Friday, November 8, 8 p.m., "Universal Brotherhood." Mr. Port.
- Sunday, November 10, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 10, 7 p.m., "Illusion." Mr. Armstrong.
- Sunday, November 10, 8 p.m., Revelation x.
- Wednesday, November 13, 8 p.m., "Magic," etc., pp. 168-174.
- Friday, November 15, 8 p.m., "Heaven and Hell." Mr. Smythe.
- Sunday, November 17, 9.45 a.m., "The Secret Doctrine."
- Sunday, November 17, 7 p.m., "Looking Backward." Mr. Mason.
- Sunday, November 17, 8 p.m., Revelation xi.

YOU ARE CORDIALLY INVITED
TO ATTEND ON FRIDAYS AND
SUNDAYS.

NOTES ON THE MAGAZINES.

The Path devotes eleven pages to an article on the lower quaternary by Mr. J. H. Connelly in which he points out that the affectation of ignoring the lower planes is illogical, as they are not bad in themselves but depend for their quality upon the use made of them by the higher intelligence. "Do not let us forget," he says, "that the only essential, unqualified and avitchi-deserving evil is that which may be developed in the manasic principle." Mr. Connelly pays a high tribute to Mr. Judge, "the wisest and best teacher we have since H. P. B. is gone." Dr. Coryn begins an article on much the same subject as Mr. Connelly, "The Bodily Seats of Consciousness," which promises to be equal to his clever work in other pages. Mr. Judge's word of counsel is worthy very serious consideration—and adoption. "Remember that we are not fighting for any form of organisation, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage, and the good of our fellow-men." He lays stress on the influence we exert upon mental planes "in stray moments of the day and in many hours of the night."

The Irish Theosophist completes its third volume, and invites subscriptions of \$1 for the next twelve months. As in last month, the I. T. is again to the theosophist the most interesting and instructive of the magazines. There is a picturesque and æsthetic atmosphere about its pages too, which certainly does not detract from its higher qualities. One would like to reproduce the whole issue and scatter it broadcast in our lavish Toronto fashion, but those who are seeking for pearls will certainly purchase this field. "Letters to a Lodge" draws necessary distinctions regarding occult instructions. "To take in a literal sense the directions given to disciples living under conditions quite different from our own is to make a grave mistake. We live where gross magnetisms, lower psychic action and low grade emissions of nervous ether make up picture-forms which will vibrate into objectivity under the play of currents corresponding in grade wherever and however such currents arise. Therefore let us arise and

go unto the Master *within*, the Father of Lights, in whom is no variableness neither shadow of turning." This whole letter inspires one with the ardour that Tennyson first aroused, so that "the old spirit wakes and cries," and the heart stirs onward to the mystic quest of the Grail. A literal translation of the "Sermon on the Mount" by "Aretas" would be a revelation to the majority of Christians who are not usually even aware to whom the sermon was addressed. It is very gratifying to THE LAMP to find the principles of Bible interpretation which we have been advocating in Toronto for some years past receiving such capable support and recognition. "Purified from the theological atmosphere which now envelopes them," declares the translator, "the books of the New Testament, and preeminently the four Gospels, stand unrivalled in religious literature, only a few other Scriptures being comparable to them for depth of occult meaning, breadth of moral teaching, height of spiritual exaltation, or pleroma of tenderness and compassion." We quote the Lord's Prayer in its more correct form and regret that space does not permit us to copy the notes appended. "Our Father who art in the Over-world, Thy Name be intoned, Thy Realm return, Thy Will arise. As in the Firmament, so on the Earth. That Bread of the coming day give us to-day, and free us from our obligations, as *we* also have freed those under obligation to us; and bring us not to the rest, but deliver us from uselessness. For Thine is the Realm, the Force, and the Radiance, throughout the Life-cycles. Amen!" The peculiar process-pictures of our Dublin contemporary have a strange beauty of their own, that representing the Fire-Self springing from the bent form of the seer being very striking in design and colour.

Lucifer has a timely allusion to mission work in China, deploring the ignorance which prevents people understanding the existence of different religions as various coloured rays of the one white Light of the Truth. "As well urge a German to leave off loving his Mutter and love his Mother, as insist that the Chinese or the Hindu shall resign his conceptions of DEITY for those of the European." Mrs. Besant devotes a page to the question of

whether American theosophists are in the same boat as others, and seems to consider it a matter of "good sense, consistency and loyalty." One Canadian member has solved the difficulty by procuring a ticket on both lines, and will doubtless use that which offers the best accommodation. The T. S. according to Mrs. Besant is not as big a thing as some of us think, but as all have a right to our opinions, no objection can be taken to that. I almost regret, for the exquisite humour of the situation that the Toronto Society had not declared its Canadian autonomy and made overtures to the various nations of the earth to unite under the true theosophical banner. "The" Theosophical Society of Avenue Road, apparently ignores the existence of any sheep of another flock. The usual Devachanic rights should undoubtedly be reserved. The section of "Orpheus," dealing with the Orders of Divine Powers is increasingly interesting. The Orphean philosophy exhibits a septenary scale consisting of The Ineffable, Being, Life, Intellect, Soul, Nature and Body, and a further Triadic subdivision of the Primordial, the Noetic, the Noetic and also Noeric, the Noeric, the Supercosmic, the Liberated or Supercelestial, and the Cosmic. The hypostases underlying each Triad subsist as Being, Life, and Intelligence. Being abides, Life proceeds, and Intelligence "returns" or "converts," these being the preservative, creative and regenerative, or destructive powers of the various Trinities. "The Doctrine of the Heart" gives suggestions on the point of view from which these papers are to be appreciated. The "deadness," experienced by aspirants at all times "stands to acute pain in very much the same relation as solitary confinement to imprisonment with hard labour." Those of us who have not undergone these phases of social experience will lose the full force of the illustration. "Positive intense suffering does not either test, or repay, or bring into play the same capacities and merits of mankind as a dull dreary void within." This is the Doctrine of the Heart of Mallothian. "Two Houses" is developing into one of the strongest examples of the theosophical novel which we have had. Altogether *Lucifer* for September is decidedly above the average.

Booknotes announces the prospective publication of "Theosophy of the Upanishads" by Charles Johnston. "Old Diary Leaves," by Col. Olcott, and "The World Mystery," four essays from the columns of *Lucifer* by G. R. S. Mead. *Booknotes* has a choice list of second-hand books on occult subjects for sale.

The Metaphysical Magazine begins a treatise on "Initiation" by Dr. Franz Hartmann. This subject is naturally attracting much attention just now; and few are better fitted to deal with it. Professor Bjerregaard discourses on "Maya" which he defines as "that particular illusion that veils from everybody—until he finds the true path—his true nature, which is the one and only Being." Carl le Vinsen continues his article on the Moral Influence of Music. He conceives the beauty of music to exist in its expression of the ideal exactness of cosmic harmony. "A piece of music executed with ideal exactness would contain a definite number of vibrations, sound figures and rhythmical pulses—not one more or less. . . . Aside from this mathematical exactness of number, which is necessary to produce right pitch and rhythm, perfect geometric symmetry is necessary to produce beauty of tone." "The Ideal of Universities" is concluded with a suggested re-arrangement of the departments of human knowledge. The general reader is probably not aware that "*Theoria* is a Greek word, meaning that quiet contemplation by which the essence of things is discovered." Patanjali may yet be a university text-book!

The *Crescent* alludes to us in feeling terms as *Giaours*, which may be technically correct but does not sound brotherly. The Muslims evidently disagree among themselves. Syed Ameer Ali writes a book to prove the recognised equality in Islam of man and woman. In *The Islamic World* Dr. Moulvi Mohammad Abdul Ghani establishes "the superiority of man to woman" and argues for polygamy on that proposition. His whole plea is based upon much lower grounds than we have ever attributed to Mohammedan thought and it is safe to say that Islam will make little progress in the West if its message is that of Dr. Ghani.

The English Theosophist for September has a fine paper on "Heaven and Hell," and one on "The Christ Within," in the October number. The editor's remarks deal chiefly with the absurdity of any section of the Theosophical Society setting up a claim to be the "one and only,"—the old apostolic successional formula over again. Mr. Bulmer's suggestion of a great Pan-Theosophical Congress meeting every four years in different parts of the globe at which Theosophists of every complexion might attend, is well worth consideration. "It would only meet for mutual assistance and instruction, and be altogether social and in no sense legislative. . . . It might choose its own chairman, and devote its sessions to papers and addresses and make its meetings the occasions for fraternal reunion." A theosophical world's parliament in short, and THE LAMP desires to suggest that the first congress could find no better or more neutral ground than Toronto, the date to be that of the British Association in 1897. The American Association will probably take the opportunity of uniting with the British scientists at that time and a theosophical congress on Brother Bulmer's lines might be made a marvelous success, and have the widest and profoundest influence. This suggestion is made as being within the range of practical work. Toronto is a convention city by nature and man's device, and our proximity to Niagara is by no means the first of our attractions. We shall be glad to hear from any who feel interested in the proposal. What do you all think?

Theosophy in Australia is at the circumference and somewhat behind in its information. "Reason and Intuition" is a bright little article. There is a curious note about a precipitated letter found in his desk by a Mr. George E. Wright, of Chicago, who subsequently discovered the perpetrator of the act to be "a person afterwards fully identified." We had a similar incident reported here with the difference that in our story the person who left the letter has not up to the present been either discovered or identified. The New Zealanders had only just received Mrs. Besant's "Case against Mr. Judge" and it will be interesting to hear what they think of the reply.

The Pacific Theosophist is a superior issue, with a particularly good article on "Theosophy in Theory and Practice" and one on "Religion in Religions." Nearly a page is devoted to our British Columbian brethren who have been lecturing to the convicts in their provincial prison every Sunday, (we must try our local gaols since the Ministerial Association neglects them), public lectures, study classes, newspaper reports and other activities. Good heart to you, Kshanti!

Secular Thought has had a series of articles entitled "A Glance at the Philosophy of India" by an American "Swami" who has taken the name of Abhayananda. It is really encouraging to find our free thought friends free enough to examine these world-old systems. Chas. Eter on "Bedlamism," and Chas. Cattell's "Dialogues with the Living," are notable contributions and altogether *Secular Thought* displays in recent issues a more moderate and thoughtful tone with less tendency to mere rabid denunciation.

THE LAMP has also received *Boston Ideas*, *Editor, Meaford Mirror*, *Notes and Queries*, *Theosophic Gleaner*, *Maha Bodhi Journal*, *L.A.W. Bulletin*, *Amusement Gazette*, *New Bohemian*, *Footlights*, etc.

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 31.)

The masses were finally moved with emotion that resolved itself into rational revolution. The people demanded protection to native industries. The growl grew to a roar. The Government was willing but weak, and lacked the suavity and keen insight necessary to group contending interests, that were each of them to prosper in the interests of all. The chief attack on the Government was led by two separate factions that were also at war with each other.

The Undertakers' Union, the Head Stone League, the Grave Diggers' Guarantee Co., and the United Cemeteries Syndicate, combined under the name of

the Peoples' Party, demanding legislation to restore the old one-man-one-vote system, setting forth through press and pulpit that the present state of things was causing wide-spread destitution and was driving capital from the country. (This tale relates to the most advanced country in Luna and deals only incidentally with others.) It was a fact they said, an indisputable fact, that the working man was on starvation wages. Owing to a slight break in the clouds the columns of the *Dodger* were so blurred that the account, if any, of how the unworkingman's wages were affected, was lost. The People's Party leaders did not declare wholly against the Government. They only wanted readjustment, the laws relating to the voting of women being entirely satisfactory, but repeal they must have regarding Manhood Suffrage, or they would vote with and for the Opposition.

The other point of attack was for the repeal of the franchise in regard to women, and to maintain the *status quo* regarding men. To support these views, the insurance fraternity, led by the Sun and Moon Life, the Live Forever Mutual, the Perpetual Incubus Assessment, the Horse Leech Investment, the Lion and Lamb Life, the Canvasser's Standard Life, the Permanent Perverter's Endowment Life, and the Mortality Mortgage Co., all combined to oppose the People's Party and the Government under the title of the Rate Receivers' Revenue Party. They proceeded to show with force and feeling that the country was in a fairly prosperous condition, as shown by the bank balances and by their annual statements. Policy-holders were better risks now than ever, thus not only adding to the wealth of the Companies but increasing the Guarantee Fund which enhanced the value of their policies. They admitted the existence of an amount of destitution that was deplorable, but showed that it was caused by the great mortality among women. The workingman's lot was indeed a hard one; doctors, grave diggers, funerals, nurses, the greed of cemetery owners, the great expense of procuring a new wife; all these combined to grind down the workingman, and of course it was all chargeable to the compulsory franchise on the sliding scale for women. Let the Government repeal that clause and all might yet be well.

The opposing parties were distinguished by a flag. On the People's Party flag was inscribed "People before Party," while that of the Rate Receivers' Revenue Party bore the legend "Patriotism before Party." Here was a pretty fix for any Government. No promises they could make would satisfy where the issue was so squarely joined. The people were perplexed while the politicians clamoured to the clouds. After the militia had been called out, and it was found that not more than a third of them answered the call, while the other two-thirds divided about equally between the two factions, a certain man of humble birth and lacking social advantages stepped into the breach and saved the people from a bloody war, and at the same time got rid of Party permanently in the fairest land in Luna. His proposal, which was adopted was that, as they were evidently very desirable possessions, the seats in parliament should be sold to the highest bidder, with an extra 40% premium on the sale price for a seat on the Treasury Bench. The whole fund so obtained was to be devoted to public works and charges, and would take the place of all taxes whatsoever, voting and polling to be abandoned. He showed that an election now cost the candidate very much, so that his position would not be altered by a sale of seats, and as the cost in machinery, loss of time and taxes by the present method would all be cancelled, the showing indicated a large net gain to the present ratepayer. Some doubters raised the question of the will of the people being jeopardized if voting was abandoned, but it was pointed out that legislators did not consider the will of the people as a whole; only of those who would vote for them, and sometimes made mistakes even then; besides which the real work of the country went on just the same whether the legislators were at their posts or no; whether they lived or died; and, in short, that politics was only a game in which the common herd were always chasing the ball afield, while the politicians were at the bat or pitching. The matter was finally put by plebiscite to the electorate in this form:—"Will you have high taxation and a franchise, or an annual sale of seats, no voting and no taxes?" The plebiscite was to be taken in a novel way. The voter was to mail a lucifer match in a regulation enve-

lope to the Receiver General, whole and complete if a vote and taxes were wanted, while if it was to be no voting and no taxes to pay, the lucifer end of the match was to be broken off before sending. Well, the vote was taken and the matches weighed—they could not be counted as there were seven tons of them; and would you believe it, it would have taken the prophet Elijah himself to start a conflagration in the pile—there wasn't a brimstone end in the seven tons!

So it was settled that those who wanted a seat in Parliament must buy for cash. Stump speeches were at such a discount that after brokerage was provided, there was nothing left. The funds that came into the treasury from the sales were so large that after a while the authorities didn't know what to do with them; after every improvement that could be thought of had been made; after paying for public works, administration of justice, providing for local expenditure, post offices, public libraries, asylums, reformatories, jails, parks, gardens, fountains, and so forth, there was a fund sufficient to erect without debt, a well equipped Poor House in every parish, and even then they had a surplus of several millions in the Banks that was easily loaned out on sound securities at 7 per cent. per annum. Every public charge and burden was thus removed from the working classes; all they had to do was—work!

Sceptical persons may question the power of the upper classes to bear all this burden unaided, to say nothing of its apparent injustice; but the answer is so plain that whoso reads may run if so inclined. The upper classes owned all the land that was worth owning,—the other parts were declared absolutely free to everybody—and as their right to own the land was not disputed, they naturally owned what it would yield; so whatever was required for public purposes had to come out of them anyway. It was as broad as it was long; if the lower classes had continued to pay taxes there would be so much less for the land owners, and they might just as well bear the burdens manfully that they must bear, and save the lower classes a lot of bother besides. Those who owned the greatest value in land could pay most for a seat in parliament, and did, and bore the greatest burdens

(To be Continued.)

BEAVER THEOSOPHICAL SOCIETY.

A SPECIAL SERIES OF

LECTURES

BY

MR. E. T. HARGROVE

OF LONDON, ENGLAND,

Will be given in THE FORUM, Yonge and
Gerrard Sts., as follows:

Sunday, 20th October, 9.45 a.m.—“The Secret
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pose of Theosophy.”

Tuesday, 22nd October, 8 p.m.—“Theosophy
and the Theosophical Society.”

Wednesday, 23rd October, 8 p.m.—“Theosophy
and Occultism.”

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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 endeavour 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.