

The Lamp

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

THE THINGS THAT ARE UNSEEN.

"Blessed are they that have not seen," said the Master of old. And one reads later: "When He who is unseen is seen He disappears."

The piteous cry of our civilized pietists is for a physical demonstration of the existence of the unseen. They beseech the heavens for evidence to satisfy their senses of the reality of that to which they pray, and those who have no faith demand the testimony of the laboratory before they take up the search for themselves. Could the proof be given them the result must be disappointing, for the mere satisfaction of the brain-intellect almost invariably destroys the finer and real powers of the intuitive perceptive faculties.

"No man hath seen God at any time," nor has any man seen the God-like, which is only to be known by its manifestations. No man has seen gravity, or chemical affinity, or polarity, or electricity, but we know these forces exist from their effects, and the operations we conduct through their control.

But we can have no effect without a means of manifestation: we can have no exhibition of power without an appropriate vehicle. There is neither heat nor light in the interplanetary spaces, and the great currents which radiate from the sun do not become heat or light until they meet the resistance of that kind of matter which we have evolved on the earth. There are many forms of material which are transparent to heat, and it is easy to conceive of planets, like Mercury, perhaps, higher in evolution than ourselves, and nearer the sun, yet not offering resistance to the grosser forms of force, and consequently generating no physical heat,

while higher and more ethereal forces may be brought into manifestation by the resistance of conditions of matter existing elsewhere, and to which these forces correspond. Glass, which is transparent to radiant heat, is impervious to reflected heat, and glass of some colours will transmit chemical rays while other colours bar their passage. So also of electricity whose magic current speeds along the wire, exhibiting neither light, nor heat, nor force, until it reaches the carbon-points, the slender filaments, or the ingenious dynamos, where it finds the means fitted for its manifestation.

What is true in this way of the physical planes of nature, is true also of the psychic and spiritual. And as Professor Röntgen, of Vienna, has recently demonstrated, we cannot set any limitation to the possible advance of science in the domain of physics, so neither can we set up limits to our investigations in higher regions. Professor Röntgen has shown that it is possible to generate light of a quality as penetrating in the case of ordinarily opaque substances, like wood, cloth, human flesh, etc., as sunlight is in the case of glass. A ray of this light thrown on a bullet wound enables the bullet lying underneath imbedded in the flesh to be photographed. This result, astounding to the layman, is quite simple to the scientist or the occultist acquainted with the etheric nature of the basis of matter, matter being only the vibration at different rates of the ether itself.

The deduction to be made must be that these varying vibrations do not destroy or neutralize each other, any more than that one particular quality of

sound in an orchestra destroys the other tones and qualities of sound which are produced. In the case of the orchestra the human ear can detect each kind of sound among the harmony of all, or he can select one instrument from among the others and especially listen to it. The human eye, however, has not the same delicacy of perception. It can only distinguish the shades and tones of light emitted by one instrument, so to speak, and it is blind to the vibrations of other qualities of light. And so we find the photographic plate is more sensitive to certain kinds of light than the eye.

From this we gather that while these forces and powers exist, and are evident from their effects, that they interpenetrate and interblend with each other, yet they are not directly perceivable without the existence of a special organism or vehicle of manifestation. And all this is true of the finer and subtler gradations of matter which exist in a state of interpenetration with the earth and afford scope for higher ranges of evolution than we can easily conceive.

And all this is true also of the higher aspects of mental forces, of the powers such as Love, Wisdom, Truth, Justice, described as abstract, and of the states and conditions of human consciousness. These things are all real, but no one can *know* that, realize it fully, until he has developed within himself the faculties by which such powers are controlled and cognised. Controlled, first, for a man learns to see, to walk, to speak, to think, before he is able to describe these processes, and the faculties of the higher planes are only to be acquired, similarly, by use and practice, and not by theorising or believing, or hoping, or wishing for them. "Faith, without works, is dead."

The means of manifestation of these powers on lower planes are ephemeral, for a day, as St. Paul says. The dynamo will wear out in a little while, but the electric energy is exhaustless. We must cultivate more permanent vehicles of consciousness for ourselves. We must develop the inner life. We must realise that the outward waste of the body will very soon necessitate the

birth of a new one if we are to continue our evolution. We must gain the results that are to be had from becoming metamorphosed (Romans xii : 2) by making the mind anew, and building into it the more durable principles of the Unseen and the Age-abiding.

FIVE MINUTES ON THE HARP OF GOD.

There is scarcely any symbol of the Christian system that has been so much derided by sceptics and misconceived by believers as that of the harp. The picture in the Apocalypse of the "victorious" standing on the sea of glass, the purified astral plane, "having harps of God," means little to the ordinary church-goer but an interminable series of symphonies on incorruptible cat-gut. Like the Psalmist, however, the theosophist can say: "I will incline mine ear to a parable: I will open my dark saying upon the harp."

No symbol in any Scripture is without its meaning; and the harp, one of the most ancient, and found in many religions, is another link connecting Christianity with earlier faiths. To the Greeks it was known as the Heptachord, or the Lyre of Apollo, and is honoured as a constellation. Its seven strings denoted the seven principles from which the Sun-God, Apollo, or the Christos, drew forth the divine music of the spheres. We have considered the development of the various septenary aspects of the Universe, in the Earth, and in man, as copies of the greater organisms. The Breath of the Holy One on these harps of life, like the touch of Æolus upon the harp so-called, arouses the chiming harmonies of the Cosmos. As man advances stage by stage in his evolution, he adds one by one the throbbing chords of life: knowledge and wisdom, gained through repeated births, attunes them to Nature's key, and the perfect man presents himself at last "in full accord with all that lives," the Harp of God his instrument of praise, and he himself the Master of the Song.

"Listen to the Song of Life," says one. "Its utterance is not, as you that

are deaf may suppose, a cry : it is a Song. Learn from it that you are a part of the harmony : learn from it to obey the laws of the harmony."

The seven chords of life have been described by the Wise as easily recognizable to anyone who cares to think about the matter. They are all but strings whose different vibrations may teach us different lessons of Life. The real man is a ray of the Eternal, a spark of the Divine, manifested on the plane of objective consciousness. The highest pitch of Life in all the scale of human consciousness must be attuned to or atoned with the one great Tone of the Everlasting Word.

The Divine Breath or Word of the Holy One becomes, then, in man, Spirit, and this is clothed with the spiritual body, of which Paul tells us, whose powers are wisdom, intuition, or "faith." To these two are joined the higher reason or human soul, called *nous* in the New Testament, and these three, the Trinity in man, are one. The faculty of this third principle or string, called *Manas* in the East, from which our word *Man* is derived, is perception. The second principle discriminates or judges, and by spirit we aspire. It is in these three that "character" is developed and preserved, and it is this Trinity of Mind, Soul and Spirit which incarnates in the body, "descending from heaven" for that purpose, and raising the animal body to human consciousness.

The other four strings of this harp are often symbolized by a square, as the Trinity is represented by a triangle. They are renewed in each life of a man, and reflect upon earth to the extent of their cultivation the spiritual will of the higher nature.

The lower four consist of the animal soul, the seat of the desires, appetites and passions; the form-body, which has been likened to a sponge, soaked full of the vital fluid or life principle, which is the third of these strings; the fourth being the outer coat or carnal body, built up upon the form-body.

In a normal condition these various principles would act in harmony with the laws of Nature : but during incar-

nation, when the trinity descends into the "hell" of the prison-house of the flesh, a certain interference with the regular processes occurs. As these strings vibrate, just as in a musical instrument where the cultivated ear can detect what are called the "harmonics," so certain sub-tones are sounded in each of them, and these sub-tones combine with the strings of corresponding notes where perfect harmony has not been established, and bring about an undue emphasis of one note over another. This is especially so in the case of the mind or human soul and the desires or animal soul. The sub-tones of the mind principle excite those of the passion or desire principle to such an extent that the whole nature is thrown out of balance, the illusion of the personal Self is created, and many incarnations are spent by men in the endeavour to bring the lower principles under the control of and into harmony with the higher consciousness. When that is done man is a perfect being and a master of the "harp of God," and is able to take his place with the "victorious." How he gains that victory we will see at another time. But Love or Compassion is said to be the Law of Laws, and when we know that Love means union or harmony we can understand what Tennyson means when he sings :

Love took up the Harp of Life, and smote on all
the chords with might;
Smote the chord of Self, that, trembling, passed
in music out of sight.

BEN MADIGHAN.

THAT ONE.

There was no breath, no sky, but water only,
Death was not yet unwounded nor day nor night,
The unimagined THAT ONE, veiled and lonely,
Sat through the centuries devoid of light.

Then from his impulse Love came into being,
And through the ebon darkness flung his gleams,
That Love, which say our men of mystic seeing,
Bridges the world of fact and world of dreams.

Oh tell us how this universe was fashioned,
Ere shining gods appeared to man below,
He knows that shrouded THAT ONE, unimpas-
sioned,
Or even he perchance can never know.

A. Little from the *Rig Veda*.

INTERNATIONAL S. S. LESSONS.**January 19. Luke iii : 15-22.**

In the estimation of John the Baptist the great gift which was to be obtained from the Anointed One who was to follow him was the baptism, or the consecration by the pouring on or into, (as by the Angels with the vials in the Apocalypse) of the Holy Breath or Spirit, and Fire. The effect of that consecration he unfolds in the figurative language of the time. His fan, the great shovel with which corn was tossed in the air, represented the purgative forces brought into action by the consecration, and the floor which was to be cleaned is the area (*halon* in the Greek, from which our word halo is derived,) or thought-sphere in which consciousness endures, into the garner or repository of which the good grain must be gathered, while the chaff is destroyed. As John's message was an exhortation to right conduct, the "greater than he" brought the message of right thought and the means of its attainment. And first of all he himself submits to the consecration of the outpouring of these spiritual powers. The symbolism of the dove is very ancient. It was sacred to Venus, or Lucifer, the Light-bringer or Star of the Dawn, a mystical name of the Christ.

January 26. Luke iv : 14-22.

If anything was necessary to emphasize the spiritual nature of the mission of Jesus, this passage should be sufficient. He had returned to Galilee (the circle) in the power of the Spirit, and in opening his public mission he reads a passage from one of the most spiritual of the ancient scriptures: "The Spirit of the Master is upon me, to proclaim the season or cycle of His goodwill or favour," or, in effect, to announce the advent of the Messianic cycle, and his own acceptance of the office of the Anointed One (Isaiah lxi : 1, 2). The labours of the Messiah may be compared with the Beatitudes of the Sermon on the Mount, to which they present some degree of correspondence. The poor, the mendicant in spirit, who have cast off the chain of attachment to property, a condition quite unconnected

with the possession or lack of worldly goods, are to hear of the good magic; the broken, or rather the contrite in heart, are to be healed as with the healing of the rays of that inward Sun of Justice which dawns with the new cycle; the captives, the spirits in the prison-houses of the flesh, of whom Peter tells us that the Christos descends and enters into their kingdom of darkness to teach them the good magic, are to learn of the Path of deliverance; the blind, in whom the Secret Eye is darkened, are to be enlightened; and, quoting another text in Isaiah (lviii : 6), the broken or oppressed are to go free. The citing of this particular chapter from Isaiah seems especially intended to enforce the spiritual and practical application of the Christ's message, and to rebuke the formalism of religious ceremony, and that mere attention to church duties and services which constitute, for the falsely pious, the whole of religion. The members of the little congregation were astonished at the favourable oracle they had heard, but what wonder the message would excite if enforced once more by precept and example. "Is not this the fast I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, that ye may break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh?" (Isaiah lviii : 6, 7).

February 2. Luke v : 17-26.

"The power of the Master was with him to heal," is the reading in verse 17 of some MSS. Modern mental healers of various classes who instance such occurrences as the healing of the paralytic as an evidence of the power of mind over matter, usually omit consideration of the knowledge and wisdom in the possession of the Master whereby he was able to judge in each case as to whether such apparent interference with natural causes as he exercised was legitimate. The law must act justly to the last jot and tittle, and when the sick was healed we must be assured that the Master was satisfied of the exhaus-

tion and cessation of the action of those causes which originally brought on the suffering of the patient. Those who profess to act mentally, and yet in entire ignorance of the mental condition of their subjects, are not a whit wiser, and are a good deal more dangerous than the ordinary experimental physician. The Son of Man has power on earth (an important distinction, verse 24), to *free us* from sin. The word translated forgive does not bear this modern English sense. Sin, *amartias*, means really a fault or failure. When we have worked out our own salvation with fear and trembling within, by attaining the kingdom of right conduct, and right thought, then the Son of Man may free us from the effects of our failures; for we shall have gained the power in ourselves to arise and walk, and so respond to the command of the Master. For the Master does not say "Arise," as the King James version translates, but "Awake," or "Wake up," the desire for an analogy with the supposed resurrection of the old body, in ignorance of the fact of the birth of a new one as the means of return to earth-life, having probably inspired this rendering.

February 9. Luke vi : 41—49.

"Why do you look at the splinter in your brother's eye, but do not observe the beam which is in your own eye? Or how shall you say to your brother, 'Let me pull the splinter out of your eye,' and, look, there is the beam in your own eye. Interpreter, first pull the beam out of your own eye, and then you will see clearly to pull the splinter out of your brother's eye." An apparent contradiction between the commandments to judge no man, and the philosophic statement that a man is known by his fruits may be easily removed by a little thought. The difficulty arises in confusing a man's act with his motive or with the result or intended result of his act. It is the final result which is the fruit, and by the fruit of a man's act you may know the man. We cannot therefore judge the act itself which may have an object, either good or evil, quite the reverse of that which appears on the surface. Good results can only accrue to the actor from a good motive,

and it is out of the heart of the actor that the motive arises. From the overflowing (abundance) or over-balance one way or another of the inner nature comes the control of action in the outer life. He who builds on any other foundation than the rock of right perception, right discrimination or judgment, and right aspiration; the rock of the higher knowledge, of the understanding, the faith, the wisdom of the Christos, the Divine Self, has chosen but a foolish and unstable footing. On that rock in every age, in every nation, men have raised the sanctuary of the Universal Word.

February 16. Luke vii : 2—16.

The so-called miracles in this passage are often cited by thoughtless people as evidence of the truth of Christianity, just as people of other religions hold the miracles of their leaders as proofs of the truth of their own systems. Jesus especially warned his followers against such a conclusion, and false prophets were foretold who should work signs and wonders so marvellous as to deceive even the very elect, if they were foolish enough to depend on that kind of evidence. Man's own reason is always the final bar of judgment, and those who accept the testimony of miracles must remember that even they are depending on their reason in electing to follow any particular religion, whether on account of its miracles or otherwise, rather than another of the numerous religious systems in the world. We even hear people who have changed their particular sect several times, denouncing those who advocate the exercise of reason in all such questions. Reason is a progressive faculty and it advances towards wisdom, or intuitive knowledge, the power known as *pistis*, and generally translated "faith" in the New Testament. The centurion in this passage affords a good instance of this wisdom. The occult forces of nature were much better appreciated in those days than at present, and the centurion, knowing of the marvels wrought by Jesus, and arguing from analogy that it was by his command over the elementals, or force-entities of nature, that he was enabled to perform them, just as it

was by his own authority over his soldiers that he could get his commands carried out, begged Jesus to act with the least amount of inconvenience to himself. Jesus wondered at the man's wisdom, which was unusual in such a person, just as he wondered on another occasion at the ignorance or unwisdom (*apistis*) of the people of his own country (Mark vi : 6). If we recognize faith as a faculty of the Soul or Higher Ego, and belief as of the brain or Lower Ego, it will be seen that belief is the mere intellectual assent to statements whose truth or untruth is not thereby confirmed. Such belief may have a good moral effect, and in future lives will produce great results, but it cannot immediately affect the growth of the Soul, since it is not founded upon Truth, but only on an approximation to Truth. There should be no mistake in undervaluing mere belief, for it is the only means by which the greater part of humanity progresses. But it must be recognized that mere brain operations can have no effect upon the forces of higher planes, until the results of such brain-action have been assimilated by the higher nature. On the other hand the Wisdom of experience, or Faith, as it is called, the result of such assimilation from past lives, is a real Force, and when brought into action directly affects the forces of its own and inferior planes. Where this Soul-force is present it is possible to do great works: where it is absent, and the conditions for such operations are negative, and this may occur in the presence of very positive but merely intellectual *belief*, no such works are possible. So we read in Mark vi : 5, 6, that in the midst of a spiritual ignorance which caused him to marvel, Jesus was restricted to certain mesmeric phenomena, performed by the laying on of hands upon a few sick folk. In the case of the centurion's servant, the forces—neither hypnotic nor mesmeric—of higher planes were used. In the case of the widow's son, the same command is given as was given to the paralytic, "Awake," (*egero*). The co-operation of the individual is necessary in all cases of resuscitation where "white magic" only is exercised.

CLEANTHES' HYMN TO ZEUS.

This is the celebrated hymn quoted by St. Paul in his address to the Athenians, Acts xviii : 28; Zeus is, of course, simply the Greek name for God, the Theos or Holy One as St. Paul clearly indicates in this passage, and this recognition of the God of the Greek poet as being One with the God of his own Wisdom is but another testimony to the universality of religious thought. Cleanthes flourished B.C. 300. Aratus, B.C. 270, expressed the same idea in one of his poems.

Most glorious of the Immortals, many
named, Almighty forever!

Zeus, ruler of nature, that governest all
things with law,

Hail! for lawful it is that all mortals
should address Thee.

For we are Thy offspring, taking the
image only of Thy voice, as many
mortal things as live and move upon
the earth.

Therefore will I hymn Thee and sing
Thy might forever.

For Thee doth all this universe that
circles round the earth obey, moving
whithersoever Thou leadest, and is
gladly swayed by Thee.

Such a minister hast Thou in Thine in-
vincible hands:—the two-edged, blaz-
ing imperishable thunderbolt.

For under its stroke all Nature shudder-
eth, and by it Thou guidest aright the
Universal Reason, that roams through
all things, mingling itself with the
greater and lesser lights, till it have
grown so great, and become supreme
king over all.

Nor is aught done on the earth without
Thee, O God, nor in the divine sphere
of the heavens, nor in the sea,

Save the works that evil men do in their
folly—

Yea, but Thou knowest even to find a
place for superfluous things, and to
order that which is disorderly, and
things not dear to men are dear to
Thee.

Thus dost Thou harmonize into One all
good and evil things, that there should
be one everlasting Reason of them all.

And this the evil among mortal men
avoid and heed not: wretched, ever
desiring to possess the good, yet they
nor see, nor hear the Universal Law
of God, which obeying with all their
heart, their life would be well.

But they rush graceless each to his own
aim.

Some cherishing lust for fame, the nurse
 of evil strife,
 Some bent on monstrous gain,
 Some turned to folly and the sweet works
 of the flesh,
 Hastening, indeed, to bring the very
 contrary of these to pass.
 But Thou, O Zeus, the All-giver, Dweller
 in the darkness of cloud, Lord of
 thunder, save Thou men from their
 unhappy folly,
 Which do Thou, O Father, scatter from
 their souls; and give them to discover
 the wisdom, in whose assurance Thou
 governest all things with justice;
 So that being honoured, they may pay
 Thee honour,
 Hymning Thy works continually, as it
 becoms a mortal man,
 Since there can be no greater glory for
 men or Gods than this,
 Duly to praise forever the Universal
 Law.

THE WAY, THE TRUTH, THE LIFE.

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself: the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—*Idyll of the White Lotus.*

THE NUMBER 7 became dedicated to Sirius, which star on that account was denominated Phthah (Hepta), and was revered as a sacred number, and adopted by the priesthood in drawing up many of their scientific formulas.—*Hekekyan Bey, Chronology of Syriatic Monuments.*

OCCULTISM IN THE WEST.

It is obvious that Western culture has been concerned for the last half dozen centuries with the development of physical intellect rather than with that of spiritual aspiration. While the process has been going on, spiritual growth for this race may have been retarded; when the spiritual aspiration sets in again and grafts itself on the intellectual progress accomplished, the races that have been working on this plane will, I suppose, in the old scriptural phrase, have their reward; but meanwhile we who are working here in such humble fashion as may be feasible to help on the grafting process referred to, may fail to accomplish our task in the best way if we get into the habit of treating Occultism as though it were a tropical export which European nations will never be able to develop for themselves within their own limits. Of course we are indebted for the present impulse towards occult research to the light which has come to us from the East; but it seems to me that the loftiest conception we can form of the great Masters of Wisdom who have inspired this and so many other spiritual activities at various periods of the world's progress, is that which entangles them with no ethnological limitations, but regards them pre-eminently as the Elder Brothers of Mankind.—*A. P. S. in December Vahan.*

DARWIN ON HEREDITY.

The laws governing inheritance are for the most part unknown. No one can say why the same peculiarity in different individuals of the same species, or in different species, is sometimes inherited and sometimes not so: why the child often reverts in certain characters to the grandfather or grandmother or more remote ancestor; why a peculiarity is often transmitted from one sex to both sexes, or to one sex alone, more commonly but not exclusively to the like sex. *The Origin of Species, ch. 1, s. 18.*

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

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EDITORIAL NOTES.

WHEN in doubt subscribe for THE LAMP.

*

TWENTY-FIVE CENTS in postage stamps will bring you THE LAMP for a year.

*

MR. J. H. MASON, of the Beaver T. S., left Toronto on the 9th inst., for Canton, Mo.

*

SAYS the *L. A. W. Bulletin*: Remember every day in the week to keep it holy. Don't be a one-day Christian.

*

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

*

MR. CLARKE THURSTON, of Providence, R. I., was in Toronto for a few days, and visited the Beaver T. S. on Wednesday evening, 8th inst.

Books on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357 1/2 Yonge Street, Toronto.

*

Mr. E. T. HARGROVE has been visiting and lecturing at Wilksburg, Pa., and will proceed to New York. His southern tour has been highly successful.

*

THE January issues of *The Path*, *Metaphysical Magazine*, etc., have arrived too late for review this month. *Isis*, the new English magazine, is expected daily.

*

DR. J. A. ANDERSON has just published a new work on "Septenary Man." The volume has reached us too late for review, and consideration of this important contribution to theosophical literature must be postponed till next month.

*

IMMEDIATELY after our last issue another copy of *The Path*, July, 1888, came to hand from California. Anyone desiring to complete his file may have it for One Dollar. The copy is in good condition, and we shall return it to the owner if not applied for before next issue.

*

THE N. S. W. Centre of the T. S. A. is actively engaged with propaganda in Sydney. Fortnightly meetings are a feature of their work, at which various theosophical topics are dealt with by three speakers. Nearly every night is occupied in other ways, and a free reading room is kept open daily.

*

SOME of the discrepancies in the "Old Diary Leaves" narrative may be accounted for by Col. Olcott's explanation in his letter to Mr. H—— X——, of 30th September, 1881, from Colombo, Ceylon, printed in "Hints on Esoteric Theosophy." On page 230 it is said: "I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I

witnessed in connection with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when specially authorized to speak about any particular thing; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.”

NO MAN when he has lighted a lamp puts it in a cellar, nor under a tub, but on a stand, that they who enter in may see the brightness (*phaggos*). The lamp of the body is the Eye (the secret Eye). When the eye is free from defects (*haplous*, unspotted), the whole body is also full of light, but when it is useless (*poneros*), the body is full of darkness. See therefore whether the light that is in you be not darkness, for if your whole body be full of light, leaving no part dark, everything shall be full of light, as when a lamp with its bright shining enlightens you.—Luke xi: 33-36.

A NEW MAGAZINE.

“ISIS”

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly.

THE LAMP has accepted the Canadian agency for this important publication, which will number among its contributors Mr. W. Q. Judge, Jasper Niemand, Dr. Buck, Dr. Hartmann, Dr. Coryn, Dr. Keightley, Messrs. Hargrove, Patterson, etc.

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

THE MONTH TO COME.

Sunday, January 19, 11 a.m., “The Secret Doctrine.”

Sunday, January 19, 7 p.m., “Brotherhood as a Fact.” Mr. Smythe.

Sunday, January 19, 8 p.m., Revelation, xx: 1-10.

Wednesday, January 22, 8 p.m.; “Magic White and Black,” pp. 223-230.

Friday, January 24, 8 p.m., “Karma.” Mr. Armstrong.

Sunday, January 26, 11 a.m., “The Secret Doctrine.”

Sunday, January 26, 7 p.m., “Brotherhood as an Ideal.” Mr. Smythe.

Sunday, January 26, 8 p.m., Revelation, xx: 11-15; xxi: 1-8.

Wednesday, January 29, “Magic,” etc., pp. 231-237.

Friday, January 31, 8 p.m., “Failures.” Mr. Brown.

Sunday, February 2, 11 a.m., “The Secret Doctrine.”

Sunday, February 2, 7 p.m., “The Brotherhood of Religion.” Mr. Smythe.

Sunday, February 2, 8 p.m., Revelation xxi: 9-21.

Wednesday, February 5, 8 p.m., “Magic,” etc., pp. 237-245.

Friday, February 7, 8 p.m., “Seats of Consciousness.” Mr. Hoggan.

Sunday, February 9, 11 a.m., “The Secret Doctrine.”

Sunday, February 9, 7 p.m., “The Brotherhood of Man.” Mr. Smythe.

Sunday, February 9, 8 p.m., Revelation, xxi: 22-27; xxii: 1-9.

Wednesday, February 12, 8 p.m., “Magic,” etc., pp. 245-251.

Friday, February 14, “Reincarnation.” Mr. Jones.

Sunday, February 16, 11 a.m., “The Secret Doctrine.”

Sunday, February 16, 7 p.m., “The Brotherhood of the Gods.” Mr. Smythe.

Sunday, February 16, Revelation xxii: 10-21.

NOTES ON THE MAGAZINES.

The Irish Theosophist presents another selection from the New Testament of fascinating interest in the illumination of the esoteric meaning brought out in the literal rendering of the text by "Aretas." "The Coming of the Christos" is described from 1 Corinthians xv: 35-57 and Matthew xxiv: 1-31. THE LAMP hopes to place these contributions to Christian esotericism in a permanent and accessible form before long, permission having been kindly granted to republish "The Sermon on the Mount" and the present translation, in pamphlet form. *The I. T.* continues "The Enchantment of Cuchullain," and also provides good articles by "C. J." "A. P. D." and "Jasper Niemand," the latter emphasizing the need for sympathy resulting in constructive instead of destructive criticism. A poem on "The Solar Bark" accompanies one of the Blake pictures.

Lucifer has no humorous articles this month, and is altogether above the average in quality. Five out of its six articles are serial, but all are interesting. Mrs. Besant ere her departure for India, makes a sensational declaration on the Mars and Mercury question, in which she takes sides with Mr. Sinnett against H. P. B. and the "Secret Doctrine" on the ground that the original K. H. letter, which is not yet published, means something different from what H. P. B. understood it to mean. To quote *Lucifer*: "The facts [!] are these; the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time: the mass of humanity passed from Mars to Earth, and will pass from the Earth to Mercury. But the leading class of humanity--and here is a fact that throws some light on the opposing statements--did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned

in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter." It is, however, possible to avoid befogging the exoteric students by statements that are little better than a distortion of the facts; few ought to know better than Mrs. Besant that the Mars and Mercury spoken of in the above paragraph "are not at all the physical planets which bear those names, but have to do with certain developments of the earth bearing a correspondence to those spheres." The insinuation that there is a "leading class" of humanity with a better spiritual pedigree than others is both entirely gratuitous and distinctly pernicious, and marks the tendency towards the dogmatism of caste whether Brahmin or Pharisee, which has ever been the bane of human self-development. All men potentially belong to that class, "and whosoever will be chief among you, let him be your servant." See Mark iii: 17; Matthew xx: 20-28.

The Theosophical Forum, No. 8, is even better than usual. The question "What is the criterion of Theosophy?" calls forth very forcible declarations from Mr. Judge and others. "The strength of Theosophy lies in the fact that it is not to be defined." "It is found in each man's perception of the truth: therefore there is no single criterion." W. Main writes: "Yet already we have seen in the Theosophical Society the germs of foot-worship, Apostolic Succession, the True Church, a Theosophical Holy Land, and other dogmatic paraphernalia of which the world is sick. If we cannot do better than this, for God's sake let us bury the thing before it breeds a new religious pestilence; and leave the *Secret Doctrine* and kindred writings to those in the coming century who can recognize the true gold, be it much or little, wherever it may be found, and whatever its label." The roll of branches in the T. S. A. now numbers 92.

Theosophy in Australia comes with its motto, "There is no Religion Higher than Truth," almost swamped in the waters of the great Astral Deep, in which the Sun of the T. S. (the Seal with a nimbus) appears to be setting. The Editor of our antipodean contemporary has not yet read the reply to the "Charges" which he noticed so fully some months ago. The mail bags are slow but sure. A sentence from the Lotus Lesson shows a right spirit. "I want you to do more than speak truthfully, I want you to *think* truthfully. Now to think truthfully our minds must be like the clean brush. There must be no prejudice to prevent us seeing things as they really are, especially when it comes to finding out right from wrong, or choosing whether we will do a certain thing because it is right to do it or because somebody else says it is right and we are just a little afraid to do differently or think differently to everybody about us."

Scottish Lodge Papers Vol. iii, No. 2, has three good articles, though the first on "Prayer" seems to be inspired by a misconception. On page 25 "fixing our thoughts on an egg" is suggested as an illustration of Raj Yoga. That, as well as the essayist's superior habit of "asking for our daily bread" I should take to be an illustration of Hatha Yogic methods. A man can fairly well estimate the extent of his spirituality by a comparison of the strength of his yearnings for bread and butter, or for the Bread of Life. "The Polarity of Tatwic Currents" follows aptly the last article on the Tatwas, and affords a good idea of the process by which one after another the great cosmic forces acted upon the primeval undifferentiated matter at the dawn of manifestation, giving it differentiation, circular motion, meandescence, spherical agglomeration, cohesion, gravity, etc.

The Tibetan, the organ of the Tibetan Mission Union has an interesting number for December. Allowing for sectarian prejudice there is a fair appreciation of Buddhism which sets itself to gain salvation solely by works, the end of which is the merging of the individual

(read *personality* ED. LAMP) in the Unity of Being, and the way to which is the mortification of all private passion and desire." Missionary Ferguson says it makes his "blood run cold to see so much idolatrous worship, and men in their own way trying to save themselves." Of course these men are not trying "their own way," but following the course handed down from antiquity, *as they believe* from their Christ (Gautama Buddha). As a matter of fact, Gautama forbade the idolatrous practices mentioned, and the debasement of Buddhism into its modern forms in various countries is only paralleled by the same results in the case of Christianity. Probably the missionary's blood would run cold to see some of the so called Christian customs of the Greek, Armenian, Abyssinian, or even Roman or Anglican churches. Yet what Gautama taught and what Jesus taught five hundred years later are one doctrine. The work of Mr. and Mrs. Rijnhart partakes more of the self-sacrificing and SELF-seeking spirit of the great teachers, and Dr. Susie Rijnhart contributes an interesting account of Tibetan experiences. The Longta or Wind-horse is an interesting example of what may be called object-prayer, printed paper horses being cast to the winds to be turned into real beasts for the benefit of travellers by Buddha or God (as Christ is God) although our missionary assures us that Buddhists don't believe in God. The Power to which Buddhists pray, however dimly conceived, is yet recognized with a faith as strong and with intent as self-less as though they used an Anglo-Saxon term in addressing It. *The Tibetan* is doing good work in proving the existence of religious feeling and sentiment among the so-called heathen, whatever may be thought of the form or expression such devotion may take.

The Islamic World seems to take the most material views of religion that we are aware of on the part of any spiritual teacher. In a summary of Moslem duty, ablutions occupy a page and a half, and prayer eight lines in the following terms. "Prayer is an obligatory duty upon all Moslems, just the same as

ablution. It is practiced five times each day with regular movements of different parts of the body, by inclination, genuflection, the elevation of the arms, etc. So that the prayer thus made replaces very advantageously moderate gymnastics, which experience has shown to be recommended." We must protest at this misrepresentation by our English contemporary of the true spirit of Islam. Hear the Prophet himself "Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do." (Koran ch. ii); "Be constant at prayer; for prayer preserveth man from filthy crimes and from that which is blameable; and the remembering of God is surely of most importance" (ch. xxix). The five seasons of prayer daily were to be especially observed, but the unceasing prayer of Paul was no less present to the mind of Mahomet, and is realized by all seekers after God as the under-current of spiritual consciousness which hallows every thought and deed.

Atma's Messenger reappears in December as No. 1 on the cover, No. 4 inside, and with improved typography. The *Messenger* has enlisted under the banner of Ishmael and professes to hold all theosophical societies at equal value. Mr. Fullerton contributes an article on God in Theosophy, defining God as "the centre, the source, the continuance, and the outcome of all life." And yet all these are but aspects of the One Life.

The Editor appears in a new shape and is full of hints for literary workers. Theosophists cannot afford to ignore, but on the contrary should take advantage of such valuable means of gaining instruction in technical matters of literature so as to be able to place their ideas in the most favourable way before editors who are never very eager for theosophical articles, and readily seize upon defects of form and style as an excuse for their rejection. \$1 a year.

THE LAMP has received *Maha Bodhi Journal*, *Theosophic Gleaner*, *Critic*, *Footlights*, *Booknotes*, *The Bauble*, *Pacific Theosophist*, *Assiniboian*, 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 79.)

The case is too long to go into detail, but the questions by a Vagrant counsel and the answers of one of the Lunatic legislators will indicate the reasons for the finding of the court.

What did you go to Parliament to do?
To help govern the country.

How was that to be done?

By making good laws and appointing officials.

Were the laws made in the interests of all?

Nearly all.

Who were left out of the reckoning?

Those who did not vote for us.

How did you know they were good laws?

By the majority in our favour.

Do you understand making laws?

Not when we first go to Parliament, but we soon learn.

Who are the Opposition?

Those legislators who oppose us when we are trying to pass good laws.

Is that the regular rule?

It is.

At the last General Election the Government was returned by a majority of one vote of the whole electorate, before which time you and your fellows were in the Opposition. What laws did you then advocate?

We have never changed our policy.

Then, what you now advocate as good law was bad when you were in Opposition?

No; that is not a fair question.

Why unfair?

Because.

Because--what?

Just because.

Did you act as leader of the people?

Sometimes.

Where did you lead them?

We led them to the polls.

What did you do after that?

We followed the people's lead.

Did you not think it your duty to lead the people as far as you knew?

As far as we knew! We would be put out of office if we did so!

Did you ascertain whether in Exchange and trade all citizens had like facilities afforded?

Certainly not; that is a commercial consideration.

Did you see that all citizens had an equal opportunity to profit by their own labour, and that no one could profit by the labour of another without consent?

By no means; that is an ethical question.

Did you know that many people were out of food and clothing, and had no means of obtaining any but by begging or stealing?

We have heard of such; but are told by those who say they know that those people are of the very lowest class, very few of whom have votes, and who spend what they earn in excursions, dances, tobacco, ribbons, beer and lodge dues, and are therefore poor.

But why did you not enquire into the matter with a view to rectifying it?

Because that is work for the philanthropists, and out of our line.

Do you use beer and tobacco?

Only the best brands of tobacco and very little beer; wine is much nicer.

What do you define as the duty of the Government?

To levy, collect and expend a revenue so that there shall be no deficit and very little surplus.

For what is a revenue required?

To maintain the Government in office.

How do you obtain your revenue?

By the sale of assets and by a tax on imports.

Who pays the tax on imports?

The foreign exporter.

Is there a tax on imports of goods for the use of members of the Government?

No; they come in free.

Are you not discriminating in favour of the foreign exporter?

Well—ah!—eh?—that is to say, to understand the matter thoroughly you will require to understand and read up political economy and international law.

What assets are at your disposal?

Oh! we are all right there. We have exclusive privileges and licenses, fishing rights, timber, ore and agricultural lands

that we sell annually, and always have plenty left. This we do in the interests of the whole nation.

How much of any of these privileges may a person buy?

All that we have to sell, if he has the money.

How will that help those who cannot buy? Please trace the transactions through all its branches.

We sell to a large capitalist in large blocks for cash down. He lets the contract—say, of cutting timber—to smaller capitalists, or hires direct himself and gives employment to the working classes.

What aid does your selling the timber to the capitalist give to the worker? Could he not cut the timber without the help you speak of?

Of course it's not clear to the uninitiated how his buying from us would help the worker; but we think, even if he did cut timber and kept himself in food in the meantime, there might be great danger of violence: working men could never agree as to the sharing of the profits. One man would cut more than another, and so get more profit, or, if they tried to do it collectively, would waste time and treasure quarrelling over it.

Then it is to keep the peace and prevent monopoly that you sell to the capitalist?

I could hardly give a direct answer that would meet the case, and I would move that the court do now adjourn, as I wish to look into the matter more fully; besides it is unprecedented that a gentleman with legal training should be badgered by a bumpkin, who, if I had him in my court as a witness, could be made to perjure himself without trouble.

THE COURT.—We have noted your objection, and we now rule that you do not move from the box till you have answered the question. We further observe that we do not require or desire that you perjure yourself, but that you speak the truth and help us out of this trouble. Proceed.

The timber, like all other public assets, is sold to secure to all in the country their equal right to the wealth of the country.

What rights to his share of the wealth of the country is secured to him that cuts, by the sale of it?

He gets the right to cut timber secured to him and the chance of a large profit. What profits can be secured?

A profit on the work of all the hands he employs, which is now on a satisfactory basis, as the supply of labour was never more plentiful.

I ask you again—What help is this to the man who cuts?

I have told you; he secures the right to cut, which he wouldn't enjoy but for us. I know one man who took out 20,000,000 feet last year.

THE COURT—A wonderfully strong man! I would much like to see a man capable of doing the work of thousands of other men. Most phenomenal!

Oh, rats! he had more than a thousand men working for him. I didn't mean the workers on wages, but the boss.

Now that you understand, how is the worker on wages helped?

Oh! I can't say exactly. He gets work, and has the right to hire himself as dearly as he can. What more does he want?

THE COURT—That will do on that head. We know where to place this witness. Go on with another point.

Why did you pass a law sending beggars to jail?

To prevent them begging.

Why did you repeal it?

Well, we found that it did not abate the trouble.

Did you try to find out what would stop the business?

You did not give us time.

Had you not years to look into it and found that vagrants were on the increase?

It had always been check enough to make them little trouble to us.

Then you only jailed them so as to relieve yourselves of trouble?

Certainly. They were a nuisance and the scum of Alpha; and if they did their begging out of our sight, we would have no right to interfere with the liberty of the subject.

Where did you get the supplies for the jail from?

From a contractor.

With what did you pay him?

With money.

From what source did you get the money?

From the sale of the public franchises under our control, of which I have spoken before.

Then what you spent—

THE COURT—We think you need not follow this line further. The witness has cleared up an important point. The jail is not a self-supporting institution. They sold the rights of all the people to some of the people, and with some of the proceeds fed the paupers in the jails. A clear case of malfeasance in office has been made out. Take up the case of the rebels who made civil war upon peaceful citizens.

Why did you rebel against the peace of the community by making war on citizens?

We did not rebel. The vagrants rebelled in resisting us.

How can you show that?

We were instructed to shoot the vagrants if they resisted us by those who had authority.

How know you that they rightly had authority?

By the majority in their favour having defeated the Opposition.

THE COURT—We think the case is clear. The witness has shown that in this case the military forces are rebels, as they are largely outnumbered by the Vagrants, and have been defeated by them. The rebels shall each be put to hard labour; the surplus, after their own keep is provided, shall be devoted to paying the losses sustained by the Vagrants in the struggle.

(To be concluded.)

The magic necklace of Vishnu, imitated by certain initiates among the temple Brahmans, is made of five precious stones, each symbolising one of the five elements of our Round: namely, the pearl, ruby, emerald, sapphire, and diamond, or water, fire, earth, air and ether, called "the aggregate of the five elemental rudiments"—the word "powers" being, perhaps, more correct than "rudiments."—*Theosophical Glossary.*

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*

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*

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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.

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