

The Lamp

Vol. III.
No. 10.

TORONTO, DECEMBER 15, 1899.

No. 34.

"Those who love each other shall become invincible."

THE BROTHERHOOD OF SILENCE.

"We all who seek a God without priests, a revelation without prophets, a covenant written in the heart," have groped and risen through devious underworld passages into the day-dawn of this quest.

Churches and creeds, philosophies and social systems, art and song, now and then have served to guide with beams and gleams amid the gloom. Hand-clasps and hailing words cheered us among the caves. Mayhap a surge of starry sounds swept round us in the dark. Yet still we strove in shadow.

The old tales called us on. Angels and archangels and all the company of heaven, they said. Gods, demi-gods and heroes! Prophets, martyrs and saints! Brothers, Masters, Men of God!

Torn and worn and sick at heart when at last we crawled to a twilight crevice, what a burst of exultation arose in our hearts to know that now we discerned the shining of the Land of Silence. So dazzled and assured we were that all who came to point the way and set our eyes on what was fairest, shone for us with radiance of the world of glorious Vision.

Here and there a false one lured a pilgrim, blinded with the glare, downwards again, and back into the dark. The dancing self-created images seemed brighter in the blackness. Some are descending still. A few, disheartened, cower among the dens they once despised. And some, apostate, linked with

those that lured, are tempters in their turn.

That which we gained was of our own strong toil. That which we lose is by our own decree. The effort ours, and ours the negligence. To know, to will, to dare, and to be silent, all this is of ourselves. So have they sworn who tread The Path before us. He of the royal turban, and He whose look spreads sympathy, they and the rest, have taught us how to strive. Not yet too late, cave-comrades, even now, to stir the fierce impetuosity of blind devotion. Blind—?

"A blind devotion to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, *for he must stand alone*, and he might as well know this at the beginning as at the end."

They who seek the Soul are seeking for each other. They who find it meet with God and Man. The separations of death are not for those who live in the heart. There the immortal is joined to the immortal. United to the "silent Self" the Solitary Ones shall fill the earth with glory—the glory of unconquered Love. They labour without speech, for the Word of God is a world. They enter into Life, and are of the Brotherhood of Silence.

THE NEW YEAR.

With blood upon my fingers and upon my brow
 a frown,
 I wiped my knife and took my way to old
 Damascus town.

The saints of God in terror beneath my feet
 went down,
 I trod on angels on my way to old Damascus
 town.

All hell came forth applauding as I went march-
 ing down,
 To crucify and prosecute in old Damascus
 town.

I fell! And God stood o'er me, His hand had
 put me down;
 To-night they'll wait in vain for me in old
 Damascus town.

—R. K. Kernighan.

A SUMMER'S DAY AT ROSSES.

The memory of summer days at Rosses has returned to me. I think of the sunny mornings when my friend and I would go over the Greenlands, and standing upon the thyme-covered ground would look at each other and laugh out of pure delight at the beauty of the world; the gladness of sea and valley and hill, which seemed to laugh back again with us. The hot afternoons, when we would lie hidden in the bent that covered the sand-dunes, contained a gladness too, though quieter than the living joyousness of the morning-time. But the sunsets and shadowy twilights we liked best of all, for then another nature began to live and move, and the rainbow-hued inhabitants of rock and hill and rath came forth in all their loveliness and walked side by side with man, whispering things long forgotten by him into his ears. They spoke of the secrets of earth, and of giant wars that ages aforetime were waged in the air, when Fomors and Dananns fought that last great fight in which the Fomors were vanquished and their might broken for ever. Since that time the Dananns have robed themselves in the Faed Fia, — the Veil of Invisibility — but they move among us still, with their silver-sweet voices luring dreamers away from the earth to a more beautiful world.

The little fishing village of Rosses is only five miles from Sligo, yet there are times when one feels there is only Rosses, encircled as it is by mountains and sea. The inhabitants have a strong belief in the power of both beneficent and maleficent faeries, and sometimes you may see the cows solemnly wandering about the pastures with a piece of red cord or ribbon tied to their tails, and this is to prevent them being "overlooked" by faeries of a malicious mind, for red is symbolical of fire, and of this some classes of faeries are afraid. After dusk, too, in the one winding street that composes Rosses, I do not think there is anyone who would throw water over the threshold, for fear the "good people" might be passing by, and the water should splash them; and still at night in the peasant's cabin a bowl of milk will be left on the dresser, for no one knows when the faeries will pass by, nor whose house they might visit, and it would be an ill deed to show any inhospitality to them. Often in return they do things for the people they visit, and I heard of one old woman down there whose churn is still turned by the "good people."

But it is always the small faeries who do these things, and they are quite distinct from the tall, beautiful beings who invisibly linger among us, and who do not concern themselves with these trivial human matters. Perhaps this latter race is really ourselves, and these radiant forms of light are those we used long ago, but forsook as the ages passed, and our longing for the beautiful decreased: and now, when old memories awaken and our thoughts turn again to this unseen world of beauty, the power of that thought attracts these still existing forms back to us, and our longing becomes embodied once more. This is only a supposition to add to the many other suppositions regarding the nature of the true faeries, — of which, I think, we cannot yet speak with any certitude.

The west of Ireland is peculiarly rich in faery lore and legends of the gods and heroes. It would be strange were it not so, for tradition says it is a fragment of the vast continent that lies

deep hidden under the waves of the Atlantic, and memories of that antique world hover around the hills and valleys still unsubmerged. There is a long, low mound among the hills not far from Rosses, with a boulder deep sunk in a hollow on the top of it, and the people say that giants of primeval days lie resting there. The place had a curious fascination for us, and one evening, when the sun had passed beyond where the sea and sky grow one, we and two other friends, who were visionaries, walked to the giant's mound, and in the dusk sat there in silence, content with the dim beauty of the world. Then, perhaps a fiery breath broke from the heart of the earth and illuminated things around us, perhaps the sight that looks beyond the visible world awoke within us, for instead of the mound we saw an immense stone-built chamber, with steps going down to it and passages leading in many directions. On a couch of marble lay two giant forms, with a beauty that awed us to look upon, and each with a starlike jewel resting on his forehead. A white light shone about them, and at their heads stood another figure, alert, watchful-eyed, as though on guard. Still we looked, and through a passage a crowd of elemental figures rushed into the cavern, and in apparent rage tried to reach the sleeping giants, but in vain, for as the guardian turned his eyes upon them they shrunk away and ceased their efforts to penetrate the circle of light. The darkness again fell, and we heard a voice warning us to go, but for a minute we lingered, not understanding why we should depart. Then on a hill straight before us a dim light shone, and in that light we perceived a host of beings, seemingly inimical to us, for with gestures of rage they ran down the hill in our direction : We left the solitary grave to their protection then, and walked back to the Greenlands.

The next morning my friend and I bent our steps to the mound again, this time to examine the sunken stone on top, and see if it were movable ; but the only result obtained was a sudden exclamation from my friend, and a

quick withdrawal of his hand from the long grass surrounding the stone, with a black beast two or three inches long hanging viciously to the end of one of his fingers. We decided to leave the investigation of that mound until we had something more than hands to lever the stone with, and were half inclined to think the warrior beast was some guarding elemental.

It is difficult to understand such a vision as the preceding. Probably it is a picture of something that actually occurred in past ages, which the memory of the earth has preserved ; but the beings who seem to be at enmity with man are certainly real to-day, and I imagine they regard that particular place as their own, and resent the intrusion of man.

One of the chief pleasures of those evenings was to watch the shadows gather round Ben Bulben till it grew quite dark, then gradually flame after flame would appear on the side of the mountain and along the ridge till it seemed as though many fires of varying colours had been lit by unseen hands, and this was a common occurrence and familiar to many people. Sometimes, too—and perhaps it was not born wholly of the imagination, for the ancient gods never die—we would see gigantic figures striding along the top of the mountain with the light curling about them. It is a mysterious place, for on the Donegal side of the hill, sixteen hundred feet up it, there are caves which for centuries the foot of man has not pressed, and one or two, which with great danger may be reached, are immense, extending into the mountain for over a mile.

There are some places where the earth-breath flows so freely that the veil between this world and another grows very thin, and surely Rosses and the surrounding country is one of these places. The presence of invisible beings is sensed in the sudden rapture that falls upon one : the interior stillness for which no cause can be found in oneself. There, on the sands and among the hills that haunted Ben Bulben watches, many a youth and maiden, I imagine, has heard and willingly

answered the faery call, interpreted by the most enchanting writer of faery poems in this manner :

“Come away, O human child !
To the woods and waters wild
With a faery, hand in hand,
For the world’s more full of weeping
than you can understand.”

It may not be only when the twilight is falling that the faeries call ; but in dream, or awake in the darkness, the primrose-crowned host may come to you, and utter their silver call till earthly love and the world grow dim, and the body looses its hold on the faery part which is in every one : then the freedom and lightness of air is yours as gaily you sweep through the night with the faery host till their palace is reached, and you also are crowned with the sweet pale primroses that glow like tiny stars, and the last shadow of sorrow and sin has faded away from you, for these things may not enter the faery world.

LAON.

Dublin, Ireland.

OUR ENGLISH LETTER.

Before I left New York, a good friend wrote me as follows :—“As your mind is now working it is an enemy of the U. B., and if you don’t fully recognize it now you will very soon. Nothing but disappointment is in store for you ; you won’t get your ambition satisfied, and your idealistic and poetic temperament will entirely die away.” Of course, this is only a baby prophecy, full of faults, although I suppose it somewhat resembles the original. Any one capable of inventing a prophecy like the above should take to heart the following reliable recipe for making a boomerang : Invent some lie about a man who has done you a favour. Then throw it around the town and country in which you live. It may take some time to get back, but it will return and hit you with a precision and force that will surprise you. When the prophet is seized with such fits of prophecy, it is good to make haste to a sunny room, protected from draits, and play about

here for a while. The sun does the rest. I was told this by one who knew.

* * *

I have been asked by one or two American friends why I left the U. B. But I want to know why the U. B. left me. I exercised the constitutional right which graciously grants freedom in the expression of opinion. I expressed my views once or twice, when asked. Then I observed that universal brotherhood was absent somewhere. As I tried my best to stay by it, the breach between me and my comrades widened painfully. In “the maze of the infinitesimal, and the unimportant” I could still find my way into that “little infinite world” called the heart, and then, in the solitude, I saw that everything was right. I saw that the wisdom of God lasts for ever, and will rule the universe when the U. B. shall have ceased to exist for millions of years. So I did not worry.

When I reached dear old Ireland again, on my way to England, and looked upon its still waters, and wandered in the solitude of the hills, under the stars, I realized that I had been too long satisfied with trivialities, been too long indifferent to many ignoble things, done in the name of brotherhood.

* * *

Like many others, I welcomed autocracy as a possible solution of many difficulties then existing. Two years’ experience gradually culminated in the conviction, often stifled and held back, that it was the beginning of sorrow, and the path to death and decay inevitably. True spiritual leaders are not handed on as heirlooms. They come by a different way. The hall mark of the Lodge can be detected in their work. It speaks for itself, and attracts its own. It stands the test of time.

What grave yard palaver we have been feasted with, my friends! The ancient fire arises in tremulous motion, as one reads the best of H. P. B.’s and W. Q. J.’s work. Since then—what? Cinders, and ashes! Cinders, and ashes! They say we are ambitious. I accept the charge. Yes! I am ambi-

tious to belong to a great spiritual movement instead of a little clique. Is it an unworthy ambition? They threaten us. I welcome it gladly. I would rather lose the "chances" of a thousand incarnations, than have any part in checking the thought and dissatisfaction which are mainly responsible for all true spiritual progress.

In the words of a Celtic genius let me say: "The rapturous and passionate purpose will come as it has ever come, by a rapture and passion that is from within." Theosophy cannot be relinquished to the mental drunkard or the spiritual epileptic.

* * *

This from the Highland fisherman is worth remembering: "When the tide flows, every bit cockle thinks it's for the first time, an' though its eyes are fu' wi' sand and ooze, I misdoot me but it thinks it sees a' at once the ways o' God. It's a gran' thing to be a cockle—thinks the cockle."

* * *

I send all seasonable greetings to comrades and friends in America and elsewhere. The inner tie remains unsevered. The years to come will bring us more and more together, will bring us back our own. Our strength lies in a strong, positive, hopeful attitude. Let ours be that large composure which quiets all "hurries and worries." The lack of an organization for the present won't interpose a barrier between us. There is much to ponder over in the saying of Maeterlinck that the last gesture of virtue is that of an angel flinging open the door. We may look upon THE LAMP as an open door, and the angel—?

Let us guess who the angel is.

D. N. DUNLOP.



THE Chinese always build the streets of their cities as crooked as possible, it is said, as otherwise they would be taken possession of by the devils and evil spirits who would sweep through them were they built in straight lines. The superiority of Boston to other American centres is finally accounted for.

H. P. B.'S SEAL.

In *The English Theosophist* for November there is a most interesting article on the subject of Madam Blavatsky's seal. Readers of *The Path* will remember the account given in February, 1893. While repeating the description there given there is added a translation of the symbology by "Another of the Staff" which will be of interest to every Theosophist. We gratefully acknowledge our indebtedness to our English contemporary.

"H. P. B.—the messenger, acting under Cyclic Law, from one of the Companions of the Lords of Compassion, a Master of Wisdom, Him who has attained to the goal of human progress on this earth—to all Theosophists, mystics, seekers for truth in every race and in every clime, and all aforesaid comrades now incarnate on the earth.

"GREETING.

"I proclaim the realness of 'The Soul, the threefold spiritual flame burning in the heart of every creature.

"I proclaim the boundless Presence of the One, manifest as Three, Universal Thought, Life, Form; appearing in the Great Illusion as Seven—the Radiance, the Power, and the Throne, the Permanent Three, enmeshed in their evanescent Shadow Three, that constitute the man of earth; the six in one, a master-key to knowledge.

"I proclaim THAT, the Omnipresent, Unchanging, Eternal, Infinite, of which all things are aspects, in which all things have their being, from which all things have proceeded, to which all things must return.

"I proclaim The Path, which sometime all must tread, the path of spiritual progress; the path that rises in the shadow of the personal, stretches forward through the realities of the Soul, onward to the unity of the Supreme.

"I call to you to join your forces to the Forces of Light and Love; to renew the ancient combat with the Brothers of the Shadow; to fight for Nature and the fulfilment of the Primal Word.

"Who rallies to the Standard that I show?"

A STUDY IN LEADERSHIP.

To the Editor of THE LAMP:

DEAR SIR,—Recently I had occasion to recount to my mother certain painful experiences, which had rendered it necessary for me (and others) to sever our connection with the organization to which we had hitherto devoted most of our "time, money, and work." My mother, who never shared my enthusiasm, made two very significant remarks upon what I told her. The first was, that the methods were those of the Inquisition; the second, that my experiences, especially in regard to the methods pursued, bore a close resemblance to those of Laurence Oliphant under Thomas Lake Harris.

Now, although I knew that H. P. Blavatsky had taken special pains to warn her pupils against Lake Harris, and especially *his private teachings in regard to sex*, I had never read about Mr. Oliphant's experiences. My mother at once gave me the book and I found that the general resemblance was indeed astonishing; so much so that I feel the main points should be brought to the attention of those who, like myself, have run the idea of leadership to death, and have given our absolute trust and allegiance without pause or question. Like Laurence Oliphant we had to suffer keenly in many ways before fanaticism gave way to reason and conscience. We had forgotten the warnings of our teacher, H. P. B., the horrors of the Inquisition, the object lesson of the Oliphants at our very doors. We had rushed headlong into the very same evil. Shall we ever profit by the experiences of our fellow creatures who are part of us? Surely some will if we do what we can to bring those experiences clearly before their eyes.

It is in this spirit that I now write to you and set down in the briefest possible form the points which struck me in perusing Mrs. Margaret Oliphant's very able and impartial account of the life of her kinsman.*

He is described as of noble Scotch lineage, exceptional literary ability, and blessed with unusual opportunities.

It is not often that such a man is caught by a charlatan. "a mere vulgar impostor," as the book describes him; but in this instance the delusion was immediate and complete. Forsaking his brilliant literary and parliamentary prospects, this extraordinary man, who might have become a valuable servant of his nation went out to Harris' first little community at Brocton, Chautauqua. There he slept in a loft, and worked sixteen hours a day at the roughest farm labour. "He was quite unaccustomed to manual work, and it wearied him, body and soul, but it was thus only, as he felt, 'that the devil could be threshed out of him.'" His mother, Lady Oliphant, joined him the next year and "entered upon her own very bitter probation before he had accomplished his." This consisted partly in the coarse work which she—a very delicate woman—had to do, and partly in being cut off from all intercourse with her son, carried to the point of his going to Europe as war correspondent "without even a look of farewell. . . . It was bitter, the highest refinement of cruelty. . . . Thus the prophet put his hand upon the very sources of his life, and controlled them. He must at least have been a man of extraordinary skill and insight, as well as of remorseless purpose and determination."

Returning to Brocton on a hasty visit, he again went to Europe and there became engaged to a beautiful and gifted girl, a Miss le Strange. His mother had meanwhile gone through her "probation," and was allowed to join her son. The part of the book, in which his teachings and methods are explained by Laurence to his fiancée, is full of point and interest. Harris at first opposed the marriage, cunningly enough, but later he gave his permission, for Miss le Strange had considerable property, and in spite of the opposition of hard-headed relatives who saw the danger, it went into the Brocton community, where, according to the rules, it was controlled and administered by the Head. The three were at once summoned thither, and having got them there, the autocrat proceeded to

*Passages between quotation marks are extracts from the book: *The Life of Laurence Oliphant*, London: W. Blackwood & Sons.

separate the husband and wife, as he had done the mother and son. He moved to California, summoned the young wife thither and kept Laurence travelling about on business profitable to the prophet. The presumption being, as the biographer says, that Harris "foresaw and feared the consequences of leaving them there together to quicken each other's wits and powers of observation, and perhaps to discover with too much clearness of vision what was lacking, and what was ludicrous in the economy around them."

Later on, to completely break up a union which had from the beginning been based on a high idea of service, Harris bethought him of a truly devilish scheme. He got Laurence to believe that his wife was not his real "counterpart," as he termed it, at all, but that the real one was in the unseen world. So effectually did this crafty poison take effect that the poor dupe actually imagined that he became increasingly conscious of this unseen "counterpart's" presence, and began to write silly doggerel at her inspiration. Under the pressure of this and other things Oliphant's faith began to get shaken, but the first heavy blow came with the death of his mother and the autocrat's brutal indifference to her illness.

"He had still believed, though perhaps with doubts and fears, when he took his dying mother to Santa Rosa; but their reception there, and many circumstances connected with it, the unexpected repulse, the evidence of things which he could not but see, though hearing of them he had not believed, ripened these doubts into conviction." Wise and determined friends dragged bit by bit from Harris the land Oliphant had bought at Brocton. No sooner was this done than Harris sent to his still unsuspecting wife then in England a telegram "demanding the aid of her authority in order to place her husband in a mad house. . . . Reluctantly forced by an order so inhuman, so treacherous and terrible, the scales fell from her eyes also." Thus ended their direct association with Harris. Laurence soon joined his wife in England, and they

resumed their literary life. But there is a curious sequel. Harris passed sentence of death upon his rebel disciples. In 1886, during a tour in Canaan, Mrs. Oliphant died from what the doctors called "cerebral irritation," but which she herself in her delirium termed "*spiritual pressure*." Her husband only survived her death some two years. Harris coolly admitted "that the Oliphants having rebelled against him, he warned them of the fatal consequences that must follow, and if he did not absolutely execute his own vengeance, permitted it, by the unseen powers, to be carried out."

This episode reminds one somewhat forcibly of an almost similar acknowledgment which appeared in print not long since, in which the writer held up cases of death, burning, etc., as awful examples of how the Law deals with rebels.

Next month, with your permission, I will continue with a number of extracts from the book, describing the nature and objects of the community, and the personality and methods of its Head. The following from the preface to the new edition, will form a fitting conclusion to this brief narrative:

"People who were, unlike Laurence Oliphant, unknown to and unlikely to arrest the attention of the world, have gone unnoticed through a similar martyrdom to his, at the hands of one spiritual tyrant or another, and in England as well as in America. It is a chapter in the history of religious delusion which would afford many extraordinary revelations should anyone undertake the task of making it known."

Possibly this may yet be done.

Yours truly,

BASIL CRUMP.

Harrow, England.



AN illustrated memorial of the Art and Life of Dante Gabriel Rossetti is ready. The author is H. C. Marillier. The plates and illustrations number 200 in all, and the volume is a magnificent tribute to this great mystic artist and poet.

THE LAMP.

A Magazine Published on the 15th
of Each Month.

CONDUCTED BY

ALBERT E. S. SMYTHE,

who will be responsible for unsigned articles
and to whom all communications
are to be addressed at

TORONTO, CANADA.

ASSOCIATE EDITOR—D. N. DUNLOP,

LONDON, ENGLAND.

ANNUAL SUBSCRIPTION—One Dollar or Four
Shillings a year in advance.

TORONTO, DECEMBER 15, 1899.

EDITORIAL NOTES.

A MERRY CHRISTMAS.

*

“PEACE beginning to be!”

*

THE Law does not judge your purse
but your heart.

*

LET us get the people thinking and
practical work will abound.

*

MRS. W. Q. JUDGE has recently
gone to reside in Washington, D.C.

*

“YOU cannot take a herring-barrel
and use it for attar of roses.”

*

IT is reported that Col. H. S. Olcott
will visit America next spring on the
occasion of the Paris Exposition.

*

THE sifting process is going on at a
great rate. Outsiders are enquiring
which is the grain and which is the
chaff.

*

THE meteors didn't meet. That
little conjunction on the 3rd came off
all right, however, when nobody was
looking.

*

A LITTLE tot was heard crying in the
dark after being put to bed, and when
the reason was asked replied, “I can't
see whether my eyes are open or shut.”
Some older folk are in a similar
difficulty.

IT appears that the books I recom-
mend are being read. Let me suggest
Hans Christian Andersen's *Improvisa-
tore* for this month.

*

MR. F. E. TITUS, of Toronto, has
gone upon a three months' lecture tour
in the interests of the Theosophical
Society. He will proceed as far west
as Nebraska.

*

A. C. M'Clurg & Co. have a new
book by Thomson Jay Hudson, LL.D.,
in the press. *The Divine Pedigree of
Man*, being an argument for Christian
Theism.

*

MR. GEORGE D. AYRES and Miss G.
Beatrice Guild, two of the most promi-
nent theosophical workers in Boston,
are receiving congratulations upon their
marriage, which took place on the 18th
November.

*

THE Jowett lectures for 1898-99 by
the Rev. R. H. Charles have been
published by A. & C. Black under the
title *A Critical History of the Doctrine
of a Future Life in Israel, in Judaism,
and in Christianity*.

*

The Garland of Birth Stories and
Dialogues of Buddha are the first
volumes of a new series of translations.
The former is from the Sanscrit by J. S.
Speyer, and the latter from the Pali by
T. W. Rhys Davids.

*

MR. W. A. STEVENS, of Buffalo,
visited the Toronto Lodge of the U. B.
on Wednesday evening, the 6th inst.,
and addressed the members. Addresses
were also made by Messrs. Randall,
Watson, Armstrong, Jones, and Beckett.

*

THE *New Century* of 25th Novem-
ber contains an intimation that Mr.
Dunlop and myself are no longer
members of the Universal Brotherhood
Organization. As we have not re-
signed the inference is that we have
been expelled. “Some men are born
great, some achieve greatness, and
some have greatness thrust upon
them!”

JOHN S. SMYTH, in the *Prophetic Messenger* for November, predicts that "Queen Wilhelmina and her kingdom will enter the confederated German Empire during the year 1900." Does Mr. Smyth not expect to live into the new century?

*

PEOPLE do not read *Aurora Leigh* so much as they might. Long ago I got this thought from the poem:

For poets (bear the word),
Half-poets even, are still whole democrats,—
Oh, not that we're disloyal to the high
But loyal to the low, and cognizant
Of the less scrutable majesties.

*

STANLEY FITZPATRICK writes me a vigorous disclaimer of any sympathy with THE LAMP or its policy. This notice is due to her, as some readers who are in possession of the facts considered her article last month as a direct attack upon the Leaders of the U. B. Organization.

*

Punch in the issue of the 15th November has the following paragraph: "A Change for the Worse. [The Theosophical Society are about to move their quarters to the premises lately occupied by the Kennel Club.]—Daily Paper.] Dear Mr Punch.—Are we to infer from the above that Theosophy is 'going to the dogs.' Yours devotedly, Anti-Theosophist."

*

AN influential member of the Toronto Lodge of Universal Brotherhood desires me to say that the stopping of the clock referred to last month was due solely to natural causes, produced by a regular and exhaustive series of oscillations of the pendulum. The result appears to have been erroneously attributed to etheric vibration. (Heiterkeit.)

*

CHAS. W. CLOSE, Ph. D., S.S.D., 125 Birch Street, Bangor, Maine, has published a little 48-page book in neat white binding, price 50c., called *Occult Stories*. The first story deals with a case of projection of the double, the second with clairvoyant pre-vision, and

the third is a rather inconsequent plea for re incarnation. The other 32 pages contain some verses and advertisements.

*

THE Pundit Lalan, a learned Jain from Bombay, has been lecturing in several parts of the States on "tatwic vibrations." He attended the Metaphysical Convention at Boston as the guest of Dr. Edward Emerson, and has formed the acquaintance, among others, of Dr. R. M. Bucke, Ralph Waldo Trine, John Brodie Patterson, and Paul Tyner. He will shortly return to India.

*

THERE does not seem to have been anyone, so far, bold enough to point out publicly the analogy that exists between Marconi's wireless telegraphic apparatus and the series of organs in the brain through which clairvoyance, telepathy, etc., become possible. What he calls the "coherer" in his invention appears to be a mechanical adaptation of the principles involved in the functions performed in the third ventricle as described by occult writers.

*

SIDNEY H. BEARD, the editor of *The Vegetarian*, has issued a very attractive series of pamphlets on dietary questions. *A Simple Guide to a Natural and Humane Diet* is one of these. Others treat of the *Coming Revolution*, *What Scientists Say Against Flesh-Eating*, and other topics connected with natural food. They cost a penny each—two cents. Mr. Beard takes higher ground than that of mere expedience however, and enters a strong argument in his writings on the moral indefensibility of flesh-eating. E. B. Page & Co. will supply these publications.

*

SOME good old Theosophical friends have been apologising to each other. Was there ever a greater victory over personality? There are some who have been engaged in the betrayal of the Theosophic Movement who have reckoned on the power of the lower personal nature, and thought that by setting us at variance, by getting us perhaps to repeat spiteful or slanderous things

about each other, we could never be brought together again, and thus Theosophy would suffer. But Theosophy has taken stronger hold of most of us than that, and good humour and good fellowship best serve the Law. Many old friends in the cause will be reunited this last Yule-tide of the Lighting of the Fires.

*

My faith in human nature has been such that until very recently I have been accustomed to read *Merlin and Vivien* in the *Idylls* as a picture of what might have been in the more perverted ages of human development. To suppose that Vivien could exist to-day, even with Becky Sharp in vivid memory, was more than my optimism could acquiesce in. We cherish more dearly our Enids and Elaines as the hideousness of the more pronounced types of moral abandonment come under our experience. It is well to keep in mind how

—Vivien deeming Merlin overborne
By instance, recommenced, and let her tongue
Rage like a fire among the noblest names,
Polluting, and imputing her whole self,
Defaming and defacing, till she left
Not even Lancelot brave, nor Galahad clean.

*

MAGAZINES and papers received: *Citizen and Country, Universal Brotherhood, New Century, International Theosophist, Christian Life, Boston Ideas, Meaford Mirror, North Ender Prasnottara (Benares), Light of Truth (Madras), Theosophical Gleaner, Review of Reviews, Events, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Freeman, Theosophical Forum Co-Operator, Dawning Light, World's Advance Thought, Lyceum, Unity, Star of the Magi, The Abiding Truth, The Rainbow, Nya Tiden, Occult Truths, Religio-Philosophical Journal, English Theosophist, Morning Star, Expression, Light, Prophetic Messenger, Teosofisk Tidskrift (Sweden), Intelligence, etc.*

*

Light, of London, England, has been having a controversy over Theosophy arising out of the recent address by

Herbert Burrows to the Spiritualist Alliance. In an editorial note on the 18th November reincarnation is contrasted with the "orthodox" notion that the soul was put into the body by God. "Here comes the reincarnationist," says *Light*, with his survival of the doctrine of the transmigration of the soul, the radical notion of which again is that the soul or spirit is something introduced into the body from without." And then the doctrine of evolution, differing in no degree, so far as it goes, with that of reincarnation, is explained. It is difficult to understand how so intelligent an authority as *Light* could so far misrepresent the conception of reincarnation as it is now almost universally understood; the triple evolution, physical, psychic, and spiritual, and the creation, by every soul, of its own bodily dwelling-place through natural means, laws and forces.

*

HERE IS A vigorous repudiation: —Dear Sir:—We are in receipt of your favour, inquiring if there is any truth in the report that we are about to issue a set of pamphlets on Occultism to be known as "The Hide and Tallow Series." We have too much reverence for sacred things to associate the offal of the butcher shop with the Scriptures of any people. Such sensational methods we leave to those who thrive by them, preferring, ourselves, to publish only serious works and not travesties under "authority." As publishers, we issue only such works as will succeed on their own literary merits. Aside from this business aspect of the question, we believe that there is now a widespread interest in Occultism, and that many Christians would welcome the convincing evidence that there is an esoteric basis to their religion: but to present such evidence requires real scholarship and knowledge gained by years of serious study of the occult philosophy and of the Christian Scriptures. The very people, including a large number of the clergy, who would accept genuine works on the subject, would be repelled by the crude dogmatism of charlatans who give pretended expositions of a Bible they have never read

save in a lame translation, and of whose profound teachings they are as ignorant as they are of the Arcane Doctrine. Very truly yours, ELLIOTT B. PAGE & Co.

*

A CORRESPONDENT has sent us three columns of criticism of an article in *Fred Burry's Journal* for November on "What is the Use of Mystery?" It savours too much of breaking a butterfly, and especially as the *Journal* does not appear to recognize the distinction between mystery and mysticism. Mystery is a materialistic conception, and to indicate Mr. Burry's point of view, one or two of his own sentences will be sufficient. "I do not say too much," he declares, "when I state that the brain of every man enshrines the only God of the Universe. And such a God!" Comment is needless. "The one thing needful to save a dying race is more wisdom," he continues, and this is to be had by "the awakening of the latent properties of the man's brain." The hope of the clay to understand the potter is still apparently strong, and the whirling of the wheel may be no mystery to the crock that thinks itself the cause of the motion. The attack on the Theosophical position that you cannot divulge the Lord's Prayer to a horse is a ploughing of the sands.

*

REV. H. C. ADAMS, who must not be confused with Rev. H. G. Adams, the writer on natural history, died recently at the age of 81. Thirty years ago his book *Schoolboy Honour* made a tremendous impression upon me, and, among a lot of other influences, helped me into Theosophy. The magazine *Good Words for the Young*, with its marvellous list of contributors—George Macdonald, Charles and Henry Kingsley, William Gilbert, Charles Camden, the author of *Lilliput Levee*, Mrs. Molesworth, Mrs. Craik, and many others, and Norman Macleod, the editor—has been a potent influence on the present generation of literary workers. A set of this magazine, which ran from 1868 till 1874, is very valuable now, the wood engravings of Arthur Hughes

and other clever artists' work largely contributing to this. The mysticism thus instilled into the then rising generation prepared an audience for Madam Blavatsky's writings. These factors may appear trivial and inconsiderable to some, but an acquaintance with the rising literary men of England will show their importance. A series of articles in the English *Bookman* last year brought out some interesting facts about the books which had influenced present day writers in their boyhood.

*

ANSWERS TO CORRESPONDENTS.—T. B.—Archibald Lampman was one of the best of Canadian poets. He died on 10th February last, aged 38. L. K.—The sooner you can change your opinions for knowledge the better for your development. M.S.—It was a slip of the pen of course. We would only be too glad to see all the magazines take a similar course. S.B.S.—It is a policy of being loyal to phrases and false to principles. M.T.—The seven-pointed star was used as a symbol by a secret society known as the Knights of the Apocalypse, formed in Italy in 1693 to defend the church against the expected Antichrist. Its founder, Augustine Gambirino, was shut up in a mad-house. A.H.—You might consider these words of Mr. Judge's from a circular issued by him in September, 1894. Speaking of the selection of anyone by Nirmanakaya as an agent through whom to work, he says: "Desertion of the person selected may also take place if he or she indulges in a low or gross life or violates the law of brotherhood." W. W. R.—Adrastea, "one that cannot be avoided," was the same as Nemesis, the goddess of divine vengeance. Cornelius Agrippa lived 1486—1535. G. H.—The Katalalein tongue is an occult disease. It is frequently contagious, and should be treated with antiseptics.

*

ONE of the peculiar things that strikes the Britisher on landing in America, either the States or Canada, is the inability of the average citizen to stand what is known in the Old Country as "Chaff." From the time

he goes to school, all through his business career, and until he attains some awful social dignity the ordinary Irish or English man is never free from Chaff. He lives under the facetious criticism of all his friends and relatives, and his public appearances are subject to the keenest and most humorous comment. The result is distinctly good. Thin-skinned-ness and unnecessary personal sensitiveness are minimised. The force of the lower personality is subdued. Common sense and the sense of the other-sidedness of things is cultivated in a good-humoured way. Matters that would call for quarrels and blood-letting in America are settled by raillery and jocular banter, and after all is over there is no scar left. The most incisive, the most good-natured and the wholesomest Chaff I ever came under the influence of was during two years' residence in Edinburgh. In the drier and more caustic forms of this disciplinary agent the Scotch are past masters. One wonders after these experiences to find the mild examples of Chaff that have been perpetrated lately in *THE LAMP* taken so seriously to heart. One good friend considers it "vulgarity and sickly attempt at smartiness." "The whole issue," he says, "is larded with these nauseating slips," and "such terrific intolerance and beastly attacks." It is quite clear that a great deal more Heiterkeit is still needed. The real thing never suffers by banter, only the imitation. If the professions and pretences of the Tartuffes and Pecksniffs of the movement cannot bear such comment as *THE LAMP* has made, what will be the result when the heavy guns of public opinion are turned upon these absurdities? It is not ridicule that hurts. It is the being ridiculous. True dignity is unassailable. It is only the assumption of dignity that suffers from Chaff. And Truth is impregnable.

*

SINCE last month some particulars have come to hand as to the manner in which, "by the aid of the Great Helpers," the U. B. came into possession of 19 Avenue Road, London. It seems

that one of the "Great Helpers" took a false name and a room at a London Hotel, and engaged a solicitor to do the business, managing to avoid signing anything in his assumed name. As the premises were in the open market, it will be seen why the Cabinet stood for days with bated breath, as described in the official circular. Readers of that delightful book *Sentimental Tommy* or its model *Huckleberry Finn* will recognise the spirit which necessitates the burglarising of the cellar window when the front door is standing wide. All this entails Heiterkeit, and really harms no one. The oracle of the octagonal room may be of more importance to those unaware of the facts. It is well to remember that those members of the Inner Group who have been associated with the Leader and Official Head for some years have long ago placed her in possession of all the information at their disposal. The Inner Group was a body of H. P. B.'s students that she hoped to specially train and develope. Owing to quarrels among two or three members no such development became possible, and the Group was suspended very shortly after its formation. Under these circumstances the octagon room was never used, and the slit in the wall between it and the Inner Group room, before which H. P. B. expected to sit and watch the pupil—unknown to him—has been long built up. H. P. B. died before the room was even furnished, though blue glass of a special shade had been inserted in the roof. There were no openings in the wall except the door leading into an inner E. S. room, and it was really a sort of niche between the outside walls of the I. G. room, and the inner room mentioned. Some students will take great consolation out of these facts, and they ought to assist the flow of contributions. The London "faithful ones" anticipate visits from the crowned heads of Europe, including Queen Victoria, and you can imagine the chagrin and discomfiture of the editor of *THE LAMP* when he hears of these royal gatherings, and he not in it.

*

MARTHA SHEPARD LIPPINCOTT, Moorestown, N.J., has asked me to

publish the following lines which she has written and entitled "Trusting Jesus."

"Come unto me, ye weary ones,
And I will give you rest;"
How many souls the Saviour's words
Have comforted and blessed.
Then let us ever trust in Him,
And comfort He will give,
And teach our ever seeking souls
The truest way to live,

There are some who call themselves Theosophists who sneer at the sentiment embodied in these words, and the great mass of so-called Theosophists fail to perceive that the substitution of a new name for that of Jesus does not at all alter the evil of substituting an external for an interior and spiritual Saviour. If we are seeking within in the attitude of the foregoing verses we may find consolation and life, but if we seek without, either for an historical Christ or for a contemporaneous Avatar to redeem us from ourselves we shall seek in vain. At the Teachers' Convention in Toronto in 1895 there was picked up the following letter which I have treasured ever since. There was no clue to the writer. "To the Teachers: I have been to almost all the meetings held this week to try and find that peace which you all speak of, and which so many of you certainly have, for you show it in your faces,—but all seems as dark as before I came. Ah! do tell me what is the matter, for I feel the need of this something which you all have and rejoice in having, and which I have not. Why is it that I cannot pray? I fall down on my knees before God, but cannot utter a word. I can do nothing but weep. Oh, for the rest you talk about! The desire becomes more sincere — a burning desire, growing more intense day by day, year by year. This has been going on for some years and I feel that at these meetings I may learn something if you will help me and pray for me and tell me something about it.— An Earnest Seeker." The bitter agonies which this represents can only be appreciated by those who have come to spiritual birth with pangs and throes. Men have to travail till the Christ be

formed within them, and if Theosophists would set themselves to aid the Masters in sowing the seed of regeneration the Christmas of the World Cycle would be the sooner celebrated. The Gospel for the world is the Gospel of a Power and a Love in the heart of man by which he can raise himself to the Cross of Sacrifice for the love of his fellows, and no other Light can satisfy than the sacred candle of the Lord which burns in the heart, and shines even when the eye glazes and the brain dulls, and the shadows and darkness close around the desolated Temple.

*

A FEW years ago Anglo Saxon-dom had Napoleonic fever. The malady has subsided, and the sinister influences of one who has been recognised by occultists as a "descending Pratyeka Buddha" have either spent themselves, or been diverted to good. Another military hero of a different stamp is now about to exert a tremendous influence over our international life. Oliver Cromwell, the Great Protector, begins to be a figure in the minds of men once more. Our books and magazines, our newspapers and conversation, feel the spirit of the mighty English farmer, who will be paralleled by some later Plutarch with George Washington. At the meeting on the evening of the unveiling of the new statue of the Lord Protector at Westminster on the 14th November, Lord Rosebery elicited the enthusiasm of the assembly by his speech. To Theosophists the chief interest will centre in his allusions to Cromwell as a "practical mystic." "What is the secret of this extraordinary power? My answer is that he was a mystic—the most formidable and terrible of all combinations. The man who combines inspiration derived—and, in my judgment, really derived from close communion with the supernatural and celestial—the man who has that inspiration and adds to it the energy of a mighty man of action—such a man as that lives in communion with a Sinai of his own, and he appears to come down to the world below armed with no less than the terrors and the decrees of the Almighty himself. Let me take

him first as a man of action and present to you the popular picture of Cromwell as he comes tramping down to us through the ages with his great wading boots, his countenance swollen and reddish, his voice sharp and untuneful, his eloquence full of fervour, with a country-made suit and hat, with doubtful linen with a stain of blood on it. He tramps over England, he tramps over Scotland, he tramps over Ireland, his sword in one hand and his Bible in the other. And then he tramps back to London, whence he puts forth that heavy foot into Europe, and all Europe bows before him. When he is not scattering enemies and battering castles, he is scattering Parliaments and battering general assemblies. He seems to be a very Spirit of Destruction, an Angel of Vengeance permitted to run for a season to efface what ought to be effaced, and then to disappear. It is the great mixture of a strong spiritual nature with a sort of invisible [²invincible] fatalism with a kind of supernatural means—that strange combination it is which in my judgment makes the strength of Cromwell. This mysterious symbolism is said to have struck the Eastern Jews so much that they sent a deputation of their number to England to ask if he were the Messiah indeed." Lord Rosebery did not offer any apology for Cromwell's antipathies, but he referred to a popular view of him "that he was a damned Psalm-singing old humbug, who cut off the head of the king." He quoted Macaulay that he was "the greatest Prince that ever ruled England," and gave Gardiner's opinion that "it is time for us to regard him as he really was, with all his physical and moral audacity, with all his tenderness and spiritual yearnings; in the world of action, what Shakspeare was in the world of thought, the greatest and most typical Englishman of his time."

*

The following communication was despatched to New York from Amsterdam on the 9th November. "We the undersigned hereby resign our membership in the 'Universal Brotherhood Organization' and the 'Eastern and

Esoteric School;' our reason being complete loss of confidence in Mrs. Katherine A. Tingley, and the administration of the affairs of the said bodies. (Signed) Alice Leighton Cleather, Basil Woodward Crump, England; Johanna Catherine Elisabeth Immerziel, Hermance P. de Neufville, Bernardus Jasink, Holland; Nadine de Sonkatschoff, Russia." Those members of the U.B. who are not permitted, for obvious reasons, to read anything but the *New Century* or the *Universal Brotherhood Magazine* and who are not therefore in possession of this information except through private sources, will appreciate the references to Mrs. Cleather in the *New Century* of 25th November when some day they learn the facts. The resignations reached New York not later than the 20th November and immediate steps were taken to minimise the importance of her defection by spreading the impression that she was suffering from the "mental depression and physical suffering" which might be supposed by the guileless to have weakened her "loyalty." We are told in the subsequent issue that this notice was "rushed into type" so that there can be no doubt it was written after the receipt of the resignation. In this issue of 2nd inst., a further step is taken in the process of breaking the news gently, and preparing a soft place for the fall. At the same time a black-mail attack was made by cable, with a threat of libel action in the English courts and "exposure" in case of refusal to submit to the wishes of the Leader and Cabinet. It can readily be imagined how Colonel Cleather replied to this. Later on we shall be told, as in earlier instances, that every effort was made to save these rash people from their fate. Two-thirds of the Holland members have resumed their allegiance to Theosophy along with those who signed the document which opens this paragraph. In Dublin the old workers are reviving, on the original lines of the T. S., a Society which will once more bring Madam Blavatsky's ideals to the front in Ireland. In England the same course is contemplated, and the pro-

spects of maintaining Theosophy as a living reality before the world are brighter than ever. Elsewhere the outlook in America is indicated. The thought of co-operation and union among all true workers is stirring the hearts of us all. The attack on Theosophy and Madam Blavatsky, its great exponent, is an organized and widely reaching one. The *Cosmopolitan* for December has an article by Henry Ridgely Evans in which all the old and often refuted charges are repeated with renewed virulence. No attempt is ever made to consider the philosophy, pure and high and spiritual as it is. But the crafty insidiousness by which certain persons, distinguished for nothing so much as moral insensibility, have obtained control of an important section of the Movement, and then by their conduct made it appear to all honest people that Theosophy was in practice subversive of every principle of honour and decency, is a more effective course, and worthy of the source whence might be expected such an assault, one sufficiently indicated by Madam Blavatsky herself in the preface to the second volume of *Isis Unveiled*. Many good members may be driven away in disgust by these considerations, but those who have realised that the Lord dwelleth in the heart of every creature will stand with the strength of Gods, and declare by their labours for humanity what to them is the meaning of the Cycle of Adeshp.



There are different kinds of slaves and different masters. Some slaves are scourged to their work by whips, others are scourged to it by restlessness or ambition. It does not matter what the whip is : it is none the less a whip, because you have cut thongs for it out of your own souls : the fact, so far, of slavery, is in being driven to your work without thought, at another's bidding. Again, some slaves are bought with money, and others with praise. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price, and be bought for it.—
John Ruskin.

“AS OTHERS SEE US.”

A SYMPOSIUM.

I.

MR. ALBERT E. S. SMYTHE: Dear Sir and Colleague! I want to express to you my thanks for sending me THE LAMP, and to say that I have been very much delighted with the contents of that number (8). I sent you a copy of my *Lotusbluthen*, but do not know whether it will be of any use to you as it is written in German.

Perhaps it may interest you how “Theosophical Society” matters are standing in this country. My only object has always been to uphold the principle of freedom and tolerance, guaranteed by the constitution of the T. S., and to oppose the efforts of ambitious “leaders,” who tried to obtain the power of a pope in the T. S. and thus turn it into a sect. I never had any objection to the formation of sectarian bodies within the Society, for any member or body of members has the right to obey and follow whomsoever they please: but the T. S. as a whole ought to be a common ground where all, irrespective of their beliefs in this or that authority may meet and work together.

It is, however, in our sectarian age exceedingly difficult to make many people comprehend such a liberal view. We have here in Germany (as about everywhere) two orthodox bodies; each one calling itself the only real and genuine theosophical society, and claiming that the other is only an inferior competitive enterprise. If you do not follow this one, you will never be patronised by the “Masters” nor recognised as a theosophist. You have departed from the right path and going straightway to black magic. If you do not follow the other party, you will be left in utter darkness, and no progress will be possible for you until the next cycle, which begins in I don't know how many thousands of years. Each of these societies prohibits its members to visit the others on account of their “bad magnetism,” and the danger of becoming converted. The conse-

quence of this quarrel, which makes the whole movement ridiculous in the eyes of the public, is, that no one who is not more or less of a crank, will join either of these Societies, notwithstanding the great offers of personal advantages to be attained therein, held out to them.

Under these circumstances we have instituted the Theosophical Society in Germany and Austria, which is a "brotherhood of theosophical societies," regardless as to what flag this or that party has sworn. The T. S. in G. has no official guru, no president and no organization and does not want any. It does not receive any person or member; its members consist not of single persons but of societies.

This plan seems to work very well. Let everyone who is earnestly interested in the search for truth gather round himself his friends and acquaintance, such as share his aspirations, and when he has formed a small circle or society, no matter by what name he may call it, they will be admitted as a society to enter that brotherhood of societies, called the T. S. in Germany.

The natural centre of that brotherhood of societies is that society which proves the most attractive to the rest, or the most active, numerous or intelligent. Thus in Germany the head centre of the T. S. in Germany is at Leipzig, A. Weber, president of the T. S. in Leipzig; and the head centre in Austria is at Vienna, L. Last, president of the Vienna T. S. In this way a chance is given to all liberal minded and tolerant members to co-operate with all other theosophical societies, without being forced to leave their own favourite school, church, leader or sect.

Perhaps these hints may be useful to you or to our friends in Canada and the United States. Yours very sincerely,

F. HARTMANN

P. S.—My address after November 20th will be Dr. F. Hartmann, Villa Mercedes, Bello Sguardo, Florence, Italy.

Torbole, Lago di Gardo, Nov. 1, '99.

There is no true potency, remember, but that of help; nor true ambition, but ambition to save.—*John Ruskin.*

II.

The following open letter which has been sent me by Mr. Coffin is of great importance as giving the impressions of one who has been in the fore-front of practical Theosophical work for many years. Mr. Wright's successful management of the Theosophical Congress at the World's Fair in 1893 is familiar to all Theosophists.

My dear MR. COFFIN,—I have never been able to work myself up into a frenzy either in meditating Theosophical truths or in regarding the career of Theosophical leaders. It has been my lot to be pretty well acquainted with the lives and characters of all the people who have taken a prominent part in the organized movement, and to be cognizant of their personal weaknesses. Knowing them without exception lacking in many desirable qualities, I have never been able to worship the ground on which they tread, or to follow, what some foolish persons call "loyally," their varied fancies and pretensions. I have even endeavoured to eliminate the worship of personalities from my Theosophy, and hence have generally managed to regard the representations of the different Theosophical societies in a friendly manner, however much my judgment might have recognized their frightful mistakes.

What should be our aim in taking up the universal study of nature and natural law? It should be first to read and understand the reasoning and philosophical theories of all the greatest minds of the past, and then, by careful comparison and exercise of common-sense judgment, to assimilate the best ideas thus promulgated. Leave out all personalities, and grasp only the facts or reasonable theories which they have evolved. It is not necessary that any Theosophist should believe in reincarnation or swear by Mrs. Besant or Mrs. Tingley. Each have their personal faults. Nor is it at all necessary that those having charge of the business details of Theosophical organizations should be great orators, or constant bidders for notoriety. That particular grade of Theosophists who have the

management of details should also be scholars and possess an abiding love and faith in their work, but ought not to desert the helm to go perambulating all over creation to get their names in the newspapers, and propagate wild impracticable enterprises. If the proper lines were drawn, there would be far less confusion and jealousy and backbiting than has so far marked the relations of the different societies.

The E. S. departments should also be entirely abolished, as they can be made an instrument of greatest danger by pledge of loyalty to certain individuals, who can thus sway whole sections to do their irresponsible bidding. No one man or woman should have the power to make or unmake a society. The secession of 1895 was a mistake. Because one man was charged with a crime, he should not have dragged the whole American section after him. If it was necessary for him to step out he should have stepped out merely for the sake of the well-known Theosophical principles, if nothing else, and thus maintained international harmony. And as for ignorant people who know little or no history or geography, or ordinary and necessary knowledge, attempting through the E. S. to jump up to a higher plane in a few months, and fill their minds with vain imaginings that they have passed the rest of the world in knowledge,—this is an extraordinary error that should be pointed out continually. Evolution is a gradual growth, and the infinite steps must all be gone through to attain Divine Wisdom. Then, too, the foolish ceremonials, the attempt to imitate the bowing and worship of pictures, characteristic of Hindu priests, is an anomaly in our present free and independent state, and in our advanced, though necessarily material, civilization.

The above are only a few deductions that I have been compelled to form after many years of active life in the Theosophical Society. A whole book would be insufficient to express the errors which have prevailed in the society since its foundation, and have repelled the world. And yet, through it all, the intrinsic principles and truths

have carried all classes of minds and made a definite impression upon the age. It is our especial province to gain knowledge, not to practice miracles. When Theosophists can banish their petty personal feelings and depend for their success upon reason and judgment instead of ecstasy and blind faith in everybody's excited imagination, there will come the great world movement to a higher and nobler plane of religion and philosophy.

Yours truly and fraternally,

GEORGE EDWARD WRIGHT.
Chicago, Ill.

III.

Mr. Willard has favoured me with the sub-joined communication, with the remark: "Since you have unloaded your sentiments on me please print the enclosed, if you are man enough, as an unloading of my sentiments on you and your readers."

To the Editor of THE LAMP:—When a blazing sun sweeps on its orbit of beneficence, dispelling the hosts of darkness, there are, according to the nebular hypothesis, always certain little sparks that want to be suns themselves ("free and independent" they term it) so they detach themselves from the great mass and are soon lost to view in most cases.

It is a great American privilege for a man to make a fool of himself, and before as many people as he can induce to come to the performance, but one who has been his friend stays away and grieves.

So I say to the editor of THE LAMP that he has a right to make a fool of himself, if he so desires, but there are certain things he has no right to do.

One of these is to abuse to me one whom I have accepted as my Teacher. I am fully as old a member of the Theosophical Society as the editor of THE LAMP, have met him at many conventions and always believed he was telling the truth when I listened to him telling in perfervid eloquence of the sacred duty one owes to one's Teacher. "Lest we forget" let us read *Letters That Have Helped Me* and

realize the duties we owe to such a being.

H. P. B. was my teacher from 1884 to 1891; W. Q. Judge from 1891 to 1896 and since the latter year Katherine A. Tingley has been my Teacher and is such now and as such Teacher I will not only render loyal obedience to all her suggestions in what concerns my connection with Theosophical work but will consider it an honour to receive her advice on any matter connected with my private life.

This view I have not always held since I have been as great a doubter as yourself and I have been quite as close to the Teacher as you but I had sense enough to keep my mouth shut and not bray as your fable instances and the explanation of my doubts always came in due time.

Either Katherine A. Tingley is the direct link in the chain that leads up to the Eldest Brother of the Race or she is not. If not, then the whole system is a fraud and delusion, Masters do not exist. They never sent H. P. B. as Messenger and W. Q. J. was a fraud and Katherine A. Tingley simply a harmless imitation, but this is not so.

The exterior evidence of evolution shows it is not so. My evidence is in the widening of my own area of consciousness and this conscious growth shows the homogeneity of the system and the absolute necessity of Katherine Tingley. There is a multiplicity of evidence not possible to tabulate now for lack of time and space.

Katherine A. Tingley is the representative of the Masters who sent H. P. B. and was recognized by them and him as superior to W. Q. J. as far back as 1891 as I discovered by accident in looking over some of my old papers since coming to the Pacific Coast.

Whoever does not believe in Masters is not excluded from the Universal Brotherhood but they must not revile them or any other person. It is not dogma neither have you the right to attack my belief in them.

Either They did not know Their business when They selected her or

They did. If They did, just go out and kick yourself for being such a fool and go to the foot of the class till by merit you work up again.

How many have clamoured for "tests" and "initiations" and yet when they came did not recognize them and failed ingloriously. Did they expect someone to say "Ssst—we are now about to put you through a solemn initiation. One, — two, — three, — on guard?"

Recognizing fully as I hope I do, the solemn obligations I owe to my Teacher as enjoined in all Hindoo writings, I object, protest, condemn and resent any attack upon her, her methods or policy.

Any person who thus attacks her ceases to be ipso facto, a friend of mine.

"The Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning" says the Voice of the Silence. The lamp does feel and sometimes the wick becomes clogged up with personality and despite the efforts of the cleaner, the oil cannot run out to the flame and the lamp goes out leaving a bad smell.

You talk of deceptions, etc. This is Maya,—self delusion, the worst of all as I know from experience. You cannot have made much progress else you would know the real person who is behind that personality which you alone can see and which you attack.

I write you this letter in kindness as an effort to induce you to retire into the silence, still the voice of the personality and meditate on the permanent and real.

I resent your attacks on my Teacher and her work as contained in THE LAMP and you need not send it to me any longer. You have injured yourself only and in a few years you will be heard of no more in the work as has been the case with all who have taken the same course you are taking now.

C. F. WILLARD.

Burley, Wash.

IV.

To the Editor of THE LAMP:—I am glad to see that you have relit THE LAMP, and placed it on an unsectarian stand. You are certainly justified in your claim that of the half-dozen magazines devoted to the interests of our movement, it is the only one tolerant enough to publish opinions from “the other side.”

Mr. Coffin has accurately described the great harm done our movement by the perversion of the original purpose of the E.S.T. Keeping in close touch with Theosophical events and frequently meeting members of the various factions, I endeavoured last spring to bring them together in a general convention. Efforts in this direction seemed doomed to failure so long as such strong opposition can be given by the E.S.T.'s—the “esoteric” oligarchies, which hold fast to their following and which manipulate their respective outer Societies. The E.S.T.'s throw a pall over the Theosophical field.

You may put me down as heartily approving of any practical plan for bringing together the many fragments of our movement.

I also urge you to unite to make the Eclectic Theosophical Society this common ground of union between the factions. I can see no serious objection to this course. There is positively no E.S.T. to control the Eclectic T.S. There is neither “throne” nor “power behind the throne” in it. It is precisely what its constitution shows. If there are any defects in the constitution they can be readily removed by the initiative and referendum vote—a plan of suffrage which renders the officers powerless to obstruct the will of the members. The Eclectic T.S. is not based on any personal squabble, past or present, but rests upon Theosophy, pure and simple. Being simply for the furtherance of the Theosophical Cause, and not for any clique, E.S.T. or otherwise, its aims are identical with those suggested in the letter of Mr. Coffin's, and in your reply, in the November LAMP. (I have sent copies of the constitution and an explanatory circular letter to all whom I thought would take

an interest in it.) The votes for the first election of officers will be sent out January 1st, therefore I trust you all will join, so as to have a voice in the matter.

I agree with you that it would be an excellent thing for members to return to straight-goods Theosophy, eliminating all those frills that have been added since H. P. B.'s departure.

But I cannot agree with “Halcyone” that we should cast organization aside. The furtherance of Theosophy, in order to benefit mankind, has been the real end; and any Theosophical Society should have been considered but a means to that end. When the furtherance of a Society has been made the end, it has degenerated into a church and lost the spirit. Too often has the T. S., or fragments of it been used for the ends of some person. But that does not prove the principle of organization to be a failure. As well abandon organization in, say, banking, because some cashiers misappropriate the funds. I have endeavoured in the constitution of the Eclectic T. S. to place such barriers in the way that misuse of the resources of the Society shall be impossible so long as the members object. We ought certainly by this time to be on our guard, and to have learned how to detect a course detrimental to the advancement of real Theosophy.

I wish you every success in your efforts towards union.

Sincerely and fraternally yours,

JOHN M. PRYSE.

17 W. 98th St., New York City.

V.

Editor THE LAMP:—At a meeting of Blavatsky Branch held at its hall on the 3rd inst. the following action was taken, only three votes in opposition, and these qualified by explanations which cannot be held to be antagonistic.

Resolved, That this branch send to THE LAMP an expression, through the President, of an approval of the proposed movement representing various Theosophical activities, as understood by us from views enunciated in the November number of said publication.

JAS. ALBERT CLARK, Pres.

The above is official; please allow a paragraph in a purely personal and independent sense. As a lady in the branch expressed it: "If Theosophists in their conflicting camps ever get together it will be at the expense of each giving up something." To this, I agree; but in the proposed movement as I view it, there is nothing to give up. We are all agreed on the essential teachings of Theosophy. There then remains the question:—"How can we organize?" For my part, and this as a suggestion, merely, I would choose the word "Council" instead of Union, Alliance, etc. See Crabb's Syn. Council is more than convention. It allows diversity in unity. Next, I would suggest "Pan," meaning all, in its strict construction. Observe "Pan-American Republics," diversified in nearly everything, but a unity as to a central idea. Between the two words making a centre for a triad I would insist on "Theosophic" for the reason that it *is* the central thought, and never to be displaced. This would serve as an enduring answer to the messages brought to this National City by a subaltern of a certain headquarters in New York, that "they would yet make Theosophy a stench in the nostrils of the people." Thus organized as the PAN-THEOSOPHIC-COUNCIL, present autonomy in every existing society or branch could be preserved, and yet all as units to the whole in the unity of desire to spread Theosophic teachings, and a greater result would ensue,—that of allowing estranged brothers to look once more in each other's eyes and read—Trust. I can trust any Theosophist from any quarter of the globe who says he believes in Theosophy. I cannot one who wishes to bury the name.

J. A. C.

Washington, D.C., 4th Dec., 1899.

VI.

To the Editor of THE LAMP:—It is good to see THE LAMP again, its re-appearance is certainly opportune, as an organ is now required to draw together Theosophists to once more carry on the work bequeathed by H.P.B.—the spread of Theosophical philosophy.

Possibly Mr. Coffin has other suggestions besides that made in your November issue, and through your columns they may be exploited.

There are a large and constantly increasing number of old workers who have recovered from the jesuitical measles, and are ready to revive the propaganda—which was, in years gone by, so dear to their hearts, and who require but the feeling of co-operation and the moral support of others to be in the field. There have been widely divergent views entertained, our zeal in support of autocracy led to many discourtesies and much rudeness to each other, and the greater our earnestness, the more we erred, but the end of the century is a good time to apologise, forget and forgive, and to get to work, as the field is open for all, whatever title our organization bears, or whether we belong to none.

BURCHAM HARDING.

Pittsburg, Nov. 23rd, 1899.

VII.

I have been requested to publish the following resolution expressing the views of the Toronto members of the U. B. at a meeting held on 29th November, and unanimously adopted.

"Resolved: That the members and officers of Toronto U. B. Lodge, No. 49, and Beaver T. S., hereby extend fraternal greetings to all workers in the Theosophical vineyard, and hope that the closing days of this dark cycle may be brightened by united aspiration and work for the Master, apart from mere subservience to those who claim to be His agents.

"S. L. BECKETT, President.

"J. RANDALL, Vice-President.

"R. E. PORT, Secretary."

VIII.

Editor of THE LAMP:—By way of soliciting an expression of opinion from the readers of THE LAMP on the subject of some united work, which I outlined in your last issue, I send with this the details of the plan I have in mind which I hope you will have space to print in your next issue. It has but one

purpose, which is plainly stated, behind which there is no concealed scheme for any esoteric body or influence. It is a plain business-like proposition for carrying on the work of the Theosophical movement as it was done by Blavatsky and others who originated the movement and devoted their time and energies to its development. It requires no member of any existing organization to sever his connection with same, but invites him to unite with others at the sacrifice of but little money and less time to do some work that must interest every true Theosophist, and work which will redound to the benefit and upbuilding of every organization doing Theosophical work under any name.

It appears most clearly to me that there can be no question as to our duty to do the work, and that the present conditions of society and the attitude of the public mind both inside and outside the churches affords a most opportune time for entering upon this work. If it should be the means of again bringing together friends in a common cause who through mistakes and misunderstandings have been temporarily estranged this result alone would be ample compensation for the effort.

Will every reader of THE LAMP who sees this promptly write THE LAMP his or her approval or disapproval of the proposition?

GEO. M. COFFIN.

New York City.

ARTICLES OF ASSOCIATION.

The undersigned subscribers do enter into the following articles of association for the purpose of organizing an association to advance and enlarge the Theosophical movement by encouraging and stimulating the sale and distribution of all literature, ancient and modern, which fairly and intelligently presents the main ideas of Theosophy in their philosophical and scientific aspects, especially the two great natural laws of Reincarnation and Karma, viz.:

First.—The name of this association shall be “The Theosophical Association.”

Second.—Its motto shall be “The Truth shall make you Free.”

Third.—Its central office shall be located in New York City.

Fourth.—Its affairs shall be managed by nine (9) directors, elected annually by the members. This board shall elect one of their members president to hold office during his term as director unless sooner removed by a vote of two-thirds of the board; also a treasurer and a secretary and such other officers or agents as they may find necessary to the proper conduct of the affairs of the association. The board shall also have the power to define the duties of the officers and agents they appoint or elect, to require bonds of them if necessary; to fix their salaries, if necessary to pay any, and to dismiss them if unsatisfactory and fill their places.

Fifth.—Its membership shall consist of any persons who shall contribute at least one dollar annually in advance to its support.

Sixth.—The first election for directors shall be held on the _____ day of _____, 1900, and annually thereafter on the second Thursday in January.

Each member, if not in arrears for dues, shall be entitled to one vote for each director, the vote to be over the member's signature forwarded by mail, addressed to the Secretary of the association, New York City, to be opened and counted by the board of directors, or a majority of them at 10 o'clock A. M. on the day fixed for the election.

Seventh.—It shall be the duty of the directors to cause to be mailed to each member a condensed statement showing the number of members, the receipts and expenditures of the association and general results accomplished, on June 30 and Dec. 31 of each year, as soon thereafter as such statement can be prepared and printed.

Eighth.—This association shall continue until dissolved by a vote of two-thirds of its members.

Ninth.—These articles may be changed or amended by vote of a majority of members, qualified to vote, who shall be entitled to receive notice by mail from the directors, or any three members, of the proposed amendment or change at least thirty days before the vote thereon is taken.

Tenth.—The directors shall cause a correct list of the members of the association and their post-office addresses to be kept at the central office of the association, which shall be subject to inspection by any member during the usual hours of business on any business day.

IX.

To the Editor of THE LAMP:—I think that everyone must welcome the revival of THE LAMP. None will do so more than those who reading its pages, realise by comparison (which in this case is not “odious”), the immense gulf which lies between themselves as they were, and as they are now. To make my meaning clearer: I, like many others, received the first number of THE LAMP *redivivus*. Although my *heart* prompted me to welcome it and to delight in its pages, my *head*, moved thereto by an influence which relegates without delay all who differ from it to—well, to “perdition”!* would have compelled my reluctant *hands* to dispose of it as became a “loyal” member of the U.B. With many inward tremours, however, I read it through and tried to be duly horrified: That the attempt was not wholly successful this letter proves.

The above has been called forth by the letter headed “II.” in your issue of November, under “As others see us.” In that letter, signed “S.F.,” I recognise myself *as I was*: using the well-worn but meaningless phrases (having due regard to facts) glibly discoursing on the “New Cycle,” the “Golden Age,” and all the rest of the shibboleths which have become so ludicrously

(again having due regard to *facts*) characteristic of the obedient and well-trained—but woefully ignorant—universal brother. Yet it is all obviously written down in utmost good faith—that is just “the pity of it.”

Truly, Sir, as you observe in your ‘Editorial Notes’ of the same issue:—“It is all the difference of the point of view.” But I, personally, cannot plead the excuse of “three thousand miles” away. I have been close to the centre to which you refer for many months, and, to be perfectly honest, I have—under the influence of a “glamour” which partially blinded me—said and done discourteous things which I now regret. Therefore I want “here and now” (another shibboleth, but occasionally useful) to heartily apologise to any member, past or present who may read these lines and to whom it may apply, for any pain or annoyance such discourtesy may have caused them. Though I well know that such conduct hurts the offender more than it does the recipient.

More than this, I think it only fair to state that some of the recipients of discourteous letters from me actually replied in the kindest terms, overlooking the offence on the score that, as one of them writes:—“I knew you did not actually write it of yourself.” Although this is in part the fact, yet the responsibility for such actions cannot be thus evaded.

I do not think it is necessary to add more. Much more, however, will doubtless occur to your readers in this connection and of which it is not well to write; but which can, nevertheless, be read between the lines.

Trusting that you will pardon the very “personal note” in this communication and do me the kindness to insert it in your pages.

Alice L. Cleather.

Harrow, England.

X.

In the foregoing communications, taken with those published last month, we have as complete a showing as perhaps is possible of what the Theosophical Movement means to the rank and

* Has not this amiable little habit a somewhat ludicrous resemblance to that of the immortal Duchess in “Alice in Wonderland,” and her parrot-ery: “Off with his head!”

file of the members. I may be utterly blind and mistaken, as Mr. Willard thinks, but it appears to me that the members as a whole have a better conception of Theosophy and of what Madame Blavatsky's aims were, than most of those who fill exalted and conspicuous positions in the various Societies. A congenital heretic myself, I was mainly attracted to Theosophy by the fact that it inculcated individual responsibility and effort. One might quote extensively from H. P. B. in support of this, but it will be sufficient to refer to her approval of the attitude of Simon Magus. "Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by 'anathema maranatha.'" And she goes on: "Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth. It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her birth." Those who are now unable to perceive such germs as are here mentioned may be unable to excuse our revolt from "a usurped authority in [an] external form, supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute." Our various leaders do not appear to be willing to trust us to the Law and our own devices. This may be benevolent of them, but it obscures the function of the Teacher who would instruct us how to rule our own lives. Distinct from this there is the fact that the various Constitutions of the Movement concede to members the right to their own opinions, and the right to have them tolerated.

This freedom of opinion and action is necessary where it is taught that it is better to die in defence of a cause you feel to be right, than to live by acquies-

ence in a course you believe to be wrong. How can we progress morally or spiritually if we refuse to hearken to the demands of our higher nature? Mr. Willard declares these demands illusive when they differ with his own particular conceptions. We all know that any opinion is an illusion and all knowledge but partial. It is in the abandoning of outward shows and in reliance upon the Self that the triumph of initiation consists. The Wisdom of God—Theosophy—is not for those who cling to forms. "Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who—up to this hour—I find are my 'companions.' They need no such folly. They are there; they hear and understand the battle-cry, they recognize the sign. Now where are the rest?"

The old maxim tells us not to leave a highway for a byeway. Theosophy is on the open road. In twenty-five years the thought of the time has been permeated with it. Contemporary literature is full of it. In twenty-five years more the Churches will adopt the more technical teachings as they have already adopted its lessons of brotherhood and its religion of a living Christ. The scholars in this are excelling the teacher, and only those who fail to keep in touch with the world they have vowed to help are ignorant of the fact.

The cycle of occult probation we are told closes at the end of this year. What remains to be done is to use what has been acquired in stirring the spiritual life of the race to its very depths and heights. We can do it as we have ourselves been stirred, and no otherwise.

While I sympathize with the intentions of Major Clark and others who wish for a re-united organization I feel that this is not possible. What *is* possible is the cultivation of good feeling and harmony among the members of all the different Societies. Dr. Hartmann's plan is entirely feasible, and there are several Branches which have already signified their willingness to advertise themselves as fraternally disposed towards all Theosophical workers. This, and no more than this, is all that I have personally suggested. Any Societies officially resolving to take such action may have

their addresses published in *THE LAMP* on sending notice. No interference with or deprecation of the various parent Societies is thus possible, nor is it desired. The T. S. in England, through its Constitution and by its organ, *The English Theosophist*, practically adopts this attitude.

Many independent societies are springing up. The New York Theosophical Society, meeting on Sunday evenings, and whose rooms are open daily at Carnegie Hall, 7th Ave., and 56th Street, is a good example, and they have issued an attractive Syllabus of Lectures. Other Branches will report before next month. In this way local work may be attended to, where, from one cause or another, alliance with other bodies seems undesirable.

For general work I heartily endorse Mr. Coffin's plan. I would suggest the immediate formation of a temporary Committee in New York under Mr. Coffin's direction to take charge of such business as may arise out of his proposals.

Some members may feel disheartened and discouraged by what may appear to them ambition, or personality, or other evil qualities among their friends in the Cause. Let us be as generous as we can, and where we know of no evil, impute none. The World-Heart beats for us all, and death is always near.

A. E. S. S.



A BROTHERHOOD CHORUS.

WRITTEN FOR "EUMENIDES" MUSIC.

Crowning the world with universal cheer
The golden age of brotherhood draws near.

Comrades, unite with hearts of fire!

The sorrows of a darkened race
Are lifting in the light of Freedom's face:

Brothers, the heroes never tire!

The faith and bond are here of toiling hands:
The outcast and the alien in far lands

Have pledges now that Justice ever stands:

Sing Brotherhood, the knell of all things
wrong.

The lofty duties and the lowly meet

In ordered labours at the Master's feet.

And wise and simple gather to repeat—

For Brotherhood, our lives, our hearts, our
song!

A. E. S. S.

SOME "LEAVES OF GRASS."

Failing to fetch me at first keep encour-
aged,

Missing me one place search another,
I stop somewhere waiting for you.

* * *

The earth does not argue,
Is not pathetic, has no arrangements,
Does not scream, haste, persuade,
threaten, promise.

Makes no discriminations, has no con-
ceivable failures,

Closes nothing, refuses nothing, shuts
none out,

Of all the powers, objects, states, it
notifies, shuts none out.

* * *

O while I live to be the ruler of life,
not a slave,

To meet life as a powerful conqueror
No fumes, no ennui, no more com-
plaints or scornful criticisms,

To these proud laws of the air, the
water and the ground, proving my
interior soul impregnable,

And nothing exterior shall ever take
command of me.

* * *

Swiftly arose and spread around me
the peace and knowledge that
pass all the argument of the earth,

And I know that the hand of God is
the promise of my own,

And I know that the spirit of God is
the brother of my own,

And that all the men ever born are also
my brothers, and the women my
sisters and lovers,

And that a kelson of the creation is
love.

—Walt Whitman.



THOUGHTS FROM JOHN RUSKIN.

I say it sternly and deliberately—
much rather would I have one slay his
neighbour, than cheat him.

There is only one place where a man
may be nobly thoughtless,—his death-
bed. No thinking should ever be left
to be done there.

The word loyalty, which means faith-
fulness to law, is used as if it were only
the duty of a people to be loyal to their
king, and not the duty of a king to be
infinitely more loyal to his people.