

# The LAMP

VOL. I.

TORONTO, FEBRUARY 15, 1895.

No. 7

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

## MR. W. T. STEAD.



R. STEAD'S Address in the January "Review of Reviews" after five years of phenomenal and, one believes, entirely useful success, claims attention from everyone associated with the work of Humanity and Brotherhood. If we cannot all recognize "a comrade in a Holy War," at least let us be fellows in a still holier Peace, and stand ever for the ideal Liberty that knows no curb but Reason and no coercion but the chain of Love.

H. P. B. wrote once—"My dear Mr. Stead: This may seem a poor compliment in your eyes, but in mine it is the greatest one I can make, when I say—You are a true Theosophist in heart and soul, whatever you may call yourself." A concrete example that a theosophist may exist without having joined the T. S. is important, for it must be remembered that theosophy is not the faith of a sect, but that it stands for the united Wisdom of the human race. Why Madame Blavatsky recognized a theosophist in Mr. Stead may be gathered from his statement when in Toronto in 1893: "It is my life message, condensing the essence of the whole Christian religion—not be a Christian—but be a Christ. Be a Messiah to some man or woman by you. Interpret God to those you touch. Don't preach much. Do a kindness

when you can. Be a Christ."

Mr. Stead's psychic powers are also of interest to theosophists, and although he seems to doubt the possibility of such powers having been developed to even greater degree in others than in himself, to judge by his opinion given in "Borderland" that "Mr. Judge deceived himself before he hoodwinked Mrs. Besant," yet his independent testimony to phenomena of a striking character is encouraging. Perhaps if he fully appreciated the issues at stake he



WILLIAM T. STEAD.

might have been as anxious to investigate Mr. Judge at first hand as to get at, for instance, "the truth about Russia." Those who do not believe "Julia's" messages to be inventions merely, even when she speaks of an "irreducible minimum," need not apologize for faith in Mr. Judge. To be sure Mr. Judge has not yet suffered a Hollo-way martyrdom, but those of us who

know him are witness to greater wrongs than that. Nor is he least, either, in "the Union of all who Love in the Service of all who Suffer."

While the personal equation claims consideration we must not permit Mr. Stead's opinion on details to blind us to the fact that for five years the Review of Reviews has been working practically on behalf of the first object of the Theosophical Society, and that Borderland has been accomplishing much for the third. Those who like their occultism diluted and who affect phenomena have in it an intelligent record.

**Karma.**

The tissue of the life to be  
We weave with colors all our own,  
And in the field of Destiny  
We reap as we have sown.

Still shall the soul around it call  
The shadows which it gathered here,  
And painted on th' eternal wall  
The past shall reappear.

O, no! We live our life again:  
Or warmly touched, or coldly dim,  
The pictures of the Past remain,  
Man's works shall follow him.

—JOHN GREENLEAF WHITTIER.

**THE RATIONALE OF REINCARNA-  
TION.**

While there seems to be a unanimity of opinion that human life is subordinate to a definite purchase, the popular concepts of what that purpose may be are extremely diverse. If predicated from the motives which actuate the western mind, it might be money-making, the gratification of ambition, the indulgence of voluptuousness, the mere perpetuation of the human species, material or mental progress, or a probation which determines the everlasting weal or woe of each human soul.

Admitting a purpose, and that an intelligent and benevolent one, reincarnation under Karmic law, is postulated as the only rational hypothesis that is applicable to every phase of the question—Why and for what purpose was I born?

In a condensed outline of so momentous a subject, it is only possible to cite the salient points as a basis of investigation. To the earnest enquirer, who seeks a more than cursory knowledge, an intimation that a voluminous literature, both elementary and abstruse, may be consulted, will encourage him to go deeper into the matter before dismissing the subject from his mind as insufficiently sustained by conclusive argument.

Reasoning by analogy, if one should ask Why and for what purpose did I awake from sleep this morning? his commonsense would suggest an answer that would be also applicable to the question, Why and for what purpose was I born? I was alive yesterday, he would probably say, and, feeling tired, I fell asleep, awakening this morning refreshed in order that I might do some things that were left undone at the close of the previous day and undertake others equally important. Where were you when you were asleep? You really do not know. To say that you were in

bed is to beg the question. There was nothing to indicate that you were in bed with your body all the night. What about respiration and the circulation of my blood? An engine once started will run for a certain length of time in the absence of the engineer. If he does not come back soon enough the engine will stop. This is the rationale of Reincarnation in a nutshell.

The Theosophical position with regard to Reincarnation is, briefly, this: The man spiritual is the immortal Ego, without beginning and without an end—an emanation from the Deity, individualized and identified with a corporeal body in order to gain a specific experience which nothing but actual contact with gross physical matter can afford. The man carnal is the human organism, with its complex functions, appetites and instincts, up to the highest point of evolution. And evolution is but a conscious effort of Nature to adjust itself to the needs of Spirit involved and active in all grades of Matter. In other words, it is the adaptation of objective environment to the conditions generated by the subjective soul of all things.

In the physical body the involved Spirit functions. When the body is discarded at death, the Spirit—or Ego—withdraws successively to higher planes of consciousness, where it assimilated all the experience gained in earth-life that it can. As it retires to its native sphere the bodies or vehicles which it discards disintegrate on their several planes of being. After the Ego has had sufficient repose it enters again into a body exactly prepared to suit its requirements; and this process continues until it has outgrown the necessity of Reincarnation.

But the proof—give me the proof, say you. I cannot give you the proof: this journal is not large enough to contain the matter that might be written to prove the truth of so far-reaching and intricate a subject. If you are at all solicitous or even curious to know what may be said to substantiate the foregoing and the following statements, you should, in fairness to yourself and the question at issue, be willing to investigate to the extent of the means provided—and they are ample.

If these seventeen statements are true then Reincarnation can be ignored only at the expense of the stultification of one's reason:—

1. Eight hundred millions of people believe in Reincarnation.

2. Jesus, Buddha, Plato, Pythagoras and most of the world's teachers and advanced philosophers and poets of every age have taught it.

3. The Bible contains numerous allusions to it, which the discerning student will readily discover; but, unfortunately, theologians have endeavored to divorce these from their original and most apparent meanings by indirect interpretation or subversive interpolation.

4. The eminent Fathers of the Christian Church believed and strenuously advocated it; but dogmatic authority and the concentration of the age on material progress have, on the one hand, thrust it into obscurity, and, on the other, allowed it to lapse from our ethics without protest and without question.

5. Most of the other sacerdotal literatures of the world abound with its teachings and doctrines deduced from it, and modern philosophy has frequent recourse to it for fundamental hypotheses.

6. It ensures equal chances to all.

7. Apart from it there can be no immortality for man.

8. Recourse to analogy confirms it.

9. It is strictly scientific—is, in fact, the only scientific hypothesis which solves every problem of human life.

10. It alone affords a satisfactory explanation of human misery and inequality.

11. It is agreeable to a rational concept of the soul.

12. It explains many experiences that were heretofore as unaccountable as mysterious.

13. It explains what heredity is unable to account for—the seeming divergences from its recognized laws, and the remarkable difference occasionally observed between twins born under precisely the same conditions.

14. It shows a reason for our likes and dislikes, our dreams and the mental pictures of persons and places unrelated to our experience of this present life, as well as the innumerable other phenomena continually cropping up.

15. It is more in harmony with reason than the generally received doctrines of predestination, original sin and future punishment.

16. It proves that man is the maker of his own destiny, and that he alone is responsible for his suffering and enjoyments.

17. It offers the most potent inducement

to honesty, morality, religious aspiration, humanitarianism and a just regard for the rights of others.

And yet some people, who scarcely know the meaning of the term, say that Reincarnation is a pagan doctrine, unworthy of the credence of sensible men. Truth is ever defamed by those who know her the least.

WILLIAM T. JAMES.

#### THE MUSIC OF INDIA.

If music is not natural, it is no music; because nature itself is musical at least to those who have eyes to see it and ears to hear it. The ancient Indian music is in harmony with nature, so much so that each tune is assigned an appropriate name after the seasons and other phenomena of nature. Let us hear a piece of music composed on the tune Prabhat (dawn) before the break of day, and the same piece in the afternoon. It will not sound so sweet in the afternoon as it did in the early morning. In the same way take a piece of music composed on Basant (spring) and sing it in the spring. It will be found as sweet as the spring itself. But the same piece sung in autumn or in any other season will not sound so sweetly as it did in the spring. Malhar, likewise, is more sweet in Malhar (rainy season) than in any other season. Take again the song sung by the Parsi ladies on auspicious occasions—a welcome to the rising sun—and others accompanied by this. They have a charming effect on the hearers early in the morning; while the same songs, if sung at odd times, will not have that effect on the minds of the hearers which it had before sunrise. The girbis, again, which are sung in a circle with clapping of hands would not appear harmonious to nature. Why? Because these tunes are based on the keynotes of Nature by the first poets who heard the divine music, and then could copy it for the instruction of mankind. The Indian music is natural if sung on proper occasions. It is charming, soul-elevating, and makes the mind more peaceful and tranquil if properly performed, though to the western ear, trained to western harmony, it may appear as "nasal vagaries of a native singer." The vibrations of the sound of music must be in harmony with Nature, the vibrations of which are not always the same, but ever changing. It is not necessary, therefore, that certain tunes sung now

should be as sweet if sung at odd intervals. This was well known to the Indian poets, who had composed their music on this principle. We do not know whether such is the case with western music. What we see in the western music is mostly emotion if not *kama* (desire); it makes a man dance in his heart if not in body; while the Indian music has tunes more of a tranquillizing nature which makes the mind more peaceful than emotional or *kamika*. It is to be regretted, however, that a mania is raging among certain class of native poetesses (*sic*), who do not know even the *a-b-c* of higher music, to write songs in English tunes. I say poetesses advisedly because these composers cannot be classed among Kalidasas and such others. These songs are sung by young people on various occasions, in season and out of season, on European instruments, and the pure Indian music has been gradually dying out. People do not know what effect the former music would have on the surrounding men and nature; and so far as the so-called "leaders" and "guides" are concerned, everything goes on with their sanction and approval. None knows what colors these sound vibrations produce, and what harmony they bear in relation to the higher nature. While the Western science of Sound is approaching nearer Occultism, it is necessary to examine this question from that standpoint. Sounds can be seen, it is said, and colors heard. Sir Isaac Newton's theory was that the impulse upon the nerves of the eye produced by color is similar in kind or degree to that produced upon the ear by sounds. It is the assimilation of sound and color which produces impressions while a man can see sound and hear color, as in the case of the blind man, who, on being asked for his idea of scarlet, replied that it was like the sound of a trumpet. Such people can see colors in the sounds of musical instruments, few of which are said to be as follows:—

Wind instruments: Trombone, deep red; trumpet, scarlet; clarinet, orange, oboe, yellow; bassoon (alto), deep yellow; flute, sky blue; diapason, deeper blue; double diapason, purple; horn, violet.

String instruments: Violin, pink, viola, rose; violoncello, red; double bass, deep crimson red.

The instruments mostly used by the native followers of the Western music are generally violins, pianos, harmoni-

cas, pianettes, etc., and it is to be investigated whether the colors correlated with the sounds of these instruments are in harmony with the color of man's higher nature.

Again the tunes preferred are generally of a low nature, mostly dances, which produce discordant vibrations—at least discordant to a refined ear. Many might have observed that this sort of low music leads men gradually into the sphere of emotion and passion. If we require a higher music we must cultivate it, and develop it to the height of higher Nature; but to cultivate it we must have knowledge of real music and its bearing on a higher Nature than we know of. We have to find out the true keynote of Nature. "It is a well-known fact in physical science, as well as in Occultism," says H. P. B., "that the aggregate sound of Nature—such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch." Prof. Rice considers this tone to be the actual tonic of Nature corresponding with the *Fa*, and Prof. B. Silliman also held it to be the middle *Fa* of the piano; which may be taken, therefore, as the keynote of Nature. It now rests with the composers and singers of songs to carry on their work further on this line. But there is another great fault. And it is the trade which they carry on of this music, which is also one of the reasons of lowering the art of music. The art of music is one of the noblest in the world; and in music, as in all other arts, bargaining is a curse. The art should be cultivated for the arts' sake only. Unfortunately, however, singing parties are engaged for the trifle of a dinner, and it is not wide of the mark to say that in the near future these parties will have to work on remuneration. This is most deplorable.—N.F.B. in *The Theosophic Gleaner* for November.

Non-resistance on the physical plane is the only solution to our social and other troubles. Generation after generation has tried force and coercion, and men have died gladly in battle for liberty. Are they prepared to die in the bloodless battle of non-resistance? Hunger-death is harder than sword or bullet-death. Can we die that way for liberty, if necessary?



## INTERNATIONAL S.S. LESSONS.

February 24. John ix: 1-11.

In spite of the direct testimony conveyed in this passage to the fact of re-incarnation and the recognition of Karmic law by the disciples as the alternative to the theory of heredity, many readers seem to think that Jesus' reply ignores both principles. What Jesus says is simply that the man did not sin in previous lives so as to merit directly this disadvantage, neither did his parents sin so that by heredity the defect of blindness in their child becomes a burden and punishment to them, but for another reason of still greater importance. To one blind from birth, blindness is not a hardship as in the case of one stricken blind; this man was a type of the race in its evolution; he had attained a certain stage of development; still another faculty has to be added "that the works of God may be manifested in him." We are all born lacking some important faculty, and its development is the continual miracle of life. He who is the Light of the Kosmos, the life, the health or salvation (Ps. lxxvii: 2; Luke ii: 30) of the race, and who dwells potentially in every man must be permitted to shine in our hearts and give this light. The night cometh, when all growth is arrested.

March 3. John xi: 30-45

The author of "Supernatural Religion," an English Churchman, declines to characterise "the artistic narrative of the raising of Lazarus, the greatest miracle ascribed to Jesus, yet so singularly unknown to the other three Evangelists, who, so readily repeating the accounts of trifling cures, would most certainly not have neglected this had they ever heard of it." (p. 177. 6th Ed.) Lazarus, from Eleazar, Helped of God, is evidently a type of the buried soul, and the interpretation must be spiritual, as verse 28, declaring that the believer shall never die, cannot refer to the body of Lazarus, else he were still alive. Note the parallel between this narrative and that of the Crucifixion. The Christ cries with a loud voice and the stone is rolled away from the tomb and he that heareth is unloosed from the grave-bands forever.

March 10. Mark x: 17-27.

The incident is related in Matt. xix. and Luke xviii., also where the phrase, verse 21, "Take up thy cross," as in the Revised Version is omitted, affording a

good example of the additions frequently made. The idea of crucifixion had not then been broached among the disciples, and the young man, a stranger, could not have understood the modern interpretation. The phrase was suggestive, however, in connection with the Egyptian and other mysteries where the initiation of the tau or cross was the consummation of the life of the disciple-ascetic, who had sold everything and given to the poor. It is significant that on this one occasion upon which Jesus is directly asked about the way to salvation he does not give an answer at all approaching the usual modern western one. He disclaims any merit in Himself, and enjoins not only strict observance of the whole law, but a further sacrifice which would be looked upon in the present day as good grounds for committal to an insane asylum. But no compromise is permitted, and though Peter was aware of it and had so acted the disciples "were astonished out of measure." Our astonishment assumes the form of disbelief and disregard.

March 17. Luke xix, 1-10.

The sycomore tree into which Zacchæus climbed was the Egyptian fig, and the fig has ever been the symbol of material, as the vine of spiritual things. Adam after the Fall was clad with fig leaves. Having climbed up to see the Master, He who has come to seek and to save that which was lost recognizes Zacchæus and offers to abide with him. Truly, the pressure is great when the Master passes.

## THE LOCAL BRANCH.

On 30th January a resolution was adopted nem con., acquiescing in the resolutions of Aryan T. S., expressive of confidence in Mr. W. Q. Judge, and requesting him to retain his office. Voluninous circulars, etc., from Mrs. Besant, Mr. Keightley, Col. Olcott, and various branches have been read and considered with respect to this action.

On 20th January Mr. F. E. Titus was by invitation at Hamilton and addressed a meeting in the Unitarian Church there on "Theosophy." Discussion ensued and much interest was aroused, which, it is hoped, may result later in the establishment of a Branch. Mr. Titus was entertained at the house of Mrs. E. Rogers, of the Minneapolis Branch, who read a paper on "Reincarnation" in the same church on 2nd February.

## FRIDAY FRAGMENTS.

I say unto you: Resist not evil. Overcome evil with good.

There are no murmurs nor complaints to be heard from those who are working with all their might. Those who strain every effort in action have no force to waste in grumbling. The workers are silently satisfied.

Some people complain of the doctrine of Karma, that it is unjust to be punished or to have to suffer for acts of which you have no recollection. Would it not be a great deal more unjust to have to suffer for nothing, or for acts which another committed?

It is a mistake to classify all so-called poor people, those of the lower classes, and so forth, as alike. Three classes will occur to everyone on a moment's reflection. First, the great mass of beings who have evolved to that apparently low plane which is in reality a relatively high one compared with the opportunities of various savage peoples. Second, those whose Karma has reduced them justly enough to that position, as in the possible case of millionaires, slave drivers and the like, who inflicted upon others in past lives the wrongs which they are now being visited with. And, thirdly, those egos who from choice have embraced the opportunity of such humble experiences for the purpose of developing certain phases of character not to be acquired otherwise. Just as a person well-to-do and with ample food at command might choose to fast for certain personal reasons.

The only objection to the orthodox idea of free will and predestination lies in the contention that the predestinating power is outside of oneself. If it be realised that the predestinator is oneself, and that one has free will to predestine any course one chooses, but that one must abide absolutely by the result of that choice, once it is made, the difficulties of this vexed question will vanish. God worketh in us both our willing and our working, and we are God. God is law. God is love. God is justice. God is Karma.

For the LAMP.

## SEEKETH NOT HER OWN.

Theosophical axioms are often seeming paradoxes. For instance, when two people who are closely united in the bonds of mutual love and comradeship are told "not to think of each other," it would seem an impossibility from the very nature of the love and friendship involved. But what is really meant is principally that each should leave the other his or her mental freedom, that neither should think of the other with the desire to force any particular line of thought, feeling, or action upon him. True love cannot forget; it makes constant presence of the beloved, and seeks ever to give out all that it has to the latter, in the way of helpful thought and feeling. But it will always respect the mental and spiritual freedom of friend and comrade. To do otherwise is, in fact, to practice a very subtle and harmful sort of hypnotism on the psychic plane—and one of which Karma, as a rule, speedily takes note.—A.

## SEVEN AND TEN.

It is a very remarkable fact which I accidentally discovered in the preparation of my work that formerly the seventh day of the week was dedicated to the sun, hence called Sunday, and that the seventh letter of our alphabet is G, which is sol in music, and sol in Latin signifies the sun. And if you reckon backwards, commencing at the end of the alphabet, you will find that the seventh letter is T, which is the initial of ten; and the third letter from the end is X, which is the symbol of ten, and three and seven added together constitute ten, and both these letters are a symbol of the cross, and also of Christ who is the Sun of Righteousness.—John W. Adam's "Bible, Astronomy and the Pyramid."

"Poems Grave and Gay," Lyrics, Sonnets, etc., and The Peanut Ballads, by Albert E. S. Smythe, 184 pp, cloth, with portrait, post free \$1, from THE LAMP Office, and at all Booksellers.

"Unusually smooth and musical."—Buffalo Express.

"Light, easy and graceful."—London Graphic.

"Finely artistic."—New York Independent.  
"With a vein of simple, unobtrusive piety."  
—Belleville Intelligencer.

## THE FROSTED PANES.

One night came Winter noiselessly, and leaned  
Against my window pane.  
In the deep stillness of his heart convened  
The ghosts of all his slain.

Leaves and ephemera, and stars of earth,  
And fugitives of grass—  
White spirits loosed from bonds of mortal  
birth,  
He drew them on the glass.

—C. G. D. Roberts in *Atlantic Monthly*.

The intuition of the poet frequently outruns the investigations of the scientist, and the above stanzas illustrate this, as well as Mr. Bliss Carman's proposition, noted last month, that the Canadian school of poetry stands for the new-old philosophy. The Astral Light, the Akasa or Ether, the Book of Judgment, as it is variously termed, in which everything is recorded that ever existed, "convenes the ghosts" of all the past, and the proper conditions being afforded they reappear, materialized on the plane of physical existence. A correct understanding of the process by which these ancient forms are reproduced would afford a clue to the comprehension of many other phenomena closely akin, though apparently not related. The much disputed process of the precipitation of written script on blank paper is closely allied to the method by which nature precipitates her floral forms on appropriate surfaces. A Master, writing in "The Occult World" (page 144, 6th Amer. Ed.), says "When science will have learned more about the mystery of the lithophyl (or litho-biblion), and how the impress of leaves come originally to take place on stones, then I will be able to make you better understand the process." This connects the operations of fossilization with that of the frosted pane, and crystallisations, and even photography will be perceived to be all different applications of an important natural law by which noumenal form under favorable conditions is manifested physically. The very growth of our bodies, the process of incarnation, is the crowning triumph on our plane of this work of embodying the hidden thought or word. The beautiful forms of the frozen window are limited by their conditions to the lower kingdoms, but it is of great interest to note the variations that occur in different localities, affected by floral and other environment, by latitude and longitude and so forth. The different kinds of stone in flag-pave-

ments exhibit different forms, the wood composing window-frames appears to have its influence, the floral contents of a greenhouse modify considerably the frost pictures, and other conditions give results which should be noted. Many observations suggest that aquatic and marine forms are as probably reproduced as those of terrestrial flora. If amateur photographers in different parts of the world would perpetuate for us the designs of their winter morning windows we might get some interesting evidence concerning lost continents and past ages. THE LAMP will be glad to receive communications on the subject.

## LIFE TO LIFE AS DAY TO DAY.

If one believes in that inexpressibly vast and wonderful idea of reincarnation, the sadness of such a story as that of the woman who "Lived in New York" is intensified into a dozen tragedies. For through what ages of torment and toil and self-denial and pain must that tarnished soul struggle up into purity again! And how infinitely awful does each careless, reckless, downward step become, when one believes that it must be retraced, though ages be consumed in the retracing and whips of many things be woven for the scourging, and tears like fire fall, and griefs that to the unbelieving seem unjust and cruel are laid upon the suffering heart. That is the only explanation that gives me the sense of many a Bible verse, glibly rattled off in and out of sense and season by many a stupid tongue.—Lady Gay in *Saturday Night*, 12 Jan.

## WOMEN SPEAKING IN CHURCH.

I have always felt astonished that respectable and reverent men should have so long allowed a hazy translation of certain expressions of St. Paul to pass as quite authoritative, and so influence in a very important direction the whole of human rules and conduct. The Apostle says, "It is a shame for women to speak in the church," and this has been enforced in its literal sense by a large body of ecclesiastics. Judge the surprise of a modern intelligent woman when in looking up the word rendered "speak," in Liddell and Scott's Greek-English Lexicon—of which no one will dispute the authority—she finds it translated "to chatter like monkeys, to twitter like birds!"—Mrs. Josephine Butler.





and the Ross Bible is all right for the general public and for children, and equally so are the translations of Sacred Books of the East in their expurgated form. But when the Kabalist, the Occultist, the Esotericist, leaving the dirt of the letter to minds open only to such suggestions, approaches the study of these recorded mysteries, he desires to have the allegory unmutated and as it was written. Every jot and tittle, every dot and dash must have its fulfilment. But only what is written in the heart can be read in the Volume.

#### AS NEAR AS HE CAN COME.

I cannot help seeing order, law, reason, or Logos in the world, and I cannot account for it by merely ex-post events, call them what you like—survival of the fittest, natural selection, or anything else. Anyhow, this Gnosis is to me irresistible, and I dare not therefore enter the camp of the Agnostic under false colors. I am not aware that on my way to this Gnosis I have availed myself of anything but the facts of our direct consciousness, and the conclusions that can be logically deduced from them. Without these two authorities I do not feel bound to accept any testimony, whether revealed or unrevealed.

If Agnosticism excludes a recognition of eternal reason pervading the natural and the moral world, if to postulate a rational cause for a rational universe is called Gnosticism, then I am a Gnostic, and a humble follower of the greatest thinkers of our race from Plato and the author of the Fourth Gospel to Kant and Hegel.—Max Muller in Nineteenth Century.

#### THE RAINBOW—MANY IN ONE.

Did you ever watch a sunbeam as it shone through a drop of water, or a piece of glass with many sides? Have you seen the band of bright colours, the tiny rainbow dancing upon the wall, or in the air, and which is made by that sunray passing through the drop or the glass? Did you ever think what a sunbeam really is, and how that beam becomes seven? A sunbeam is not just one beam; all by itself; not a bit of it—it is a loving band of seven big sprites, whom we all know, and ever and ever so many little ones that we do not know; at least we do not know them very well.

But the big ones, oh! that is different. Every little girl and boy should know about them, and will, thanks to rain drops, and crystals, and prisms, yes, and the garden sprinklers that throw out such pretty showers. Seven beautiful sprites: There is Heart-Life, red in its color; this is the angel of Love, loving thoughts for everybody and everything.

Breath-Life comes next. Breath-Life delights to robe himself in orange; it is the angel of the voice, of speech, and loves soft gentle words, kind words, earnest words—words that help one to grow better, stronger and wiser.

Sun-Life, a beautiful yellow, is the angel of Light. Light is Knowledge; so you must learn all you can to win the bright Light-Life of the sunbeam.

Earth-Life now comes; the cheerful, industrious sprite of grass and leaf, of plant and tree. How softly, how ceaselessly it works! This sprite is green, who will follow it, and make the world glad with little deeds well done.

Air-Life, arrayed in heaven's own blue, is the fifth. Air-Life is the angel of truth, of purity, of aspiration. It loves the children who want to grow into great and good men and women.

Thought-Life is of a darker hue—Indigo, as you see Thought-Life is the genius of the boys and girls who think, who pay attention to the inside more than to the outside of things.

Electric-Life, in dainty violet, comes last; but it is not the least by any means. This is the angel of swift energy; it darts into the dark earth and kisses the little seeds; immediately they waken and begin to grow. It makes our bright-eyed children quick to obey mother and father, to help each other, to do good to all.

The beautiful sunshine never says, "I did that," etc. "We do. We, the seven, with our many, many children, work and do all together." And the blue never looks angry at the red; neither does the indigo think itself better than the green; nor the yellow say to the orange, "You gaudy thing"—but they shine as one, equal, yet each one different; each one giving of its gift, and the differences, all together, make the living sunshine. Were one ray to forget to work, or to say, "I won't shine," the earth would die for lack of the sun life.

Someone says, "why is the rainbow round?" Now there is a nice little puzzle for you all to think about.—Mercury.

## OTHER MEN'S RIBBLES.

## Resist Not Evil.

Hatred towards those who do no evil and who do not hate, this is the sign of the sinner in this world and in the other.

After having brought misery on himself, he would afterwards bring trouble to others, like unto the hunting hawk, who, captive himself, does injury to others.

He who smites will be smitten; he who shows rancour will find rancour; so likewise from reviling comes reviling, and to him who is angered comes anger.

Those foolish shramanas who know not the holy law, though this life be brief, in the foolishness of their hearts they give themselves to wrangling.

"This is the best man," they think, being thus at variance with the unanimous opinion: "Why do the clergy choose this man? he is without strength and without mind."

If a bone is broken, (they advise) killing, carrying off horses, cattle, and riches, subduing Kingdoms, and then afterwards to become friends again.

But the wise man, who knows what is (right), says: "Why do you not learn this law, which teaches the real way to live?" You who have not the conduct of sages, watch carefully over the words of your mouth; guard those of your neighbors who do not know (the danger they may run); they who know (this law), speak soft-toned, pleasing words."

"He abused me, he reviled me, he beat me, he subdued me;" he who keeps this in his mind, and who feels resentment, will find no peace.

"He abused me, he reviled me, he beat me, he subdued me;" he who keeps this not in his mind, and is not resentful, will find peace.

He who shows hatred to those who hate will never be at peace; he who is patient with those who hate will find peace; this is the spirit of religion.

He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will, pacifies them who hate; as hatred brings misery to mankind, the sage knows no hatred.

If a man find a wise companion who is both steadfast and pure, let him, having overcome all corruption, associate with him, thoughtful and glad.

If a man find not a wise companion, who is both steadfast and pure, like a king abandoning his broad kingdom,

let him live alone and commit no sin.

If a man find not a good friend who leads a life like unto his own, let him resolutely keep a solitary life, and not associate with a fool.

It is better to live a lonely life than to have companionship with the fool; casting off all taxation of mind, one lives alone, like the elephant of the Matanga forest.

From the Udanavarga or Tibetan version of the Dhammapada, the Book of the teachings of the Lord Buddha (B.C. 573) translated by W. Woodville Rockhill.

## SPARKS.

The "Star's" meekfaced gentleman nurse has another engagement.

\* \*

"What'll I do with all this snow?" asked the new hired man as he gazed on twelve inches of the beautiful deposited evenly along fifty feet of frontage. "Take it away and use it for fuel," replied the millionaire, who had bought more wheat than he could sell again. Could our scientists not act upon the hint and discover the inflammable qualities of snow. If some of us had been inventing a world we would have arranged to have this abundant material of the cold weather possess combustible properties on reaching the zero point, just as water begins to grow lighter at 39 degrees.

\* \*

Some time ago THE LAMP compared itself to a jackal in its relation towards those lions, The Path, Lucifer and The Theosophist. An anonymous friend, (Why are all our brilliant critics anonymous?) suggests jackass instead of jackal. Be it so. The humble animal has the Cross marked on its back, and once bore a royal burden. And we can only hope that we may rival the effect produced upon Balaam on another occasion. It is just possible that we may hear and see angels where others cannot, and if our bray be not melodious, it might be accounted for, as Mark Twain suggests, by the bad grammar. Dr. Lewis Robinson recently called attention in the North American Review to the "imagnificent voice" by which the primeval ass was wont to communicate with his comrades among the mountains whence he evolved. Hee haw! Brother Nameless!

### RAYS.

Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in their work.—W. Q. Judge.

\* \*

He who plays truant in one thing will be faithless in another. No real genuine MASTER will accept a child who sacrifices anyone except himself to go to that Master.—H. P. B.

\* \*

The time has come when class can no longer stand aloof from class, and that man does his duty best who works most earnestly in bridging over the gulf between different classes, which it is the tendency of increased wealth and increased civilization to widen.—Prince of Wales.

\* \*

Modern respectability is so utterly without God, faith, heart; it shows so singular ingenuity in assailing and injuring everything that is noble and good, and so systematic a preference for what is mean and paltry, that I am not surprised at a young fellow dashing his heels into the face of it.—James Anthony Froude.

\* \*

England can never have a home in India until the English are as high in morals as the natives. English missionising means too often the introduction of flesh-eating, beer-drinking, and fortune-making, at all costs; and so long as this exists the English will ever be outcasts and aliens among the chaste and holy tribes of India.—Col. Wintle.

\* \*

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge. There is one law giver who is able to save and destroy: who art thou that judgest another?—James iv, 11-12.

\* \*

I care not for this world's treasures; they cannot bring contentment. 'Tis hard to cross the swamps of human passions; they are the root of fear, of sorrow, of despair. I seek to conquer, not to indulge desires; happy, free from sorrow, is he who has cast them far away. The treasure I am seeking is that wisdom which knoweth no superior.—Guatama, the Lord Buddha.

### PRAYER OF A BENGALI DEVOTEE.

1. Like a drop of water in the hot sand desert of the society of children, friends and women,

I forgot thee and was devoted to them; and now of what use are they to me?

2. Madhava (Lord)! thou art the last place of my refuge: thou art the savior of the world, merciful to the miserable; I lose all fear when I believe in thee.

3. Half the days since my birth have been lost in sleep, how many more in infancy and disease!

Enchanted with the pleasure of the company of the fair sex I have found no time to devote myself to thee.

4. How many Brahmas (Creators) die! But thou hast neither beginning nor end.

Like the waves of an ocean, they come from thee and they again enter into thee.

5. Vidyapati says, I have no refuge but thee when Death calls me at last.

Lord! thou art the origin of everything, thyself without an origin; be kind to me. I rely on thee to take me across the sea of physical existence.—Vidyapati.

### TO READERS AND SUBSCRIBERS.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

\* \* \*

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

\* \* \*

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

\* \* \*

Subscriptions will be reckoned from the first number issued after receipt of subscription. Only a few copies of the early numbers remain and may be had at five cents each.

\* \* \*

Subscribers at a distance may remit in postage stamps for sums less than one dollar. Bills or postal orders are preferred for larger amounts.

\* \* \*

THE LAMP, 25 cents a year.

"ALL IN ALL OR NOT AT ALL."

When Othello went to Cyprus Iago had an opportunity to give verisimilitude to a number of apparencies which in the familiar surroundings of Venice would not have been entertained for a moment. Othello's big heart, his frank nature, his very eloquence, served but to more fully enslave him to suspicion once aroused. A handkerchief is sufficient to seal the truth of a slander which he would have spilt his heart's blood at another time to confute. And the big honest fellow soliloquises, and slaughters and suicides, and we of "the gods" look on, and wonder how he can be so simple. What worlds we sacrifice for the certainty of seeming!

\* \*

In "The Path" for April, 1890, the somewhat prophetic utterance following appears: "Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for Theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now." The stress and strain of the crisis, initiated last year, has not yet passed away, and, in familiar language, "the test is upon us" still. In Section xii of H. P. B.'s "Key to Theosophy," which everybody should study at this juncture, the whole situation is dealt with very fully. "No member, whether prominent or insignificant, has ever left us without becoming our bitter enemy. . . . Having been, in most cases, intensely devoted to the Society at first and having lavished upon it the most exaggerated praises, the only possible excuse such a backslider can make for his subsequent behavior and past short-sightedness, is to POSE AS AN INNOCENT AND DECEIVED VICTIM, thus casting the blame from his own shoulders on to those of the Society in general and its leaders especially." On page 272 there are some valuable hints.

\* \*

In the pamphlet "The Neutrality of the T. S.," Mrs. Besant says of her action in formulating charges against Mr. Judge: "It is very possible I made a mistake—for I have made many mistakes in judgment in my life. . . . And now I must reduce these charges to their proper proportions, as they have been

enormously exaggerated. . . . I believed that the messages he gave me in the well known script were messages directly precipitated or directly written by the Master. . . . I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received. . . . The source of messages can only be divined by direct spiritual knowledge or intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them." If Mrs. Besant would say upon what grounds, from direct spiritual knowledge or intellectually, she, in the first place accepted these messages, and in the second place whether it was from direct spiritual knowledge or intellectually, she rejected them, some obscure points would be elucidated. Many are unable to decide whether she is correcting direct spiritual impressions with later ones, or previous intellectual impressions with subsequent spiritual (psychic) knowledge, or whether the whole matter is simply a weighing of primarily inadequate and of later more complete intellectual testimony.

\* \*

The five cardinal points of Theosophy are, Universal Brotherhood, Karma, Re-Incarnation, Masters, and the Septenary division. Nothing has been said by anybody yet to affect these solid facts, and the issue is merely whether the people are to be taught further, or whether the teachers are to be discredited.

\* \*

Just as THE LAMP goes to press Mr. G. R. S. Mead's manifesto has come to hand repudiating Mr. Judge and all his works. This affords another good man an opportunity to subsequently see the error of his ways.

\* \*

Among prominent English Theosophists who want an explanation from Mr. Judge are Herbert Burrows, Laura M. Cooper, Miss Muller, Dr. Wynn Westcott, W. Kingsland, Hon. O. C. C. Carter Blake, M. U. Moore, Oliver Firth, Thomas Williams, and Sydney Old. Of those who consider an explanation unnecessary Dr. Archibald Keightley, Mrs. J. C. Keightley, Dr. H. A. W.



Coryn, F. J. Dick, G. W. Russell, W. A. Bulmer, E. T. Hargrove, Basil Crump, T. Green, H. T. Edge, and Alice Cleather are well-known. Others await the acrobatic feline.

#### THE "ROW" IN THE T. S.

The present "row" in the T. S. will prove invaluable as a means of winnowing out the substantial from the evanescent element in that body, and has doubtless been arranged by the Master for that very purpose. The evil forces, which sought to destroy the T. S., have been chosen as the means of purification; for Satan, though he thinks himself the enemy of God, is in reality only God's scavenger. Great must be his chagrin when walking abroad on the earth to seek whom he may devour, he is sent back to the lower regions with a bundle of refuse to burn. We have preached to a materialistic world spiritual law, and set intuition above materialistic "common sense"; now we shall see whether we have imbibed enough of our own teaching to guide our conduct in this crisis. Many of the bold assertors of the spiritual soul in man will deny their Lord thrice, and hail their teachers before the tribunal of that same dull, doubting intellect they have so long decried before the world. "O, my Masters, who have taught me to despise my lower mind, I cannot believe in thy servant, because my lower mind says he is a cheat! Ye send me a teacher to teach me how to crush my lower nature, but I cannot accept him because my lower nature objects."

There are some who suspend their judgment and declare that they have no means of knowing whether Mr. Judge is innocent or guilty. In plain words, they are not able to discern who is their teacher and who is not. Such a plight, while excusable in a man of the multitude, is not creditable to a student of occultism. I have not the least doubt that the chief object of this probation is to sort out those members who can tell their teachers from those who cannot.

O, thou mighty Lower Manas, great is thy day, for many shall leave the T. S. at thy command! Many have asked to be tested, and now their prayer is granted. The Sphinx has propounded her riddle, but they want to have the answer told them.—H. T. E. in the Irish Theosophist

#### PERSONAL NOTES.

\*Blavatsky T. S. has a new hall at 419 Tenth street, Washington, D. C.

\*Mr. W. Q. Judge visited Chicago, Fort Wayne and Cincinnati in January.

\*Annie Besant and Bertram Keightley have closed the H. P. B. Printing Press, at London.

\*Dr. Jerome A. Anderson has published a volume of verses, "Driftings in Dreamland."

\*Claude Falls Wright is still en route for Denver. He has visited Kansas City and Omaha.

\*A life-size photograph of the General Secretary has been placed at Headquarters by a number of the American Branches.

\*Theosophists should read Rudyard Kipling's "Finest Story in the World" and "One View of the Question" in his volume "Many Inventions."

\*Mrs. Mercie M. Thirds has concluded her very useful visit to Honolulu. The work in the Hawaiian Islands is increasing.

\*Madame Blavatsky is the subject of two new books, Walter Leaf's "A Modern Priestess of Isis," and Arthur Lillie's "Madme. Blavatsky and Her 'Theosophy'" Both are hostile in their attitude.

\*Miss Louisa A. Off, one of the most active of Californian Theosophists and editor of "The New Californian," died 6th January, and was cremated on the following day.

\*New Zealand orthodoxy was much stirred up by the incident of Mrs. Besant having breakfast with the Bishop of Auckland. "A stumbling-block and a scandal" one Christian considered it.

\*Dr. Benjamin Ward Richardson, F.R.S., at the Grindelwald Conference, endeavored on materialistic grounds to account for what he styles the "curious phenomena of so-called pre existence." It is quite an advance to admit the "curious phenomena."

\*"The Dawn of Reformation," a poem on Theosophical lines by Mr. W. T. James appeared in "Frank Leslie's Weekly" for 17th Jan. and has been republished by "Saturday Night" in a revised and enlarged form under the title "The Dawn of a New Era."

## EARTH'S FOUR POLES.

In the year 1811 the Royal Danish Academy offered a prize for the settlement of the question of the variation of the magnetic needle, and M. Hanstein undertook a re-examination of the whole subject. The results confirm, according to Hanstein, the existence of four poles as taught by Halley. These four poles are of unequal force, and are continually shifting their places; they have a regular oblique circular motion about the poles of the earth—the two north poles from west to east, the south poles from east to west, and in the following periods:—The strongest north pole in 1740 years, the weaker in 860 years; the strongest south pole in 4,609 years, the weaker one in 1,304 years. Sir W. Snow Harris, F.R.S., in his work on magnetism makes the following remark: "By a curious coincidence these periods involve a number, 432, sacred to the Indians, Babylonians, Greeks, Egyptians as being dependent on great combinations of natural events; thus the periods 860, 1304, 1740, 4609 become by a slight modification 864, 1296, 1728, 4320, which are not inadmissible considering the complicated nature of the observations from which the first numbers are derived. These numbers are each equal to 432 multiplied by 2, 3, 4 and 10 successively. According to the Brahmin mythology the world is divided into four periods, the first being 432,000 years, the second  $2 \times 432,000$ , the third  $4 \times 432,000$ , the fourth  $10 \times 432,000$  years. It is also, according to Hanstein, not unworthy of remark that the sun's mean distance from the earth is 432 half radii of the sun; the moon's mean distance 432 half radii of the moon; but what is more especially striking is the circumstance that the number  $25,920,432 \times 60$  is the smallest number divisible at once by all the four periods and hence the shortest time in which the four poles can accomplish a cycle. Now, this time coincides exactly with the period in which the precessions of the equinoxes complete their circle, certainly a curious and remarkable series of coincidences."—C. H. A.

M. Notovitch, author of "The Unknown Life of Christ" is proceeding to Thibet to procure the original M.S. from which he derived his information. He has replied to Max Muller's criticism, and doubts the existence of the Professor's English lady correspondent at either Leh or Ladak.

## THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.
3. To investigate 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 practice it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

\*  
SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering questions.

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

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

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

\*  
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 is \$1.50. 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

## A UNIVERSAL RELIGION.

There are only eight great historical religions which can claim that name on the strength of their possessing sacred books. All these religions came from the East; three from an Aryan, three from a Semitic source, and two from China. The three Aryan religions are the Vedic, with its modern offshoots in India, the Avestic of Zoroaster in Persia, and the religion of Buddha, likewise the offspring of Brahmanism in India. The three great religions of Semitic origin are the Jewish, the Christian and the Mohammedan. There are besides the two Chinese religions, that of Confucius and that of Lao-Tze, and that is all, unless we assign a separate place to such creeds as Jainism, a near relative of Buddhism, which was ably represented at Chicago, or the religion of the Sikhs, which is after all but a compromise between Brahmanism and Mohammedanism. The Chicago delegates have declared that "in every nation he that feareth God and worketh righteousness is acceptable unto Him." They have seen with their own eyes that God is not far from each one of those who seek God, if haply they may feel after Him. Let theologians pile up volume upon volume of what they call theology; religion is a very simple matter, and that which is so simple and yet so all-important to us, the living Kernel of religion, can be found, I believe, in almost every creed, however much the husk may vary. And think what that means! It means that above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black or white or yellow or red, belongs or may belong.

I believe it would have been possible, even at Chicago, to draw up a small number of articles of faith, not, of course, thirty-nine, to which all who were present could have honestly subscribed. And think what that would have meant! It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again, till a beacon has been raised lighting up the whole world and drawing towards it the eyes and hearts of all the sons of men in brotherly love, and in reverence for that God who has been worshiped since the world began, albeit in different languages and under different names, but never before in such unison, in such world-embracing

harmony and love, as at the great Religious Council at Chicago.—Max Muller, in December Arena.

## THE MONTH TO COME.

- Wednesday, Feb. 20, 8 p.m., "Letters That Have Helped Me," pp. 23-27  
 Friday, Feb. 22, 8 p.m., "Why Theosophy is True."  
 Sunday, Feb. 24, 9.45 a.m., Ephesians iv.  
 Sunday, Feb. 24, 4 p.m., "God's Gamut."  
 Sunday, Feb. 24, 7 p.m., "Privacy." Mr. James.  
 Sunday, Feb. 24, 8 p.m., "Life, Force or Gravity."  
 Wednesday, Feb. 27, 8 p.m., Annual Business Meeting. "Letters," pp. 7 to 34.  
 Friday, March 1, 8 p.m., "Spirituality." Mr. Titus.  
 Sunday, March 3, 9.45 a.m., Ephesians v.  
 Sunday, March 3, 4 p.m., "The Sacred Square."  
 Sunday, March 3, 7 p.m., "Who Are the Gods?" Mr. Port.  
 Sunday, March 3, 8 p.m., "The Solar Theory."  
 Wednesday, March 6, 8 p.m., "Letters," pp. 34-38.  
 Friday, March 8, 8 p.m., "What is a Mahatma?"  
 Sunday, March 10, 9.45 a.m., Ephesians vi.  
 Sunday, March 10, 4 p.m., "The Sacred Triangle."  
 Sunday, March 10, 7 p.m., "How to Get Out of Hell." Mr. Smythe.  
 Sunday, March 10, 8 p.m., "The Coming Force."  
 Wednesday, March 13, 8 p.m., "Letters," pp. 38-46.  
 Friday, March 15, 8 p.m., "Alchemy in the XIX Century."  
 Sunday, March 17, 9.45 a.m., "Philomon."  
 Sunday, March 17, 4 p.m., "What the Brain Does."  
 Sunday, March 17, 7 p.m., "Ireland Before the Flood." Mr. Titus.  
 Sunday, March 17, 8 p.m., "The Elements and Atoms."

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Port in the morning, Mr. Smythe in the afternoon, and Mr. Titus at 8 o'clock.

## NOTES ON THE MAGAZINES.

"Mercury's" seventh number is appropriately good. "The Energetic Ego" and "What the Symbols Say" are fit and proper items for that Theosophical child's reading book we hope to see some day. We who were brought up on Kingsley's "Madam How and Lady Why," and such sterling stuff find here the missing links of law and life whose absence then subdued enthusiasm and gave Art a chance to rob Nature.

"The Path" continues H. P. B.'s Letters. It appears the English Freemasons bestowed a diploma and decoration upon her in 1877. "Testimony as to Mahatmas" might be fuller if the injunction "See thou tell no man" were not so binding. "Conversations on Occultism" describes Black Magicians and their methods. Mr. Wright points the moral "Do not desire to tell people how much you know or how wise you are, but rather instruct them so that they also may acquire the knowledge and the wisdom for themselves." Mr. Fullerton breaks a butterfly in "Projected Hari-Kari," the last paragraph of which is almost sardonic.

"Scribner's Magazine" recently had a tale illustrating the alleged existence of a metal named Osiris—why not orichalcum?—whose value depended on its opacity to the force of gravity, all objects losing their weight on having a sheet of the metal interposed between them and the earth. In this way the Pyramids and other great stoned structures were easily erected, says the romancer. But what if it be true? February Scribner has an interesting article on "Giants and Giantism" in which overgrowth is described as a disease—acromegaly—due to a degeneration of the pituitary body, a gland which Dr. Dana believes to be "an organ which separates from the blood some substance that has an important use in the economy."

"The Irish Theosophist" has Jasper Niemand's third "Letter." "Heed now the danger of this spiritual current to those amongst you whose thought-forms, whether of creed or plan, or what not else, are fixed. . . . Reaction awakens the pictures of erroneous images to fresh life, and casts their vivid images anew upon the brain; bewildering results." Mr. Judge is positive about H. P. B.'s teaching on the closing of the cycle in 1897. The door to the

Lodge will shut—religious effort will go on as usual—"but at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you."

"The Vahan" for January is a jousting tournament. "Lucifer" also blows the herald's trumpet. Dr. Hartmann considers the disturbance an immense joke—which it is, only the English are weak of perception. Mr. Green sweeps the arena with H. P. B.'s letters to the American conventions of 1883 and 1889. Dr. Coryn's fine article on "The Heaven-world," and Basil Crump's equally excellent one on "Theosophy and Crime" are concluded. James Nissim has a most interesting paper on "The Will and Reincarnation," dealing with the question of whether we must go to heaven or not.

"Book Notes" announces the publication of "The Mahatma; a story of Modern Theosophy," at 6s, and "The Dream of Ravan" at 2s.

"The Theosophic Gleaner" (Bombay) begins an article on "How to Begin the Study of Theosophy," and says: "Politically the value of Theosophy is in the scientific and true basis it furnishes for the good government of countries and nations, without resorting to forcible and violent means as we now-a-days find to be the case in the west."

"The Journal of the Maha Bodhi Society" supplies just that information regarding Buddhism which we heartily covet respecting the other great religions. "What is Buddhism?" in the December number, the translations of Buddhist scriptures, etc., and the sketch of "Buddhism in Ceylon" and criticism of Sir Monier Williams' misleading lectures on Hinduism and Buddhism are exceedingly instructive, and we hope to reprint the summary of "Buddha's Teachings" next month from the January number.

## THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 244 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.