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"I announce a life that shall be copious, vehement, spiritual, bold."

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"I announce a life that shall be copious, vehement, spiritual, bold."

THE LAMP.

VOL. IV.—No. 4.

TORONTO, JUNE, 1800.

No. 40.

DO NOT BE AFRAID.

THE majority of people go through life slaves to fear.

Declare your freedom from this servitude and face the world with optimistic eyes and heart.

Do not fear poverty. Make up your mind that plenty is to be your portion. Work for it and expect it. Whatever your occupation, become interested in it—concentrate your mind upon it and try to excel in it. This you will not do unless you love it. Love is the "Open Sesame!" to every success in life. If you hate your work set yourself about finding the work you could care for. If you are so situated that this is absolutely impossible, then put all your force into a philosophical interest in what you are obliged to do. If you haven't what you like, like what you have. I heard that sentence very early in life, and it made a great impression upon me.

I discovered that as soon as I set myself the task of finding something to like in a situation which had seemed insupportable, a way out of it opened for me. As long as I felt only blind, bitter hatred of it, no relief came. When we hate anything, we make the worst of it. When we begin to care for it in any degree we make the best of it, and that shows us a way to better things.

Do not fear harm or injury from enemies. No one can harm you if you do not harm yourself by selfishness, uncharitableness, or jealousy. Live up to the best that is in you—and remember that every good quality is in you—and give no thought to what anyone attempts to do to injure you. The man whose mind is utterly free from evil thinking is impervious to evil influences which others may strive to throw about him. A lie will fall dead at his feet and scandal will perish in its own flames before it scorches his garments. Wish no man harm and no man can harm you. If one attempts to do so give him thoughts of pity and kindness, and do him a favour if it falls in your way. Put him out of your thoughts otherwise, and go about your business unafraid and unresentful. Imagine that God has drawn a great holy circle about you which no evil can cross. Walk always in the thought that this circle surrounds you, and have no fear. You will be protected and cared for. Do not fear disease.

Think health and expect it. If some malady befalls you or yours, think lightly of it and do not get in a panic. Be sensible in your treatment of it, and expect it to pass away soon. Then forget it and stop talking about it.

Do not all your life live in fear of death. Think of it as an interesting voyage which awaits you, and be prepared to go when the pale boatman calls for you. Give all the pleasure you can to others, and get all the happiness you can out of this life and rest assured that God will make a room ready for you in the next world. He sent you into this world without any trouble on your part, and as long as you trust Him and do your best here, be assured that He will look out for your welfare when you are called away from earth.

Fear is man's greatest insult to his Creator.

—From *The Illustrated Weekly News*, 12th May. *The News* has a circulation in England of about a million and a half.



MAGAZINES and papers received: *The Abiding Truth*, *Religio-Philosophical Journal*, *Flaming Sword*, *Ideal Review*, *Christian Messenger*, *Review of Reviews*, *Prophetic Messenger*, *Boston Ideas*, *Occult Truths*, *International Theosophist*, *The Philistine*, *Morning Star*, *Free Man*, *Notes and Queries*, *Unity*, *Herald of the Golden Age*, *Belfast Weekly News*, *Star of the Magi*, *Theosophischer Wegweiser* (Leipzig, April and May), *British Weekly*, *North Ender*, *Rainbow*, *H. C. Leader*, *Prasnottara*, *Nya Tiden*, *World's Advance Thought*, *The Theosophical Forum*, *Expression*, *Citizen and Country*, *Light*, *Harbinger of Light* (Melbourne), *Theosophic Messenger*, *All Ireland Review*, *Meaford Mirror*, *The Temple Artisan*, *The Prophet*, *Theosophical Reprint* (owing to postal regulations this little sheet is to be discontinued with the July number), *The Christian Life*, *The Search Light*, *The New Age* (Calcutta), *Der Wahrheitspiegel* (Leipzig), *Brotherhood* (J. Bruce Wallace's social reform organ, published in London, 50 cents annually), *Secular Science and Common Sense*, *Secular Thought*, *Douglas Island News*, *Journal of Hygeio-Therapy*, *Appeal to Reason*, *Literary Digest*, *Preacher's Magazine*, *Field of Progress* (Mr. Bain wants to know where the souls came from during the first five hundred years of man on earth. The beginning of earth is a sorry horizon for pre-existence), *Light of Truth* (Madras), *Theosophic Gleaner* (Bombay), *Journal of the Maha Bodhi Society* (Calcutta), &c.

UNENROLLED THEOSOPHISTS.

III. STANDISH O'GRADY.

The Keltic Renaissance, as it has been called, has done more than anything else in recent years to bring mysticism and occult philosophy before the public. It is true that the public generally has not been aware of the fact, but has accepted the grand old teaching in the beautiful forms in which it has been clothed without enquiring whither it might lead. As a rule the members of the several Theosophical societies have stood aloof, and in some cases even disparaged the work thus being done. Others have felt the charm and the magic of it, and been aided in realizing the ideal of the Theosophical Movement itself, which was to bind together all those who sought the welfare of humanity, and battled for the good, the beautiful, and the true. To restore the Garden of Eden where all manner of fruits were to be found of which we might eat and be satisfied had been an aspiration which almost saw promise of realization. But the keepers of all the new Church and Society Edens, less bountiful than Him of old, declare to their innocent charges, "Of none of all the trees of the Garden may you eat, save only of the tree that we have planted in our own particular plot." It is not strange that under these circumstances the very serpents begin to speak the truth.

The strength of the Keltic Renaissance undoubtedly lies in its political significance. Not professedly so, but in its very nature it bears upon the kind of people, and on that side of their character, which must inevitably influence national development. It is true that politics of this sort is far removed from mere party issues, but those who are pinning their faith to party politics for the welfare of humanity have lost touch with the world of realities. In discussing the relation of Theosophy to politics Madam Blavatsky says that much must be left to the individual judgment in deciding whether social efforts are wise or unwise. "One general test may, however, be given: Will the proposed action tend to promote the true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can only be attained by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement." She also says "no Theosophist has a right to the name unless he is thoroughly imbued with the correctness of Carlyle's truism, 'The end of a man is an *action* and not a thought, though it

were the noblest,' and unless he sets and models his daily life upon this truth."

Standish O'Grady says: "We shall evolve a race of practical men of our own who will respect other forms of thought and emotion than the leading articles of popular newspapers." Men of this order "stand for the imagination, and the imagination is the faculty by which man communicates with the unseen powers which are guiding human destinies." He says elsewhere: "My way is the way of the literary man, the way of my order; it is through the heart and imagination of the people of Ireland." Of the translation of this power of thought into action he never loses sight. It is the need of this translation and the capacity for it that forms one of the strongest arguments for the solidarity of the race. His dream of a union of All Ireland he believes will come to pass when the stream of imagination begins to flow into the channels of Northern activity—"In the North, where action follows swiftly and inevitably on the heels of perception. There the imagination, the understanding, and the will stand to each other in the nearest and most fruitful relations, and pour themselves forth ceaselessly into the world of sensible things. From time immemorial, Ulster has been the leading province of Ireland through the possession, in a supreme degree, of this faculty of swift transition from perception to action. In the North, meditation and imagination are not ends, but means: talk is not an end, action is the end."

Something of the power of imagination as it passes into active energy, and as it appears to the perception of men like O'Grady, may be gathered from his appreciation of James Fintan Lalor. "From the brooding brain of the Tipperary recluse, from some fiery seed dropped there by the genius of the age, sprang forth suddenly an idea full-formed, clear, mature, clad as if in shining armour, and equipped for war. Something very new and strange, something terrible, as well as beautiful, there emerged." Lalor's idea was the Right of the People to the Land. It "took root in the minds of Mitchel and others. With them it passed into America, propagating itself there in the Irish-American press, and from America it has come back upon Europe, advertising itself as *Progress and Poverty*. Lalor's idea now well clad, that is to say, well-printed, well bound, less Irish, and more nice, possibly, but beyond question robust and vehement, walks abroad everywhere to-day, button-holing and interrogating all earnest young people, and not infrequently making them mad."

O'Grady refers the student to Carlyle, particularly *Past and Present*, Book iii., chapter 8, for the view that the land belongs "not to the people, but to the best of the people, dead, living,

and to come. . . . I gather, too, that in Carlyle's opinion the land question will be fought out on the Lalor theory first, before the true theory is discovered and applied."

The failure of those who occupy the places that ought to be filled by the best people, their failure to assume their responsibilities, their failure to recognise the duties of their stations, their failure to perceive, as Carlyle puts it, the wisdom of doing nothing rather than doing wrong, their failure, total and complete, to understand the unity and brotherhood of the race, is not to be explained away by any charge of depravity or selfishness, or lack of willingness to do right. O'Grady traces it, in the language of older wisdom, to the effects of "the Great Enchantment." "In primitive literature we read much about enchantment; in our own, instances that come readily to mind are the 'Stupefaction of the Ultonians' and the enchantment of Finn and his Fianna in the wierd Palace of the Quicken Boughs. I always thought such tales to be mere exercises of the imagination; but it is not so. Enchantment is a fact in nature. Through suggestion or self-suggestion, a man may be flung into such a condition that his senses will cease to discharge their normal functions; in a stone he will see a flashing diamond, and in a flashing diamond a stone; in discord he will hear music, and in the sweetest music a jarring discord. Nations, too, like individuals, may, as the punishment of their crimes and follies, find themselves flung into such an enchanted condition, and suffer that worst loss of all, the loss of reason."

Edward Carpenter's Gnani expresses the idea of the rule of the best people from his oriental point of view. "States must be ruled by justice, and then they will succeed. A king should stand, and did stand in old times, as the representative of Siva (God). He is nothing in himself—no more than the people—his revenue is derived from them—he is elected by them—and he is in trust to administer justice—especially criminal justice. . . . Justice or Equality is the special attribute of God; and he who represents God, *i.e.*, the king, must consider this before all things. The same with the rich people—they are bound to serve and work for the poor from whom their riches come."

The opportunity for the best men to get and fill the places where the best men are needed is evidently what is desired, but there is no general agreement yet as to how this condition of affairs is to be arrived at. Equal opportunity only harmonises with equal capacity. That which will induce men of equal capacities contentedly to occupy the places for which they are best fitted will alone secure the stability, the happiness, and the continued welfare and progress of society. Every man is best when he finds his own place.

In all the ancient literatures and scriptures we hear of a time in the past when such conditions prevailed. In all of them we have forecasts of the unfolded future, when all the new and disturbing features of our progress shall have been assimilated, when evolution shall have become orderly, when growth shall imply balance, when power shall be self-governed, when there shall be no wealth but the achievements of virtue and knowledge, and no rank but the rank of a Man. By many paths and devious we travel towards this goal. Through many births we have reached thus far, and we are not yet touched with weariness. And we shall go on while the sun shines.

In the Christmas number of the *Irish Homestead* last year Mr. O'Grady gives an account of the incident which brought him to devote himself to the study of the ancient Irish literature. A wet day in the west of Ireland gave him an opportunity to read O'Halloran's *History of Ireland*, and this led to further study in Dublin, where Mr. MacSweeney, librarian of the Royal Irish Academy, assisted his researches. O'Curry's *Manners and Customs of the Ancient Irish* and *MSS. Materials of Irish History* introduced him "for the first time to the wonder-world of Irish heroic and romantic literature. This indeed was a revelation." From these studies there came the *History of Ireland: Heroic Period*, treating in epic style the great story of Cuculain, that marvellous and enchanting figure of nineteen hundred years ago. This has been long out of print, but is being republished in the pages of the *All Ireland Review*. The first volume of the critical and philosophical *History of Ireland* followed, and has been succeeded by a large number of works of historical fiction, *Finn and his Companions*, *The Bog of Stars*, *The Coming of Cuculain*, *Ulrick the Ready*, *The Flight of the Eagle*, *Lost on Du-Corrig*, *The Chain of Gold*, etc. Besides this Mr. O'Grady has edited the fine edition of *Pacata Hibernia*, with an introduction and notes.

The spirit of the large life of the ancient Irish is to be found in all these. There is a certain cosmic sense of inexhaustible time, a certainty of ultimate achievement, which relies on the final justice and rightness of the soul's resolves. Patience is a petty virtue in the face of this quality, for there is no sense of suffering or bearing or enduring about it. Applied to petty ideals the same spirit would be intolerable and intolerant, but, active only in the service of the wise purposes of the Gods themselves, it compels like sunshine, it accepts as does the ocean. It has scarcely even a disdain of ignoble and small and mean creatures. They have their day and pass away from before the face of this enduring greatness. And the sweet and gracious justice of it draws the hearts of men into a

harmony of the spheres. The old heroes could weep over the loss of a brave and virtuous enemy. And so in lives to come they would stand together and fight side by side.

Little men, narrow minds, circumscribed hearts, respond to this spirit as the sands on the shore respond to the sunshine and the tides. The life is not yet in them.

That men should not see or understand the identity of their interests and the unity of their lives is a very strange and terrible thing. Mr. O'Grady recognises it as the result of a Great Enchantment. Classes and individuals are led to separate and stand apart under the delusion that they are enemies. That all kinds of men are necessary to each other, just as all kinds of cell-life are necessary to the body, fails to be understood. Sometimes the little differences for which men and women yelp at each other make one hopeless, but the Gods have seen these things ever since the Dawn. Even some of our darlings are not delivered from the power of the snarler, and are more concerned over the issue of a day than the triumph of an age. But the acts of the doers gradually fall into the plans of those who dream, and the great cause of human solidarity goes forward.

"The dreamer lives forever, but the toiler dies in a day!"

In Mr. O'Grady's *Story of Ireland* this larger outlook on life as applied in one national instance is admirably illustrated. How bitter enemies and loyal friends all contribute to the onward march of events, how there are good and evil qualities in men of all parties, and how these same men would dearly love and respect each other but for temporary influences of the Great Enchantment, are lessons to be learned from every epoch. To erect an ideal of unity and united action, taking some common point of interest as a rallying centre, has been the aim of all Standish O'Grady's work as I have read it. His little book, *All Ireland*, published two years ago, has been followed by the *All Ireland Review*, a weekly journal of modest pretensions, but extraordinary significance and temper. The quaint and gentle humour of the editor may deceive a few, but the strong and tender earnestness of his heart will be clear to every lover of men.

Standish O'Grady was born on the 18th September, 1846, and was educated at Tipperary Grammar School and Trinity College, Dublin. He was a Classical Scholar, silver medallist in Ethics and Psychology, and in Oratory, and gold medal essayist in the Philosophical Society. He gave up the bar for journalism and literature, and his works in ancient Irish history are admittedly the origin of the Keltic Renaissance. The mysticism and spirituality which distinguish it, and which are so widely influencing the young writers on both sides of the

Atlantic, and not in English only, characterise one of the greatest manifestations of the genius and inspiration which brought the Theosophical Movement into being. The eyes are dim indeed which do not perceive the spiritual unity of the race, and slow of mind are they, who, labouring for Love, fail to recognise their comrades.

BEN MADIGHAN.

OUR FIRST DUTY.

FROM experience and from observation I should say the cause of so few members of the Theosophical Society taking interest in the devotional part of our philosophy is because they have not seen fit to live that life necessary for an understanding of it, and while their higher faculties are permitted to lie dormant they must be content to remain on the intellectual plane. The requirements for psychic development are not understood, and until one understands the requirements for growth of the *Astral* body and the preservation of the *physical*, it were better not to undertake the development of psychic powers. I know, personally, of disastrous results arising from a change of Hatha Yoga, to that of Raja, and where no form of Yoga, either of postures or of meditation, has authoritatively been indulged in, better results have been obtained. I like naturalness in everything. No artificial means can bring about the soul's requirements. The head may be satisfied, but wisdom is not gained, and the soul still hungers for enlightenment; for the heart is so filled with worldliness that there is no room for anything sacred. Who is there that can teach a doctrine without knowing it? and can know a doctrine without living it? The most essential part of the philosophy is to know one's self, and this must be done before we can understand the requirements of others. To induce people to begin at home before attempting to "regenerate" humanity has always been a failure, consequently the "regeneration" has been minus.

To begin rightly, in anything, is of first importance, and all have a chance to choose, since no one may become responsible in choosing for another. Prayers, by proxy, won't answer; each must sow for his own harvesting. The allegories of olden times must be understood by the disciple passing through something similar now. "The natural man receiveth not the things of the spiritual man, neither can he know them, for they are spiritually discerned." The Apostles were not authorized to teach until they had received the "Holy Ghost," and I do not understand that these things have changed so greatly that a three-year-old

"Theosophist" is duly competent to expound the Brahminical Law to his hearers.

For the sake of the cause, let us wait until we get out of the "wilderness" of the lower self, before trying to enlighten others. An understanding of what the higher consciousness is, would put many to shame, but one must first come into the condition itself before it can be understood. The personality must be forgotten, the intellect set aside, the reason ignored before anything can be given by the true Teachers, and only by patient humility in right meditation can this ever be accomplished.

Nordhoff, Cal.

A. B. ZINN.

AN OCCULT LESSON FROM THE GOSPELS.

"I will pray the Father and He shall give you another Comforter that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you . . . Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. . . ." John xiv, 16, 17, xvi, 7.

Thus spake Jesus, the adept from Galilee, to the little band of ragged fishermen he had chosen as his pupils and disciples. As the adepts of the right hand path have ever taught, so taught Jesus of Nazareth; and now at the prospect of his departure his disciples were cast down in spirit, not knowing what they could do without a teacher on whom to lean—one who could explain every lesson and resolve every doubt. Nor was this attitude of his disciples different from that of their countrymen who leaned upon a priesthood for instruction respecting every duty of life and looked forward to the promised reincarnation of Elijah, who they thought would come, giving signs of his occult power, to be received by the loud acclaim of the people, over whom he was to assume sway as a religious and political guide surrounded by priests, Levites and scribes amid the pomp and splendours of their temple. Him the people were to obey even though they perished on bloody battle fields to throw off the yoke of the hated Romans.

To the last hour of his life, the disciples of Jesus insisted that he ought to show his magical powers to the rulers of the Jews, gain their adherence, and take the direction of the affairs of the nation into his hands instead of remaining in obscurity, teaching only a few disciples. Almost in vain did Jesus show

them that a Christ or Master, by the very law of his nature, could not do such a thing. Herod was far better fitted than he to rule a people incapable of being guided by moral suasion. Herod combined the cunning of the fox with the ferocity of the hyena, amid the plottings of priests and the craftiness of unscrupulous politicians, playing the selfish interests of class against class, thus preserving the equilibrium of the state amid a hell of selfish passions. Thus must it ever be until the slowly revolving æons could dispose of earth's heaviest Karma and bring forth a race of men who could understand the Masters of Compassion.

Even in the midst of this little band of disciples stood a Master, but they could not hear his voice or catch the true import of his words. They understood not even their own natures, but, filled with jealousy, they strove among themselves respecting which of them should have the most conspicuous positions in the expected kingdom which they still believed their Master could be persuaded to accept, and wade through rivers of blood like a Maccabean prince to reach. To bring this about they finally raised a riot before the gates of Jerusalem and involved their teacher in a seeming act of rebellion against the power of Rome. Just before this Jesus had warned his disciples that the spirit of truth and self knowledge could not develop within them until the illusion of worldly leadership had been broken; then, only, would the Comforter or Sustainer come. He warned them that many false Christs or Masters would come. Men would say to them, "Lo, here is the Master," or "Lo, there," but Jesus said to his disciples, "Believe them not," for the real Master or Son of Man that was to come, should dwell within them and reveal himself to them as the lightning is seen to flash athwart the sky. Authority and succession have ever been the idea of the priest and persecutor of the prophets, but a true adept more often comes amid humble surroundings, strikes the key note and departs, leaving his followers to test their ability to hear his voice and profit thereby. Jesus had warned his disciples to call no one *Kathegetes* or Leader, and thus they addressed him either as *rabbi* and *didaskalos* (teacher) but never as *kathegetes*. The disciples understood not the spirit of this saying, and after his departure Peter set up an autocracy or a sort of authoritative occult succession, but the young rabbi from Tarsus challenged their right, and declared that in conference Peter, James and John could add nothing to his knowledge of the teachings of Jesus. The conscience must be free, and if a child would learn to walk it must use its legs though it stumbles often. Thus, too, must we find within ourselves the

rule of duty and responsibility. Again and again must we test our ability to stand alone instead of leaning on others.

Had the early Christians continued to hold fast the lesson that Jesus taught, and continued in the liberty that acknowledges no authority in spiritual matters outside the voice of the Christ or Master within, the world and later ages had been saved the sorry spectacle that the pen of Gibbon so vividly portrays.

MACARIUS.

Colorado.



THE UNIVERSAL LOVE.

THE Golden Age will never be ours till men have learnt in no way to attribute worldly success to spiritual supremacy. There is absolutely no connection. The difference is infinite, and he who will persist in looking for the material manifestation of the spiritual movement can never lose the scales that cloud his higher vision.

The Christ within is as the Incarnated Word "despised and rejected of men." It is but a still, small voice heard in the silence. That voice goes out to all the worlds of spirit, and is felt and read there, and *there* alone. It is there that the great unity exists; there that each one of us belongs in universal brotherhood; there where no separateness, and no untruthfulness can dwell, but we know as we are known.

Only the materiality of our carnal environment hides for a time the thought that is behind it, but in the spirit world which now exists, and will ever exist as it has been from all ages, the Universal Love envelopes all, and each has its wholeness, as each is but a part of that Whole.

Wherein can there be any parallel between earthly riches, honour and appreciation, and this absolute equality of Love. Let us not strive to lead or be lead, but let us give our best, seeking for no result in our limited personality, only for that great harmony of the spiritual re-union which in the evolution of time must infallibly embosom all creation.

As says Pascal: "La distance infinie des corps aux esprits figure la distance infiniment plus infinie des esprits à la charité, car elle est surnaturelle. . . . Tous les corps ensemble, et tous les esprits ensemble, et toutes leurs productions, ne valent pas le moindre mouvement de charité; cela est d'un ordre infiniment plus élevé: 'De tous les corps et esprits on ne saurait tirer un mouvement de vraie charité; cela est impossible, et d'un autre order, surnaturel.'" ["The infinite distance existing between bodies and spirits represents the infinitely infinite

distance between spirits and Love, as Love is supernatural. . . . All bodies together and all spirits together, and all of their productions, are not worth one single impulse of Love, which is a thing of an infinitely higher order: 'Of all bodies and all spirits one could not derive an impulse of true Love; that is impossible, and of another order, supernatural'"]

MADGE HOLME.

"A VISIT TO A GNANI."

ALICE B. STOCKHAM & CO., of Chicago are to be congratulated on the production of this attractive little volume, a portion of Edward B. Carpenter's well-known *From Adam's Peak to Elephanta*. Probably no better idea could be given to a beginner of what the mystical life aims at than he may gather from a perusal of these pages. The perpetual taunt of the outsider that mysticism is not practical is met out of the actual experience which is here depicted. We have not space to do more than quote a few passages, disconnected and from various parts of the volume, but they will indicate the value of the complete work. The volume is beautifully printed and bound, and is illustrated with a number of interesting illustrations, including a portrait of a Gnani or adept.

"It is one of the remarkable points of Hindu philosophy that practical knowledge of life is expressly inculcated as a preliminary stage to initiation. . . . There is no sudden leap out of the back parlour on to Olympus; and the routes, when found from one to the other, are long and bewildering in their variety. And to those who do attain to some portion of this region, we are not to suppose that they are at once demi-gods, or infallible. . . . there are cases, well recognised, in which persons of decidedly deficient or warped moral nature attain powers which probably belong to a high grade of evolution, and are correspondingly dangerous thereby. . . . There is nothing abnormal or miraculous about the matter; the faculties acquired are on the whole the result of long evolution and training, and have distinct laws and an order of their own. They recognize the existence of persons of demonic faculty, who have acquired powers of a certain grade without corresponding moral evolution; and they admit the rarity of the highest phases of consciousness and the fewness of those at present fitted for its attainment. . . . There are four main experiences in initiation, (1) the meeting with a Guru, (2) the consciousness of Grace, or *Arul* (which may perhaps be interpreted as the consciousness of a change—even of a physiological change—working

within), (3) the vision of Siva (God), with which the knowledge of one's self as distinct from the body is closely connected, (4) the finding of the universe within. . . . What the Gnani seeks and obtains is a new order of consciousness, to which for want of a better we may give the name *universal* or *cosmic* consciousness, in contradistinction to the individual or special bodily consciousness with which we are all familiar. . . . As a solid is related to its own surfaces, so, it would appear, is the cosmic consciousness related to the ordinary consciousness. . . . Though holding and teaching that for the mass of people caste rules were quite necessary, he never ceased to insist that when the time came for a man (or woman) to be 'emancipated' all these rules must drop aside as of no importance—all distinction of castes, classes, all sense of superiority or self-goodness—of right and wrong even—and the most absolute sense of Equality must prevail towards every one, and determination in this expression. . . . The yogi, by immense persistence in his practices, and by using his own will to effect the change of consciousness, instead of surrendering himself to the power of another person, seems to be able to transfer his 'I' or ego into the new region, and to remember on his return to ordinary consciousness what he has seen there; whereas a hypnotic subject seems to be divided into a double ego, and as a rule remembers nothing in the primary state of what occurred to him in the secondary. . . . Thus the methods that are mainly physical produce certain results—clairvoyances and controls—which are largely physical in their character, and are probably for the most part more or less morbid and dangerous. . . . The Gnani-yogis (so-called, to distinguish them from the Karma-yogis who rely more upon the external and physical methods) adopt two practices, (1) that of intense concentration of the thoughts on a fixed object, (2) that of the effacement of thought altogether. . . . To concentrate at all times wholly and unreservedly in what you are doing at the moment is, they say, a distinct step in Gnanam. . . . If a pebble in our boot torments us we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear, and unmistakable. It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that, it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. . . . If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental

torment (which is nine-tenths at least of the torment of life), **but it gives him a concentrated power of handling mental work absolutely unknown to him before.** . . . A man never feels less alone than when he **has ceased to think** whether he is alone or not. . . . Gentleness, forbearance **towards all**, abstention from giving pain, especially to animals, the **recognition of the divine spirit in every creature down to the lowest, the most absolute sense of equality and the most absolute candour, and undisturbed serene mind, free from anger, fear or any excessive tormenting desire—are all insisted upon.** . . . On no word did the 'Grammarians' insist more strongly than on the word Non-differentiation. You are not even to differentiate yourself in thought from others; you are not to begin to regard yourself as separate from them. Even to talk about helping others is a mistake; it is vitiated by the delusion that you and they are twain. So closely does the subtle Hindu mind go to the mark!"



MYSTICISM.

FROM the days of the New Testament prophets Mysticism has never been wholly absent from the Church. It has manifested itself at times in wild revolt. But for the strong hand of St. Paul the Corinthian prophets would have rent the Church into pieces; and the history of the Montanists, of the Fraticelli, of the Anabaptists shows how fiery and explosive the Inner Light may be when heated by contagion and opposition. Mysticism is always a protesting spirit. But in our western world it has shown, upon the whole, neither the taste nor the capacity for organizing multitudes; it is too fastidious, too sensitive, too fond of reverie. The Church would be nothing without it, for it is the spirit of the prophet and the saint; but it can neither form nor sustain a Church, for this is the work of the priest. There is, properly speaking, no history of the Mystics; only biographies. They are like a chain of stars, each separated from the other by a gulf. We can trace resemblances, even connections; but they themselves tell us, that the light comes direct from the sun, and is not passed on at all. Yet the Mystic usually reads books; and the beacon of Dionysius, or Joachim, or Tauler wakes the kindred soul across the centuries.

—*Neoplatonism, by C. Bigg, D.D.*

THOUGHTS FROM ANNA KINGSFORD.

IT is not necessary to have nothing ; it is necessary only to care for nothing.

Redemption consists in the recovery of the power once more to apprehend, to love, and to grasp the real.

Let a soul but be on the upward path, no matter at how low a point, and for Him it takes rank with the highest.

God, who is before all else Love, is also before all else Justice, and this because God is Love ; for *Justice is Sympathy*.

Prayer means the intense direction of the will and desire towards the Highest, an unchanging intent to know nothing but the Highest.

That from which man requires to be redeemed, is not the penalty of sin, but the liability to sin. It is the sin, and not the suffering, which is his bane.

Wherever we find a systematic depreciation of woman, advocacy of bloodshed, and materialisation of things spiritual, there, we may be confident, does astral influence prevail.

True love is stronger than a thousand deaths. For though one die a thousand times, a single Love may yet perpetuate itself past every death from birth to birth, growing and culminating in intensity and might.

No sooner is the Reason suppressed and cast out, than madness, folly, and evil of every kind step in and, taking possession, bear rule, making the last state—be it of community or of individual—worse than the first.

The problem of the ego in man is the problem also of God in the universe. The revelation of one is the revelation of both, and the knowledge of either involves that of the other. Wherefore for man to know himself, is to know God. Self-consciousness is God-consciousness. He who possesses this consciousness, is, in such degree, a Mystic.

Not until a man has accomplished his regeneration, and become a son of God, a Christ, can he have these memories of his past lives. Such memories as a man, on the upward path, can have of his past incarnations, are by reflection only ; and the memories are not of events usually, but of principles and truths and habits formerly acquired.

Reincarnation pertains only to the true soul. The astral soul or fluidic envelope, does not again become incarnate ; so that they are not in error who assert that a *person* is never twice incarnate. That which transmigrates is the essential germ of the individual, the seat of all his divine potencies. In some this exists as a mere dim spark, and in others as a luminous sun.

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EDITORIAL NOTES.

"Look one step onward and secure that step."

*

"The dreamer lives forever, but the toiler dies in a day."

*

"The soul cannot be hurt but through thy erring body."

*

"To them that love God all things work together for good."

*

The apathy of our friends hinders us more than the hostility of our enemies.

*

The Brooklyn Branch of the Eclectic T. S., meets every Sunday afternoon at 3 o'clock at 130 Underhill Avenue. Mrs. Vittoria Cremers, is secretary.

*

At the Boston Congress of Religions Dr. Lewis C. Janes said: "We are beginning to see that the chief object of life is not so much the intellectual as the practical solution of its problems. Religion is life itself."

*

MRS. HUMPHREY WARD recommends as the best books for the study of the Bible, Harnack's *History of Dogma*, Caird's *Evolution of Religion*, Schürer's *Jewish People in the Time of Jesus Christ*, Hausrath's *New Testament Times*, and Gardiner's *Exploratio Evangelica*.

LACK of space quite prevents me dealing with Major Smith's trenchant new book, *Coming Democracy*. Everybody who loves his country should read it. I have also to hold over a communication disagreeing with last month's article "Is Pain Compulsory?" Both items next issue.

*

ATTENTION has been redirected to Origen on the discovery of some sermons by him in Orleans. His spiritual and mystical interpretation of the Scriptures ranked him with the Gnostics, and the *Literary Digest* looks on Swedenborg, Robert Taylor, and Edward Maitland as followers and interpreters.

*

THE *Appeal to Reason*, with a circulation of over 99,000, wishes to send a special commissioner to New Zealand to report on the practical working of the socialistic measures in force there, and will be able to do so when the circulation reaches 150,000. Send 50 cents for a year's subscription to Girard, Kas.

*

THE quarterly issue of *The Christian Life*, the organ of the National Purity Association, is to hand, and has the usual complement of able articles on chastity, ante-natal culture, wiser parentage, etc. "No one is so hopelessly wrong as he who is conscientiously wrong," is a sentence from a paper on "Motherhood." 50 cents a year, Morton Park, Ill.

*

MISS MARY H. KINGSLEY, who has just died in South Africa, contributed some valuable material to our knowledge of the religious ideas of the natives of the West Coast. She recently completed a volume of *Notes on Sport and Travel*, in which her father receives much attention. He was the third of an exceptional family, Charles, Henry, George Henry and Gerald.

*

COL. OLCOTT, Mrs. Besant, Bertram Keightley, Dr. Franz Hartmann, and Mr. and Mrs. Chakravarti and daughter all met in Florence at the beginning of May. Addresses were given at the residence of Lady Paget and elsewhere. An International Theosophical Congress is to be opened in Paris on 24th June under the presidency of Col. Olcott. The address of the T. S. in Paris is 52 Avenue Bosquet.

*

ESOTERIC colonies are increasing. The Koreshan Unity has three established and in operation. The third of these is San

Estero, in Florida, and is said to be situated at "the vitellus of the great cosmogonic egg, the site of the city of the New Jerusalem, extending to the islands of the West Indies." Between Florida and California and their various colonies the world ought soon to show sensible signs of improvement.

*

THE "Union Idealiste Universelle," of which *Notes and Queries* is the American organ, has just reissued O. B. Frothingham's lecture *The Secret of Jesus*. This fine utterance anticipates Drummond's *Greatest Thing in the World* by nearly a quarter of a century, and there is little to add to it to-day. Love is the Secret, and "it substitutes a principle for a rule." Dr. Edouard Blitz, Nevada, Mo., is Secretary to the Union.

*

THE Temple Artisan is the title of the new organ of the Syracuse Temple, and is issued from 239 W. Onondaga Street there for a dollar a year. Twenty-one Squares, as the local branches are denominated, have been established to date. It is to be hoped that the members do not really believe the announcement on page 8, that the "Judas power of treachery and betrayal is as necessary to the testing of the disciple striving to hold his vantage ground, as is the power of John or devotion." Those who go out looking for trouble are sure to find it.

*

THE death of Mrs. A. P. Stevens, at Hull House, Chicago, closes a career which should be an encouragement to all who take interest in the social status of women. Beginning at the age of twelve in a cotton mill, she became a printer at eighteen, and finally arrived at the editorial chair. As a labour leader and member of the Every Day Club, the Hull House Club, Special Economic Club, Municipal Science Club, Union Labour League, the Cook County Educational Committee, the Ethical Society, and other bodies, she exercised wide influence, and exhibited versatile talents.

*

MRS. M. F. LANG contributes an incisive reply to Dr. Henry M. Field under the caption "Ingersoll's Influence," to *Secular Thought* of 2nd inst. Ingersoll's position as the pioneer protestant against popular dogmatism is well presented, and in his impersonality and devotion to truth and principle is found his chief power. "He was the last man living to say to any other, 'Follow me,' or 'Believe what I tell you.' His dependence—his weapon—his shield—his torch, was logic. His supreme object in life was to lay bare the want of logic of the orthodox creeds, and by so doing to liberate the minds of people from dogmatism."

MISS FIONA MACLEOD in her new book, *A Divine Adventure*, gives her views of the Keltic movement in literature. "It is obvious," she says, "that if one would write English literature, one must write in English and in the English tradition." *The Academy* remarks: "The Keltic movement, then, according to her view, is a movement in English literature, and its object is to infuse that literature with the qualities of vision, subtle emotion, intimacy with nature, and aspiration toward the spiritual world, which the Kelt possesses more singly and tenaciously than other races, though they do not belong to him exclusively."

*

THE annual convention of the T. S. in Germany was to have been held on the 4th inst. in Leipzig, and we hope to have good reports of the proceedings next month. Dr. Hartmann expected to be present. The secretary, Arthur Weber, Inselstrasse 25, Leipzig, would like, in order to become acquainted with the work in other countries, to exchange pamphlets, short glossaries, programmes, constitutions, etc. The T. S. in G. holds that the aim of the Theosophical Movement is to form the nucleus of a spiritual brotherhood of humanity without distinction of race, nation, confession, state, sex, or Theosophical organization to which the workers belong.

*

THE Theosophical Unity Club is a new federation in Boston formed with a view to "grounding its members in the great truths of the Wisdom Religion, and that they may learn to live the life of devotion to truth, tolerance and compassion which it so clearly teaches." The secretary is Mrs. J. V. Whittaker, 29 Temple Place, Boston, Mass., and correspondence is invited, associate members being received. The Club is strictly non-partisan, members of all Theosophical bodies being welcome. There is no president, members taking turns in conducting the meetings. It is hoped to make the Club a meeting place for old comrades, as well as a social centre for friends and well-wishers of the philosophy.

*

I wish all the boys from fifteen to twenty could be thoroughly impressed with the truth that ideals last, and that ideals are the only things that do last. So very often our ideals fail to be realised as we may have wished that we are disposed to relinquish the ideal with the broken expectation. Sometimes we spend years before we again discover that the ideal nestles in our central heart as perfect and as inspiring as ever. To be

able to turn at once to the living ideal from some fading outward illusion is one of the great powers of life. The soul itself must return to earth birth after birth still dauntlessly resolved, however often failing to purify and redeem that world which must ultimately embody its ideal.

*

The Preacher's Magazine has a capital article by the Rev. J. J. Pool on "Pulpit Preparation." The necessity for making ample preparation for an address is just as urgent for the Theosophical speaker as for the clergyman, and I have little doubt that the failure to interest audiences more keenly in the Ancient Wisdom is to be attributed as much to lack of study and command of the subject in hand as to anything else. Cotton Mather said once: "I should blush at the incivility of treating so great and wise a people with anything but what shall be studied." Dr. Magee declared: "True extempore speaking is either a necessity or a crime." All the notable preachers had their sermons in mind all the week through.

*

A SUMPTUOUSLY designed magazine has been established by Raoul Renault, at Quebec, to be devoted to literature, history, biography, bibliography, archæology, ethnography, folk-lore, numismatics, philately, curiosæ, and general information, and its range and aims are indicated in the title, *North American Notes and Queries*. The size is 11 x 8 inches, and it extends to 40 pages, the subscription being \$3.00 a year. An interesting article by George Johnson identifies Annapolis Basin in Nova Scotia with the Vinland of Thorfinn the Iclander, who settled there in 1006 A.D., and became the father of Snorro, the first white baby born on the Continent. The descendants of Snorro are scattered all over northern Europe, and Thorwaldsen, the great sculptor, was one of them.

*

It has been generally misunderstood in Theosophical circles, as I happened to remark last month, that Miss Francesca Arundale was the joint-author with Mohini Chatterji of *Man: Fragments of Forgotten History*. I was so informed in 1894, and have been labouring under this, along with many other delusions, ever since. A friend of the learned Brahman comes to my rescue, and tells me that the joint author was an American lady, who also helped Mohini to edit and publish *Five Years of Theosophy*. This lady's name has never been known in connection with T. S. work. It cannot be given without her permission, and I myself do not know it. With regard to the true

inwardness of things this appears to me to be about the most satisfactory paragraph I ever wrote for THE LAMP.

*

THE International Spiritualistic and Occult Congress in Paris has been fixed for the 15th to 26th September. The five sections with addresses of the Secretaries, are as follows: (1) Spiritist: M. C. Duval, 55 Rue du Chateau d'Eau. (2) Magnetic: M. H. Durville, 23 Rue Saint-Merri. (3) Hermetic: M. Papus, 10 Avenue des Peupliers. (4) Theosophical: M. P. Gillard, 38 Rue de Verneuil. (5) Spiritualistic (independent): M. C. Duval. The spiritistic section will devote special enquiry and consideration to the evidence for reincarnation, and every effort will be made to collect documents referring to personal reminiscences of past existences; the testimony of spirits that they have passed more than one life on earth; and evidence that predictions of reincarnation have been realized.

*

The Morning Star gives currency to the tale which has been floating around the English and Continental papers to the effect that a dying Hussar at the Battle of Dundee asked a burgher named Botha, who, stopped to give him a drink, who were the two Boer generals in white uniforms, riding on white horses, and carrying an unknown flag. The story has appeared in other forms, but this appears to be the original. When Mr. E. T. Hargrove returns from South Africa he will perhaps be able to give further information about these mysterious leaders. None of the occultists seem to doubt their identity with the highest powers on earth. Narada must be about somewhere, but it will disappoint not a few if they find he has not taken a personal interest in Lord Roberts and Lord Kitchener.

*

A line of steamers is to ply on the waters of the Dead Sea. If the sacred books of the world had to be written under modern conditions the images and allegories employed would be of a more startling character than those we are familiar with. The finest allegory must always be drawn from Nature, but the influence of mechanical and artificial civilized life upon the literature of its time is deeply marked. It may be objected that an inspired scripture is an impossible outcome from our conditions, but Nineveh and Babylon were no less artificial than London or New York, and the outer form of the national life of those cities has left its impress on contemporary inspiration. A steam-boat is not less impressive than an ark, anyway. Elijah's fiery chariot might have borrowed verisimilitude from a modern motor-car.

Popular Science for June has a letter from L. M. Fuller on "dowsing," or finding water by means of the divining rod. Several instances are given of the discovery of wells in this way, and the account of the methods of one operator is more than usually circumstantial. A forked rod of hazel or peach, some three feet long, is used. When rubber shoes were worn the rod was ineffective. The writer thereupon connects the force with electricity. "Granted that the subterranean stream starts a strong current of electricity. Why should this affect the stick held in the hands? Plants grow one way and can't be made to grow any other, and that is, with their axis of growth perpendicular to the surface of the earth. They are as true to the great earth magnet as the magnetic needle to the pole. In the case of the divining rod, the peach switch is turned upside down, and is thus under the strongest possible necessity of turning with the passing current of electricity until the stem is right side up in its natural relation and parallel with the electric flow."

*

"Finally, my brethren, rejoice in the Lord," is a text on which Ian Maclaren preached a few Sundays ago, and he took occasion to say some stirring things about the cultivation of pluck and cheerfulness. It helps the rest of the world wonderfully if we bear our burdens courageously. The public parade of our griefs or discomforts is an inexcusable injury inflicted on our fellow-creatures. Dr. Watson counsels as to private sorrow, "Cover it over, I beseech you, and speak not of it to any man. If the trouble be in your home and you tell it to a stranger, unless he be a doctor or a clergyman, I tell you plainly you are a coward. Consuming your own smoke is a duty of life, and blackening the blue sky for your neighbour by public lamentations, either over your sins or over your sorrows, is a downright sin. The more deadly your wound, conceal it the more carefully with every honourable pretence. If you have wept in secret with tears of blood, smile before the world and show a good face." Thus Zeno and the noble red man receive common justification in the new pulpit.

*

THE Harbinger of Light in an article on "An Advance in Theosophy," thinks that under the influence of Mrs. Besant, Theosophy "is gradually ascending to a more elevated plane of thought and doctrine, and is approximating more and more closely to the Higher Spiritualism." Whether this opinion is not the result of a misconception of Theosophical literature in

general may at least be suggested. "It is the privilege," continues the *Harbinger*, "of earnest and right-living students of the Higher Spiritualism to receive this esoteric philosophy, as we have said, direct from its earliest promulgators on the earth, so that Theosophy may be regarded as a kind of preparatory teaching; and hence those who now acquire its beautiful truths from the 'Hierophants, Mahatmas and Masters,' specified by Mrs. Besant, are no longer necessitated to have recourse to their intermediation; useful and valuable though it may be for the time being." So far as I can see *Harbinger's* "earliest promulgators" and the "Hierophants, Mahatmas and Masters," are identical, and the only difference between the Higher Spiritualism and Theosophy in this respect is one of terms.

*

DR. FITCHETT in his fourth volume of *How England Saved Europe*, adds his judgment of Napoleon to those we quoted some months ago, and at the risk of still further offending some of our readers, his verdict may be given. "The secret of Napoleon's blunders is moral rather than intellectual. He is the supreme example of intellectual genius absolutely divorced from conscience. He scorned truth. He worshipped force. He was absolutely pitiless. He erected selfishness into a law. He counted himself apart from morality or above it. Religion was to him a tool, and capable of being used for very irreligious ends. He poured out human blood like water. He was responsible for more slaughter than perhaps any other character known to history. He covered Europe with battle smoke. He taught that worst of creeds, the worship of war. He substituted 'glory' for 'duty' in human ethics. He slew his own conscience, and did much to slay the conscience of the world. Yet all this when seen in retrospect failed to stir him with a thrill of pity or prick him with a pang of self blame." It is not difficult to decide what kind of magic this is.

*

I have been reading a paragraph about a baby, four months old, who has six servants to wait upon her and two men to attend to the Alderney cow which supplies her milk. Some people think this is very dreadful, and so it is. But it is not half so dreadful as the fact that ninety-five per cent. of the mothers in existence would have their babies treated in the same way if they had the opportunity, quite regardless of what other little babies might suffer. Rich men's wives are responsible for a good deal of the rich men's wrong-doing. I never heard of a man, on the other hand, who was great and good and

generous who did not give his wife credit for most of the inspiration. Do not let us forget, however, that there are eight people making a living through that baby, which constitutes for them the working plant of a somewhat precarious enterprise. When the baby's grandmother was taking in washing, the soul of the future baby had its affinities with those who now wait upon it, and with its present surroundings, and these moral affinities will accomplish themselves just as surely as chemical affinities do. Let us not dwell too much upon the pestle and mortar, the retort and the alembic, but follow where we can the subtle transmutations of the process of life. It is not the golden spoon but the golden heart that can give the baby any real power.

*

People will never learn to endure the intolerable wrongs of our social conditions. That is the only hope of finally remedying them. But it is merely ignorant folly to continue howling about wrongs the sources of which exist in those who contribute to their perpetuation. I hardly ever hear any reformer take note of the fact that while the ranks and classes of society remain practically the same for long periods, the individuals who compose these classes are constantly changing, the higher being recruited from the lower, while successive generations maintain the general stock. The great majority, especially in America, of those in authority or rank or power or the possession of dominant wealth have risen from the ranks, and they now act in accordance with the principles and aims which they imbibed and cultivated when in obscurity. The agitators of to-day are frequently the oppressors of to-morrow. One of the strongest pleas made for our free and domestic institutions is the fact that they afford the easiest path to power for the ambitious. The selfish pauper is as great an enemy to the state as the selfish millionaire. The accident of circumstance may endow him with enormous wealth or power in a little while, but his nature will not change except through his own effort. Thirty years from now a new set of rulers will have risen from the ranks. What are they learning in the ranks to-day?

*

I gave an instance last month of the easy application of political utterances to conditions in other movements. Here is another from *Events*, the bright and independent Ottawa journal. "The man who joins a party kills himself, and lives only in the party. If he believes in all it does, and all its professions, he is all right, but away down in his heart, what man does believe in *everything* in his party? . . . If a man has

not that greater faith that makes him subscribe to everything, he has no business in the party? It will drag him down, and make him despise himself. I am speaking now of partyism as we know it in this country, where a man has to swallow everything, or be read out of the ranks, where if he dares to criticise, the cry of traitor is raised at his heels. It is this hard and fast, unbending, uncompromising partyism that we have which enslaves its adherents and turns intelligent men into mere tools." This is just as true of religious sectarianism, or of any other type of exclusiveness. The folly of this antagonism among men striving for identical aims should be more insisted upon. A prominent literary man recently indicated this unity. "To-day we call ourselves by many names, . . . we differ widely as to ways and means; but we are all practically agreed about one thing—that the art of politics is the art of making the world happier. Each politician who has any aspirations beyond mere ambition desires to leave the world a little better than he found it."

*

The creed revision question has been hoisted for another year by the Presbyterian Conference. There is the wisdom of Time in this. There will be much education during the coming year; many will be encouraged to say what they have hardly dared to think. Prof. Slosson, writing in *The Independent*, says that "it is a noticeable thing about popular movements that the aim is usually good, but the arguments for it are generally wrong." "This is an age when only the Gospel of the Agreeable is permitted to be preached." He points out that we cannot exceed the limitations of our own natures. We simply have to reap as we sow, and even our sowing is restricted by the season and the soil. This is the law of Karma in its most disagreeable form. There are those who would have us believe that this is all nonsense, and that we can plant wheat in the sands of the seashore and gather bountiful harvests in due course. There are also those who declare that Karma means that you have no power to choose between the seashore and the ploughed field, Mrs. Geste-feld, Mr. Bain, and others to wit. Karma means, however, no matter what people say, that you must abide by the result of your own decisions and works. If you choose to reverse these there is nothing to prevent you but your own previous tendencies in the opposite direction. "Modern science," says Prof. Slosson, "is thoroughly Calvinistic as far as it goes." Predestination, and that is merely the conditioning aspect of Karma means that a man "cannot do voluntarily what he does not

want to do—that is, that his voluntary acts are controlled by his character, desires, beliefs, temperament, reason ; in short, by his whole personality, just as much as the movement of the earth is controlled by forces acting upon it.” When we remember that the earth evolved itself in harmony with the forces around it, and that man is his own creator, we can understand that Freewill and Predestination are but two aspects of one truth, and that Karma includes both.

*

The Harbinger of Light, all the way from Melbourne, Australia, is, next to London *Light*, the most interesting and best edited of the Spiritualistic papers. The May issue, just to hand, is full of instructive matter. Dr. Audollent's testimony to the Human Magnetic Aura is noted. The Doctor first observed it around the head of “a young man who was giving an animated recitation of a pathetic poem. This bluish aureole appeared to vary in intensity and density from time to time.” He also states that “spirits, wishing to communicate with you, stand in your aura ; and wherever you go, they can accompany you ; but they cannot continue on the earth outside of the human aura, any more than a fish can live out of water.” It is remarked in this connection that “the bright and shining aura, which surrounds a truly good man or woman, is declared to be synonymous with the whole armour of righteousness referred to by Paul, for it actually does envelope such a person as with a coat of mail. In Edward Taylor's version of Boehme's *Forty Questions of the Soul*, a copy of which I have, printed in London, in 1691, this is gone into more fully. “The Soul is a Fire-Globe, with a Fire-Eye, and a Light-Eye.” Defoe's views on Spiritualism are treated under two heads. A quotation from this “spiritualist and medium,” as the *Harbinger* terms him, is taken from his *Treatise on Apparitions and Spirits*, where he declares: “I must be a confirmed atheist if I do not believe that there is a converse of spirits, I mean those unembodied and those encased in flesh.” But it does not follow from this that all modern spiritualistic views would be endorsed by Defoe. Elmer Gates discovery that by directing the thought to any part of the body the blood is induced to flow to that part, is noted. If the arm is placed in a jar of water, quite full, and the thought directed to the arm the water will presently overflow, the increased amount of blood in the arm being the cause. Any part of the body lacking in vitality may thus be re-enforced by directing the blood to it by concentrated thought. This is evidently the basis of the development of latent organs as a result of concentration.

The relationship of Theosophy to social problems appears to have been less satisfactorily dealt with by the writers^a of the Movement than any other of the many-sided aspects of the Ancient Wisdom. Theosophists themselves claim that the treatment of the subject has been perfect, and that the fault lies with the students. If there be anything in Theosophy at all, however, it must be possible to make it clearly intelligible, and what is more, acceptable to all who are earnestly seeking to understand the question. I have no hope of being able to place my ideas more clearly than other people, but the repetition of our views from the varying points of observation which every individual possesses assists others in correcting their impressions. Theosophy postulates a reign of justice in the cosmos. As justice is quite evidently the last thing anybody expects under the present order, it is believed that men have themselves to blame for disturbing the natural order. If we all desired to re-establish the natural order that could speedily be accomplished. There seems to be a fear in the hearts of some that they might lose or be injured under a rule of justice, and what may be attributed to an instinct of self-preservation leads them to oppose any measure tending in that direction. How to arouse the sense of justice to that degree of keenness or devotion that it shall inspire to action and the restoration of the balance in human affairs is the problem. Of the methods proposed the principle of one set is Love, and of the other Compulsion. There are extremists in the advocacy of both sets of systems. It is evidently the fear of compulsion in any proposed plan that incurs hostility towards it. Liberty, freedom, whatever we may conceive of their possibility, are even more desired by men than justice. The inauguration of disharmony may thus be held to have had a noble basis. When it is understood thoroughly that the dispensation of absolute justice is at the same time perfectly consistent with all the liberty and freedom that mortal beings can possess, I believe one great step will have been taken towards the emancipation of humanity. We shall be relieved from fear. Now it is held that the world around us is but the image or realization in such imperfect ways as the limitations of matter permit, of a diviner and ideal world which is constantly present to the consciousness of the heart,—a world, in fact, into which men usually enter at death, and which may be entered during life by those who have attained to what has been styled cosmic consciousness. In this world we have the model or plan, the very being, of what our outer world is gradually evolving towards. In that world there are two great aspects of Life, which we dimly recognize here in the play of the forces of nature, divided as they always are into positive

and negative. Moral associations have changed these into good and evil, and we have come to look upon light as a good thing, and darkness as an evil thing, although we are aware that darkness is necessary to our lives, and also that there is no real darkness, what seems so being merely the blindness of our senses to that which would appear as light to more sensitive organisms. These forces are continually acting under the conditions of three great principles, which are generally recognized in philosophy as Time, Space and Causality. In another sense they correspond with Force, Matter and Consciousness. In the social life of humanity then, we have to try to understand what it is in our world that corresponds in the ideal world to these several factors and principles. For my part I see society so constituted by these things, and we call them Men and Women, and Communication, Transportation, and Action. There will never be an ideal society until men and women are justly and harmoniously related to each other, until they are free and just in their associations. Woman is the inspiring influence, and man is the creative influence. Women represent the character of Society, its being; men represent the action of society, its doing. So long as women are selfish and inspire men to narrow and personal views of life, so long as they are unable to widen their outlook beyond their own immediate interests, we can have neither justice nor freedom. We must not make the mistake of blaming women, as such, for their short-comings. Men are equally wrong in the lack of control and restraint which, as the active agents of nature, they must possess to preserve the balance. It is not of the slightest use, I believe, in trying to coerce men and women into doing justice and loving mercy. They must learn it, and then their highest pleasure will be in giving effect to the exquisite harmonies of their own moral natures. Love, founded on the perception of our unity and the identity of our interests, will be paramount. There seems to be a difficulty for some in the command: Resist not evil. If we accept it as having a purely personal application it should be easy to practise it. There seems no ground for the idea that we should permit injury to others which our interference might avert. And it is here that the freedom of our moral choice is guaranteed. We are left the opportunity of developing our own intuitions. Socially, then, men and women, once free in their inner life will seek to give expression to that freedom in the external world. What will freedom in time, space and causality mean socially? Our advancing civilization gives us some hints. In communication we are practically abolishing time.

Rapid transit postage, telegraphs, telephones, wireless telegraphy, and other devices still to come, simply reflect those conditions of consciousness in other stages of existence where thought is directly or almost directly transferable. All the services of communication should be free, or as nearly free as is practicable, as in penny postage. The annihilation of space is one of the marvels of the next stage of consciousness. Our modern methods of transportation are the parallels of this principle. To our railways and steamships will one day be added the marvel of the air-ship. The postage-stamp principle will be applied to transport, and just as we are conveyed in our cities ten or twelve miles for five cents, we shall traverse the continent for a dollar. This is quite as practicable as penny postage. Gifted with the mobility of the birds, most of our social problems would disappear. Freedom in complying with the laws of Causality must be allowed in our every day actions, that is, in the conditions of labour. As a matter of fact, those who have to work, have to work too much. When all men work righteousness the conditions of labour will be a blessing and not a curse. The Single Tax and other movements aim at the removal of the restrictions placed upon man's right to reasonable labour, and the aspiration is a natural, a just, and a thoroughly Theosophical one. Why the various social reformers differ over the details of their plans when they are all one in heart as to the goal which they desire to reach, is perhaps the result of over anxiety that any opportunity of advance might be lost. Let us trust each other and the Law of Justice in the cosmos, and when we unite in our social and political ideals, when we insist on having our wishes properly represented in our governments, when we agree to accord to all the rights we claim for ourselves, we shall not need to turn our eyes from earth to think of heaven.

JONAH AND THE MYSTERIES.*

THE author claims to put forward a new theory as a suggestion for interpreting the story of Jonah, one which will in many ways find ready acceptance by students of Theosophical literature.

Legends are represented as stories that have grown out of the practice of ceremonies, which were often dramatic; the story having later been woven into history as events that had actually occurred. The story of Jonah is a legend which has grown out of the ceremony of initiation.

Several chapters are devoted to showing that rites of initiation are very ancient and widespread, and that they were regenerative in their symbolism. Also that the novitiate went through rites that implied a simulating of death; often this was symbolized by pretending to descend into the underworld and returning again from it.

The Christian story of the resurrection is also mentioned as probably having been derived from a ceremonial performance, which was later told as history. Similar initiatory rites are known to exist among the primitive tribes in Australia, Africa, America and Melanesia, the ceremonies of which imply the notion of a death and a rebirth. The author quotes several authorities to show how general was the spread of initiatory rites in olden times. Among them were the ancient mysteries of Eleusis, the Dionysian, the Orphic, the Kabiri, the Samothracian, and the Mithraic, and many others. The death and resuscitation of Osiris is in itself a perfect type of an initiation legend, and taken in connection with the remarkable details of the "Book of the Dead," the evidence becomes very strong.

The name Enoch means "initiated," and explains the legend of his translation to the other world. The translation of Elijah in a chariot is another instance of initiation. The Widow's Son restored to life by Elijah was Jonah, "The Companion of the Fish" as related by Mirkhand. The initiatory rite of the Christians is stated to have originated with John the Baptist, who appeared in the spirit and power of Elias or Elijah.

Although Jonah was supposed to be inside a fish, we have the distinct statement that he was at the same time supposed to be in Sheol, (ii: 2) which is translated in the authorized version as Hell, which might be rendered Hades or the grave. A suggestive connection here arises. Baptism is an initiatory rite

**The Jonah Legend*, by William Simpson, member of the Royal Asiatic Society, London. Grant Bros., 1899.

at the present day, and that ceremony is declared to contain the symbolism of a death or burial and a resurrection, the same as that of Christ's. Christ himself identified His own burial and resurrection with that of Jonah's three days and three nights in the "Womb of Sheol," so that the story of Jonah is still amongst us as a legend of an initiatory rite.

It was upon the face of the deep that the breath of Elohim brooded, and in ancient symbology the watery abyss was the source of all things. The fish, the living thing within this element, became the symbol of divine beings. All of this, which has but been hinted at here, is worked out by the author very carefully and with the true humility of a searcher after the truth, and forms a very interesting volume.

An excellent reproduction of the Pérétié plaque is shown in a page engraving. This bronze tablet is at Beyrout, and its genuineness is vouched for by eminent archeologists. The front is divided into five horizontal compartments. In the upper one are represented the seven planets, the moon, sun and symbols of evolution, the circle, the one becoming the two, the three, and the four in the form of a square. The second compartment contains seven human figures with heads of birds and animals. The third compartment is very interesting and might represent an initiation. Three figures represent the lower principles, another lies upon an altar, at the head and foot of which are two figures clothed in fish skins, which might typify the higher and lower Manas. Below is a lion-headed Goddess, holding a serpent in each hand, who kneels with one leg upon a horse, which rests on a boat floating upon water. Around are figures emblematical of the lower kingdoms, including Satyrs.

B. H

Pittsburg, Pa.

"SOME LEAVES OF GRASS."

Come said the Muse,
Sing me a song no poet yet has chanted,
Sing me the universal.
In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed perfection.

* * *

I say I bring thee Muse to-day and here,
All occupations, duties broad and close,
Toil, healthy toil and sweat, endless, without cessation,
The old, old practical burdens, interests, joys,
The family, parentage, childhood, husband and wife,
The house-comforts, the house itself and all its belongings,
Food and its preservation, chemistry applied to it,
Whatever forms the average, strong, complete, sweet-blooded
man or woman, the perfect longeve personality,
And helps its present life to health and happiness, and shapes
its soul,
For the eternal real life to come.

* * *

What do you think has become of the young and old men?
And what do you think has become of the women and children?
They are alive and well somewhere,
The smallest sprout shows there is really no death,
And if ever there was it led forward life, and does not wait at
the end to arrest it,
And ceas'd the moment life appear'd.
All goes onward and outward, nothing collapses,
And to die is different from what any one supposed, and luckier.

* * *

The cause is asleep, the strongest throats are choked with their
own blood,
The young men droop their eyelashes toward the ground when
they meet;
But for all this Liberty has not gone out of the place, nor the
infidel enter'd into full possession.

—Walt. Whitman.