

The Lamp

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

A NEW HEAVEN AND A NEW EARTH.

The most enduring conception the average Christian permits to himself is that of heaven. His thoughts of eternity and infinity centre round that ideal state of being, consciousness, bliss. It is true he is somewhat vague in any account he offers of his belief; but still it is present with him as a real destiny to be achieved, solacing in sorrow, dimly realised in joy. His ideas are chiefly based upon old Persian and Jewish beliefs, which in turn are derived from descriptions of some of the subjective states of consciousness through which the soul passes after death.

The conception of heaven which Jesus gave to His followers, and preserved by them, is quite different from the modern belief. It was not a place, but a state or condition of mind, and the kingdom of heaven was to be sought within. Even should a man die and find himself in a relatively objective state of consciousness, the kingdom of heaven would still be within. Without the interior peace that passes understanding (*nous*, mind, *manas*) a man could enjoy no consciousness of heaven, even if he were located on the plane of the very Throne of Life itself.

All manifested conditions are transient, unabiding. The things that are seen are temporal; the things that are not seen are age-enduring. As they become manifest, they too must give way to more perfect expressions of the Divine. Here we have no continuing city, but seek a city which is to come, æonian in the heavens; not in the skies, as most people imagine, but in that kingdom of the heavens, the realm of the Over-world, which is within. This is spoken of by St. John of the

Apocalypse, when he describes the new heaven and the new earth which was to follow his own age. Heaven itself is not an everlasting, but only an age-lasting condition.

All outward things—the external creation, the physical body or garment of life—are but the expression of the inward thought and life for which they serve as vehicles. The new earth is preceded by the new heaven, which is itself the result of the experience gained and the evolution attained on the previous earth. Man is preparing his own heaven as he lives his daily life. His rest after death is the necessary cessation from physical activity; in that rest the character he has formed will be assimilated into his being, will become part of his nature, and will show itself in his actions when he returns in a new body to pass through the earthly conditions which he will find as the result of his previous earth-life. The new incarnation of each man is a fulfillment of the allegory of the new heaven and the new earth.

As this is the case with man individually, as it is of the Universe as a whole, so it is also of groups of individuals, nations, religions. The religious world of the present day, in so far as it has been seeking the inner kingdom of heaven, has been realising the spiritual truths of that kingdom. The outer expression of that realisation will surely follow. Old-world types of thought, ancient creeds and dogmas, no longer ensouled, but vitiated and corrupt, must pass away, as all former things must yield to the inevitable law of change. "He that sat upon the throne said, Behold, I make all things new." They

who seek within for the Master of the heavenly kingdom, and to learn His Will, are they who endeavour to obey that Will on earth, even as it governs the heaven.

The Will of the Spiritual Nature becomes manifest in the fruit of the Spirit, which is love (*agape*, *yoga*, union), joy (*chara*), peace (*eirene*, connected with the idea of acquiescence in the decrees of Erinnyes, karma or law), endurance, long-suffering (*macrothumia*, magnanimity), goodness (*agathosune*, the quality of purity), faith (*pistis*, intuitive knowledge), meekness (*praotes*, modesty), temperance (*egkrateia*, self-control).

Against such things there is no law.

FIVE MINUTES ON THE SEVEN SENSES.

There is an old folk-saying in Ireland about "knocking a man out of his seven senses," not altogether unconnected with the more generally known possibility of being "knocked into the middle of next week." The seven senses are not recognized by Science, which only knows of five; but the saying is undoubtedly a survival of the knowledge of the actual existence of seven senses, corresponding with the seven conditions of matter of which we have already spoken. We are said to exist on the lowest plane of manifestation at present, and the grossest and densest of the seven conditions of matter has its counterpart on our physical plane of consciousness, as earth or rock. In the geological sense, those materials which form the crust of the earth. The condition of matter next above this is represented by water—the fluid state. After that comes air, representing the gaseous state. Then fire, representing the radiant state. Above this there are three states of matter having various names in archaic records, but only partially known to Science, which postulates ether as underlying all physical manifestation. This ether is the lowest of these three states. All these seven states of matter are the result of the different conditions of manifestation or creation brought about by the power of

the Divine Word, acting upon chaos or undifferentiated substance, reducing it to cosmos, or harmony, which is the meaning of the word cosmos. The Word, as we saw, had seven vowels, or thunders, and became Light with seven colours. If Man can realise himself as a ray of the Divine Light, a vibration of the Divine Word, a thrill of the Divine Consciousness, he may be able to realise himself as gathering a vehicle or instrument of consciousness around himself as a centre of consciousness, and then repeating this process in each of the seven conditions of matter. The perceptive faculties which he develops in each of the seven planes or conditions of matter are the senses, and for the use of these senses the consciousness has evolved in each body, or vehicle, or sheath, in which it enwraps itself, organs through which it can use them. It will be seen that as there are seven planes, so there must be seven vehicles or bodies, and so also seven senses. But as each faculty or sense, to be perfect, must be capable of use on every plane, it must have a separate organ or means of perception on each plane. There must, then, be forty-nine of these centres or organs of perception in the perfect man. There must also be so many separate stages during which these faculties are being developed. It is to this that the text refers in stating that the Temple was forty-six years in building. It was still incomplete, as the three highest and crowning gifts of the Spirit could only be added by the Christos. In three days He could raise it up.

The evolution of Man is said to have proceeded through four conditions, and the Earth is described as being in the fourth state of a series of seven stages of development. We are also said to have attained the fifth step on this fourth stage of evolution. This is generally expressed in theosophic writings by stating that Man at present belongs to the fifth root race of the fourth round. This is in relation to the earth and the solar system. The universe itself is only one of a vaster septenary series about which speculation is idle. It is stated that each time a

man reincarnates, or assumes a new body or means of manifestation, he adds something to his faculties and to the knowledge he acquires through them. He generally occupies himself so closely with the phenomena of the moment as to lose touch with the faculties he has already evolved on other planes, and control of the knowledge previously acquired. But the real Self possesses all this store of experience, and it is the object of the occultist so to live as to enable him to regain his lost inheritance.

As we descended from the more ethereal planes of existence, clothing ourselves with fire-vestures, with breath-bodies, with cloud-forms, we learned all that could be gained in the experience of those conditions. When we arrived at the lowest point in the scale, and clothed ourselves with coats of skin, the climax of evolution was reached, and the moment of choice lay before every individual. He might choose to live for himself, for the mere enjoyment of sense-pleasure, the waste of all the accumulated knowledge of the ages, the selfish devising of new means of sensation, or he might choose to retrace the Way, on every backward step bringing new powers of self-realisation into operation, under the new conditions of the higher planes developing new phases of every faculty acquired below, and using all his wisdom for the benefit of the whole. The choice for evil was made by many, and yet not irrevocably. The choice is not yet final, and life after life we have new opportunities to overcome the tempter of sensation, the adversary of the higher nature. And even though we yield, it is still possible to call upon the Lord within, and, strengthened with the powers of old, forgotten lives, rise superior to the lusts and desires of the flesh.

Each sense partakes of the nature of the plane from which it takes its origin, and each inner body which we have developed has its means of perception corresponding to the several senses. Every man, by living in harmony with the Divine Will, so far as his intuition or faith reveals it to him, may bring himself under the influence of the

higher aspects of his own nature, and even, in the cases of spiritually devoted and unselfish people, they may regain for themselves the use of the inner spiritual body, of which Paul speaks, by raising the consciousness to the plane upon which those spiritual faculties can act.

"I know a man," says Paul, "in Christ, above fourteen years ago, (whether in the body, I know not, or out of the body, I know not; God knoweth), such an one rapt even to the third heaven . . . caught up into paradise, and heard secret words, which it is not granted to man to utter."

The heavens referred to by Paul are undoubtedly the spiritual states or conditions corresponding to the higher ethereal states of matter. In that light he heard the sound, the music of the spheres, which, belonging to other states, could not be uttered on the human plane. It is said that to the five senses we already possess there must yet be added, on the physical stage, the perception of sight and hearing corresponding to these spiritual faculties. Clairvoyance and clairaudience are incipient phases of these senses. But these in themselves are valueless without a corresponding development of the moral faculties and the discriminating qualities which belong to the highest of the inner bodies. "Seek first the Kingdom of the Heavens," said Jesus, "and all these things will be added unto you." In union with the spiritual consciousness, man becomes divine and inherits divine powers.

BEN MAUGHAN.

ALL TRULY consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.

—*Phillips Brooks.*

SUN WORSHIP.

Steadfast the Sun steers through the awful void ;
 Steadfast the Earth wheels in her mighty place ;
 Only we mortals lag, and are annoyed
 That the Gods march not with our stumbling
 pace.

What are our follies, what are all our fears,
 Our deep despair, or that bright hope that
 buoys ;
 What all the rapture, all the bitter tears—
 What but the child's adventures with his toys ?

Comrades that waver, lo! the All-Shining One
 Loves the least lucent of His starr'd line ;
 He knows His course, and ours is but to run
 Sure in the circle His just laws assign.

The love of law is our true law of love ;
 In this rich concord Life Divine is won ;
 Our fainter octave thrills to that above
 And wakes the silent Wisdom of the Sun.

—A. E. S. S., in *Canadian Magazine*.

INTERNATIONAL S. S. LESSONS.

December 22. Luke ii : 8-20.

The pastors, or shepherds, who are truly watching their flocks, are the first to have the "divine intimation" from the Angel or Messenger of the Master. Such a thing as a pastor in the occult sense is almost unknown to-day, however, and the clerics who occupy that relation towards modern assemblies or congregations are foremost, as a rule, in denying the present reality and possibility of events which they dogmatise upon as actual occurrences in the distant past. The annunciation by angels to shepherd watchers was a feature of the Virgin birth of Krishna, of India, five thousand years ago, and of other Christs in other parts of the world. But the reality of the Christ-birth in every man's own inner nature is the more immediately important lesson. The Anointed Lord (verse 11, Revised Version) becomes the Saviour of man, not through any external sacrifice, but by the internal growth and development of the soul, the making sacred of the inner life, so as to prepare a fit dwelling-place for that Sacred One, whose Angel or Messenger, the Forerunner of other texts, may sometimes be confused with the true Master. "An Angel came upon them," one version reads; the Douai Version of

Zechariah tells of "the Angel that spoke in me," the same "Angel of the Lord." The correct rendering of the Angel-song is notable: "Glory to God in the highest; on earth peace among men of good-will." Only to men of good-will is any message of peace reasonable or possible; and the false professions of peace where there is no peace have often led to worse error than open warfare. Where disharmony exists, open or concealed, the Anointed Lord dwells not. How can he that hateth his brother whom he hath seen, love the Master whom he hath not seen? And without love, the mystic power from on high, overshadowing the soul, there can be no birth of the Christ.

December 29. Review.

The Golden Text is Matthew vi : 10, "Thy Kingdom come."

Modern thought has become so wrapped up in the things of this world that the idea of a Kingdom with most people is of a nation with a monarchical form of government, a throne and a crowned sovereign, and so forth. When Jesus was said to have been taken up into a high place and shown all the Kingdoms of the earth, the Roman Empire and its provinces are usually understood to have been the means of temptation. A subtler temptation, however, is implied, for it was not the Kingdoms of the Eon, or present age, but the kingdoms of the cosmos, the kingdoms of nature, as we say, which are mentioned. Luke writing later, uses *oikoumene*, but Matthew says *kosmos*. At any rate the Kingdom of the heavens, the realm of the Father, the spiritual state (and both senses of the word *state* may be considered) in which a man attains his divine stature, is the result of inner development, and the devout aspiration. "Thy Kingdom come," must be supplemented by the effort to realise it if the prayer is to be of any effect. The coming of the Kingdom will not be from without, or by the forcible change of the external conditions of society. These conditions will change, but only as a result of the change which must take place in human nature, and individually.

January 5. Luke i: 5-17.

Gabriel, as the archangel of the moon, the ruler of nativities and earthly birth, is the appropriate messenger of the re-birth of Elijah. In the same spirit, and with the ancient power, the prophet returns to his earthly work in a new body, which is to be preserved pure as a fitting vehicle, under the Nazarite vows, of him who passed in the fire-vesture from the earlier incarnation. Some commentators think that the narrative regarding John has been inserted in the Gospels by his admirers, who were jealous lest his reputation should be overshadowed by the greater teacher who is represented as his cousin. In view of the relationship, and the intimacy between the two families indicated by verse 39, *et seq.*, it does seem strange that John should send to enquire of Jesus who he was and what his mission, as in Matthew xi., and that more especially, when John had himself hailed Jesus as the Lamb of God, and baptised him preparatory to his mission. The expression "filled with the Holy Ghost from his birth" (verse 15) is the equivalent of the Eastern phrase "twice born," and could only be applied to the re-incarnation of an adept such as Elijah. The parents of John, like the parents of Isaac, Samuel, etc., were well advanced in years, a point which has already been commented upon.

January 12. Luke ii: 40-52.

As the multitude continued with Jesus three days, as for three years the husbandman sought fruit on his tree, as Paul was three days without sight, as the period of Jonah was three days, and as the resurrection itself is in three days, so the finding of the Christ in His Father's house is after three days. There are evidently many profound spiritual mysteries intended by this solitary episode in the youth of Jesus. At the age of Brahmin investiture his parents take him to the City of Peace. Joseph and Mary, the Mind and Soul, from whom the Anointed One is born, entering as it were on a new cycle of twelve, return from the feast of the passover, into the lower life, but they are troubled for the Divine Child, the Holy One, and seek-

ing, after three days find him in the Sanctuary. After this reunion we hear no more of Joseph, for the subsequent narrative is of the initiation, in which the lower mind, as such, has no share. "The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both." But the Mother keeps all these things in her heart.

NOTES ON THE MAGAZINES.

The Path sums up the work of the T. S. A. since May in two articles by W. Q. J. and E. T. H., respectively, both showing that "the Theosophical Movement is greater than any Theosophical Society." H. P. B.'s letters have a note about the *Voice of the Silence*. She says: "They are grand aphorisms, indeed. I may say so, because you know, I did not invent them! I only translated them from Telugu, the oldest South-Indian dialect. There are three treatises, about morals, and the moral principles of the Mongolian and Dravidian mysteries." Miss Wakefield summarises the best known reasons for accepting reincarnation. "C. J.'s" account of the Rig Veda is the work of a scholar, a litterateur, and an occultist. W. Q. J.'s new department of "Questions and Answers" is becoming a valuable feature of *The Path*.

The Irish Theosophist concludes the series of "Letters to a Lodge." The present Letter deals with a number of questions which have arisen out of earlier papers. The much discussed point of connection with The Lodge elicits the remark, "I do not think it necessary to be consciously a member of the Lodge, in order to be in reality one of the children of the Kingdom." The poor, the ignorant, the helpless, and those who know not the mystic terms, and those who dimly, dumbly strive to follow some sense of right which vaguely stirs the breast, all, all of these and many another uncouth and unnamed, lost among earth's myriads yet seen by the light of their own heart rays, are of the glorious Kingdom; our friend is

there, and there, too, many an honest foe." Mr. Burcham Harding gives a practical account of his methods of work in opening new ground in the lecture-field. There is another of the exquisite pictures, described by one critic as "fearful and wonderful," but in the view of THE LAMP strong with the touch of a magic hand.

Lucifer rejoices that "despite the desperate efforts that have been made to slay the Society and besmire its leaders, it stands firmer, purer, stronger than ever." Hon. Otway Cuffe begins a paper on the Quietists. The Neophyte, A. A. Wells, muses once more in a delightfully self-righteous tone. This champion of those who tried to expel, after having unsuccessfully impeached a brother, and who even refused at the recent Northern Federation Convention in England to co-operate with those who declined to condemn him, writes to this effect, "I think when our friends, as I say, open their eyes and find themselves (as they must one day find themselves) sitting in the mud at the very bottom of the ladder from which so obvious a temptation as that to hate their brother has caused them to slip, they will feel then very much like ourselves." Heaven forbid, if to feel like Neophyte Wells prompts one to accuse others of the errors—hating a brother, for instance,—of which we have ourselves been guilty. And then this Neophyte Wells, who probably sat in Convention and refused to receive the overtures of several thousands of American Theosophists because the commas were turned upside down, proceeds to hold up an image of the Divine Love and charity which we are to cultivate in order to attain to a measure of his perfection. "There is no God but mine, and I am His prophet." We prefer Jasper Niemand's Lodge Letters to these crudities. Fear, hatred and anger are neither felt nor imputed by the true neophyte. Annie Besant supplies a technical article on "Occult Chemistry" with a diagram of atomic movements in hydrogen, oxygen and nitrogen, the results of investigations on the Astral Plane. C.W. Leadbeater, a well-known student of Astral

matters, begins a long article on "Dreams." The Toronto Branch has been protesting in London, it seems, about something done in New York. This seems to be illogical—perhaps Astral! *Lucifer*, in the spirit of brotherly love commended by Neophyte Wells, has expunged from its catalogue of books "Letters that have Helped me," "Patanjali's Yoga Aphorisms," "The Ocean of Theosophy," "Echoes from the Orient," etc., which have the trail of the American Serpent over them. The new St. Patrick (Paddy was born in England we learned recently) is determined to have no Serpents in Britain, if the Index Expurgatorius can prevent it.

The Metaphysical Magazine has an article by Dr. Wilder on "The Ethics of Work." His views are summed up in a sentence: "I was once asked whether I prayed; my reply was: 'Yes, with both hands.'" Prof. Bjerregaard writes interestingly on "Emblems and 'Being.'" He quotes Grindon's derivation of the word *true* from the Anglo-Saxon *treowan*, to trust, prove, or verify, still surviving in our verb *to prove*. True, truth, and trust, are from this *true* root, and the Greek *drus*, the oak, from which comes Druid, belongs to the same family. The various sacred trees are thus connected with the idea of Truth. In the new psychic experience section A. Getchell Gale recounts the results of some interesting psychometric investigations with mineral fragments.

The Theosophical Forum has decided to retain its signed articles, and, we think, wisely. A variety of opinions are obtained on questions submitted. The interesting theme of the extent to which family control over or interference with theosophic duties and studies should be permitted, has called forth much comment. One writer says: "Those amongst us who are brought facing this problem stand at the parting of the ways. Upon the way it is solved depends our progress. It is the first step towards greater heights. 'He who would be free himself must strike the

blow.' For this day has the ego toiled and striven that we make the choice between the voice of sentiment, mere materialism on the one hand, and the voice of God on the other. It will never be easier than now." Remembering, with this, H. P. B.'s statement that "a theosophist's first duty is by every duty," the middle path of detachment may be found.

Secular Thought concludes the series of articles on the Philosophy of India by the Swami Abhayananda. The following paragraph illustrates the Swami's style: "Brahman, then, is the infinite, eternal, immutable, all-pervading, all-embracing principle, the only substance of Spinoza, the only thing that exists, an entity which cannot be described because it is attributeless, and which is attributeless because it never can be *objectified*. 'I am that I am.' Moses heard in the burning bush; a stupendous declaration which the Free Mason of the Royal Arch Chapter repeats as he passes the second veil, unaware of the tremendous import of its significance, of the vastness of its comprehension. ONE Substance, one Brahman; one Jehovah; one Principle; one without a second! That idea embraces in its folds all men and all things, and resolves them into one essence, eternal, infinite, unconditioned, entire, pure, divine. In this essence nothing exists, —there is no good nor bad; no saint nor sinner; no initiated nor profane; no great nor small; no superior nor inferior; no judge nor accused; no creator nor created: all grade and class and caste and difference forever vanish, nothing exists but the Eternal and the Free."

The four weekly numbers for October of *The Theosophic Thinker* have come to hand. The *Thinker* is well supplied with articles by native writers, and must be of great service to the work in India. The issue of 12th October is especially good, with an article on "Kama Rupa and Mayavi Rupa," and some commentaries on native Scriptures, in which the birth of the inner body is accounted for. The *Thinker* seems to hold that

theosophy can best be advanced by the adoption of Brahmanism, and it becomes more evident where the Avenue Road Headquarters seeks inspiration. "We may surely hope," says the *Thinker*, 19th October, "that before the close of the present cycle in 1897, there would be left but little difference in the matter of either doctrinal faith or metaphysical speculation between what may be called 'Theosophic Hinduism,' and 'Hinduism proper.' Not that the individual character of Theosophy would be altogether annihilated, but that its form would melt away like those of so many other cults, only to be merged into the time honoured Hindu form to give additional vitality and lustre to it." (! ! !)

Ourselves, the East London organ, is full of spirit. William Jameson's allegory of a visit to an anthill is one of the best things of recent years. The short and pithy essays on the Wisdom Religion, Cause and Effect, Some Laws, etc., are just right for East Enders of all ranks and latitudes.

The Oriental Department closes the year with a fine number. Subscriptions should be renewed at once for next year's issues.

The Chap Book, 1st December, has a weird drawing by Claude Fayette Bragdon of "The Suicide," showing the horror stricken and miserable soul thrust out of the shattered body.

The New Bohemian appeals to the neophytes of literature, and after three months demonstrates the ability of the mute inglorious multitude in a striking degree. A good portrait of Eugene Field, and a sketch of the Chicago poet by LeRoy Armstrong, distinguishes the December number. The tendency towards mystic and occult themes is observable in many of the *Bohemian's* bright contributions.

THE LAMP has received *Editor, Meaford Mirror, Maha Bodhi Journal, L.A.W. Bulletin, Amusement Gazette, Theosophic Gleanings, Theosophy in Australia, Footlights, Booknotes, Islamic World, Our Monthly, The Bookman, etc.*

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

TORONTO, DECEMBER 15, 1895.

EDITORIAL NOTES.

MR. R. E. PORT, Treasurer of the Beaver T. S., sustained the loss of his mother, at the age of 67, on Thanksgiving Day.

*

THE meetings at 136 Carlaw Avenue, on Tuesday evenings at 8 o'clock, have been attended with gratifying results. All who are interested in theosophy "over the Don" are cordially invited.

*

THE Beaver T. S. has lost another member by the departure for England, on the 28th November, of Mrs. Whitton. She bears the greetings of the Society to the Liverpool Branch, from whom we bespeak for her a cordial reception.

*

THE Loyalty T. S., Chicago, has issued a Syllabus of Discussions for Thursday evenings to the end of February, which are held in the rooms of the Central States Committee, at 15 East Washington Street. The subjects to be considered deal with everyday aspects of Theosophy.

THE Buffalo T. S. will hold its Annual Meeting on the 17th inst. in the Genesee Parlours. The election of trustees in place of those retiring, Mr. Stevens, Col. Hine, and Mrs. Newton, and the reception of reports from officers will constitute the business. The Buffalo *Evening News* has had some correspondence recently on Karma.

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WE have been fortunate enough to secure a copy of the out-of-print *Path* for July, 1888, from the American Magazine Exchange, De Menil Building, St. Louis, Mo. We had intended reprinting the celebrated article it contains on "Culture of Concentration" by Mr. Judge, but *The Path* has just issued this valuable paper in pamphlet form in a new Envelope Series, price ten cents. Every student should have a copy.

*

THE meeting of the British Association for the Advancement of Science in Toronto in 1897, in which it is expected the American Association will take part, will be an occasion of the widest interest. The local Committee of Arrangements has already begun to make preparations; and if the suggestion, already put forward, be adopted, that the Theosophical Society should make a presentation of the scientific side of the Secret Doctrine at a special convention to be held at the same time, the success of the Chicago Parliament might be repeated.

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THE Countess Wachtmeister writes to *The Path* to "absolutely deny having said that 'W. Q. Judge is the greatest living occultist known to the world since H. P. B.'s death.'" As a matter of fact it was Mrs. Besant who was responsible for the statement. Mr. Bertram Keightley, in *The Path*, April, 1894, page 16, states that "H. P. B. spoke of her friend, Mr. Judge, as the 'exile'; and Annie Besant wrote later on, 'You are indeed fortunate in having W. Q. J. as Chief. Now that H. P. B. has gone, it is the Americans who have as

immediate leader the greatest of the Exiles.' " One regrets the difference of opinion that must have existed in 1894 between the Countess on the one hand, and Mrs. Besant and Mr. B. Keightley on the other. Since then the Countess has evidently been using her influence to change their opinions. Have they anything more than opinions yet?

*

A PARAGRAPH is going round the papers to the following effect: "Bishop Nicholas has been instructed by the Holy Synod of St. Petersburg to build a great cathedral in Chicago, to cost not less than \$500,000. It is a part of the decree that the sanctuary shall cover an acre of ground. The architecture must follow the established lines of the ecclesiastical forms of Russia; the general design shall reproduce the famous St. Vasil, of the Kremlin of Moscow; the priest house shall be the home of the head of the denomination in the western world, and the diocese of Alaska and the Aleutian Islands shall be renamed to include this country, or a new see will be created. This is the greatest mission work ever undertaken by the Synod." This is interesting to theosophists, if true, as indicating activity on the part of the mother church of the founder of the T. S., Madame Blavatsky. She retained to the end of her life a warm feeling for the church of her native land. She referred to it once in characteristic terms: "The Greek Church, like all true religions, was a triangle, but it spread out and became a bramble bush, and that is the Church of Rome; then they came and lopped off the branches, and turned it into a broomstick, and that is Protestantism."

Just as the man of science confidently entertains the theory, that all the seventy and odd elements known to chemistry are only modifications of one primordial and basic form of substance, so the mystic is just as certain that every manifestation of force, whether in the mineral, vegetable, animal or human kingdoms is but a modification of some one primal form of energy, which is in itself both life and intelligence. — *H. S. G.*

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:

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SUNDAY, 11 a.m. to 12.15 p.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.

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A meeting for 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 the 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.

HAND AND SOUL.

The question of inspiration is one that ripples the calm of many minds and many assemblies, and the decision of the genuineness of a Master's message is set for a test of orthodoxy. But the Breath breathes where it will, and it is for the reverent soul itself to *inspire* the virtue of the sacred influence. In a morning watch, we are told, a great literary and artistic mystic, Dante Gabriel Rossetti, then but a lad in years, wrote the little tale from which we take this Counsel of the Artist's soul. And for some these lines will shine with living light, for they are sealed with the seal of a finger of Fire.

[The complete tale may be procured from Thomas B. Mosher, 37 Exchange Street, Portland, Maine.]

I am an image, Chiaro, of thine own soul within thee. See me, and know me as I am. Thou savest that fame hath failed thee, and faith hath failed thee; but because at least thou hast not laid thy life unto riches, therefore though thus late, I am supposed to come within thy knowledge. Fame sufficed not, for that thou didst seek fame: seek thine own conscience (not thy mind's conscience, but thine heart's), and all shall approve and suffice. For Fame in noble soils is a fruit of the Spring: but not, therefore, should it be said: "Lo! my garden that I planted is barren: the crocus is here, but the lily is dead in the dry ground, and shall not lift the earth that covers it: therefore I will fling my garden together, and give it unto the builders." Take heed rather that thou trouble not the wise earth; for in the mould that thou throwest up shall the first tender growth lie to waste; which else had been made strong in its season. Yea, and even if the year shall fall past in all its months, and the soil be indeed, to thee, peevish and incapable, and though thou indeed gather all thy harvest, and it suffice for others, and thou remain vexed with emptiness; and others drink of thy streams, and the drouth rasp thy throat;—let it be enough that these have found the feast good, and thanked the giver: remembering that, when the winter is striven through, there is another year, whose wind is meek, and whose sun fulfilleth all....

Thou hast said... that faith failed thee. This cannot be. Either thou hadst it not, or thou hast it. But who bade thee strike the point betwixt love and faith? Wouldst thou sift the warm breeze from the sun that quickens it?

Who bade thee turn upon God and say: "Behold, my offering is of earth, and not worthy: Thy fire comes not upon it; therefore, though I slay not my brother whom Thou acceptest, I will depart before Thou smite me." Why shouldst thou rise up and tell God He is not content? Had He, of His warrant, certified so to thee? Be not nice to seek out division: but possess thy love in sufficiency: assuredly this is faith, for the heart must believe first. What He hath set in thy heart to do, that do thou; and even though thou do it without thought of Him, it shall be well done; it is this sacrifice that He asketh of thee, and His flame is upon it for a sign. Think not of Him; but of His love and thy love. For with God is no lust of Godhead: He hath no hand to bow beneath, nor a foot, that thou shouldst kiss it....

And for this thy last purpose, and for those unprofitable truths of thy teaching,—thine heart hath already put them away, and it needs not that I lay my bidding upon thee. How is it that thou, a man, wouldst say coldly to the mind that God hath said to the heart warmly? Thy will was honest and wholesome; but look well lest this also be folly,—to say, "I, in doing this, do strengthen God among men." When at any time hath He cried unto thee, saying, "My son, lend Me thy shoulder, for I fall?" Deemest thou that the men who enter God's temple in malice, to the provoking of blood, and neither for His love nor for His wrath will abate their purpose,—shall afterwards stand with thee in the porch midway between Him and themselves, to give ear unto thy thin voice, which merely the fall of their visors can drown, and to see thy hands, stretched feebly, tremble among their swords? Give thou to God no more than He asketh of thee; but to man also, that which is man's. In all that thou doest, work from thine own heart, simply; for his heart is as thine, when thine is wise and humble: and he shall have understanding of thee. One drop of rain is as another, and the sun's prism in all: and shalt thou not be as he, whose lives are the breath of One? Only by making thyself his equal can

he learn to hold communion with thee, and at last own thee above him. Not till thou lean over the water shalt thou see thine image therein: stand erect, and it shall slope from thy feet and be lost. Know that there is but this means whereby thou mayest serve God with man: Set thine hand and thy soul to serve man with God.

**"WE SHALL REAP IF WE FAINT
NOT."**

There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted. Hear the word of the Master:

"He who does the best he knows how, and that he can do, does enough for us."

The mere fact that a man appreciates these truths, and feels these aspirations is proof that he is on the right road. It is well to tread it *now*. We will not always live. Death must come. How much better, then, to embrace death while thus at work than to swerve off only to be brought up with suddenness in after lives. Immediate rebirth is for those who are always working with their hearts on Master's work, and free from self interest. — *Letters that have helped me, p. 24.*

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Sunday, December 22, 7 p.m., "The Divine Incarnation." Mr. Randall.

Sunday, December 22, 8 p.m., Revelation, xvi.

Wednesday, December 25, 8 p.m., "Magic White and Black," pp. 209-215.

Friday, December 27, 8 p.m., "The Basis of Religion." Mr. Smythe.

Sunday, December 29, 11 a.m., "The Secret Doctrine."

Sunday, December 29, 7 p.m., "The Star in the East." Mr. Smythe.

Sunday, December 29, 8 p.m., Revelation, xvii.

Wednesday, January 1, 8 p.m., "Magic," etc., pp. 215-222.

Friday, January 3, 8 p.m., "Why you should be a Theosophist." Mr. Port.

Sunday, January 5, 11 a.m., "The Secret Doctrine."

Sunday, January 5, 7 p.m., "Theosophy and Geology." Mr. Smythe.

Sunday, January 5, 8 p.m., Revelation, xviii.

Wednesday, January 8, 8 p.m., "Magic," etc., pp. 223-230.

Friday, January 10, 8 p.m., "Spiritual Freedom the Goal of Theosophy." Mr. Randall.

Sunday, January 12, 11 a.m., "The Secret Doctrine."

Sunday, January 12, 7 p.m., "The Path of Life." Mr. Smythe.

Sunday, January 12, 8 p.m., Revelation, xix.

Wednesday, January 15, 8 p.m., "Magic," etc., pp. 231-237.

Friday, January 17, 8 p.m., "Masters or Mahatmas." Mr. Beckett.

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UNCLE IKE'S OBSERVATIONS.

De man dat goes ter church because he tinks de
 Lord's a watchin' him,
 An' doesn't do a wrong fer fear de debbie 'll be
 catchin' him,
 Ain't jes' de kin ob man I like to hab expoun' de
 tex' ter me,
 Ner jes' de so't ob neighbour I prefer residin' nex'
 ter me.

De Christian who is good because de Lord has
 made a way ter catch
 De sinner man who tries ter rob a chicken-roost
 er 'tater patch,
 When all de hosts is jedged 'll be among de dis-
 appointed ones,
 Fer only dem wid honest hearts kin stan' wid de
 anointed ones.

NIXON WATERMAN in *L. A. W. Bulletin*.

**"CHRISTIAN SCIENCE" AND "HEAL-
ING" IN IRELAND.**

In no country in the world is there displayed more familiarity with occult knowledge by the peasantry than in Ireland. Much of it exists under the guise of legend and tradition, but there is a practical value in all these beliefs which is the result of ages of observation and experience. Powers of healing and curing which are attributed to many are sometimes said to be conferred by the "good people," sometimes to be the result of superior virtue. While the expression of the laws governing these powers may never be scientific, the appreciation of them is much more philosophic and accurate than in the case of the many modern sects of Christian Scientists, mental healers, faith curers, metaphysical healers, etc., who all claim to be quite different from the others. In a volume of "Tales of the Fairies," recently published by Jeremiah Curtin, many instances of "fairy doctoring" are mentioned. The following paragraph embodies that knowledge of Karma which our modern "scientists" must learn by bitter experience.

"Sometimes the best doctors will leave off curing, for they say that curing will bring misfortune in the end to the doctors or their children. It is believed firmly that there is a compensation for all this supernatural knowledge, and for everything out of the usual course of things. All the people believe that the priests have the power of curing if they

would only use it, but they are unwilling to take on themselves the punishment for curing. In former days they took pity on poor people sometimes, and risked their health to cure them."

SIR EDWIN ARNOLD ON THEOSOPHY.

Sir Edwin Arnold says in a recent interview: "The effect of Buddhism upon a people morally and physically is good. Wherever you find a community with great tenderness towards the lower creation, with a deep respect for mankind, and a strong observation of duty, there will you also find the spirit of Buddhism. It is a moralizing, restraining influence."

In answer to the question, "Are Esoteric Buddhists and Theosophists the same?" he replied, "That depends upon what you mean by Theosophists. If you mean the Theosophists of the school of Blavatsky, Sinnett and Olcott, I will say that they are so closely connected with Buddhism that the Buddhist Scriptures ought to be their text-books, and I don't see how you can do this without a knowledge of Sinnett. I knew Madame Blavatsky very well and am acquainted with Col. Olcott and A. P. Sinnett, and I believe there is no doubt that the Theosophical movement has had an excellent effect upon humanity. It has made a large number of people understand what all India always understood, and that is the importance of invisible things. The real universe is that which you do not see, and the commonest Indian peasant knows that to be true by inheritance. The Theosophists have impressed upon the present generation the necessity of admitting the existence of the invisible. The senses are very limited, and everybody ought to know that behind them lies an illimitable field of development."--*Alliance Forum*.

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RAYS.

GOD ACCEPTS the innocents even when they offer no sacrifices, and delights in unkindled altars if the virtues dance around them.—*Philo Judeus.*

* *

TO ASSERT that God's revelation is confined within a hundred and eighty-five pages is the same as to assert that the soul of a particular individual weighs six hundred pounds, or that the light from a lamp is equal to that of seven candles, four to a pound.—*Leo Tolstoy.*

* *

TO LEARN is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm, and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of the silence remains with him; and though he leave the path utterly, yet one day it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return.—*Light on the Path.*

* *

IS A FIERY HELL for sinners a more or less horrible conception because of its eternity? Is the fact that there are hundreds, aye! thousands of children in this city who are *used* to hearing foul oaths and curses from the mother lips that should teach them all holiness, a light and tolerable thing? Is it a valid excuse for us to plead at the Judgment Bar whereat we always stand, that those who starve in order that we may grow rich are used to their penury? Is it nothing to you, all ye who pass by, that the harlot is used to her shame; the drunkard to his bestiality; the thief to his degradation; that pain and cold, injustice and hunger, make up the lot of myriads who are used to them? Will not the fact of that very use shape itself into a curse to write across the heavens a fiery message to this age of ours—"Mene, Mene, Tekel, Upharsin!"—*Two Houses by Ivy Hooper.*

THE MYSTERY OF THE MOON: Or the Laws and Logic of the Lunatics.

A SATIRE.

BY O. G. WHITTAKER.

(Copyright Reserved.)

(Continued from page 63.)

After the foreign market had been established, a marked change in the social and industrial relations of the Lunatics was observable. Wealth increased very much among the upper classes in the form of bonds, bank shares and loan debentures. A long-haired crank tried to call public attention to his statements that the so-called wealth was not wealth, nor even an evidence of wealth, but rather an evidence of debt owed to the holders by the working class; but just as he thought the public were becoming interested, the society classes had him charged with vagrancy, and jailed.

The poorer classes kept up an incessant harping on their condition as compared with that of their betters, and finally agitated for a combination to control the manufacture and distribution of all commodities, holding that the great cause of poverty was the unfair profits of middlemen and the great waste incurred in marketing. Everything was to be settled by a plebiscite, and the first plebiscite was for the presidency of the organization. There were seventeen candidates, seven of whom claimed each a majority of from one to five over all the rest. Wholesale ballot-stuffing was charged by each against all the other tickets, and it took fourteen years to unravel the tangle in the courts. In the meanwhile the proceeds of the worker's wasteful methods did not equal his rent, for the very farmer had to give his wheat for the right to raise wheat.

The great increase in the amount of wealth possessed by the capitalists was such a source of temptation to the lower classes that crime increased alarmingly, and jail regulations were made correspondingly severe. There came a great era of jail-breaking that roused the authorities to special legislation. An attempt at jail-breaking was punishable

by a term equal to the original sentence; a second attempt called for a further term equal in duration to the two terms preceding, not to run concurrently; a third attempt condemned the culprit to a life term. Thus, a criminal who had been sentenced for five years and who tried to escape, had his sentence made ten years; if he tried again it became twenty. It was the most trying time for the civil authority in the history of the country. An obscure rascal who had been sentenced for ten years for trying to make some silver coins that would yield him a profit of 40 per cent. over the value as silver (and such profit was by statute enjoyed by the Government) endeavoured twice to escape, and got forty years for it. Trying again, he got a life-sentence; but being callous to the feelings of others he tried once more, and actually escaped, and brought much trouble to the Government. One member wanted to give him a second life-sentence, to run concurrently with the first life-sentence. Another honourable member said such a motion was d—d nonsense. Others joining in on both sides, the session broke up with language for which there is no English equivalent that could be put in type without risk of melting the metal. Jail-breaking continuing, accompanied by increasing rigour on the part of the authorities, the Church took the matter up, insisting on better treatment to prisoners as the way to lessen jail-breaking. It was declared that this step was necessary, else the nation would all lapse into barbarism. Besides, if there were no other reason, the Church would lose the support of the lower classes if it failed to protest. As the support of the Clergy was necessary to the Government, the ministers yielded and granted better treatment to prisoners, with rewards for good behaviour and long and regular attendance. To relieve and abate vagrancy, they also enacted that beggars could be jailed on the evidence of any citizen. Then a strange thing happened. Tales of the substantial living enjoyed by those in jail reaching those outside, large bodies of men, women and children went

before the magistrate, and charged themselves with having begged on the street; there was no alternative but to incarcerate them. The jails soon required large additions, which made work enough to temporarily afford relief; but the pressure became so great that the authorities passed another enactment that no more vagrants would be admitted, the qualification being raised to assault, stealing and house-breaking, old and tried hands being given the preference.

This bill having been rushed through with some informality, the question of validity was raised, and one of the Judges of the Supreme Court gave it as his private opinion that the law was *ultra vires*: this the people in trouble took to be as valuable an opinion as if given in court, and, as it coincided with their own, they determined to act on it. Assembled *en masse*, they passed a resolution "that the law had always given them the right to go to jail for vagrancy, that the recently enacted law was irregular, and that the raising of the qualification was an unjust discrimination in favour of a privileged class." The contention grew to a tumult; large delegations of poor people waited on the jailers and demanded admittance; the authorities read the Riot Act; the people replied by reading the clause of the constitution relating to liberty and equal rights under the law. As the authorities would not yield, the people pressed on to the jail, determined that they should seek redress by constitutional methods only, while the authorities gathered troops and munitions of war, to be prepared for the worst. Country people joined the throng, with varying purpose. Some farmers said it was a shame that the authorities should lose the chance of building up the jail into the largest concern in the country, and thus increase the home market. Others said: "Let them alone: if they come to blows there will be a greater demand for our products than all the jails in the country could secure."

When the excitement was at its height the people thronged to the jail doors, and the crush of those on the out-

skirts caused the barriers to break down. The soldiers were ordered to fire on the mob, which they did. The mob replied with a volley of stones, and then retired to arm and reinforce. "God and the right," alternating with "For house and country," were the battle-cries. The war was bloody, but brief. The Vagrants' valour and consciousness of right and numbers outweighed the advantage of arms. They not only captured the jail, but also made prisoners of the army and the Legislature, which was then in session. Soon, however, was the surprise of the Vagrants apparent in their groans and cries of "fraud," "scoundrel." "For behold," said they, "we be but as Mother Hubbard and her dog." The jail where they had hoped to live in comfortable confinement was elegant but empty, the supplies on hand not being sufficient for a week to maintain the present population. Not only were there none on hand, but none were coming. Prompt action or disaster had to follow. The Vagrants went into Committee of the Whole, and opened court. The result of the sitting was that they held the army on the charge of rebellion and civil war. "Albeit," said the Vagrants, "the way they sat upon us with bullets and bayonets was most uncivil."

They also held the Legislature in a body, charging them with neglect of public duty, and gave them but two days to reorganize public affairs, so that no one might go hungry and naked by compulsion. At the end of the two days the Legislature declared its inability to put things straight, and was called upon to answer to the additional charge of treason. The members of the Legislature pleaded "not guilty," and elected to be tried by a commission of their own set, or, as they put it, "by a Royal Commission." The Vagrants made answer that there was no time for such nonsense: as they were all captured and all charged, they would have to be content with Vagrant Citizens for judges and workers for witnesses, the prisoners being allowed to testify in their own behalf.

(To be concluded.)

SANKHYA AND YOGA.

Sankhya is gnyanam (knowledge) and Yogam is karma (action). He therefore who perfects himself spiritually, mentally nurturing the idea that he is one with the All, and that all breathe in him as he breathes in all, and who at the same time keeps himself as aloof as possible from the wheel of the world's karma, is Sankhya. Those others who identify themselves with the world's karma, and at the same time perfect themselves for a higher and higher state of existence, so that karma may best be guided, are Yogees. The third class of people who perfect themselves spiritually, so that they may know the truth, and who at the same time take the burden of the world's karma upon themselves, so that they may raise the karmic status of humanity, are Sankhya Yogees or wisdom Yogees. Of these three classes, the first class represents the intellect or wisdom of this manifested solar system, the second class represents the spiritual or ideal life, and the third class represent the heart or the centre of all spiritual life and propeller of all wisdom energies among people.—*Thoughts on Bhagavad Gita, by a Brahmin F.T.S.*

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