

The LAMP

VOL. I.

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

DR. FRANZ HARTMANN.

One of the most influential and at the same time the most unobtrusive workers in the theosophical movement to-day is to be recognized in Dr. Franz Hartmann. One of the very earliest of Europeans to be enlisted in the work, he has ever since in the Western States, in India, in Austria and Germany, devoted himself with untiring zeal to the application of his talents to the cause of universal brotherhood. It is as a literary agent that Dr. Hartmann exerts his greatest influence, and in this field his labours are rapidly becoming monumental. Not to mention innumerable magazine articles and translations which continually pour from his pen, his books already form a considerable list.

In the presentation of the teachings of medieval mystics to modern readers he has been specially successful. His volume on "Paracelsus," giving the essence of the philosophy of the Bombast of Hohenheim is perhaps the most popular of his efforts in this direction, and has had a large circulation in America. This book has done much to establish the reputation of a much-maligned occultist.

His volume on "Jacob Boehme" and the "Life of Jehoshua" are of a similar style, as also a series of papers, not yet republished, contributed to *Lucifer*, on the "Foundations of Christian Mysticism"

based on the writings of Master Eckhartshausen. "Occult Science in Medicine" and "Buried Alive," gain value from the professional experience brought to bear on these subjects. "In the Pronaos of the Temple of Wisdom" is not so popular as his earlier and widely read introduction to theosophy, occultism and mystics—"Magic, White and Black." This was written, as he states in the preface to

a new edition, at a time when he "imagined that it was possible by means of intellectual efforts to bore a hole through the veil that covers the mystery of the spirit," and presents as clearly and popularly as any such effort could, the intellectual aspect of these great problems of life which can only be solved, as he indicates, by passing "through the slow process of becoming spiritual one's self." The attitude of the intellectual seekers after the spiritual is well illustrated in what is one of the cleverest books in the range of modern



DR. FRANZ HARTMANN.

fiction—"The Talking Image of Urur." Dr. Hartmann's lighter vein here gets free play, and the humour that convulsed a recent assembly in tracing the evolution of the flat-heads of Australia into the block-heads of more recent days sparkles throughout. There is also the touch of that divine sense of beauty which gives his "Adventure Among the Rosicrucians" in even more marked degree the stamp of the grace and refinement of true power.

ADEPTS.

In scanning the field of theosophical inquiry, and forming an opinion as regards the merits or demerits of each startling proposition that theosophy sets forth, no question has occupied the attention of the world at large to such an extent, as the announcement by the founder of the Society, Madame Blavatsky, that in this world were a lodge of brothers, high above our plane of existence, in fact, perfected beings, under whose direction the Society was formed, and under whose guidance it is constantly kept. And, like many another truth stated for the first time, it has been subjected to the sneers and ridicule of this most material world simply because it was new to them. A strictly theosophical adage says: "Believe nothing on hearsay or authority, but rigidly investigate every fact before either accepting or rejecting it." And while we do not blame those to whom higher truths do not appeal for refusing to believe in that which they cannot understand, we do deplore the spirit of the world of to-day in decrying or ridiculing those laws or facts of nature which they have never investigated with an unprejudiced mind. For the existence of the Adepts is no childish fancy or whimsical notion of a few deluded, misguided people, but a scientific as well as a philosophic fact.

An Adept is but the natural consequence of the law of evolution, for by what authority can man claim that progress is possible to a certain point of perfection, to there stop forever? Through the operation of the law of evolution there is advancement, constant and eternal; which, in physical evolution is visible on every hand. Would it not be absurd to assert improvement to be impossible in plant or animal, simply because we have no absolute knowledge of higher or more perfect types? There is no end to progress, and the very fact that one man has advanced higher than another, either physically, mentally or spiritually, is evidence that we must not set an arbitrary limit to this process.

Again, if re-incarnation be true, Adepts must be; because in each succeeding birth, man is the sum total of the experiences of his past lives, and to them who strive for perfection by living in harmony

with nature's changeless laws, are given wisdom and power. Evolution postulates the improvement of an individual, by the operation of law on other individuals; reincarnation postulates the improvement of an individual, by the operation of law upon that individual alone; but in either case the existence of the Adepts is a natural conclusion. Adepts constitute a brotherhood, or secret association, which ramifies all over the world, but the principal seat of which, for the present, is said to be Thibet. This great fraternity is at once the least and the most exclusive organization in the world, and fresh recruits from any race or country are welcome. The door is always opened to the right one who knocks, but the path which has to be travelled before the door is reached, is one which none but very determined ones can hope to pass. The character of training through which the neophyte must pass before he attains the dignity of a proficient in occultism is such that in never less than seven years, as a probationer, is he ever admitted to the very first of these ordeals, whatever they may be, which bar the way to the first degrees of occultism, and there is no security for him that the seven years may not be extended indefinitely. The trials through which the neophyte has to pass are no fantastic mockeries, nor mimicries of awful peril; nor are they artificial barriers set up by the masters of occultism to try the nerves of their pupils. It is inherent in the nature of the science that has to be explored, that its revelations shall stagger the reason and try the most resolute courage. It is in his own interest that the candidate's character and fixity of purpose, and perhaps his physical and mental attributes, are tested and watched with infinite care and patience in the first instance, before he is allowed to take the final plunge into the sea of strange experiences, through which he must swim with the strength of his own right arm or perish. The ultimate development of the Adept requires, among other things, a life of absolute physical purity, and the candidate must, from the beginning, give practical evidence of his willingness to adopt this. He must be perfectly chaste, perfectly abstemious, and indifferent to physical luxury of every kind. This does not involve any fantastic discipline, nor withdrawal from the world. There would

be nothing to prevent one in ordinary society, from being in some of the preliminary stages for occult initiation, without anybody about him being the wiser; for true occultism, the sublime achievement of the real Adept, is not attained through the loathesome asceticism of the ordinary Indian fakeer, the Yogi of the woods and wilds, whose dirt accumulates with his sanctity, or of the fanatic who fastens iron hooks into his flesh or holds up an arm until it is withered.

There are many grades of Adepts, ranging from the highest Mahatmas down; and below the Adepts we have the Initiates, Chelas and so on down to the ordinary individual of the day. The highest, the Nirmanakayas, those altruistic beings who refused the eternal rest to which they were justly entitled, to remain with the people of the earth and work for their elevation—these great beings have passed the stage of incarnation and are now self-conscious without the body, travelling hither and thither with the speed of thought with but one object—the helping of humanity. As we descend the scale, we would find Adepts, and possibly Mahatmas, living in the body, for whom the wheel of Karma had not entirely revolved, and who, being subject to the same laws which govern our environments, must work out by altruistic efforts, the last iota of Karma before they can be freed. But because the Adept may or may not be incarnate does not necessarily entail upon him the punishment of forever residing within his body. No, No. The body is the prison of the soul for ordinary mortals; but the Adept has found the key to his prison, and he can emerge from it at pleasure. It is thus no longer a prison for him, merely a dwelling. In other words, the Adept can project his soul out of his body to any place he pleases with the rapidity of thought.

The Adepts are the keepers or custodians of divine knowledge, of infinite wisdom, and they give it to the world as it is required or deserved.

Jesus, Buddha and Confucius, and many other great teachers of whom we read, were undoubtedly Adepts, and if Pythagoras, Zoroaster, Socrates and Plato were not, they were certainly Initiates of a very high order. Bulwer Lytton, also, was certainly an Initiate, as

is plainly evidenced by his work, "Zanoni."

Adepts are said to occupy the mountain fastnesses because they are thrown less into contact with the foul magnetism of our people, so detrimental to their work. Besides they can work for humanity better at a distance, not being bound by the limitations of time and matter. While, as previously said, the principal seat of the Adepts is in Thibet, still it is believed by many that they exist in every country. As well search for them in the Rocky Mountains or South America as in India. And with their knowledge of nature's finer forces they could successfully prevent any one finding them if they so desired. The North Pole which is surrounded by very mysterious occult forces is also spoken of as their abiding place, and until they believe the time to be ripe for the discovery of it, no man will succeed in getting there. Being able to project themselves out of their bodies and travel in their astral, as the expression goes, they are able to communicate with each other at pleasure, from any place.

That the Adepts are thus assisting the Theosophical Society can not be doubted and while they expect to accomplish greater results through it than any other organization, yet a deserving appeal from any source does not pass by unnoticed. They are a great and powerful body of humanitarians working unceasingly and untiringly in altruistic labor, receiving nothing and asking only that the individual shall use that which he receives for the benefit and assistance of his fellowmen.—DR. J. S. COOK, F. T. S., in *The Pacific Theosophist*.

THE GOLDEN RULE BEFORE CHRIST.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest.—Confucius, 500 B.C.

We should conduct ourselves towards others as we would have them act towards us.—Aristotle, 385 B.C.

Do not to your neighbour what you would take ill from him.—Pittacus, 650 B.C.

SCRIPTURE CLASS NOTES.

The Second Epistle of Peter.

It is with extreme reluctance that many commentators admit the canonicity of this Epistle. Many more are still less inclined to attribute it to St. Peter. Origen, who is the earliest writer mentioning it, about the year 230 A.D., admits its doubtful authority. If it be considered as a confidential letter to a body of students pledged to secrecy as to the instructions received in it, or referred to there as having been previously imparted orally, its subsequent divulgence at a later date will serve to account for some of these difficulties. It was not written to the multitude, but to those who had obtained their lot in the opportunities and advantages of that era, to remind them (i: 12) of the mysteries that had been revealed to them. The exoteric churches of the present day, with no glimmer of the truths hid in these chapters, naturally find the Epistle difficult of explanation, while the English translators have concealed the meaning of many passages. The teaching followed is that of the mystic Gnostic and other philosophies of the early Christian era, and is identical with the large measure of the secret teaching made public through the Theosophical Movement of the present day. The various steps of progress towards the realization of the Godhead or divine nature (i: 4; Acts xvii: 29) are clearly indicated (i: 5-7). To faith, that is, loyalty to your ideal, whatever it be, supply virtue; to virtue science, gnosis; to science, self-control; to self-control, endurance or patience; to endurance, piety, not the ascetic quality, but the more practical reverence of constant aspiration, for to piety is to follow love of brotherhood, and to that the wider and all-reaching love of the highest charity. These things lead to the super-science, the over-knowledge, or epignosis of the higher planes of consciousness (i: 8). He that lacketh these things is blind, short-sighted, having taken of Lethe, as the original has it (i: 9) referring to the Greek mysteries, though the translators have buried the idea in an English commonplace.

The central idea of all occult teaching, that man is a being who periodically incarnates in a body on the physical plane

until he has perfected himself through the power and presence of the Lord or Master (ii: 2) inspires the thought of dwelling in the body as in a tabernacle (i: 13) and that the writer, after his exodus, his going out, (the expression used in the East to the present day), here translated decease, (i: 15) would do his best to help his pupils to keep these things in remembrance. They are not fables (i: 16) but matters into which the apostles had been initiated as *epoptai*, the highest degree of the Eleusinian mysteries, but here translated "eye-witnesses." They had therefore the word of prophecy (i: 19) more sure, whereto all should take heed, until for themselves Phosphor or Lucifer, the light-bringer, the Christ, translated day-star, arise in their own hearts. Prophecy does not come by desire but holy men speak as they are moved, (i: 21).

The second chapter deals with the prevailing wickedness of the times under illustrations of previous periods. The type of the materialist, the carnal man, is drawn, walking after the flesh, despising Lordship and Dominion, daring, self-willed. This is the merely animal man, *aloga*, irrational, without the higher spiritual life, physical (*phusika*) creature only (ii: 12) in whom the incarnation of the higher self has not been accomplished.

The third chapter cites ancient scriptures of many religions, concerning the end of the various cycles and the certain passing away of all phenomenal things, even heaven itself having to be renewed. Our limits do not permit of more than suggesting what may be found by study; but the presence of the Eternal should be held in mind, the practical non-existence on the higher planes of space and time, as we understand them, (iii: 8) should be remembered, and the solemn and necessary warning of (ii: 21) should be well considered.

INTERNATIONAL S. S. LESSONS.

July 21. Leviticus x: 1-11.

Some recent writers, in an attempt to defend the reputation of the Almighty from the imputation of blood-thirst, inhumanity and injustice, have recognized in the accounts given in this passage and the similar narrative of Korah, Dathan

and Abiram (a similarity which suggests varying traditions of the same occurrence), the determination of Moses to establish his rule by the application of his knowledge of what were then secret sciences of electricity, the chemistry of explosives, and so forth. Exactly similar effects could be produced by dynamite, powerful batteries and other means of that kind, which would undoubtedly have a supernatural character to the uninformed. Students should carefully compare this passage with Numbers xvi. The symbolic meaning illustrating the play of natural forces on other planes of consciousness is determined by the 8th and 9th verses. The presence of alcohol in the system of one who attempts to enter the mystical state implied by "the tabernacle of the congregation" would in most cases be fatal, if the attempt were successful, which in such cases it will rarely ever be. The sanctity required in the true priest is a necessity, and is the means to an end, not the end itself. If this were more generally understood, there would be less hypocrisy, less assumption of that which is an empty condition of self-righteousness—"filthy rags" as Isaiah calls it.

July 28. Numbers x: 29-36.

On purely historical lines it would seem that Moses was sufficiently acute to be fully apprised of the value of the assistance of one familiar with the ways of desert life as Hobab, who had dwelt there all his life must have been. "Thou shalt be to us instead of eyes." It was this incipient doubt in Moses which prevented his final triumph. He had not that entire reliance on the Lord with which he endeavored to inspire his followers and they naturally though unconsciously reflected his unbelief. The real agnosticism, doubt, want of faith, call it what you please, in the church leaders of the present day, is the cause of the scepticism and lack of interest in spiritual things exhibited by the masses. It is no use to encourage with promises as Moses endeavoured to with Hobab, or to make a demonstration of fine words as in verses 33 and 36, or to consume the people with fire as narrated in the beginning of the next chapter. People don't believe that the Lord is going to burn them up for not believing that with which you are not yourself conversant. Tell people

what you know, not what you have merely heard from others, and belief will need no encouragement.

August 4. Numbers xiii: 17-20, 23-33.

This passage is full of allusions to the conditions of some phases of initiation, or admittance to higher aspects of consciousness. One has to make the necessary attempts to reach that "promised land," the Canaan of the soul. In verse 22 we read that Hebron was built seven years before Zoan in Egypt. This allusion to the neophyte's period of probation, together with the definition of the time as the "time of firstripe grapes," and the mystic period of forty days, during which they were spying the land, establishing the occult nature of the illustration. The beings who inhabit these other planes of consciousness, the Nephilim, or sons of Anak (historically, descendants of the third and fourth races), are to be conquered by those who realise as xiv: 9, that the Lord is with them. It is the process of regeneration or the new birth that is being described in these wanderings of the Israelites, and the historical aspect is of quite secondary consideration.

August 11. Numbers xxi: 4-9.

According to the Bible record for over seven hundred years, that is, from 1452 A.C. till 726 A.C., the serpent of brass—copper in the Hebrew—which Moses made, was worshipped by the Jews. Hezekiah, as related in II Kings xviii: 4, "removed the high places, and broke the images, and cut down the groves, and broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." It does not appear how long its properties as an antidote for snakebite survived, but it would be absurd to consider these allegories as historical chronicles. In the most mystic of the Gospels we have the clue to the interpretation. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man (Manas) be lifted up; that whosoever believeth may in him have age-enduring activity." John iii: 15. People still worship the image in ignorance or forgetfulness of the reality.

Avoid doing what you would blame others for doing.—Thales, 464 B.C.

IESAT NASSAR: THE HISTORICAL
JESUS.

Almost unannounced and unheralded, in a truly remarkable manner for these days of advertisement and publicity, there has been issued a volume which, if it ever gets into the hands of the reading public, or of those who are at all capable of realizing its true weight and significance, must have the very profoundest effect upon what is called the orthodox thought of the day. The character of Jesus the Christ has been treated from almost every conceivable point of view, by all shades and grades of believers and sceptics; by believers of other faiths; by mystics; by poets and philosophers; by exponents like Farrar, and deponents like Talmage; but it has remained to be the task of a family group, well qualified for the purpose by birth, training and sympathy, to give the world a strictly historical view of Him, who, however considered, forms the most prominent public figure in the annals of Christendom.

One reads "Iesat Nassar" with astonishment, with doubt, with admiration, with extreme satisfaction in the solution of age-old enigmas; one reads with the most strangely mingled sensations of transferred ideals, of accomplished possibilities, of the resurrection and realization of intuitions slaughtered at the altar of dogmatic sectarianism. One recognizes that here is the complement of that work which the mystics and occultists have been pushing to completion in the esoteric exposition of the Gospel narrative, and that here are the historical occurrences from which were woven and upon which were based those spiritual allegories, the history of the soul, over the interpretation of the letter of which Christianity is to-day split into hundreds of warring clans.

Great works need great preparation, and one is not surprised to learn that the labour of two generations is embodied in this new history of Jesus. The writers, Peter, Anna, and B. A. F. Mamreov, are the children of an influential Russian who, under a charter granted in 1840 by the Sultan of Turkey, was enabled to pursue his historical researches among eastern Christians and Moslems and Jews. The rabbinical literature and tradition has been thoroughly investigated

and every possible clue followed up, with a result which, when the *viva voce* methods in vogue in the East for the preservation of lore of all kinds is remembered, must claim the attention of the most conservative. An appendix of 200 pages gives the fullest references to existing sources of information and this in itself must constitute a strong appeal to the student; but, for the average reader, probably the careful preservation of the unities which the whole book displays will form quite unconsciously its greatest attraction. If the reader admits the evidence or even the position of the authors in any degree, their argument must prove of great force.

It is an entirely new conception of Jesus which the book presents. A scion of the royal Persian line, son of the Lady Marya and of her cousin Youseph Pandar, and related to the reigning families of various petty kingdoms adjacent to Judea, one understands why he was looked upon as a possible king, and what his renunciation was in declining the crown offered him by the nobles of the court. His voluntary resignation of rank and social degree, and his devotion to the cause of the poor and ignorant, appeals to us as truly inspired. It is in the delineation of the infamous plotting and conspiracies of the Jewish priests that the narrative becomes of marvellous interest, and through the repeated escapes from the clutches of the ecclesiastical authorities one follows the adventurous career of the philanthropic and benevolent Nazarene with sympathetic excitement. The whole power of the Jewish hierarchy is, however, finally brought to bear upon him who is recognized as the very type and embodiment of opposition to their system, and who must be crushed if that system is to survive. The church must be upheld before truth, or righteousness, or principle, or freedom, either in thought or speech, or any other consideration; and in this struggle for the Rights of Man the gentle reformer is, in the tragic conclusion, cruelly done to death.

The book must be read to be at all adequately appreciated. Those who have been repelled by ordinary church teaching will here find a presentment of the character of the Divine Teacher which cannot fail to inspire them with love and devotion. The supernatural element, in

the current understanding of the miraculous, will not be found, but a due appreciation of those mysteries of nature which all men in all ages have recognized is apparent.

One is tempted to quote, but must be content with references to the many passages of singular dramatic beauty and force which occur, such as the account of the annunciation; the visitation of the shepherds; the adoration of the wise men; the cleansing of the Sanctuary, a precinct of the Temple grounds, the property of Jesus' family, devoted by them for the worship of the Gentiles, and misappropriated by the priests; and other scenes and incidents too numerous to detail.

The continual illumination of obscure points in the Gospel record by the explanation of Jewish customs is an interesting feature of the book. As, for instance, in Jesus' deliberate silence at the trial before the High Priest, due to his evasion of an attempt to entrap him by a Jewish legal technicality. Instances of this kind abound on every page. Lack of space prevents further reference to many other characteristics of the work.

The style is somewhat uneven, to be accounted for, perhaps by the presence of three hands, but it is always graphic and picturesque, and occasionally exhibits much dramatic beauty and vigour. The volume is handsome and well printed, and contains 700 pages. It may be had for \$2.00 from the Sunrise Publishing Company, 115 Nassau Street, New York, or from any bookseller.

AT THE DARDANELLES.

What matters it to toiling fool
If Huss or Turkman rules the Strait?
The chains are for the common herd,
The sceptre for the upstart great!
Ah! Now, I hear the angels' wings
Beat prayers across the lonely sea
In pleading to the Prince of Peace
That Earth may yet be murder-free!

That tyrant craft shall lose its charm,
To link Eve's sons, in serried rows!
That Cross and Crescent struggle not!
That peaceful friends rule angry foes.
For, when the Stars of Morning sang,
The Dardanelles all bloodless ran!
The breeze from yonder cypress groves
Sighs for the Brotherhood of Man!

—RICHARD HENRY SAVAGE, in *Boston Ideas*.

RAYS.

All the world is God's own field.—
Church Hymn.

* *

No one can combat the darkness by
fighting it with a stick; the only way to
remove darkness is to kindle a light.—
Franz Hartmann.

* *

I sent my soul through the invisible,
Some letter of that after-life to spell;
And by and by my soul returned to me
And answered, "I myself am heaven
and hell." —*Omar Khayyam.*

* *

If I venture to characterize the worship
of all the Semitic nations by one word, I
would say that it was preeminently a
worship of God in History; and of the
Aryan race a worship of God in Nature.
Max Muller.

* *

The Mahatma *is*. Intuition has re-
vealed thus much to Mind. The humble
seeker bends his head, reaches upward
and inward, aspires, loves and believes.
What to him are planes? He knows that
he *is* helped, and knows no strife to
verify the exact point in Mother Space
from which that god-like aid descends to
fill his brimming soul.—*Jasper Niemand.*

* *

There are briefly two, and two only,
forms of possible Christian, Pagan, or
any other Gospel, or good message. One,
that men are saved by themselves doing
what is right; and the other, that they
are saved by believing that somebody
else did right instead of them. The first
of these Gospels is eternally true and
holy; the other eternally false, damnable
and damning.—*John Ruskin.*

* *

Not only have [theologians] dropped
those early conceptions which imply that
the Power manifested in thirty millions
of suns made a bargain with Abraham—
not only have they ceased to believe that
such inferior passions as jealousy, anger,
and revenge can be felt by an Energy
which pervades infinity; but they have
surrendered themselves to the final con-
clusion that not even the highest mental
attributes conceivable by us can be pre-
dicted of that Existence which fills all
Space for all Time.—*Herbert Spencer.*

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ALBERT E. S. SMYTHE, Editor.

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EDITORIAL NOTES.

H₂SO₄

* *

MR. E. J. STURDY has resigned his membership in the T.S. after nine years' connection.

* *

MR. JUDGE has gone westward to recruit his health and he will probably not be seen in New York for a considerable period.

* *

MRS. BESANT contributes a singularly interesting paper to the *Nineteenth Century* for June, in reply to Mr. Gladstone's attack on her views of the Atonement.

* *

THE meetings at 136 Carlaw Avenue have been of great interest though not largely attended, and will be resumed on the 20th of August after a month's vacation.

* *

A FEW bound copies of our first volume, now completed, may be had for \$1.25. Number 2 is out of print, and copies of other numbers are getting scarce at five

cents each. Subscribe in advance, 25 cents a year.

* *

THE Bombay *Theosophic Gleaner* has copied the article on the "Rationale of Reincarnation" by Mr. W. T. James, from our February issue. "Our Monthly" please note this evidence of Hindu taste.

* *

THE publication of the Index to the two published volumes of the "Sacred Doctrine" is of much importance to students. No announcement is made of the fact, but the labour of compilation was Mr. A. J. Faulding's, and those who use his Index will be glad to render him the credit he does not claim.

* *

THE Toronto T. S., at 365 Spadina Avenue, will hold meetings during the ensuing month as follows: On Sunday evenings at seven o'clock—July 21, "The Cost of a Human Soul," Mr. Titus; July 28, "Metempsychosis: Is it a fact?" Mr. James; August 4, "Huxley," Mr. Titus; August 11, Mr. Watson. On Friday evenings at eight o'clock—July 19, "Theosophy Considered," Mr. Davidson; July 26, "The object of the Theosophical Society," Mr. Titus; August 2, "Is the Game worth the Powder?" Mr. James; August 9, Mr. Watson.

* *

THE wisdom of the Beaver Theosophical Society in adopting a central location for their meetings is apparent in the increasing attendance and the interest manifested by visitors. The new hall on the Gerrard Street front of The Forum, by its situation on the ground floor, presents many conveniences of publicity and convenience. The society had a most interesting visit from Mr. Clark Thurston of Providence, R. I. His account of experiences gathered in a recent business tour in England were full of encouragement, and his well weighed and gentle counsel is always appreciated by the members.

* *

THE European convention appears to have been somewhat more evenly divided than the American one on the subject of autonomy. The sixty delegates who retired from the meeting represent a strong body of workers in Europe, and

their election of Mr. Judge as president of the Theosophical Society in Great Britain means even more than the action of the Boston gathering. The Karma of Canada and Britain may be strongly interlinked in the next few years, and there may be many recruits to the little Canadian force from the ranks of this newly organized and important body.

* *

A CORRESPONDENT objects that theosophists are not willing to advance their theories on their merits, but are anxious to demonstrate their harmony with Bible teachings, and that they thus classify themselves as merely one of the innumerable sects, all differing, and all claiming an infallible explanation of the Scriptures which are continually springing up. The objection is not well taken, as in the first place theosophy is advanced and stands independently of any and all systems, with the claim that it is the original underlying philosophy or truth of every religious system whatsoever, and the attempt to discover the teaching in the Bibles of Christendom is one that should be welcomed and assisted by every devout Christian to the same degree that a similar attempt to discover the Universal Truth in the Scriptures of India or Persia should be welcomed by the devout Brahmin or Parsi. The theosophist studies the Zendavesta or the Upanishads as eagerly as the Old and New Testaments, and for the same purpose; but such study is naturally not so interesting to the sectarian Christian upon whom, therefore, it is not forced. In the second place the sectarian who founds his system on the Bible, and who is mainly concerned in proving the Bible consistent with itself, is in quite a different position from the theosophist, who declares that if your Bible be true, if it be inspired, then it will contain the truths which all other Scriptures also contain. The theosophist's study of the Bible is comparative and critical. The sectarian's study is speculative and dependent.

* *

The Herald of Truth delivers a four and a half column broadside against Theosophy in its July issue, but as the guns are not shotted we accept the discharge as a salute rather than an attack. *The Herald* is as fair as can be expected

though we doubt if we would be permitted to quote Col. Ingersoll as an authority on Christianity, which is exactly the position taken by the *Herald* in quoting Mr. Pember as an authority on Theosophy. "The Perfect Way" is not so bad, though in it we have what its co-author, Mr. Maitland, calls a "Gospel of Interpretation" of Christianity, rather than a system of Theosophy. The *Herald's* primary difficulty is in not understanding what religion is, confounding it with a system of religion, of which there are many, and will probably be still more. These devices of man however are only the means by which he endeavors to express his sense of the Divine Life; if he has not attained that life itself, the most intense conviction, the most sublime devotion to a form of religion or religious belief amounts to nothing more than an earnest of sincerity. One day the *Herald* will realise the possibility of being sincerely wrong. But Divine Love is not a fiendish quality which destroys the misguided and the ignorant because of their devotion. These errors work their own purification in the operation of that law which permits no untrue thing to endure. The *Herald* thinks that a knowledge of the facts of re-incarnation, the re-embodiment of the soul, is blasphemous. Many people thought the knowledge of the earth's revolution in the heavens a blasphemy when they were first told of it. The true blasphemy, "railing accusation," as we read it in the Epistles, is the failure to recognize the hand of God in His works and the laws that control them, laws of evolution, of re-birth, of action and reaction, of love, of justice, of the immortality of the true and and all those others which govern the manifestation of the Infinite. God is indeed eternally I AM, and His adversary is the Denier, the Accuser, that in which dwells the seed of Death.

'Poems Grave and Gay,' Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 181 pp., cloth, with portrait, post free, \$1, from THE LAMP Office, and at all Booksellers.
 "Very pretty melodies."—*Publishers' Circular, London.*
 "Sonnets, some of which are of exceptional strength."—*Chicago Dial.*
 "Rare insight, high thought, pure taste."—*Dominion Illustrated.*
 "Characterised by an airy elastic humour."—*Toronto Saturday Night.*

OTHER MEN'S BIBLES.

My little children, let us not love in word, neither with the tongue, but in deed and truth.
—I. JOHN iii: 18.

Buddha said: "All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three sins of the body, four sins of the tongue, and three sins of the mind.

The three sins of the body are murder, theft, and adultery.

The four sins of the tongue are lying, slander, abuse, and idle talk.

The three sins of the mind are covetousness, hatred, and error.

Therefore I give you these commandments:

Kill not, but have regard for life.

Steal not, neither do ye rob; but help everybody to be master of the fruits of his labour.

Abstain from all impurity, and lead a life of chastity.

Lie not, but be truthful, and speak the truth with discretion, not so as to harm, but in a loving heart and wisely.

Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

Swear not, but speak decently and with dignity.

Waste not the time with empty words, but speak to the purpose or keep silent.

Covet not, nor envy, but rejoice at the fortunes of other people.

Cleanse your heart of malice; cast out all anger, spite and ill-will; cherish no hatred, not even against your slanderer, nor against those who do you harm, but embrace all living beings with kindness and benevolence.

Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble Path that leads to life eternal.

From the Sutra of the Forty-two Sections, a Scripture of the Japanese Buddhists, and embodying the teaching of Gautama Buddha, B.C. 500.

PARAMHANSA SREEMAT RAMKRISHNA.

I have attempted in the following sonnets to embody in poetic form a few of the utterances of the Sage, Ramkrishna Paramhansa, as recorded by Protap Chunder Mozoomdar in a small pamphlet published in India with the above title.

A. TREGINA, F.T.S.,
Washington, D.C.

I.

The bee, that doth delight to buzz around
Outside the fragrant petals of the flower,
When in the blossom, feels the nectar's power,
Is hushed, forgetting self, forgetting sound.
Thus, entering the silence, man has found
Its peace. The lonely forest-dweller's bower,
Where sits the Sage entranc'd from hour to
hour,
Holds, like the lily's cup, a joy profound.

And into such a still, heart hermitage,
Ev'n in the noisy mart man may retire,
And with hushed senses taste immortal joy
Which nectar-like, doth his soul-thirst assuage,
When he has slain aversion and desire
And gained that peace which nothing can
destroy.

II.

I float, a frail, half-sunken log of wood,
Upon the bosom of earth's troubled wave.
If men lay hold on me their lives to save,
They drown me, gaining to themselves no good,
Beware of Gurus! every Rishi² stood,
Aye, dared to stand, alone; yet wisdom gave
Companionship within the lonely cave
To some, to whom her presence was as food.

Oh KALI,³ Mother dear, I'm without Bhakti,⁴
Without Yoga,⁵ fricidless and poor, I seek
No praise from man; let me dwell only 'neath
The lotus of Thy feet! The Vidya⁶ Shakti⁷
Is all the Siddha⁸ that I crave! Though weak,
Crown me with Wisdom's Strength as with a
wreath!

III.

Hold fast the post, well driven in the ground,
With both thy hands; all fear of falling cast
From out thy heart; then canst thou gyrate,
fast

Revolving, without danger round and round.
When thou a fixed strong principle has found
Have faith in it! Move how thou may'st, thou
hast

No longer cause for fear; safe 'til the last,
No harm nor danger can thy heart confound.

Without such principle thy smallest move
Is but a step towards a fall. Hear now
The wisdom of the Sage! When thou hast slain
Doubt with the sword of Knowledge, and Self-
love

Hast conquered, learn this grandest lesson,
thou:

"BRAHMA⁹ ALONE IS TRUTH. ALL ELSE IS
VAIN."

¹Teachers; ²Adept, Master; ³Goddess
of Power; ⁴Love; ⁵Union (with God);
⁶Knowledge; ⁷Force; ⁸Occult power;
⁹God.

NOTES ON THE MAGAZINES.

Lucifer is above the recent average. Mr. Mead begins one of his scholarly monographs on "Orpheus." Mr. Bertram Keightley makes clear the fact that the T. S. is not intended to be a Universal Brotherhood. He states that since the extinction of the last seat of the Mysteries at Arles, in A.D. 400, the Great Brotherhood had been quite forgotten in the West until the foundation of the T. S. in 1875, but this assertion is somewhat too sweeping. "The Purpose of the T. S." is to rebuild the ancient road of the Lesser Mysteries and to be an outer court of the Great Lodge. The Editor contributes several articles in various moods but all intended to be timely. "The man who shrinks from enforcing good order, if need be, should not take the position of head of a household, but should embrace a solitary life where no such responsibilities accrue." The "if need be" may save this interesting proposition from absurdity, though just how is not clear, but in the name of common sense who is going to tell us whether we can keep order till we have a try at it? Are we to embrace "a solitary life" when we fail in the attempt; or should we turn the reins over to the better half even when we feel that we know better than she who has proved too many for us; or should we insist upon making life one long exhilarating wrangle until pranic exhaustion closes the fray? Or is Krishna's not a better method, who sees danger in the duty of another, and safety only in attending to one's own duty? The vernacular version of this regarding "them that keep themselves to themselves" seems to be a practical recognition of the best means of avoiding friction and consequently getting work done, but all parties to the contract must observe the rule in our modern relations. In the reports of "Activities" the writer must protest, from his own personal knowledge, against the misstatements printed regarding Mr. George Wright's letter from a Master. Everyone was informed of his repudiation of it; I am not yet aware, however, that Mr. Wright knows how the letter came in his desk.

The Metaphysical Magazine for July is of much interest, "The Message of India," by Mr. Chas. Johnston; Dr. Hotchkiss' study of Du Maurier's Sven-

gali; and Dr. Hartmann's "True Occultist," being likely to attract most attention. One cannot help thinking that the general public, unacquainted with metaphysical terms, are likely to consider most of these articles very dreary and nebulous. The public want facts, and they like to hear about a man killing a goat by a scowl (page 8), but people want to know how to scowl at a goat for themselves. We need an R. A. Proctor, a Grant Allen, a Samuel Laing, to write these things down to the understanding of the crowd; they will arrive, too, with a little patience.

The Irish Theosophist maintains its reputation for forceful and explicit writing. The paraphrase of Paul's celebrated chapter on Love is a good example of what is to be done in this direction. We hope it is true that the Gospels are being rendered in a similar vein.

The Northern Theosophist, English, and *Atma's Messenger*, New English, seem to go together naturally. Mr. Bulmer seems to possess the most inexhaustible fund of commonsense in the general range of theosophical editorialism, and if Mr. Wadham's product be not equal to his model we can at least recognize the ideal. *The Northern* furnishes capital papers to be read at public meetings.

H. P. B's Convention Addresses still form the staple of *New England Notes*; the original matter is decidedly spicy.

Mercury reappears after a lapse with its charming children's features. The next number is promised for August.

The Pacific Theosophist is even more vigorous than usual, and unites with our Boston contemporary in a demand for the whole truth in regard to recent disturbances. Let the dead bury their own dead is fit counsel for the occasion.

The Theosophical Forum in its new garb promises to be one of the most valuable vehicles of instruction in connection with the movement. If the high standard of these initial numbers be maintained it will be an advantage on this account alone to belong to the T. S. in America. *The Oriental Paper* sustains its high level with translations of great beauty, and comments thereon, from the Taittiriya Upanishad and the Vayu Purana.

Scottish Lodge Transactions "stands

consistently aloof" from the questions of the hour. It closes its second volume with a valuable article on the Tatwas and Health and Disease. While objecting to the reception of reported or transmitted messages, it seems that the special case mentioned on the last page of the article dealing with Masters is one which nearly everybody involved would probably recognize as applying to his own conditions. Condemnation thus becomes impossible.

The Path, owing to an error in the bindery, only presents part of its contents to us this month, but the title-page offers a good bill and we await the "Evidences of Reincarnation," which cannot be heaped too high for the unbeliever. H. P. B.'s letters are continued, and also Mr. Johnston's interesting Indian papers.

The Astrologer's Magazine anticipates the death of the Rosebery government. The present number closes the volume and new subscribers are offered a free horoscope.

We have also received *Boston Ideas*, from which we quote elsewhere; *Secular Thought*; *Maha Bodhi Journal*; *The Editor*; *Meaford Mirror*.

READERS AND SUBSCRIBERS WILL PLEASE NOTE.

We issue 5,000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

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Subscriptions will be reckoned from the first number issued after receipt of subscription; if you want any back numbers they will cost five cents each. We cannot include back numbers in yearly subscriptions. Only a few of the copies of the early numbers remain, except number 2, which is out of print. A few bound copies of Volume I may be had, price \$1.25.

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THE WORLD'S CRUCIFIED SAVIOURS.

Eusebius (Irenæus), one of the early Christian Bishops, declares on the authority of Polycarp that it was accepted among all the early church Fathers that Jesus of Nazareth was never crucified, but that he lived to be fifty years of age; and his crucifixion meant the symbolical crucifixion of the Higher Self in the bonds of flesh (compare Gal. ii. 20. "I am crucified with Christ." Rom. vi. 6, etc.) The fact of an historical crucifixion is so generally held nowadays that it is more reasonable to compare the beliefs of other nations regarding their crucified Saviours than to ignore them or deny them. Of these Crucified Ones we have accounts of Krishna, of India 1200 B.C.; Sakia, of Hindustan, 600 B.C.; Thammuz, of Syria, 1100 B.C.; Wittoba, the Telingonese, 552 B.C.; Iao, of Nepaul, 622 B.C.; Hesus, of Great Britain, 834 B.C.; Quexalcote, of Mexico, 587 B.C.; Quirinus, of Rome, 506 B.C.; Prometheus, of Greece, 547 B.C.; Thulis, of Egypt, 1700 B.C.; Indra, of Thibet, 725 B.C.; Alcestos, of Greece, 600 B.C.; Atys, of Phrygia, 1170 B.C.; Crite, of Chaldea, 1200 B.C.; Bali, of Orissa, 725 B.C.; Mithra, of Persia, 600 B.C.; Salvahana, of Bermuda; Osiris, of Egypt; Horus, of Egypt; Odin, of Scandinavia; Zoroaster, of Persia; Baal, of Phœnicia; Taut, of Phœnicia; Bali, of Afghanistan; Xamolxis, of Thrace; Zoar, of the Bonzes; Adad, of Assyria; Deva Tat, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaites; Gentaut, of Mexico, etc.

Almost identical incidents are related of each of these, such as a miraculous conception, the virgin mother, visitation by shepherds, birth on 25th December, etc. Krishna, and Quexalcote, for example, on opposite sides of the world, were crucified between two thieves, as well as Jesus, and they, and also Quirinus, Prometheus, Osiris, Atys, Mithra, etc., descended into hell and were resurrected after three days. Those acquainted with the teachings of occultism, knowing that this symbolical occurrence represents an actual fact in spiritual evolution, appreciate the harmony of all these widely scattered histories.

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

BY O. G. WHITTAKER.

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(Continued from page 175.)

Nearly all the evening papers publish the International Sunday School Lesson, some going so far as to give it more space than the sporting column. A few, a very few papers, publish neither, but their circulation is comparatively small; that is, though they display as much as others, the public doesn't contribute, and only reads when it wants accurate and reliable information. From the Sunday School Lesson he learned that the moon was founded at various times, as decided by various religious histories. The discord engendered by such divergence of opinion hampered the progress of the Church, and in time a convention of the various civilized branches was called, at which it was unanimously decided to do something. A prominent delegate who was also a gold medalist mathematician, formulated the following theory, which was embodied in a resolution, finally fixing a uniform time: As light diminishes as the square of the distance, light on the date of the founding of Luna will be shed by adding the squares of all the dates and dividing by the number of dates; the quotient will be the true date. By this means it was ascertained that Luna was founded in the year — (owing to a break in the clouds the number of the year was lost) B.H.S., the meaning of which he afterward learned.

The wisdom of thus fixing a definite date from which to count was apparent in increasing harmony and large gains in membership. A few scoffers tried to point out that physical features proved Luna to be older and that the scheme was a device of the clerical party, but the date came in time to be respected, because it was as good as any other date anyway, and the opposition could not fix a date themselves, and the fact of the convention having been held was soon lost sight of by the masses.

The same authority shows that Luna was made out of nothing in a day, or about two weeks of our time, and that the Maker rested at night. He then made the sun, and the second day following, the stars, out of the same stuff.

They all revolve round Luna in a grand circle; the sun being the heaviest and having got a start on the stars, and sinking down in the west, pushes up the stars in the east, and so the whole affair goes round. The reason the stars don't shine out bright like the sun is because it gets so dark at night. Is it not sad to think of these benighted lunatics believing their small orb was the first of creation when we know that the moon was not made till after the earth was formed and properly hung.

The last act of creation after mankind was made, was to make monkeys, the theory being that it came about by the gradual change of those of mankind who used their imitative faculties without their reasoning powers being exercised. The whole job took thirty days and nights, or about a year of our time to complete. The great Manufacturer then rested for a whole day before going at another job.

Here is where they show their great lack of Christian principle. They set no store on the day of rest, everybody being free to rest on that day, or to stop resting if they want to. But on the days of work they must all work, or make it appear that they do, to imitate the Party of the First part, as the Maker is known. The unworking classes keep the letter of this law while violating the spirit of it by making an affidavit, witness that they have worked. This they can do for about \$150 of our money.

We learn that the moon is a flat structure somewhat raised in the midst—to let the water run off, I suppose. It really is somewhat the shape of an acorn out of the hull, or rather more like a pear, with the small end toward the earth. Though the matter seems simple enough to us, we must not forget that they have not our opportunities for ascertaining their error. On account of the lack of atmosphere at the sides, the world of the lunatics is surrounded by a belt of more than arctic coldness, and of sterility and desolation so awful that nothing on earth expresses it and no life can exist in it. With remarkable judgment the lunatics have never attempted to maintain a custom house on the margin of it. Their world is therefore circular, but practically flat, and, consequently, the centre of the Universe. The water is in the centre of the habitable part in an irregular

body, dotted with islands and deeply indented with land projections.

A great deal of discussion and some strife arises over the question of the material used in the making of the moon. This contention is raised by adherents of an unpopular party, which does not accept the revised and improved accounts. They insist that as they cannot make something out of nothing that therefore the feat is impossible. They insist that the moon was made of something, but have, up to date, failed to name the stuff. A third party, still smaller and less popular than the made-of-somethingites, suggest that possibly it was never made, but always was, to which the two other parties reply, "Impossible, for if it was not made how would it be here?" and offer to bet large sums with proper odds on the result of a debate to settle the question. The made-of-nothingites have the most money, while the third party don't bet, so that sporting news reports little business done on that head.

The explanation of the initials, B.H.S., which have been mentioned, and those also written A.H.S., was discovered by the scientist to indicate the era from which they reckoned their dates, thus: "Before the Holy Smothering," or "After the Holy Smothering." The history of this is that a certain man who was so unfortunate as to have a shoemaker for his father, took to doing some preaching and teaching without getting a permit from the rulers and clergy of that time. Though no one made serious complaint of the subjects taught, no one being compelled to listen, yet the matter brought him a lot of trouble on very short notice. He would have been all right had he got a permit from the clergy and rulers, but he lacked the necessary diplomacy to keep him in touch with those having influence. He would not desist, seeming to think that all a man had to do to be a good citizen was to be fearless and honest. They taught him a lesson in citizenship, however, and promptly passed a resolution that he was worthy of the severest form of execution, which at that time was to tie a rope to the neck of the victim, and lowering him into a dry well or pit, fill it in with earth.

The shoemaker's son was thus smothered, and after the lapse of years was well nigh forgotten. His words, however, were not smothered, but lived and

bore fruit. Then came the queer part of the whole story. When the shoemaker's son's words became popular and his teachings began to take effect, the lineal descendants and heirs-at-law of those old rulers and clergy dug up the old well, or one like it, and broke up the walls of it for relics; and consecrated the rope, of which and the well they made pictures. Most curious of all, they also declared that if they had been there the man would never have been harmed, though they never ceased gloating over pictures of the victim half smothered, his face agonized and livid, while his murderers scowled around; and then the same people would fall to and sing that they were glad the victim had died; if they had been there, no doubt they also would have been smothered, as they felt just as the shoemaker's son must have felt when he was teaching holy words. This they do especially on certain days that are spent as holy days or holidays, according to the inclination of the individual. But the funniest and most inexplicable part of all the acts of those curious people is that on all other days they make a persistent, ardent, whole-souled, honest effort to cheat one another, and, according to the measure of success attending their efforts in that direction, attribute it to their having figuratively followed the footsteps of him who suffered the Holy Smothering. They call this business, and are very active about it. They are lightning calculators, and will, with a fervent zeal that is only gratifying to observe in people who have not the guiding influences of Christianity to make them diligent in business and to keep them in the paths of peace, give ten per cent. of their gains to any good cause if the return of twenty-five per cent. is assured to their investment in the near future.

(To be continued.)

THE DUAL JESUS.

In reading the New Testament Jesus comes before the mind in two distinct characters. In the one we have the loving Saviour, forgiving His enemies, yielding up His whole life in the service of humanity. In the other, we have the strict, though impartial Judge, proclaiming the eternal Law—"As ye mete it

unto others, so shall it be measured unto you again."

Some have come away from a study of His life and character with the conviction that therein are to be found inconsistent and irreconcilable features. Is that view correct? Can we not find the link which connects and reconciles these two apparent opposites? Does not this apparent contradiction arise from the fact that He on one occasion proclaims and teaches that law of the unity of the human race which we recognize under the name of The Brotherhood of Man, while on the other occasion Karma is the theme uppermost in His mind?

Nor are these two inconsistent with each other. In the end they are one, Karma being but the great teacher through whose lessons we learn the fact that our true interests are identified with the welfare of every creature that lives or moves, or has a being.

On one occasion He would attempt, by His vivid imagery and the power of His lofty soul, to lift His hearers to a plane of thought and of perception from which they could more clearly see the working of the universal Law of Love; in whose atmosphere their souls could expand and they could begin to sense their unity with all else. On such an occasion as this we have shining out the loving Brother, whose self-sacrificing devotion to humanity has won for Him the admiration and the intense love of thousands who regard Him only as a great Teacher and a greater Man.

Then again would come a time when it became necessary to impress the lesson of duty, to lay clearly before His listeners their responsibility for every act and thought, the important truth that each individual was evolving his own destiny, was determining his own future conditions and limitations. The Law of Justice then became His theme and with clearness and precision He brought His pupils face to face with the recognition of this great fact. On such occasions we get a view of the teacher which repels us just to that extent to which we, consciously or otherwise, fear to face the consequences of our own wrongdoing.

But between Love and Justice there can be no inconsistency. They are but two aspects of the one great Law. The more clearly we begin to recognize the

truth of each as a fact in nature the more clearly does their essential oneness appear.

F. E. TITUS.

THE SAPPHIRE—CHRIST.

In this article we compare Christ to the noble sapphire, of which there are two kinds. The first is yellow with shades of purple and seems to be mingled with powdered gold; the other is skyblue, and in the rays of the sun it gives forth a burning splendour, and one cannot see through it. And we find all this in the Lord, in this fifth article of the creed. For when His noble soul rose to Heaven, His body lay in the tomb—yellow, because of the soul's departure; purple, because of His bleeding wounds; and mingled with powdered gold because He was united to the divine nature. And His soul descended into hell, blue as the sky, so that all His friends rejoiced, and were glad in His splendour; and in His resurrection the splendour becomes so great and so powerful, both in body and soul, through the illumination of the Divine Sun, that it darts forth lightnings and burning rays, and inflames with love all things which it touches. And none can see through that noble sapphire, Christ, because in His divine nature there is a depth unfathomable.

—RUVSBROECK.

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THE THEOSOPHICAL SOCIETY.

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

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

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

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

*

SUNDAY, 9.45 a.m. to 10.45 a.m., "Secret Doctrine" Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY, 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

THE BEAVER BRANCH.

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

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

THE MONTH TO COME:

Wednesday, July 17, 8 p.m., "Magic, White and Black," pp. 41-49.

Friday, July 19, 8 p.m., "Proofs of Reincarnation." Mr. Beckett.

Sunday, July 21, 9.45 a.m., "Secret Doctrine."

Sunday, July 21, 7 p.m., "The Divine Image." Mr. Hoggan.

Sunday, July 21, 8 p.m., Hebrews vii and viii.

Wednesday, July 24, 8 p.m., "Magic, etc.," pp. 49-57.

Friday, July 26, 8 p.m., "Immortality." Mr. Smythe.

Sunday, July 28, 9.45 a.m., "Secret Doctrine."

Sunday, July 28, 7 p.m., "A Human Soul Unclothed," Mr. Port.

Sunday, July 28, 8 p.m., Hebrews ix.

Wednesday, July 31, 8 p.m., "Magic, etc.," pp. 58-66.

Friday, August 2, 8 p.m., "A Master of Wisdom." Mr. Port.

Sunday, August 4, 9.45 a.m., "Secret Doctrine."

Sunday, August 4, 7 p.m., "Prayer." Mr. Smythe.

Sunday, August 4, 8 p.m., Hebrews x.

Wednesday, August 7, 8 p.m., "Magic, etc.," pp. 66-75.

Friday, August 9, 8 p.m., "Duty." Mr. Beckett.

Sunday, August 11, 9.45 a.m., "Secret Doctrine."

Sunday, August 11, 7 p.m., "Buddha: his life and teaching." Mrs. Broun.

Sunday, August 11, 8 p.m., Hebrews xi.

Wednesday, August 14, 8 p.m., "Magic, etc.," pp. 76-81.

Friday, August 16, 8 p.m., "Womanhood." Mr. Smythe.

YOU ARE CORDIALLY INVITED
TO ATTEND ON FRIDAYS AND
SUNDAYS.