

The Lamp

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

4004 B. C.

Very few people are aware of the fatally suffocating effect upon religious thought, the result of trying to restrict the history of humanity into the artificial limits of six thousand years. Perhaps there are no more who are aware how this artificial era was arrived at.

It is placed at the top of our Bibles when they have a marginal reference, and is taught in our Sunday schools and preached in our pulpits, and millions of devout Christians believe it to be a divinely revealed thing. Many a compassionate Christian is praying to-day for "free thinking" relatives who have dared to think differently, and for whom they anticipate an eternal perdition for having refused to accept the church teaching.

For it is not the teaching of the Bible. Bible scholars have tortured the dates and events of the Jewish Record and evolved numerous chronological systems, but there is no ground upon which to erect any certain standard, and no harmony among these conflicting authorities. Colonel Willford, Archbishop Sepp of Munich, and Archbishop Ussher, are responsible, in various degrees, for the settlement of the date 4004 B. C. The figures 4321 were found at the beginning of many ancient MSS. and after much speculation and many endeavours to make things fit, it was decided that these figures represented lunar years, and that by changing them into 4004 solar years, the exact date of the birth of Christ, reckoning from the day of creation, would be attained. Archbishop Ussher pieced together the patriarchal and prophetic fragments to support this invention, and our pastors have been leading us for a long time to believe in its inspiration.

The figures 4321 are the first four

digits in reverse order, symbolized by the Pythagorean triangle of the ten jods, and make up in their sum the number of perfection, ten itself. Unity becomes dual; the duality is manifested in the trinity; and the triangle is embodied in the square. Mystical numbers of creation, truly, but having little connection with ordinary historical chronology.

Imprisoned in these narrow limits the thought of our times has been contracted to the ungodly proportions of current theology. With a restricted perdition of souls it appeared excusable to accept the comparatively recent dogma of eternal damnation for sinners, and to contemplate the edifying spectacle of the Divine Being compelled to create souls at the lustful caprice of fallen men. To think of these processes as having continued for hundreds of thousands of years in the past, with the consequent perdition of the illimitable millions of people who thus never heard of the "scheme of salvation," is more than even the orthodox mind can accept. Hence the orthodox disinclination to accept the truth of history, and, indeed, of the Bible itself. Many church people prefer to abide by the inventions of the scholars of the dark and the medieval ages, to the honest pursuit of truth itself. They doubt God, and imagine that He might be false to them.

The day is at hand when every pulpit must accept the historic records of the past. Nipur, the ancient city of Assyria, with its tablets giving up the story of ten thousand years ago; Eridu, the wonderful Chaldean seat at the head of the Persian Gulf in the height of its glory six thousand years ago; King Sargon, 3800 B. C., with his marvellous library recording the history of his times and the story of human knowledge and

events from times so far beyond his own that he had no idea of their beginning: Sneideru, whose "monuments and those of his subjects" are well known, as Flinders Petrie tells us, the date of whose reign in Egypt is 3998 to 3969 B. C.; and innumerable other records, which, as the orthodox Prof. Sayce admits, leave us better informed of the social and political life of Asia five thousand years ago, than we are of the Saxon period of English history, all testify to the antiquity of man and of past civilizations.

And beyond these yesterdays of the Universe, lie far stretching the solemnly silent millenniums of Atlantis and Lemuria and Latona, and that imperishable Sacred Land whence man first launched upon the ocean of Time.

"I have said, Ye are Gods, and the scripture cannot be broken." Let us try to find that Divine life in our hearts which never was not, nor shall ever hereafter cease to be. Let us worship the Lord of these mortal bodies as they encounter, from life to life, through birth and death and birth again, the changes and chances of this mortal life. Let us confess our Divine nature and live more worthily of that high estate the inheritance of every man that cometh into the world.

Brothers, who labour at the potter's clay, fashioning at the wheel of nature vessels of honour or of dishonour, even as seemeth you right, is there not a Highest Person, awake within us while we sleep, awake even as we dream through this life in death of our blinded age? Shall not this Eternal Spirit arise and shine within us, and shall we not learn by that Light of Lights the wisdom of a holier day, and know the love that just men made perfect bear for each other and for every creature that enshrines the Holy Breath?

"There is no room for sorrow in the heart of him who knows and realizes the Unity of all Spiritual beings. While people, monuments and governments disappear, the Self remains and returns again. The wise are not disturbed; they remain silent; they depend on the Self and seek their refuge in it."

LOVE THYSELF LAST.

Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger,
Who staggers 'neath his sin and his despair;
Go, lend a hand and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces strong and pure;
And fervently these faithful friends will love thee,
Keep thou thy watch o'er others and endure.

Love thyself last, and oh, such joy shall thrill thee
As never yet to selfish souls were given;
Whate'er thy lot a perfect peace will fill thee
And earth shall seem the ante-room of heaven.

Love thyself last, and thou shalt grow in spirit,
To see, to hear, to know and understand
The message of the stars. Lo, thou shalt bear it
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed;
Go follow it in spirit and in letter;
This is the true religion that men need.

The above poem was read at a meeting of the Pasadena, Cal., T. S., and was said to have been written by a member of the Society.



FOR THE LAMP.

OUR BATTLE CRY.

What the world needs is more self-forgetfulness. The old cry, "What shall we do to be saved," has been echoed down the ages by people who were chiefly interested in so called "Salvation" as it applied to themselves. And, notwithstanding this persistent question, voiced alike by parson and prelate, the importance of which has always been emblazoned on the banners of Orthodoxy, it is questionable whether the Christian nations have collectively attained any great degree of spiritual development.

In short, the question, "What shall we do to be saved?" is the embodiment of selfishness, and is, of its own inherent quality, incapable of producing more than a sort of hybrid spirituality, if there can be such a thing. However, the means in a given case employed should correspond to the material to be converted to any given end rather than to the end itself. The earth is broken up with a plow, and worked fine with a harrow, although the result to be obtained may be a field of beautiful

flowers. So the human intellect for some thousands of years, has been and is, but a field of rough clods, which, though it has been "broken up" and "harrowed down" persistently by Karmic forces, has produced mainly thistles, a plant with a blossom it is true, and some fragrance, but noted chiefly for its disagreeable qualities. Occasionally in this field of human nature, a lily or a rose rears its lovely head, but they are, alas! few and far between.

The inference is, therefore, that little man has developed up to this time, just so far and no further than his capacity for the assimilation of spiritual truth would permit.

Our central proposition is, then, that the Biblical watch-cry, "Men and brethren, what shall we do to be saved!" compassed in one brief sentence the mean dimensions of man's spiritual calibre for a long time afterwards. But here and there in the course of the ages some old Soul, like the flower in the field of thistles, has reared its head a little farther than the rest toward the eternal sunshine, and discovered that there are planes of development to which men may rise, where the ethics of the past and present do not represent the higher capabilities of the developed Soul.

All along the spiritual battle front of advanced thought the skirmish line of the irrepresible intellect is coming in contact with conditions with which the old worn-out ideas (sufficient to their day) can no longer cope.

The theosophist, therefore, among those who compose this skirmish line, is convinced that the self-absorbed sentiment "What shall we do to be saved?" must no longer be borne aloft in the battle front of the present and coming struggle, but give place to the sublime altruism embodied in the question which the Higher Self now puts to each one of us: "What shall we do to save others?"

This sentiment is emblazoned on the standard of the true theosophist, and "The Voice of the Silence" breathes this encouragement:

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

XAVIER STENTOR.

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

MY DEAR COMRADE,

I agree with you entirely in thinking that we may in some sort all consider ourselves "Crusaders," the stay-at-homes,—as well as those who travel abroad. Each of us, wherever placed, can "crusade" right where he is, and help spread the same message of "Truth, Light and Liberation for Discouraged Humanity." And I believe this home crusade is going to be as great and important in the history of the coming year as that undertaken abroad. The two are, in truth, supplementary to each other—the same Force being back of and in both. And this being so, if we combine the two movements in this way in our thoughts, we will as a result get hold of the element of solidarity upon which both rest, and as a consequent, everything we think, do, or say for the cause, will, in some measure at least, have back of it the impetus and strength of the movement as a whole. This is a good way to view it, and being also a true view, it ought to encourage us greatly, for even the smallest efforts are thus made to "count."

The message itself differs in no wise from that which we have been trying to give out all these years: Theosophy, Universal Brotherhood, Karma and Reincarnation—it is all the same. And yet there is a difference somewhere which we all feel, but perhaps find it hard to define. Not in the message, but in the times. Narrowed down to dates it may be said to be the difference between the 25th and 26th of April last. In a word, it is the difference between the old and the new cycle, and which has for cause, the "new rate of vibration" then set.

The initial impulse of this "new rate" can be likened to nothing so much as the sudden liberation of a mighty pent up stream of spiritual-electric energy, which has at last found a channel—and that channel was and is the hearts and minds of men. It is that divine energy which has quickened to white heat, hope, trust, confidence, and the germs of true spiritual valour, within our breasts, and

which has thus made the Crusade possible.

And it will be well for us, I think, to keep these facts in mind, for now, if we so choose, we can by understanding the ruling SPIRIT OF THE TIMES in which we live, consciously share in this cyclic movement—for such it is—upward and onward, in which the whole of humanity has part.

Realizing this we will see, too, how we cannot possibly fail and how there can be no room for fear or doubt or despair—since this cause of ours for which we fight and strive has on its side all the forces triumphant of an actual evolutionary uplift now going on.

Truly it is worth while to have lived to see this Dawn of a new Day.

As ever,

Penna.

M.



SOUTH AFRICAN MISSIONS.

It is but rarely that the opportunity occurs to get first-hand evidence of the true value of foreign missionary work from a source that will not at once be condemned as either interested or prejudiced. The following extract from a long letter written by a sincere and devout Christian is a strong testimony to the facts that are patent to all who are not interested in the financial aspects of the mission movement. The letter, dated 14th January of the present year, forestalls the recent utterances of Olive Schreiner on the same topic :

“Another sore point with mine-owners. The Government has time and again refused to pass any law whereby we can compel him [the Kaffir] to work perhaps for two or three years, with the result of the Kaffir coming and going as he pleases, making as much as will buy him a wife, then going home for a year's pleasure. He is the happiest man I know, is the Kaffir, and is as independent as a king. If he only knew, he holds the mining industry in his hands, but he doesn't bother in the least, comes and goes, and is happy with his 20 - per week and his food. He is a curious fellow, the African black, and I sometimes wonder if our missionaries should not centre their energies to try to keep

them as African and non-European as possible. I know it is not a very nice thing to say, but I often wonder if there is really any good done amongst them after all, considering the millions spent. I have made a particular study of the Kaffir because I used to hear so much of the good done amongst them, but I found [this] so far as I have gone, not to be the case. I have had ‘boys’ from the mission schools and others fresh from the kraals, and I have found on every occasion, for morality, truth, trustworthiness, and general goodness, the uneducated boy leaves the other far behind. One fellow I had for a time at the ‘G—’ [mine], who was the son of the native preacher at King Williamstown. He could read and write, could speak a good sentence in English, and seemed superior to the ordinary run. One day he overheard me whistle a hymn-tune, and for days in succession he sang that hymn when near me, and I could see him cunningly watch me to see if I was touched. I never let on till he grew tired ; then he bothered me for old pants and shirts, and did my washing very carelessly. He was always happy if lying down or sleeping, but for an honest day's work he would simply not do it. I had another who was so lazy one felt inclined to give him a good hiding. He made excuses on every occasion, would tell lies, beg, shun his work and I have no doubt was dishonest, so I latterly gave him up. For a boy, give me one fresh from his home ; for though he may be very ignorant, he is, for honesty of purpose far above the other. No work is hard enough for him, he takes a pleasure in pleasing, and is morally and physically better, and leads the higher life strictly of his fathers, though perhaps it does not fall in with the recognized training of the mission school.

“The females are much about the same. They go about in their native state with very little clothing on, and, in visiting the kraals, they come to you, some of them, with less on them than a pair of garters ; yet the morality amongst them is really marvellous. It is an unknown thing for a girl to go wrong in her native state, and the punishment for such an offence is death.

But immediately they go to the mission school and are persuaded it is wrong to go without clothes. they dress, and become in nine cases out of ten, immoral. Give a Kafir girl a dress at all, and she will go almost wrong in the mind for dress of any kind, as they are very vain. And the pity of it all is to hear men who have lustive desires, speak of taking a walk down by the mission school. It gives an evil man so much room to talk, one sometimes thinks it would be better if they (the missionaries) were all away. Whether it is the inexperienced men who are sent out from home, many of them failures in the ministry, or whether they in adopting religion try to follow out the lines of their old masters, the Dutch Boer, a psalm-singing, church-going hypocrite, who would swindle you and quote Scripture all the time, I don't know, but the sad fact remains that the Kafir is a man of principle before he hears of religion, and after that he very often goes to the bad. When a native accepts Christianity he seems to absorb all the vices of the European, and few of his virtues. And I believe in time the problem will be in this country, how to keep him African, and not European — how to help him to develop his own life from his own standpoint, to keep his native purity and manliness intact. While speaking on this subject I may say numerous chiefs on the borders have prohibited 'boys' from coming to the Transvaal, for the canteen and many other evil places are always open to take him in, and many go home to 'lappa kia,' moral and physical wrecks."

This, a private letter, written without the remotest idea of publication, affords the strongest possible endorsement of the views of Olive Schreiner, of Prof. Flinders Petrie regarding the Egyptian fellaheen, and of many authorities on Asian matters who report in similar terms of the conditions that prevail in the East. Yet the clergymen tell us we lie!

The letter is also interesting as embodying views almost identical with those expressed in a letter published in "Isis Unveiled" in 1877, a book which the writer of the present document could, perhaps, scarcely be persuaded to read.

INTERNATIONAL S. S. LESSONS.

October 25. Proverbs i : 1-19.

The proverbs, ruling sayings, or similitudes of Solomon are a somewhat miscellaneous collection of more or less valuable maxims, aphorisms, folk-sayings, and religious and moral precepts, such as there are many collections of still to be found in the East. The present collection does not even pretend to be entirely Solomon's, the beautiful 31st chapter, for example, being Lemuel's. Solomon gets credit for the text "The fear of the Lord is the beginning of wisdom," since he quotes it twice, i : 7 and ix : 10. But David had already used it in Psalm cxi : 10. It is reverence, rather than fear, which is the beginning, the condition, out of which knowledge (*daath*) proceeds, and though "knowledge grows but wisdom lingers," still the diviner wisdom (*chekmah*) follows on in due course. The striking contrast between the social standards of the days of these proverbs and our own times is apparent in the earnest effort of the Teacher to wean his child away from the seductive pleasures of burglary and high-way robbery, as in verses 10-19. But there may be more reason in such warnings than is applicable merely to the criminal stratum, if we can fathom the "figures, interpretations, riddles and dark sayings" mentioned in verse 6. In any case the enterprising burglar is a brother, and it may avail us to know the difficulties of his position, and perhaps increase our disposition to help him with sympathy, if nothing more. Some day he may be inclined "to receive instruction in prudence, in right conduct, in karma, and renunciation."

November 1. I Kings v : 1-12.

Hiram had raised temples "to Hercules and Venus, Adon and Astarte," and Solomon, consequently, in raising a shrine to Jah-veh, the same dual or male-female deity, could have found no better assistant. Hiram did not permit the difference in language, and therefore in name, to cloud his perception of the fact that the Phœnician and the Jewish deities were identical, as our modern theologians do. "Blessed be the Lord,"

he says, verse 8, "which hath given unto David a wise son." Our clergymen, who vainly strive to prove that a plough and an agricultural implement are totally different things, are the real inventors of the so-called false Gods of other lands. The "false Gods" have different names in foreign languages, but they have the same attributes, they are similarly worshipped, and they are revered as the true God. The Jews have as good a right to tax us with creating a false God whom we call "God," instead of "Jehovah" or some other Hebrew name, as we have in placing a stigma on the worship of different ancient nations.

November 8. I Kings viii : 54-63.

People have grown so accustomed to consider the kingdom of Solomon as a wonderful historical phenomenon, that they rarely give such a scene as is described here its due value among human events. We have reflected upon the little kingdom the importance we correctly enough ascribe to the God of its worship, and the result has been a sad loss of right judgment. When the present German Emperor preaches a sermon, or specially arraigns the God of Battles before a military mess for the benefit of his father-land, we all have our private opinions, but when a petty chieftain, of whom no historical traces remain, is said to have behaved in a far more extravagant manner, slaughtering 220,000 oxen and 120,000 sheep for a bloody sacrifice, on a larger scale but after the same fashion as African savages, we are expected to cultivate the highest admiration for his performance, and for the dead letter record that narrates it. If we could free ourselves from blank superstition and understand these dark sayings, parables and allegories as they were meant, we should save ourselves much violence at present done to our common sense. The building and dedication of the temple is the great allegory of all times, and until we learn to recognize ourselves as the builders, and our bodies, physical, psychic, and spiritual, as the several houses for the Man, the King, or for the Lord, which we have to raise, we shall lose all that is valuable for ourselves in Scripture teaching.

"He spake of the temple (sanctuary) of His body," when the disciples of old literalized His instructions. "The Most High dwelleth not in sanctuaries made with hands," as Stephen tells us, and Paul, who had learned the lesson by experience, repeats the saying to the Athenians. "Know ye not that ye are the temple of God," he continues to the students of Corinth, and he asks, "What agreement has the temple of God with images or idols?" "Ye are the temple of the living God: as God hath said, I will dwell in them and walk in them." An intelligent conception of what is involved in the fact that men are living temples, in process of building without hands, without sound of hammer or saw, and that a definite plan may be found by every man by which the raising of this dwelling place of the Holy One may be carried on and finally completed even to the placing of the headstone of the corner, is the very beginning of occult wisdom. The purifying of this temple becomes a practical object, the sacrifices of animal passions and thoughts may be offered daily, even on the altar of a broken spirit and a contrite heart, the money-changing spirit of covetousness and desire may be driven out, and the Gate Beautiful may stand wide for Wisdom and the Word. But the temple is a reality. Not merely an historical tradition, not merely a theological allegory, but a fact and factor in man's evolution. "There is a psychic body and there is a spiritual body." "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them." And this kingdom and this temple is within you.

November 15. I Kings ix : 1-9.

Notwithstanding that men may raise within themselves a temple of glory, a shrine within which the Shekinah may be manifested, we have the necessity of the perseverance in effort and continuance in virtue insisted upon. Progress is eternal, and the glories of to-day fade before the greater glories of to-morrow. The fine gold becomes dim as the refining fires bring forth a rarer product. "We all, with unveiled face reflecting as a mirror the glory of the Master, are

transformed into the same image from glory to glory, even as from the Master Spirit." (2 Cor. iii : 18) "I have hallowed this house, which thou has built, (the mind-body) to put my name there for ever, and *mine eyes* and *mine heart* shall be there perpetually." "But if ye shall turn away from following me . . . this house, which I have hallowed for my name, will I cast out of my sight."

DELIVERANCE THROUGH KNOWLEDGE.

It is a saying of the old Sages that the Universe exists for the sake of the Soul's experience. Some may have held the idea that ignorance is the mother of devotion, but all the great teachers of mankind have taught the importance of a right knowledge, and have declared ignorance to be the cause of every evil and sorrow that afflicts mankind.

In the Hebrew Scriptures the prophet lamenting over the miseries of his nation, says: "My people are destroyed for lack of knowledge."

The Christian Scriptures set forth the same idea of the darkening of the mind by ignorance, and the dispelling of that darkness by the light of knowledge. Jesus is said to have mourned over Jerusalem, saying, "If thou hadst known the things that make for thy peace, but thou knewest not the day of thy visitation."

The Sages of other religions teach the same truth, for truth is one and indivisible. Patanjali says the cause of man's misery is ignorance. Man has permitted what he calls the conjuncture of the soul with the material universe to take place: his higher nature has fallen beneath the sway and dominance of the lower, and until this conjuncture ceases and man can isolate his spiritual nature from the material envelope he will ever be the victim of restlessness and desire. In him who knows the difference between the nature of soul and mind, the false notion regarding the soul comes to an end.

The Fourth Chapter of the Bhagavad Gita, the Hindoo Gospel, teaches the importance of Spiritual knowledge as a

means to devotion. It calls this knowledge exhaustless and eternal. To make this knowledge manifest has been the cause of all Divine Incarnation. Krishna says He incarnates from Age to Age for the preservation of the just and the establishing of righteousness. In Light on the Path the importance of obtaining knowledge is set forth. We are exhorted to the study of the present fleeting life, and to try to understand its constitution and meaning that we may be able to read the larger word of Life. In *The Voice of the Silence*, a book full of Soul truths, the Sage laments—"Alas, Alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!" Ignorance is likened unto "a closed and airless vessel; the soul, a bird, shut up within. It warbles not, nor can it stir a feather, but the songster mute and torpid sits and of exhaustion dies." Our mind, by which we contact things of time and sense, is represented as a mirror. If we would allow Soul to master Mind, the mirror would be held still, so that it would reflect clearly spiritual truths, but with most of us this mind or mirror is continually agitated so that we get blurred and distorted views of our great spiritual inheritance. The surface of the lake when perfectly calm reflects clearly the heavens above, but broken up by winds and storms everything is in confusion. One remarkable expression in *The Voice of the Silence* needs to be well considered: "Study the voidness of the seeming full, the fullness of the seeming void."

St. Bernard, in speaking of the importance of a right motive in seeking knowledge, says: "There are some who desire to know for the sole purpose that they may know, and it is curiosity; and some who desire to know that they may be known, and it is base ambition; and some who desire to know that they may sell their knowledge for wealth, and it is base avarice; but there are some also who desire to know that they may be edified, and it is prudence; and some who desire to know that they may help others, and it is charity."

JOHN RANDALL.

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

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EDITORIAL NOTES.

“THE oracle of Egypt.” Isaiah xix.

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“BLESSED be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”

*

“LEAD THE LIFE necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.”

*

“NO HUMAN-BORN DOCTRINE, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature.”

*

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

*

MR. H. A. GIBSON, Box 902, Los Angeles, Calif., has a complete unbound copy of *The Path*, volume iv, for sale.

*

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

*

BOOKS on theosophical subjects may be procured from THE LAMP office, or

through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

*

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

*

SEND ten cents and get a copy of “The Sermon on the Mount.” There is more “practical occultism” in it than has ever been included before in the same space.

*

VOL. I. OF THE LAMP is entirely out of print and cannot be supplied. A few copies of Vol. II. have been bound and will be sold at \$1.50 each, post free. Back numbers of the second volume cost five cents each.

*

YOUNGSTOWN (OHIO) BRANCH of the T. S. A., has published its Syllabus to the end of December. The meetings are held Thursday evenings at 8 in Red Men's Hall. “Co-operation versus Criticism,” “Art,” “The True Student,” and “Shadows,” seem to be the more novel of the subjects noted.

*

THE BEAVER T. S. will hold the Scripture Class on Sunday mornings at 11 in future, and the New Testament will be considered in the light of other sacred books. The Secret Doctrine Class will be held from 9 to 10 on Friday evenings, the first hour being devoted to the usual programme.

*

PITTSBURG T. S. issues a Syllabus for the last four months of the year. The new headquarters, to be known as Tingley Hall, in the Curry University, 42½ Sixth St., are open every afternoon except Sunday, and every evening except Tuesday and Thursday. The Syllabus covers the Sunday evening meetings at 8.

*

MR. H. T. PATTERSON'S letters to *The Theosophical News* have been a feature in theosophic life for a few weeks past. The *News* is making a

beautiful Karma, if we may talk Sanscrit for once. The Crusade would not have meant half so much to American theosophists without the weekly reports thus furnished. The *News* is only a dollar a year.

*

THE following copies of *The Irish Theosophist* are urgently wanted. Any one having them for sale please communicate with THE LAMP, stating price. No. 1, Vol. 1, October, 1892 (three copies wanted); Vol. 1, No. 5 (one copy wanted); Vol. 3, Nos. 1, 2, 3, 4 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886.

*

SINCE the April Convention the Pacific Coast has been well looked after. Matters move smoothly along. Points of importance from Victoria, B. C., to San Diego have been visited by A. Griffiths, A. B. Clark, Dr. G. F. Mohn, E. B. Rambo, H. A. Gibson, and Rev. W. E. Copeland. San Francisco has now the greatest activity. Four hundred is the usual audience in the very fine Golden Gate Hall of the Society.

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WHY SHOULDN'T the theosophists have a self-denial week or day like the Salvation Army people, or the church people who observe fasts? The proceeds of even a day's self-denial would make a tidy sum for the Crusade. All the people who smoke, or buy candy, or go on the street-car unnecessarily, might take a day off their luxuries. Or why not make Thanksgiving Day a plain wholesome ordinary day, and give all the turkey-stuffing and fixings to the work?

*

MRS. ELLEN L. D. MOFFETT, of 29 Temple Place, Boston, is busily engaged in preparing for a Bazaar, to be held during the last week of November in aid of the Crusade. The Branches of the district are to co-operate in the project which is likely to assume important dimensions. People who have bazaar trifles, trinkets, or truck on hand, and who have no prospect of holding a

bazaar of their own, are recommended to add their stores to Mrs. Moffett's stock, since the occasion will be likely to attract liberal purchasers. The names of the executive committee will be published later. Meanwhile Mrs. Moffett will attend to communications.

*

THE TORONTO (Adyar) T. S. by resolution invited the members of Beaver T. S. to attend the formal opening of the new meeting room at 274 College St. on Thursday evening, 8th October, and the Beaver T. S. accepted the invitation. A programme of music, readings, and short addresses was gone through, and in the absence of President Beckett, at present out of the city, Vice-President Randall and Secretary Smythe were called upon. The incident stirs the hope that the refusal by Col. Olcott to receive brotherly greetings, and the repudiation on the part of his leading councillors of earnest theosophic effort, is not truly indicative of the spirit of the rank and file of theosophists in general.

*

Dr. J. D. BUCK's new book is in the printer's hands, and the prospectus issued by The Robert Clarke Company, of Cincinnati, promises a treat to students of the mysteries. The title of the volume, which is to be a 16mo. of 260 pages, will be "Mystic Masonry; or the Symbols of Freemasonry and the Greater Mysteries of Antiquity." The price will be \$1.50. There will be fifteen plates, and the ten chapters and introduction will deal with the Principles of Education and Ethics, the Genius of Freemasonry, the Secret Doctrine, the Sevenfold Nature of Man, the Sign of the Master, the Great Lodge, an Outline of Symbolism, and Conclusion. Subscribers in advance will receive the book for \$1.25.

*

THE old Irish cycle of 2,000 years ago is full of interest to those who are familiar with the ideas of Karma and reincarnation as related to national and racial development. The great hero of the period was "Cuculain, type of Irish chivalry and courage: in the bardic

firmament a bright particular star of strength, daring, and glory, that will not set or suffer aught but transient obscurity till the extinction of the Irish race: Cuculain, bravest of the brave, whose glory affected even the temperate-minded Tierna, so that his sober pen has inscribed, in the annals of ancient Erin, this testimony: "Cuculain filius Sualtam fortissimus heros Scotorum." Those who wish to have a vivid conception of the great hero and his times should read the "History of Ireland; the Heroic Period," by Prof. Standish O'Grady, of Trinity College, Dublin, published in two volumes by Sampson Low, Searle, Marsden & Rivington, in 1878.

*

THE CRUSADERS' ITINERARY has been arranged as follows: August 13-17, Paris; 17-18, Brussels; 18-25, Amsterdam; 27-30, Berlin; September, 1-3, Frankfurt; 3-6, Geneva; 6-7, Zurich; 7-9, Munich; 9-12, Vienna; 12-17, Venice; 17-21, Rome; 21-23, Naples; 25, Syracuse; 27-29, Malta; October 2, Brindisi; 4-9, Athens; 11-13, Alexandria; 13-21, Cairo; 21-22, Ismailia; November 2-9, Bombay; 9-13, Poona; 17-20, Allahabad; 20-23, Benares; 24-28, Calcutta; December 1-7, Madras; 8-9, Tuticorin; 10-15, Colombo; January 1-4, Adelaide; 5-8, Melbourne; 10-15, Hobart; 19-20, Bluff; 20-23, Dunedin; 23-26, Lyttleton; 27-29, Wellington; February 1-2, Auckland; 7-17, Sydney; March 10-11, Hong Kong; 21-31, Yokohama; April 16, San Francisco.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; if you want any back numbers, and very few remain,

they will cost five cents each. We cannot include back numbers in yearly subscriptions. Remittances should be made in postage stamps (U. S. or Canadian) for sums under one dollar. Bills or postal orders are preferred for larger amounts. There is no sense in paying for a postal order for 25 cents.

*

BROTHERHOOD SUPPERS were introduced into Buffalo on Saturday, 3rd October, by Mr. Sigmund Stern and Mr. Burcham Harding, of New York. A restaurant in the slum district was engaged and about a hundred starving creatures fed. The Buffalo Express of the 5th devoted over a column to a detailed account of the supper. "The people whose generosity had provided the repast . . . showed that they really believed their doctrine of a common brotherhood by touching elbows with the poor people at the table and sharing the same repast." "I have seen some exhibitions of remarkable appetites in my day," remarked Mr. Denton to the reporter, "but this beats anything in my experience." "The Theosophists made no attempt to convert their guests to the beliefs of the Society; the sole object was to practice the benevolence they teach, and, by means of a short talk or two, to impress upon those who profited by the entertainment the duty of fraternal helpful behaviour toward their fellow men."

*

HERE IS A SAMPLE of the communications which we are continually receiving. Attention to our various standing notices would supply answers to most of them. We ask our subscribers to think if we do not already give very fair value for twenty-five cents a year. With a circulation of 25,000 or over we might hope to become a theosophical *Munsey* or *Harper*. But there are not more than one in ten theosophical students who subscribe to THE LAMP, possibly not more than one in twenty who subscribe to the abler magazines. With a limited patronage we do our best. As our subscribers grow so also will the paper. "Please

let me know if you can furnish or if you will get me the first volume of LAMP for five cents per copy unbound. I would also ask that if you get enough subscribers can you print a half-tone once a month of A.'s pictures, as in *I. T.*, and Machell's pictures, also portraits of prominent theosophists or those who will send in a photograph (their best), and H.P.B.'s, W.Q.J.'s, and others on a separate sheet with blank back so they could be mounted? We want more Art."

*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want *The Secret Doctrine*, fifty subscriptions will be necessary; if you want *The Voice of the Silence*, then three subscriptions will procure it, and similarly for any other books on the list. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if *The Secret Doctrine* was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Only books advertised in our columns may be obtained in this way. The offer applies only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.

*

"IT IS A PITY," remarks *Lucifer* on the 15th September, "the LAMP is so

continuously spiteful in a small way." Would *Lucifer* prefer to have us spiteful in a large and periodic pre-Atlantean fashion? Our "spite" consists in calling attention to the obvious misrepresentations of the doings and sayings of the so-called "Judgites," most of which, we regret to say, are traceable to an organization which *Lucifer* holds in high esteem. The "so-called 'Crusaders'" were openly repudiated in the English press by the people who write and support *Lucifer*, and the American theosophists generally are represented as a party of howling mountebanks. We are not charging "spite" to you, in all this, dear *Lucifer*, but only willfully assumed ignorance. You know better, and we know that you know better. And when Mrs. Besant quotes some crack-brained Chicago paper in your present issue, and gives every uninformed reader in England a chance to confuse Ormsby and Kintz' "Temple of Light" with the theosophic School for the Revival of the Lost Mysteries of Antiquity, we are just "spiteful" enough, if you will have it so, to suggest that Mrs. Besant would have displayed more ingenuousness had she pointed out that Madame Blavatsky's plan has nothing in common with the one she mentions. And when you state, dear *Lucifer*, that the "so-called 'crusaders' from America . . . are engaged in trying to wreck the Theosophical Society all the world over," and we call the attention of our American friends to the statement, coming, as it does, after the refusal of your Convention to consider our letter of greeting, where does the "spite" come in? Take your head out of the bag, most pompous, cultured, and devoted of contemporaries, and be honest with yourself and us.

*

MR. SMYTHE visited Buffalo on 22nd September and lectured that evening in the Genesee Hotel Parlours on "What Theosophy Is." Dr. Dower, President of the Syracuse T. S., was in attendance, and after the meeting various details of the proposed Territorial Committee were discussed. Next afternoon, the 23rd, Mr. Smythe met the Syracuse T. S. and addressed them on the work in general,

and lectured in the evening on "Theosophy's Epochs and Eras." At Geneva on the 24th, in the Universalist Church, kindly lent by Rev. Mr. Ballou, an address on "Theosophy and Christianity" was given to an audience of ninety. Mr. and Mrs. Griffith have undertaken the charge of a study class here. At Pittsburg on the 25th, in the new Tingley Hall, 42½ Sixth St., an address on "Epochs and Eras" was given. On the 26th, the Wilkesburg T. S. met at the residence of Mrs. Sage, when the subject of "Brotherhood and the Crusade" was dealt with. In the evening a re-union supper was given by the newly elected President of the Branch, Mrs. Hare. Spending the night at Ford City, Mr. Smythe paid a visit to Mr. M. A. Oppermann, the fortunate possessor of Mr. Machell's beautiful and inspiring painting "The Path." On Sunday evening, 27th Oct., the Buffalo T. S. had a full meeting for Mr. Smythe's lecture on "Theosophy and the Liquor Habit." Jamestown was visited on the 29th, and a lecture on "What Theosophy Is" delivered at American Hall to a good audience. Dr. McAlpin, President of the Warren T. S., entertained Mr. Smythe at Warren, Pa., for the two following days, and lectures were given on Wednesday and Thursday evenings on "Theosophy" and "Theosophy and Christianity." The newspapers, which were everywhere favourably disposed were especially so in Warren. At all the centres visited the idea of a Territorial Committee was received with approbation and steps taken to develop systematic local propaganda and extension of theosophy in adjacent towns. Each Branch will take charge of three or four neighbouring centres, and co-operation will be ensured by a regular correspondence system. Mrs. Stevens, 500 Lafayette Avenue, Buffalo, N. Y., has consented to act as Secretary, and all enquiries should be addressed to her. It has been suggested that as the territory included in the marches of the committee is co-terminous with their ancient domains and hunting-grounds, the organization should be known as The Six Nations Territorial Committee.

NOTES ON THE MAGAZINES.

The Irish Theosophist completes its fourth volume. Jasper Niemand has a paper on "Man as a Force." "The spiritual will is the only conqueror of Nature." "We should triumph if we identify ourselves with that." "The Palaces of the Sidhe" is another of A's series of child-poems. Mrs. Johnson concludes "The Mystery of the Mysteries" and appears to find it in "The resurrecting of our dead higher imaginations." Not imagination in the bald conventional sense, of course, but that actual creative power which enables man "to build for eternity." "Many lives for every human soul," through which the building is continued and consummated, is the Way of learning. All men or women irrespective of their knowledge of theosophy as such or not, "who long for something more stable, more true, and more real than the life we lead on this earth of ours," "unconsciously and indirectly, sometimes involuntarily," "help the restoration of ancient Mysteries."

Isis for September supplies a portrait of Paracelsus as supplement, which, received too late, will be sent out with the October number. The Editor calls for more earnestness and the advance of all reserves. "'I incarnate from age to age:' once more is such 'incarnation:' once more the winds from the eternal hills; let all who have ever fought before come now upon the field." "The Science of the Breath" and "Egyptian Cosmogony" are good articles, and "Through Experience" is a page of very practical teaching.

Ourselves is interested in vaccination and reviews the report of the Royal Commission. The Commission is of the opinion that the crime of refusing to be vaccinated is not a sin. Civilization has a tendency to increase such crimes. What kind of Karma requires a child to be fouled by and to suffer from "lymph" as so many do? A paper on "The Marriage Vow" is a very sensible contribution. Marriage is a "probationary period and a certain necessary phase of evolution," we are told, and the best rule to apply in diffi-

culty is the wide one "love your neighbour as yourself." No nearer neighbour is there than in our family.

In *The Metaphysical Magazine* theosophists will be first attracted to Mr. Johnson's article on Karma. The distinction is observed between "the thought of the old secret schools of the Rajputs, which always applied Karma to moral effects and moral forces, and the ideals of the Brahmins as influenced by these schools, which imported the notion of gratification for the personality." Mr. Mead, who considers Mr. Johnson's Rajput ideas absurd, may quote voluminously to prove that this distinction does not exist, but to us in America, with our minds warped by the heaving wastes of the Atlantic, it is this very distinction that marks the difference between the *Luciferian* neo-theosophy and the teachings of H. P. B. and "Light on the Path." There is no need to quarrel over the difference in attitude, but it seems impossible to perceive correctly if we are unaware of our point of view. "You who desire to understand the laws of Karma attempt first to free yourselves from these laws; and this can only be done by fixing your attention on what is unaffected by those laws." "Development through Reincarnation" is a solid paper adapted to University students. Madame le Plongeon contributes an interesting article about the Tahitians, who "believe in a First Cause; in lesser powers, or gods, created by him to do his will; in the continuity of individual existence, and in the possibility of communicating with disembodied souls that were supposed to be susceptible of progress up to the point of re-absorption into the Eternal Source whence they had emanated." In the Psychic Experience department, Dr. Joseph Parker is quoted as saying: "Who are the fools—they who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself, if they will allow me, with the

latter company. It is nobler in reason and finer in temper; it is more poetic and ideal in the whole cast of its being and thought." The Psychic Club Mahatma, who has been visiting Montreal (and perhaps Toronto), remarks, after the Heinsoldt manner, "that if we took away from nineteenth century progress the question of the power to destroy, and that which contributed to self-indulgence, we have been retrograding for the last three thousand years." The intention is admirable.

Lucifer has a short posthumous article from H. P. Blavatsky on "The Mind in Nature," in which occurs the significant if not highly original remark: "An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other." The Revival of the Ancient Mysteries pervades the whole article. "Among the Later Platonists" introduces us to Sosipatra, a wise woman of the fourth century and a beautiful type of the "western occultist." "Svapnin" discourses on "Dreams," B. Keightley on "The Sankhya Philosophy," Ivy Hooper on "Occultism in English Poetry," and Mrs. Besant on "Thought Forms." With the latter article are given a series of coloured plates the result of investigation on astral planes. "In a church, such thought-forms may be seen rising, for the most part not very definitely outlined, but rolling masses of blue clouds." There are evidently several ways of feeling blue. Perhaps the most valuable article in the number is, strangely enough, from the pen of our esteemed neophyte, Dr. A. A. Wells. Largely freed from mannerism and talking out of his own experience, we have outlined very faithfully the position of those who are not anxious to be saved, who are very well satisfied with things as they are, who recognize the nobility of those who make sacrifices, but who do not conceive it necessary, "not at present, thank you," to emulate the Greater Examples. Mr. Wells classes himself with these "ordinary

persons ; " we would give anything to be able to wake up from our lethargy, to give ourselves wholly 'one-pointedly,' to following you in your free and splendid flight." Let all such take courage, and remember that even the Masters profess but to be ordinary persons. "Why callest thou Me good?" "The small old path reaching far away" is not found by doing great things, nor by intellectual attainments, but simply by being "ordinary persons," by being so mightily, however, like the giants we all were of old, with heart and mind and soul and strength ; and by doing whatever the hand finds to do, because the Divine One has placed us there to do it, and for no other reason. God dwells in the atom, dear Neophyte, as well as in the universe ; the Word is in your own heart and mouth and not over-seas ; the Masters are nearer than men think. All our difficulties may be overcome "in one—or many lives."

We have also to acknowledge receipt of *The Theosophical Forum* ; *The Editor* ; *The Dominion Review* ; *Secular Thought* ; *Notes and Queries* ; *Theosophic Gleaner* ; *This World and the Next* (Melbourne) ; *The Bibelot* ; *Booknotes* ; *Islamic World* ; *Righteousness* ; *Expositor of the Christ Life* ; *The Open Court* ; *Cleveland Critic* ; *L. A. W. Bulletin* ; *Weekly Sun* ; *Assiniboian* ; *Boston Ideas* ; *Footlights* ; *Meaford Mirror*, etc.

Theosophy for October had not come to hand on the 10th inst.



THOUGHTS FROM LAO TSZE.

It is reported that this wise Chinese Mystic was born with gray hair and the power of speech. He concerned himself very little about external things but ever sought the eternal inner man, the internal soul of things.

He cared nothing for the superficial surfaces of thought, but always went to the root of all subjects, persons and things.

He often taught about "the eternal

mother to which all things return ;" with the exhortation to "throw yourself toward it with all your soul and gain its knowledge."

"No worth of external and worldly objects, that excite the desires and ambitions of the *many*, is to be compared with the preciousness of the joy, wisdom and power of the inner man, that knowledge possessed by the *few*."

He gives a hint of the bridge existing between the mystical and practical sides of a man's life when he says : "The pigeon does not need to bathe all day to be white, nor the crow paint all the while to become black."

Further, "the eternal principles of virtue are implanted in you by nature. Know this ; be virtuous, act wisely."

"He that hath virtue the reptiles sting not nor wild beasts destroy."

Listen also to his practical advice, "Man know thyself."

"He who knows himself is enlightened."

"Conquer all by love ; contend not in strife."

"The Wise Man departs not from quietude and gravity."

"Destroy all conceit of knowledge, namely, the desire to *appear* wise."

"Seek not notice by clever talk, remain quiet and self-contained."

"Choose the lowly and gain the lofty."

"The farther one travels from home the less he knows."

"A good man loves all things, he rejects nothing."

"To avoid trouble, close the mouth."

"Judge no one. The law takes care of that. Only do each duty."

"Be chaste, but do not chasten others."

"Be straight, but do not try to straighten others."

"Be correct, but do not try to criticize others."

And so :

"Meet the truthful with truth."

"Cure the liar with truth."

"Meet the good with goodness."

"Meet the bad with goodness."

And ever "show infinite love, compassion and pity toward all that lives and breathes."—*Contributed.*

THE BEAVER THEOSOPHICAL
SOCIETY,

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

The local branch of the Theosophical
Society in America, will hold the follow-
ing meetings during

THE MONTH TO COME.

Wednesday, Oct. 21, 8 p.m., "Septen-
ary Man," pp. 109-113.

Friday, Oct. 23, 8 p.m., "Immortality."
Mrs. Brown.

S. D. II., pp. 402-409 (*n.c.* 420-428).

Sunday, Oct. 25, 11 a.m., Ephesians v:
1-21.

Sunday, Oct. 25, 7 p.m., "Theosophy
and the Sabbath." Mr. Smythe.

Wednesday, Oct. 28, 8 p.m., "Septen-
ary Man," pp. 114-118.

Friday, Oct. 30, 8 p.m., "Theosophy
of the Middle Ages." Mr. Hoggan.

S. D. II., pp. 409-422 (*n.c.* 428-442).

Sunday, Nov. 1, 11 a.m., Ephesians v:
22-33.

Sunday, Nov. 1, 7 p.m., "Theosophy
a Million Years Ago." Mr. Smythe.

Wednesday, Nov. 4, 8 p.m., "Septen-
ary Man," pp. 119-122.

Friday, Nov. 6, 8 p.m., "Human Evo-
lution." Mr. Jones.

S. D. II., pp. 423-436 (*n.c.* 442-456).

Sunday, Nov. 8, 11 a.m., Ephesians vi:
1-9.

Sunday, Nov. 8, 7 p.m., "Ancient Irish
Theosophy." Mr. Smythe.

Wednesday, Nov. 11, 8 p.m., "Ocean
of Theosophy," pp. 1-6.

Friday, Nov. 13, 8 p.m., "The Light
of the Dark Ages." Mr. Becket.

S. D. II., pp. 437-446 (*n.c.* 456-466).

Sunday, Nov. 15, 11 a.m., Ephesians vi:
10-24.

Sunday, Nov. 15, 7 p.m., "The Theoso-
phy of Labour." Mr. Smythe.

Wednesday, Nov. 18, 8 p.m., "Ocean,"
pp. 6-13.

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The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its principle aim and object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects for his own.

The following proclamation has been adopted by the Society:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated.

"It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation.

"To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all Religions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith.

"To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfolding of Truth as shall serve to announce and confirm A Scientific Basis for Ethics.

"And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to tread in this."

The Beaver Theosophical Society, the local Toronto Branch, holds public meetings, as announced in another column.

Further information may be obtained on application to the President, Theosophical Society in America, 144 Madison Avenue, New York City. Branches of the Society are to be found in the leading cities on the continent.

The T. S. in Europe (England), has headquarters at 77 Great Portland Street, London, W. The T. S. in Europe (Ireland), has headquarters at 3 Upper Ely Place, Dublin.

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