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THE LAMP.

CONDUCTED BY ALBERT E. S. SMYTHE.

ASSOCIATE EDITOR: D. N. DUNLOP, LONDON, ENGLAND.

"You will come forward in due time to my side."

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"You will come forward in due time to my side."

THE LAMP.

VOL. IV.—No. 7.

TORONTO, SEPTEMBER, 1900.

No. 43.

"HELP ME TO UNDERSTAND YOU."

A VERY dear friend said to me not long ago: "I do not think anybody understands me—not even you." It is a bitter saying, and stabs to the heart.

There is no desolation in life like that of being misunderstood or not appreciated. When our nearest and dearest fail to see the light in our eyes, the world has grown very dark and cold, and we are apt to lose hold of faith and hope.

But Love remains. When we see nothing but the night we know that Love is bringing the dawn. Joy cometh with the morning.

Poor mortals that we are, we cannot understand ourselves; how much less any other. And that which we try hardest to understand is the unintelligible speech of appearances. In straining to make meaning of the outer noises we are deaf to the music of the inner sense.

Love is always true, and the heart ever faithful. The Life of the Master is our assurance of that. He has interpreted that which we could not have understood. Now we must speak this divine language of ourselves. We must help each other to be understood. We must have Love enough to explain ourselves where there has been confusion. We must interpret our lives to each other. Without Love we cannot speak the words. And we cannot speak them to any other than Love.

If we could always be sweet and gentle and tender there could be no puzzle in the ties that unite us. The sunlight of life would flash and sparkle between us, and we would see what is so often veiled. When we Love, if Love be true, it is the Master in each other which we seek. When we are not understood, it must be because Love has not found what was sought.

If we are willing to help and be helped, as it is the joy of Love so to give and partake, we shall find each other's ideals the more easily brought into being. Every loving effort we make to reveal our aspirations to each other, to make clear what may have been misapprehended, to enlist support and sympathy for our soul's aims, in word or act or embodiment in character, widens the sacred way that leads to the Heart of the Master.

Such things can be wrought by Love only, and the Master is Love incarnate. We shall never find Him if we cannot find Him in each other.

APOPOMPOEUS.

THE SCAPE-GOAT.

Apopompeus.—A name given by the Jews to the scape-goat, which, when loaded with all their maledictions on its head, was driven away into the desert.—*Quotation*.

As forth into the wilderness, of old,
 With all their sins and failings on its head,
 The men of Jewry drave, with visage dread,
 The unresisting brute: even so, behold!
 The weight of all mine errors manifold,
 By long-enduring time and custom bred,
 Would I cast off, and welcome in their stead
 Those dim-seen purposes of loftier mould.
 Away! away! into the desert flee,
 Thou apomp, encumbered with the load
 Of mine iniquities! nor ever more
 Do thou retrace thy wayward steps to me,
 But let me walk in that diviner road
 That leads to life eternal, I implore!

Chicago, Ill.

SAINT-GEORGE BEST.

THE TREE OF LIFE.

MUCH that is interesting, and much that is incomprehensible, has been written about The Tree of Life, and there are many aspects that it is impossible to touch on in so short a space, but I hope to put before my readers a few practical suggestions with regard to its mysteries.

I must, however, in order to make my meaning clearer, deal shortly with the nature of trees, before approaching the myths and symbolism of The Tree of Life.

Now the nature of a tree is in all essentials the exact reverse of the nature of an animal. It is quite possible to imagine substance in such an exceedingly primitive state that the only sensation it enjoyed was attraction or repulsion. A secondary state then evidently arose in which substance was separated into vegetable stuff, which plunged its head into the earth, and animal stuff which reared its head into the air. If we think for a moment of the general structure and functions of animals and vegetables we shall see that the root and branches of a tree correspond to the head and limbs of an animal, and are placed relatively in opposite directions. An

animal is more inclined to make an art of the way it devours its food; while the vegetable devotes its whole faculty for making life beautiful to the reproduction of itself and its kind, and conversely we find the neighbourhood of the earth in both cases is productive of useful rather than ornamental results.

One is perhaps apt to be a little bitter against the average cocksure opinion that the biped animal is the finest thing that Nature has achieved. We look out of our windows at the tall, silent trees which stand unmoved for hundreds of years, making no sign of what we call intelligent life, and in our pride because we can move, because we can speak and so endeavour to conceal our displeasing thoughts, because of our railways, our commerce and our wars, because of our capacity for abasing our minds before the superstitions created by our imaginations, because of the necessities of our existence which are so shameful Schopenhauer has wondered how we dare face each other; because of all these things we stand self-crowned as the Kings of Creation. Are we so sure that we are really in a higher, holier state than the patient watchers who uncomplainingly permit us to cut them down and hack them in pieces in order that we may build ourselves dwelling places in which to cover up our shame?

That we have a great spiritual destiny I believe, but I do not believe that our animal form will remain for ever the most satisfactory vehicle in which our spirits can press forward in their search for The Great Peace. I can even imagine that in some other world, under more favourable conditions, the Vegetable kingdom has attained to that perfection or immaculate state in which the Spirit of Life and Wisdom can be received. Camille Flammarion, the French astronomer, has described his visions of distant planets in which this inversion of life, as we know it, has taken place, and it is not difficult to conceive that in such a world bees and ants, although here they have constructed the most elaborate social systems we know, may there be the mere ministrants of the holy Dryads and wise beings who manifest themselves in the form of trees. The Tree Spirit would rest in the Temple Nature had constructed for it, absorbed in the idea of the beauty that is beyond form, while the winged creatures would come and go among the flowers in faithful worship of the highest.

Plants were the first form of organic life in our world, for without them life of any other sort is impossible. All living matter is manufactured by plants under the influence of sunlight out of material floating in the air, and animals can only exist by eating what the plants have laid by for their own

use. This is a very important point and cannot be sufficiently realised in treating of The Tree of Life. Plants are, in fact, the only things that know how to make living material from inorganic substance.

Before dealing directly with the myths of The Tree of Life, I will quote some passages from Mr. J. F. Hewitt's interesting book on the *Ruling Races of Prehistoric Times*. He says:—

"In India we find the village of the aboriginal tribes invariably arranged so that the Sacred Grove in which the trees of the primitive forest are still left standing, is the central point of the place. It is here that we find the explanation of the reverence for the tree, the parent tree of all the early races of India. . . . The earliest villages were those founded by the Dravidian races who called themselves sons of the tree. . . . They made the village and not the family their national unit, and made it a rule that the mothers and the fathers of the children born in their village should never belong to the same village, and that the children should be brought up by their mothers and maternal uncles without the intervention of their father, and should be regarded as the children of the Sacred Grove near which they were born. These tree worshipping people were the ancestors of the Amazons of Asia Minor, of the Basques and of the agriculturalists of the Neolithic age."

"The village makers of the early stone age carved their villages out of forests just as their successors do now by stripping the trees of their bark with their stone celts and burning the timber when dried. The holy shrine or grove, dedicated to the Gods of Life, was cut off from the unproductive forest, the abode of demons and malicious ghosts, by the cultivated land which surrounded it—which represented the encircling and guarding snake. Under the shade of the grove the village maidens danced the seasonal dances with the young men of the neighbouring townships and in this way the birth of children was made possible. The children were called the sons and daughters of the Mother Tree and the Saturnalia celebrating the union of their parents were looked upon by the statesmen of Matriarchal times as a safeguard of the national welfare. The children were brought up by their maternal uncles who taught them their duties as members of the tribe and village. It was the influence of the Matriarchal tribes that reproduced everywhere the Holy Groves consecrated to the gods of Greece, Rome, Palestine, and Asia Minor together with the worship of the Dryads or spirits of the woods. It was their influence which sanctified the Mother Tree, the Tree of Life, the palm tree of Babylonia, the sycamore or fig-mulberry of Egypt, the

fig tree of the Bible, the olive tree of Greece, the pine or Christmas tree of Germany, and the Tree which is still planted on the top of every house built in South Germany.

Maya, the mother of Buddha, went to the sacred grove when her son was to be born, and sought the protection of the tree god by grasping the sacred Sal Tree while her son was brought forth. The same incident is reproduced in the story of the birth of Apollo at Delos.

These interesting details lead us naturally to the inquiry into the ancient Myths regarding the Tree of Life. In the first book of the Vedas, Hymn cxxxv., the earth is called the Island of the Tree Yambu. Siva is the Lord of the Yambu Tree that grows in the centre of the plateau which crowns Mount Meru. It yields the Soma drink of immortality to the gods. Its roots are in the world of Death, its shadow is on the moon. It reaches to the Heaven of the Gods and its trunk is the sustaining axis of the universe. It sprung from Amurnam when churned by the gods in the heaven of Indra. Yama, the god of the Shades, sits at its feet.

The Soma juice, or Elixir of Life of the Hindu, answers exactly to the Haoma of the Persians. Su and Hu were the Gods of wisdom and power in Egypt, while the words Su, Hu and Khu all imply shining spirit of life. Another Hindu tradition has been handed down to us that the name of the head of all initiated hierarchies is the Ever-Living-Human-Banyan-Tree.

The ancient inhabitants of Chaldea, now commonly called Akkadians, possessed a hymn which sings of a dense pine tree growing in a holy place. Its fruits of brilliant crystal extend through the liquid abyss. Its place is the central spot of the earth, its foliage is a couch for the Spirit of Peace, Zicum. In the heart of this holy tree, which casts a shade like a forest that no man has entered, dwells the great mother who is over the heavens; and in the midst is Damu-zi, the son of life. At the vernal Equinox a pine tree was cut so that the sap of life flowed from it, and the image of Damu-zi was hung on it, and the whole carried into the sanctuary of the mother of the gods, adorned with woollen ribbons and spring violets.

(To be concluded.)

London, England.

FLORENCE EMERY.



UNENROLLED THEOSOPHISTS.

VI. DR. GEORGE MACDONALD.

WHEN Theosophy as a system was put before enquirers in the last fifteen or twenty years most of those who took it up did so in the so-called scientific spirit. They wanted an explanation of their own experiences, or they were curious about the experiences of others. The diseases they suffered from prompted them to seek remedies, and they were also pleased to have names supplied them for their various symptoms, so that they could discuss them with others, and recognize the developments, or learn what new diseases might be contracted. Theosophy to these was an affair of the laboratory and the dissecting room and the museum. The knowledge of dry bones was the most distinguished benefit it could confer.

Too much time has been spent on the skeleton. Life is more than a knowledge of femurs and scapulæ. Theosophy is not anatomy nor physiology nor psychology. The diseases of life are not to be cured by a recognition of their symptoms. As a consequence the interest in these theoretical matters has proved to be ephemeral. Life still remained to be lived. People turned away as they will ever do to duty and the realizations of the unfolding Will.

Those who brought some of the Wisdom with them to these studies have taken away more than they brought, and some who came learned where rightly to seek it, but for the rest a great darkness has fallen upon them, and where there was once a living spirit there only remains a skeleton system.

The Wisdom and Power which at all times, but under very different conditions, have been recognized as necessary for those who would follow the Perfect Life, are presented generation after generation by those who have trodden the Path to those who would listen. The influence of these can never be estimated, for it is indirect, and the teaching is as frequently by contraries and avoidances as by precept or injunction. The souls of men crave for light, and the Master Soul shines through many a vessel and with various gleamings. Art, and poetry, and the drama have from time to time served to convey these transmitted glories, but in our days the literature of fiction has been a vehicle more sustaining in certain respects than any other. There have been false lights and flashes of the light that has been darkness in our fiction, but where the true Light has shone the radiance is immemorial.

Among those who have taught the Doctrine of the Heart to those who did not care for the glitter of eye-wisdom there are

but few with a clearer, purer voice than George Macdonald. Born in Aberdeenshire in 1824, of unmixed Celtic descent, he possessed all the hereditary elements of the modern prophet. More than prophet, he was also poet and perfect lover of men, and the mystical silence of the Divine life dwelt with him from the first. Studying for the M.A. degree at King's College, Aberdeen, and achieving that distinction he went to London to Highbury College to study for the Congregational ministry. He married in 1850 Miss Powell, of Hampstead, but his ministerial life did not long continue. His deacons in 1853 invited him to resign. "To something of the knight-errant," it is said, "he added true chivalry, tenderness for suffering, scorn of insincerity, and strong love of right." "He was often so mystical as to be quite unintelligible to a congregation of humble people," is another criticism from the same pen. And yet none have understood better or more truly sympathized with all humble folk.

Leaving London he settled for a time in Manchester, where his son, Dr. Greville Macdonald, the specialist, was born in 1856. Ronald, another son, has recently published a notable novel. His father's first book was published in 1856, and was called *Within and Without*. *Phantastes* followed in 1856. After this the series of novels which laid the foundation for the present school of Scotch-English story-telling was written, and has not yet been excelled, though less known than the imitations of Ian Maclaren and others. It is remarkable perhaps that American readers are not more familiar with these works, but their keynote is personal religion, and if there be any quality in American religious thought less pronounced than another it is the personal quality. The idea of vicarious atonement has transferred itself from the theological ideal to a national one, and men take refuge in the virtue of their nation as they used to do in the virtue of their God. To take refuge in his own heart is the goal of the mystic.

Macdonald's books treat of commonplace men and things, the ordinary life of our day, but there is a strange wild beauty of heroism and compassion in them which reveals the light that never was on sea or land. He writes out of his own knowledge of people, and we are moved with the vivid vitality of the friends we make in his pages. Let the student take *Alec Forbes of Howglen*, *Robert Falconer*, *Sir Gibbie*, and *David Elginbrod*, reading them in the order named, and if he does not feel at the end that he knows somewhat more of the kingdom of heaven than he did at first, or than he could get by a year's study of *The Secret Doctrine*, he may conclude that he is not yet of those who are seeking above all things for the

Way. The *Annals of a Quiet Neighbourhood* was the most successful of his books pecuniarily, and it will be enjoyed by those who have read the others. Dr. Macdonald's writings for children are of peculiar merit. The impressions made upon most little folks by *Ranald Bannerman's Boyhood*, *The Princess and the Goblin*, or *At the Back of the North Wind* are ineradicable and not the less because they are of the world of the heart. His poems are numerous and highly appreciated, and he has written profusely on many matters of the inner life. Early study of the Gnostic mystics, Boehme, and other early Theosophists, contributes a constant influence to his thought, while the idealistic pantheism of Hegel is considered by many to hold a ruling sway in his teachings.

The original of Robert Falconer is probably the friend he speaks of as "the noblest man he has ever known." In this character we have a picture of what is possible in living the life of the Christ in our own age and surroundings. It is the personalizing of the Christ character in the heroes and heroines of his stories that enables us to understand what the life of the Divine Man was intended to be, and what we in our own person may make it to-day.

One of Dr. Macdonald's antipathies is the liquor habit, but he distinguishes between drink and the drinker. "Drunkards and sinners, hard as it may be for them to enter into the kingdom of heaven, must yet be easier to save than the man whose position, reputation, money, engross his heart and his care, who seeks the praise of men and not of God." This breadth of sympathy appears continually. "Did you ever observe," it is asked, "that there is not one word about the vices of the poor in the Bible—from beginning to end?" He has abundant faith in the outcome of things. "To the true heart every doubt is a door," and yet "In the end, those who trust most will find they are nearest the truth." So we are "saved from the perplexity which comes of any *one* definition of a holy secret, compelling a man to walk in a way between walls, instead of a path across open fields." "Sorrow herself will reveal one day that she was only the beneficent shadow of Joy, Will Evil ever show herself the beneficent shadow of Good?" Good and Evil are in ourselves. "As to the pure all things are pure, because only purity can enter, so to the vulgar all things are vulgar, because only the vulgar can enter. Wherein then is the commonplace man to be blamed, for as a man is, so must he think? In this, that he consents to be commonplace, willing to live after his own idea of himself, and not after God's idea of him—the real idea, which, every now and then stirring in him, makes him uneasy with silent rebuke." This uneasiness become a soul-

hunger, "the vague sense of need which nothing but the God of human faces, the God of morning and the starful night, the God of love and self-forgetfulness, can satisfy." So men begin to seek the Christ. "They who speak against the Son of Man oppose mere distortions and mistakes of him, having never beheld, neither being now capable of beholding him." Men arrive at "the greatest need that the human heart possesses—the need of the God-Man. There must be truth in the scent of the pine wood: some one must mean it. There must be glory in those heavens that depends not upon our imagination; some power greater than they must dwell in them. Some spirit must move in that wind that haunts us with a kind of human sorrow; some soul must look to us from the eye of that starry flower. It must be something human, else not to us divine." So "there is no forgetting of ourselves but in the finding of our deeper, our true self—God's idea of us when he devised us—the Christ in us. Nothing but that self can displace the false, greedy, whining self, of which most of us are so fond and proud. And that self can no man find for himself; seeing of himself he does not even know what to search for. 'But as many as received him to them gave he power to become the sons of God.'"

Modern Theosophic ideas are to be found in simple, untechnical language all through the novels. Of rebirth there is a quaint and amusing dialogue about the resurrection in *Alec Forbes*. How is a man to be resurrected properly if he has only one leg? "George! George!" said Thomas with great solemnity, "luik ye efter yer sowl, an' the Lord'll luik efter yer body, legs an' a'. Man, ye're no convertit, an' hoo can ye unnerstan' the things o' the speerit? Aye jeerin', and jeerin'!" "Weel! Weel! Thamas," rejoined MacWha, "I wad only tak' the leeberty o' thinking that, when he was aboot it, the Almichty micht as weel mak' a new body a'thegither, as gang patchin' up the auld ane." There is no stronger argument for re-incarnation. It is said of death that "on either hand we behold a birth, of which, as of the moon, we see but half. We are outside the one, waiting for a life from the unknown; we are inside the other, watching the departure of a spirit from the womb of the world into the unknown. To the region whither he goes, the man enters newly born. We forget that it is a birth, and call it a death. The body he leaves behind is but the *placenta* by which he drew his nourishment from his mother Earth. And as the child-bed is watched on earth with anxious expectancy, so the couch of the dying, as we call them, may be surrounded by the birth-watchers of the other world, waiting

like anxious servants to open the door to which this world is but the wind-blown porch."

The power of the inner life is recognized. "No man can order his life, for it comes flowing over him from behind." Surely out of previous existence. "The one secret of life and development, is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright—that being the part in the process allotted to us; and let come—not what will, for there is no such thing—but what the eternal Thought wills for each of us, has intended in each of us from the first." And so also "there is no saying to what perfection of success a man may come, who begins with what he can do, and uses the means at his hand. He makes a vortex of action, however slight, towards which all the means instantly begin to gravitate."

All this is of the real living essential spirit of Theosophy, stripped of the technical garb (or garbage) in which it is often presented. Love is the heart and the light of it, and in the ideal characters portrayed in Macdonald's tales we see what not only the glamour of art makes us feel as we read to be possible for all who strive. In *Robert Falconer* there is a summary of what Jesus taught. "First,—that a man's business is to do the will of God; Second,—that God takes upon Himself the care of every man; Third,—therefore, that a man must never be afraid of anything; and so, Fourth,—be left free to love God with all his heart, and his neighbour as himself."

BEN MADIGHAN.



PRAYER.

MOST people pray more for opportunities to evade their burdens than for strength to bear them.

The only kind of prayer that is sanctioned by the God-Men has to do with inner gifts and powers which are to be laid hold upon in no other way than by that spiritual exercise.

When ye pray, said One, enter into your closet and pray to your Father which is in secret. And He prayed to Our Father which is in Heaven. Then He told those who heard Him that the kingdom of Heaven was inside them. Prayer must be directed inside to reach its mark.

It is thought that a prayer for daily bread could not be for merely interior gifts. Yet this was the most spiritual petition, perhaps, in the series. It was not the loaves of wheat or the cakes of barley that were prayed for. They could be had by work or outward suing. And all the genuine mystics have been

intensely practical. They do not ask for that which can be had without asking. The prayer is for the bread from heaven, the food of the soul, the heavenly manna, the "bread of the coming day."

Paul tells Timothy about four kinds of prayer. There is aspiration. When we feel small and mean and unworthy for the first time, we may lift up our hearts to an ideal, or cast our eyes on some of the glories around us, and pray the prayer of aspiration. There is true devotion in it. It is the beginning of love.

This is followed by the sense of need, the desolation and emptiness of the soul unfilled with its own merits. There is a supplication, **deep and earnest**, in those who hunger and thirst after righteousness, and their **supplications** bring them to that table which is never bare.

Drawing near to God in His kingdom within requires the confidence of one who is sure of his need. The intercession and communion of the soul with its divine Father is only possible for those who have purified their hearts to the point of vision.

There is a fourth condition of prayer which Paul speaks of as the Eucharist, thanksgiving. There is peace and joy in it, and the rapture of the saints. It is an exalted state of consciousness, and there are many names used for it in the east and elsewhere.

Those who despise prayer and even ridicule it can never have experienced the sustaining comfort that distressed souls and anguished hearts have gained in every age and religion through the appeal of the finite mind in prayer to the infinite resources and powers of the unseen and unknown. All that is now once was not, and has come out of the Unknown. He who prays allies himself with life and growth and manifestation, and resolves that what is not shall begin to be. The Will is active and the Way possible in him.

Prayer is concentration. The infidel or the free-thinker prays more earnestly in the sincerity of his convictions and effort to establish his ideals than the miserable pious creature who has neither will to oppose nor wisdom to co-operate with the Divine purpose. When a man acts, either for good or apparent evil, he is at least becoming the agent of the Highest. All men pray when they love and when they work. God is not distinct from men, but is in them as he is in all things. To pray is to seek within for knowledge of his nature.

Prayer will thus become "an occult process bringing about physical results." But we must not expect other than ordinary channels to be used. The Cosmic Mind has no finer instrument than the human creature, and when we learn that we are gods we shall accomplish our own prayers. For to pray like gods

we must act like men. Prayer is the action of the soul in its own sphere, as physical labour is the exertion of the body. And love unites these two and makes one strength.

THE RESURRECTION OF LILITH.

I.

From what old life of ours long over-past
 And buried in the deeps of time and change,
 From Banba, Khem, or what dawn-land and strange,
 To these sad eyes, dim-peering through the vast—
 Enchantress, risest thou, thus late and last,
 And luring me from wonted ways to range—
 From vows and dues of minster, mart, and grange,
 Into that doom where sorrow holds men fast?
 Lo! I have seen the petals, one by one,
 From th' unblossomed bud of Love's red rose
 Torn, till the tender crimson core lies bare
 And blenching from the passionate summer air;
 Thou!—wilt thou take it, ere the withered close,
 And shadows gloom the garden of the Sun?

II.

Or beest thou all I read upon thy brow—
 The world surmounted, Faith to con thy chart,
 With crystal virtue for thy valorous art—
 Thee their bright wisdom will the Gods allow,
 Self-rule besides, and patience, and the vow
 Of reverence, and the less and greater part
 Of Love, till the starred heavens of thy heart
 Unroll the seven splendours of the Plough:
 And I shall serve thee on a sterner quest
 Beyond the shores that compass mortal might,
 Where on the verges of the broken world
 The storm-crests of eternity are hurled,
 Out-launching through the surfs of death to breast
 The darkly heaving floods and dare the Night.

LILITH REGENERATE.

III.

Nay, rather, lord and lover, cast thy rose
On the high altar of the Sun's white flame,
And let it shrivel like the thing called Fame,
Or hiss and vanish as hot Sorrow goes
Before swift Joy, or, as at battle's close,
We fling the broken weapon with no blame
Upon the bonfire piled in Victory's name,
For Honour's love, and not for hate of foes.
No idol I, nor angel, but a soul,
A fellow-servant with thyself and all,
Save that my soul's face thou hast seen unveiled—
There read some fragment of life's backward scroll,
Or caught some shaft of mirrored glory fall
Revealing God between us—and not quailed.

IV.

The lover and the hero bear one heart;
Hold thyself high and wear the double crown,
And suffer not at all the world's renown
To set great Nature and thy soul apart.
There is a love beyond the grange and mart—
Above the range of vows, for which the frown
Of custom sets no pale, whose Word brings down
Th' ineffable power of Life whence all things start.
And with that Love I woo thee to this breast,
And with that power I join thee on the height
And draw thee from the deeps to make one life
Between us, rich for our fellows, God-possessed—
An ageless unity of man and wife
Unsunderably true as sight and light.

ALBERT E. S. SMYTHE.

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EDITORIAL NOTES.

“LOVE and the gentle heart are one same thing.”

*

“BE thou as chaste as ice, as pure as snow, thou shalt not escape calumny.”

*

“THE man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme.”

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“THE light from the ONE MASTER, the one unfading light of Spirit, shoots its effulgent beams on the disciple from the very first.”

*

IT IS reported that a Theosophist stated recently that he would not read THE LAMP because he “did not like to introduce antagonistic forces into his aura.” The cell-contents in this case are homogeneous. Evolution has not commenced.

*

IN connection with the visit to America of Mr. C. W. Leadbeater I was interested in finding on a second-hand book-stall the other day a volume of Swedenborg's *True Christian Religion*, published at Chester, in England, in 1797, by C. W. Leadbeater. Does this betoken a mystic heredity?

*

MISS M. A. WALSH has left Boston for the Pacific Coast. She will visit Chicago and Denver en route. Her stay in the east has been much prolonged to the great satisfaction of her numerous friends there, and with very marked benefit to the Theosophical Movement for which she has been lecturing.

NO ONE interested in Spiritualism, Theosophy, or any of the prevailing psychologic systems should fail to read Professor Joseph Jastrow's article on "The Modern Occult" in the September *Popular Science Monthly*. It is a fine study, and will give all who are inclined to stick in the ruts new points of view.

*

THE Chinese do everything by methods the reverse of those adopted by Europeans and Americans. They sew and plane in the opposite way to ours. A coffin is a highly esteemed present, while to enquire for your health is an insult. They nod the head as a negative sign, and shake it for an affirmative. They believe in God; we believe in the Adversary.

*

ACCORDING to *Boston Ideas* the Socialists of New York are as badly divided as the Theosophists or the Christians. There are De Leonites and anti-De Leonites, there are eight sections of Debsite Social Democrats, and nine of the Butcher stripe, Barondess Social Labour men, Fabians, Schwab's "passive socialists," Most's anarchists, Cuno's Collectionists, and Newton's Christian Socialists, and besides these main divisions there are many smaller ones. We need a man to make faggots out of all the sticks that lie around.

*

IN THE epidermis of men and mammals, Professor L. Ranvier has recognized seven distinct layers, which are described to the Royal Microscopical Society, says *Popular Science*, as stratum germinativum, filamentosum, granulosum, intermedium, lucidum, corneum, and disjunctum, in the order of their development. The limits are well defined, each layer having distinct physical characters and chemical re-actions. These layers are not formed by special elements, however, and a cell originating in stratum germinativum becomes changed and passes into stratum filamentosum, and so on through the series. This is quite an interesting confirmation of Secret Doctrine teaching, and the seven-fold correspondences should be noted by students.

*

The *Light of Truth*, in a sketch of Tamil literature, incidentally gives an analysis of the sentiment of love, which consists of true or natural, and of unnatural love. Natural love is considered under five aspects—Intercourse, Separation, Patience, Wailing, and Sulking. These, unfortunately, appear to be the aspects of love best known in the West. There are two other varieties, "Furtive Love" or Courting, and "Wedded Love." "'Furtive Love' is real love between the champion and the

made unknown to the world at large. The discovery may bring about the wedding, or if frustrated, bring about the voluntary death of both the parties, as their love was chaste and dignified. . . . It should also be particularly remembered that there is an undercurrent of divine philosophy in Love chalking out the path to salvation."

*

DR. JOSEPH PARKER came out recently in support of one of my favourite ideas. He said: "In my judgment the true journalist is as far as possible from being a mere newsmonger. He is a seer and leader and a just man." The journalists take the place in our day of the ancient priests—the real, genuine teachers. The editors mould the opinion and thought of their readers, and preach to them every morning. One editor has more influence than scores of parsons. It is the men who are listened to and followed who are teachers and leaders, not the men who take the credit of doing what the people have discovered they want done. The teaching priests of the old temples are paralleled in the newspaper offices of to-day, and the more fully they appreciate their responsibilities the sooner we shall get society reformed. Unfortunately most of them no more understand their opportunities than do the pulpiteers.

*

MAGAZINES and papers received: *Philosophical Journal*, *Flaming Sword*, *Ideal Review*, *Christian Messenger*, *Review of Reviews*, *Boston Ideas*, *International Theosophist*, *The Philistine*, *Morning Star*, *Free Man*, *Notes and Queries*, *Unity*, *Herald of the Golden Age*, *Belfast Weekly News*, *Star of the Magi*, *British Weekly*, *North Ender*, *Rainbow*, *H. C. Leader*, *Prasnotara*, *World's Advance Thought*, *Theosophical Forum*, *Citizen and Country*, *Theosophic Messenger*, *All Ireland Review*, *Meaford Mirror*, *Temple Artisan*, *The Prophet*, *Brotherhood* (London), *Secular Thought*, *Appeal to Reason*, *Literary Digest*, *Light of Truth* (Madras), *The Adept*, *Dominion Review*, *Secular Science and Common Sense*, *Radiant Centre*, *Light* (London), *Weekly Sun*, *Saturday Night*, *Theosophischer Wegeiser* (Leipzig), *Harriston Tribune*, *Our Race News Leaflet*, *The Free Life*, *Progressive Monthly*, *Theosophic Gleaner* (Bombay), *Union Agent*, *Book and News Dealer*, *Teosofisk Tidskrift* (Stockholm), *Forward Movement Herald*, *The Open Door* (a new venture by the Founder and Organizer of a Brotherhood of Immortals in the flesh, who says everything in italics), *Spirit Fruit*, *Expression* (London), *Oswego Palladium*, *The Spiritual Review* (London), *The Sermon*, *Prophetic Messenger*, *Harbinger of Light* (Melbourne), *Nya Tiden*, *Light of the East* (Calcutta), etc.

A CORRESPONDENT sends the subjoined poem by Julia Larned from the *N.Y. Independent*, as giving, if understood Theosophically, one of the best answers to the problem of pain, and suggests that another is "that in this world, made up of pairs of opposites, we cannot have the fire that heats without the fire that burns, nor shadows without lights, and a world made up of goodness alone would be mere stagnation; life would be impossible without both forces, or rather both manifestations of the one great force."—The poem is entitled "God's Answer."

The cry of man's anguish went up unto God :
 " Lord, take away pain !
 The shadow that darkens the world Thou has made,
 The close coiling chain
 That strangles the heart, the burden that weighs
 On the wings that would soar—
 Lord, take away pain from the world Thou hast made,
 That it love Thee the more !"

Then answered the Lord to the cry of His world ;
 " Shall I take away pain,
 And with it the power of the soul to endure,
 Made strong by the strain ?
 Shall I take away pity, that knits heart to heart,
 And sacrifice high ?
 Will ye lose all your heroes that lift from the fire
 White brows to the sky ?
 Shall I take away love that redeems with a price
 And smiles at its loss ?
 Can ye spare from your lives that would climb unto mine
 The Christ on his cross ?"

*

A WRITER in the *Temple Artisan* states that the Roman and English empires "more than all others were potent causes of the slavery and misery of their particular eras." Canada abolished slavery in 1793 by Act of Parliament, those who had slaves being permitted to keep them, but not to acquire others, the children becoming free at twenty-five years of age, and their children free-born. England abolished slavery by paying an idemnity, 1st August, 1834. The United States abolished slavery by confiscation during the war on 1st January, 1863, by President Lincoln's proclamation. But this slavery is "a slavery different from, and not so cruel as that of commerce," as William Morris says, and it is difficult to see what the Roman empire had to do with it, or the English either, more than the other European nations or America where the present commercial system is carried to a climax. It is said that

Ireland is the only non-commercial nation in the west, but there is no tendency of emigration in that direction. While the slave nature exists in men they will seek the opportunity to barter their freedom and independence for the precarious sustenance doled out to wage-workers under commercial methods, and this is simply a characteristic of the Black Age of Sudras, and of every race and nation that belongs to it. Even the Theosophists of the day appear to be unhappy unless they can yield themselves and their souls to the control of somebody else. The Sudra nature will out, and the Vaisyas take what advantage of it they can.

*

THE most Theosophical utterance I have read for many a day appeared in the *Forward Movement Herald* of 18th August, and the following extract will indicate something of the power of the ideas which twenty years ago distinguished the Movement. The spirit has fled from the old body, but the seed has fallen on good ground, and it can never die. Of course there are many of us identified with Theosophical, Spiritualistic, Mental Science and other "forward" organizations, who recognize the central unity just as well as the *Herald*, but the majority are as narrow in their ways as other sectarians, and these sentences are commended to their study:—"We behold to-day each denomination, each form of faith, insulting high heaven with the audacious claims that they are the 'only and original' institution especially endowed with power to behold the truth and standing at the only gateway of eternal life. The various religious denominations of every name, the Theosophists, the 'Scientists,' the Spiritualists, the hundred and one organizations whose name is legion, each claims that it is the especially endowed minister of God, and that wisdom verily will perish unless its ideas are carried out. They fail to see that they stand each at their own little centre and look out, as we stand upon the earth and look up at the sparkling stars above. They fail to recognize that God is the centre and that only as we stand with him, only as we let his truth possess us, only as his truth makes us free are we able to lead or teach. No man, no system of philosophy or teaching which springs from earnest souls is wholly in the dark. We ought to be united. We are all brethren. We each have some truth. None of us have it all. We must learn of each other, and love each other. God is love, and without the spirit of love in our hearts, which is the spirit of honesty and toleration, we shall wander into deeper darkness rather than towards the light."

THE German Exploration Expedition recently discovered a well-preserved Greek inscription of eighty-four lines in the city of Priene, Asia Minor. It is remarkable for the language used in describing the introduction of the Julian Calendar on the birthday of the Emperor Cæsar Augustus, 23rd September, 46 B.C. Had it been 46 A.D. we should be undoubtedly told that it had been imitated from the New Testament. Mommsen, the Berlin historian, and his colleague von Wilamowitz, has edited the inscription which is translated in part by the *Literary Digest* as follows: "On this day the world has been given a different aspect. It would have been doomed to destruction if a great good fortune common to all men had not appeared in him who was born this day. He judges aright who sees in this birthday the beginning of life and of all living powers for himself. Now at last the times are past when man must be sorry that he had been born. From no other day does the individual and all humanity receive so much good as from this day, which has brought happiness to all. It is impossible to find words of thanksgiving sufficient for the great blessings which this day has brought. That Providence which presides over the destinies of all living creatures has fitted this man for the salvation of humanity with such gifts that he has been sent to us and to coming generations as a Saviour. He will put an end to all strife and will restore all things gloriously. In his appearance, all the hopes of ancestors have been fulfilled. He has not only surpassed all former benefactors of mankind, but it is impossible that a greater than he should come. The birthday of this God has brought out the good news of great joy based upon him. From his birth a new era must begin." This may seem pretty strong language to those who are unfamiliar with the terms in which Official Heads and Emperors were accustomed to be addressed, but it seems clear that no originality can be claimed for sentiments which require identical language for their expression. In the British Museum there is another inscription, found at Halecarnassus which reads: "Since the eternal and immortal nature of All has graciously bestowed upon mankind the highest good for their surpassing blessings, and, in order that our lives might be happy, has given to us Cæsar Augustus, the Father of his Country, which is the divine Rome; and he is the paternal Zeus and the Saviour of the whole race of man, who fulfils all the prayers, even more than is asked. For land and sea are in the enjoyment of peace; the cities are in a flourishing condition; everywhere are harmony and prosperity and happiness."

I HAVE to acknowledge the prayers of the *Temple Artisan* for the "best success of THE LAMP in every unselfish effort that it makes for radiating light and truth," and that we may be "spared the spectacle of seeing its light grow dim and smoky." This is so ambiguous that I am almost moved to prayer myself. The *Artisan*, like all the genuine Theosophical organs, is a little thin in the skin and accuses me of misquoting last month, because my paragraph giving the number of people at the Headquarters picnic gave the impression that they were all workers. This oppressive dignity which shrinks from the slightest familiarity is distinctly a morbid and unhealthy attribute. I thought that the older organizations had monopolised it, but it appears there is always enough left over and to spare. The Movement or Society that cannot stand being talked at in a friendly way, is likely to fare badly when it falls among the Amalekites and the Hivites and the Amorites and the other hordes of fighting gentlemen. I believe it all comes of trying to support the dignity of adept leadership. But if that be genuine it does not need to be supported. And, by the way, there is some very bad grammar in the last paragraph of Hilarion's letter on page 51, to which I hope he will excuse me calling attention. I use bad grammar myself and know just how it feels. "B. S." has some good ideas on "Sympathy." The occultism lately dispensed to the occultizing West has been of hardening, not to say petrifying tendency, and it does us harm to get the notion that we are miserable atoms in the Inane which have no relation to each other, but should seek to get out of each other's way as rapidly as possible. There is an increasing tendency to kill out the higher attributes of pity and sympathy, says "B. S.", "mistaking them for sensations of the lower man." "They have given to the term *indifference*, as used by the older mystics, a wrong interpretation, and are many steps on the road that leads to a state of callousness and heartlessness, and they have not yet awakened to the danger of destroying the only attributes by which it is possible for them to reach perfection, Mastery." This may be a little over-stated, but it is worth attention. Mr. Sinnett has dealt with this point in the *Theosophic Messenger*. "The one feeling which can find free expression in earth-life and also free expression on the spiritual plane, is the love emotion, and though that is no doubt a very different feeling on the higher plane as compared with what it is down here, if it finds no expression down here one may entertain serious doubt as to whether it can do so elsewhere. Certainly for the common run of human beings a loving nature is that which gives rise to the most vivid consciousness during the devachanic period, and capacity for a richer devachanic period [heaven-life] must be taken as forecasting true spiritual growth."

MR. J. C. KENWORTHY has written a handbook combining the views of Ruskin and Tolstoi as a socialistic presentation of economic questions. It is entitled *The Anatomy of Misery* and has entered a second edition. The *Review of Reviews* gives some account of it. Mr. Kenworthy starts with the principle that society should be organized for the equal welfare of all. The purpose of human life, he maintains, is happiness, development, pleasureable activity. Self-interest, he explains, if intelligently understood, would lead us to accept as our first principle in economics, "thou shalt love thy neighbour as thyself," and interpret this as Simon did, "from each according to his ability to each according to his need." He accepts the definition of Ruskin as to wealth comprising only those products of labour which are good to be enjoyed by men, while false wealth covers those articles which are bad to be used or enjoyed, such as adulterants of food, unhealthy luxuries, pestilential dwellings, bad books and pictures. His deductions from the fact that out of 11,000 recruits applying at Manchester to be enlisted, only 1,072 were fit to be passed into the regular army, the others failing to come up to the not very exacting tests, are more than alarming, and the *Spectator* declares that unless the slum question is seriously dealt with in the next twenty years England will be undone as a great nation. Mr. Kenworthy proposes the Theosophical remedy—reform yourself. "In the Society that is to be, which we idealists imagine, certain rules of conduct must needs be observed by each individual. For our own, and for our neighbours' sakes, the laws of health must be followed—temperance, cleanliness and activity." The Eleventh Commandment is repeated with its corollary, as above stated. "Only persons who are simple, truthful, kind and unselfish, can obey these laws. Through disobedience to these laws, our Society is perishing; the only hope of salvation is in returning to them. There is one person—yourself—whom you can at once bring to that allegiance. In your own person you can set an example of the true life. By example and precept you can win others to the truth." Professor Alfred Russell Wallace is hardly satisfied with this. "To me," he says, "any exposition of evils without showing that there is a real thorough practical remedy is all waste of time." He wishes to nationalize the railways and the land, paying all existing owners a life-income only; to adopt the principle that the unborn have no property rights, and abolish inheritance: and give to all children in future equality of opportunity to the fullest extent." Mr. Kenworthy supposes his readers asking "Must we cease to struggle for Money and Property as other men do? Must we refuse the aid of the Law, in defence of our

rights and property?" He replies that the answer will depend on your conception of the purpose of your life. "Economic principles are, as we have seen, governed by moral considerations. Morals are finally dependent upon our conception of the solution of the great mystery—What is to become of us hereafter? That is, Morals are based upon religious belief. Which is as much as to say, that Economic questions are, finally, religious questions."

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THE editor of the *Free Man* thinks that any philosophy that teaches that "sex is an accident of this incarnation" is "begotten of idiocy and expressed in folly." Furthermore he declares that "a man is a man for all eternity and a woman is forever feminine," etc. As there is only the potentiality of sex in children, and in more rudimentary forms of life it is in many cases impossible to determine which sex will ultimately be developed, and as in the case of the bees, sex may be artificially produced, and as the sex function entirely ceases in woman long before the natural end of life, and as it is inhibited to the point of atrophy in the advanced occultist, it may appear that the language of the *Free Man* is just a trifle freer than the occasion requires. That man is man to all eternity is true in the primary meaning of "eternity," a period of some fifteen hundred years for the average mortal. The human race has gone through in the last few million years all the various processes of reproduction which are still illustrated in the lower life-forms, fission, budding, hermaphroditism, sex-differentiation. In a few million more years we are just as likely to have three sexes or seven sexes as to continue as we are, and the assumed intimacy of the *Free Man* or anyone else with the eternal plans must not prejudice us against the probabilities. Anything that exists here on the physical plane is but a reflect of what exists or has existed on higher and more ethereal ones. We know that the perfection or regeneration of man depends now on the descent of a third or even fourth power from on high to complete the present economy of human mind and body. It is not difficult to conceive of these hypostatic operations becoming specialized in parallel functions peculiar to physical forms of the future when evolution has proceeded to finer issues. The elemental beings of the four kingdoms, fire, air, water, and earth, are now represented in the two sexes, man giving scope to the evolution of salamanders and gnomes, and woman to the sylphs and undines. There seems no reason why each of these kingdoms may not eventually be represented by a sex of its own. The ideal is a perfect being in which all the elemental kingdoms will be represented in harmonious co-operation. This

is what nature is apparently striving for, and when we declare that the sexes are complementary we express an ideal, not an actual condition of affairs. Unhappily the essential truth of the unity of the divine in our consciousness is too frequently obscured by such considerations as the present. To know the very Self amid all the changing aspects of consciousness and the attributes of life in physical embodiment is to have subordinated the phenomenal to Truth. In the eighteenth chapter of the *Gita* the different points of view are classified into three divisions. There is the knowledge by which the one incorruptible Being is perceived in all beings, undivided in things divided; there is the knowledge which, through the sense of separateness, sees various beings of separate essence in all beings, apparently referring to the knowledge of the elemental kingdoms; and there is the knowledge, or ignorance rather, which clings to one single effect as if it were all, without reason, having no real object, and narrow. This last is the product of the Tamasic quality, the quality of darkness or ignorance in consciousness, and it certainly seems to include the ideas of those who expect the conditions of our earth-life to be perpetuated for ever and ever.

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I REGRET that lack of space prevents me doing justice to the number of pamphlets that have come to hand during the month. Among these the first in importance is Mr. Charles Johnston's *Karma: Works and Wisdom*. This is a performance fully worthy of his reputation, and there is no other writer on Theosophical subjects who has the same ability, not only in literary quality, but in scholarship, in lucidity, in earnestness, and insight. This essay, the fifth chapter of which is worth many contemporary volumes, should have as large a sale as the *Memory of Past Births*. It is published by the Metaphysical Co., at 35c. Mr. Johnston has also issued through the same firm, *The Word of the New Cycle*, the kernel of which is that the religion of the New Cycle will be Salvation by Work. Two essays on Emerson have reached me. One is by the Pandita F. K. Lalana of Bombay, and is to be had for ten cents from Mrs. J. L. Hooker, 1596 Jefferson Street, Buffalo, N.Y. The Pandita, who is a Jain, views Emerson with an Oriental eye, and to be introduced to Emerson, he says, is to be introduced to the Divine Reason. Mr. J. J. Langham, M.A., of Cambridge, writes an attractive appreciation of the New England philosopher from an Old England stand-point. He emphasizes his independence as "a prophet who taught men to be brave and true, trusting themselves, thinking for themselves, telling their own thoughts instead of being mere echoes of other

men." Morang & Co., of Toronto, publish this essay. The Order of At-One-Ment issues *The Book of Genesis, or The Beginnings*. This is a version of the early chapters of Genesis, "amended, revised, and restored" by the "guidance of the same Spirit which inspired all Scripture of God." The most interesting thing in the little book is to be found in the commentary, and consists of the magic squares of 111 and 369. The first is the Solis Sigillum. These squares give the ratios which control the Pythagorean table to be found in *Magic White and Black*, and supply the key to the rates of vibration which govern evolution. The measurements of Noah's Ark are shown to conform to these proportions. The pamphlet may be had from 3 Evelyn Terrace, Brighton, England, for 15c. A very readable *Outline of Buddhism* has been published by the Buddhist Mission, 807 Polk Street, San Francisco, Cal. (15c.) The author is Skesaburo Nagao. The historical treatment is especially interesting and should command a wide circulation. The philosophy and religious teaching of Buddhism is dealt with under Doctrine and Practice. Students may be surprised to learn that there are four sects of Buddhism in Ceylon, two in Tibet, thirteen in China, and thirteen in Japan. And yet does not this also testify to a certain faithfulness to the eternal freedom of the Soul, which we find also in Christianity, and which was enjoined by the great Teacher himself? "Therefore, O, Ananda, be you lamps to yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth. Look not for assistance to any one beside yourselves." Dr. J. D. Buck's fine address in the Cincinnati Lecture course has been printed and should be read and distributed by Theosophical workers. The religious, philosophical, scientific, social, and economic conditions of the time are reviewed, and the advantage of a synthetic system such as Theosophy presents clearly indicated. In describing "Why I am a Theosophist" he appeals to "reason, history, and the facts of common experience."

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ONE of the things that the Rev. Charles Sheldon remarked during his visit to England was that the nation was going to the devil through liquor. Everybody is so well aware of the fact in England that it does not call for such emphatic comment as a stranger deems fitting. One of the few things, perhaps the only thing about which I am an extremist, is the liquor habit, so that I rarely trust myself to speak upon it lest I be guilty of the intemperance which I deplore. I am not a prohibitionist, but if there were a protectionist party to warn the innocent and the unwary I would like to join it. So many dear and

noble and beautiful ones I have seen dragged down into the gulfs through this great ensnarer that I find it difficult to keep silence when I see parents sowing the seeds of possible ruin, or young people taking the first steps on a path the end of which they know not. It is certain that no one ever expects to "exceed," but the subtlety of alcohol in destroying the moral sense and the finer instincts which would otherwise preserve from danger, makes it impossible for any who have once begun to be certain of their own future self-control. Under these deadly influences the things that are appear as though they were not, and the illusions of the tainted and excited mental vehicles are accepted as normal standards. Alcohol acts upon the astral body, with the result that all impressions coming to the brain, and requiring, as they all have, to pass through this perverted medium, are coloured by the impurities stirred up by the "evil spirit" from the lowest depths of each person's character. Even the purest who drinks alcohol looks through smoked glasses upon the Inner Light. When it is remembered that seven years are necessary to entirely eliminate the traces of alcohol from the constitution, care should be taken to avoid such prolonged bondage. A writer in the *British Weekly* states that "The verdict of impartial science is evidently more and more against the use of alcohol in health. Professor Victor Horsley has recently expressed himself emphatically to this effect, and an eminent American physician, Dr. John Madden, who has just published a work on the subject from an entirely judicial standpoint, is of the same mind. He forcibly presents the modern view that the well-known effects commonly called stimulating are hardly so at all in any true sense, being due almost entirely to blunting of the feeling of fatigue and paralysis of the critical judgment. Dr. Madden also concludes that alcohol is a proved poison when taken continually in moderate amounts, and probably poisonous even in very small amounts, and that the habitual drinker never reaches 'the highest possible plane of his capabilities.'" The last remark is that which ought to have most weight with people of intelligence. It is so difficult to get the best out of ourselves, and our true humanity so entirely consists in living up to our highest ideals, that we must be above all things careful not to blunt our perceptions of things spiritual. "No drunkard can enter the kingdom of heaven," the kingdom of the inner world, and simply because alcohol blinds the organ of spiritual vision. It is not so much a sin as a calamity. Dr. Clouston testifies that "excess of alcohol led to a condition of brain which frequently led to suicide. It was not so much worry as drink that was the prevailing incentive. Alcohol, over-indulged in, produced the paralysis of the great

human vital instinct of self-preservation." I would not like to give the impression that the liquor-habit is a hopeless one. Fortunately we are divine as well as human, and there is no drinker so weak, no drunkard so low, as to be unable to call upon the God within him and shake himself free from the clinging devilry.

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AMONG the suggestions that have been offered in reply to the questions of last month as to the best way to carry on Theosophical propaganda, there are none which vary in any important way from the methods laid down twenty years ago and which met with marked success until their abandonment wholly or partially since 1891. Absolute freedom was the foundation of all the early methods, and the recent stagnation in the Movement is clearly due to the attempt to fetter and confine the activities of members within limits. It is not at all a question as to whether the limits are desirable or not. Human nature will break out of Paradise if given to understand that it is there by compulsion. It is generally agreed also that methods are to be adapted to the locality in which they are employed. One city will be attracted by the word Theosophy ; another will be repelled. Some believe that the word has a special power in itself to gather the right sort of people. Similarly, meetings must be adapted to the audience. Beginners must be instructed in classes and reading circles, the latter a form of activity too much neglected. Simple talks by people who know what they are talking about, and who avoid abstruse metaphysics as they would the devil, are far and away better than papers which by the very study crystallized in them make difficult hearing for those unfamiliar with the subject. That which is written is really intended to be read. That which is to be listened to should be spoken. There is an art of "preaching" defined as "that rare speech of a man to his fellow-men whereby in their inmost hearts they know that he in his inmost heart believes," which here and there may be exercised by those who have read and thought and lived Theosophy. But those who merely think they have done these things are to be carefully guarded against. The intelligent and courteous answering of questions at public meetings is one of the most attractive items in the work of some Societies. Some believe that questions should be written, but this shuts off interest, and in its distrust of the public, erects a barrier which is rarely crossed. If a question cannot be answered, it is always easy to say so ; we do not set up as Omniscients. On the other hand if the Society has not a chairman capable of controlling unruly visitors it is wiser to meet privately until one arrives. Class study of some sort should

certainly be kept up. The tastes of the students should be consulted in the choice of books, and no outside suggestions should be permitted to out-weigh local preferences. The people on the spot are the people that wot. Children's classes are in the experimental stage. The ordinary church Sunday school should be studied, for it attracts, it holds the children, and it teaches them. Of course the parents are in league, but if they are not in league with the Theosophical children's class there will be no class, except, perhaps in the large cities where slum children may be had for entertainment. Great use was made of the newspapers at one time, by correspondents, reports of meetings, items of eastern philosophy, etc. More recently the papers have been exploited for personal ends, and the result has been discouraging. In dealing with the papers let contributions be as impersonal as possible, but let their origin be apparent for the sake of enquirers. Placing books in public libraries has always been fruitful of the richest returns, and magazines should be kept on file wherever possible in public places. Each local body should make it a point to see to these things. A book a month placed in a public library will burden no society, and will by and by constitute a fine memorial of unselfish effort. I think it is unwise to specify text-books, but I am confident that until a Society knows the *Key to Theosophy* it is premature in studying other books. But there should be no censorship, and if I could I would have all Theosophists read all the books written by everybody on the subject, orthodox or heterodox, friends or enemies. Societies should beware of political entanglements, and avoid giving offence to the church people. Theosophy teaches that all religions have truth in them, but some people prefer to think it teaches that all religions have falsehood in them. Earnest members can do splendid work even if unattached to central Organizations, but whether independent or not there should be nothing but good feeling for all. It is to be regretted that there are not more who share the views of the *Prasnottara*, whose breadth is worthy of the sacred traditions of India. It remarks that "as Theosophists, what concerns us vitally is not, as the world may think, the enrolment of men of light and leading in the Theosophical Society but the spread of those ideas by whatsoever outward agency . . ."

PARABLE OF THE GOOD PHILANTHROPIST.

A Doubtful Person went up from Jericho to Jerusalem, and fell among Pious People, which deprived him of what little reputation he had, and stabbed him in the back, and departed, leaving him socially dead.

And by chance there came across him a certain Parson, and when he heard about him, he deeply regretted the circumstances.

And likewise a popular Preacher, when he heard of him, looked into the affair, and made a strong illustration of it in his next sermon.

But a certain Philanthropist, as he did the bountiful, became aware of the case; and when he had considered it, he patronized him, and exhibited unbounded condescension, and took him to a restaurant, and dined him.

And on the morrow when he met him, he took out his visiting-card, and asked him to be sure to call and see him occasionally, and shook hands with him.

And it came to pass that the Doubtful Person made his way in spite of everything, and lifted himself up in the world, and the Philanthropist pointed him out to all his friends, and said, "Look at that man that I took out of the gutter and made what he is." And the Philanthropist's friends all said, "What an amiable character! What generosity! What virtue!" And to himself they said, "We implore you not to let this person's ingratitude affect you!"

It was after this that the Doubtful Person went down from Jerusalem to Jericho, and fell among thieves, and met with the Good Samaritan.

A.E.S.S.

A PROPOS TO NIETZSCHE.

THE death of Friedrich Nietzsche at the end of August is likely to bring his writings into even more prominence than they have been attaining. Prof. Bjerregaard has just been saying that he is the embodiment of a fundamental principle. He teaches Individualism in opposition to Collectivism, and "gentleman-morality," in contrast with "slave-morality." "An idealist is necessarily an individualist and of aristocratic notions; his aristocracy is, however, not the same as oppression and tyranny; it means higher type and profounder recognition of duty. Nietzsche condemns democracy, by which he understands the 'vulgar equal-making' of to-day, that kind of universality which is attained by levelling downward but not upward. He says that that kind of

democracy has always been the downward steps of a degenerating power. Against democracy he places individual will, instinct and command. . . . He admires the 'lordly nature.' He is 'lord' who has power to realize his will. He is 'slave' who is weak. He looks upon Napoleon as 'lord' and the 'criminal is the type of the strong man under unfavourable conditions.' Notions of this kind place him in strong antagonism to Christianity. He hates Christianity and calls its morals 'slave-morals.' The true man is the individualist and Nietzsche calls him the 'Over-man.' Nietzsche is in his own eyes the hero of the ideal man and his leader. He has dreamed himself into a world beyond 'good and evil,' has risen to the state of the 'Over-man,' acts 'lordly morals' and is an embodiment of the 'spirit of Zarathustra.'"

All this is capable, like every other good thing, of the most flagrant misconception, and the vagaries of his followers will as usual be attributed to Nietzsche, while the fact that he died in an insane asylum will serve the shallow-pated as reason sufficient to ignore his writings.

There can be no doubt of the need of a reaffirmation of the virtue of self-reliance and independence. "In our day when so many false movements are set agoing and when effeminacy and weakness of character are so prevalent among those tired of the old order of things, it is imperative that the doctrine of individualism and self-reliance should be taught and should get prominence. It is a doctrine thoroughly Anglo-Saxon and congenial to Americans." It is in fact the doctrine which distinguishes the life of the new age from the life of the old. "The man of the old world," says Goldwin Smith, "is born subordinate. The man of the new world is born independent, with a tendency to insubordination."

The recognition of these things, and perhaps their acceptance, is what one finds in Nietzsche, rather than any attempt to change them. As this is the nature of life, we can best succeed by accommodating ourselves to it, and trusting nature to work out the correct result. The danger of this position for the weak or ignorant is manifest, and with the repudiation of ethics and morals, and the adoption of personal standards, it is not surprising if some find Nietzsche a blind guide. The unscrupulous and the bully is more likely to flourish under such auspices than more refined types. But there is a certain optimism in trusting nature to achieve the highest which is very attractive.

Dr. Redbeard has written in *The Eagle and the Serpent*, an English Nietzschean organ, that "the business of 'Superior Persons' is to 'discover' themselves by their own aggressive virility. They are under no obligation whatever to be selected

by 'less superior persons.' Their strength and will is their all-sufficient warrant. The victor *is* ruler by the very fact of his victory. It is non-essential for superior persons to be 'placed' in the position of rulers. They invite themselves, and inaugurate themselves."

The difficulty and the danger which beset this position have never been provided for in any other way than that of the underlying principle of Christianity, the foundation of occultism and Theosophy, the principle that all man's powers, the very highest, are a trust and must be used in service. The service need not be ignoble, there need be no slavery about it. But if it cannot be accorded in the true spirit of service, if government itself cannot be rendered in the selflessness of true service, then there is no hope for the weak and the pitiful and the simple.

Madam Blavatsky recognized the facts of human inequality. "Logical and scientific observation of the phenomena in Nature, which alone leads man to the knowledge of eternal truths—provided he approaches the threshold of observation unbiassed by preconception and sees with his spiritual eye before he looks at the physical aspect—does not lie within the province of the masses."

It is this knowledge which gives power, and the use of that power makes a man either a governor and Master in the great sense, or an oppressive tyrant. All the experience we have had in recent years in the development of "occult" rulers and guides, goes to prove the utter inability of the ordinary "leader" to avoid enslaving his or her followers. Now the object of occultism is to make free men and women. "But in order to achieve this reform," it is said in the *Secret Doctrine*, "the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea." Again and again have we insisted on this necessity for freedom, but men forget its value, or fail to understand the necessity. They fling away their freedom, and seem to think that the favour of another may confer that which they are unable through their own weaknesses to cultivate or use.

In the realm of the gods all yield the noble service of freedom, and it has been grandly said of such that they never do anything that they have not first perceived in the heart of another. It is this law of consideration for others which obviates another weakness of the system of "lordly morals" and the "Over-man." However high our inner ideals may be, they are still the product of finite imaginations, and will well

bear checking by comparison with other standards of worth. "Try ye yourselves if ye are in the faith, prove yourselves," says Paul; and elsewhere—"we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding."

There is no more marked tendency among those who have shaken themselves free from some of the conventional forms of thought or action, than to lose sight of everything but their own self-constituted standards. Is it any wonder that such are without understanding, or that the essential fact of the unity of human interests is forgotten in the magnified importance of their own aims? Can we help each other to be free and to become Over-men, or are we so concerned in our own development, and so anxious for the opportunity to display our own kingly qualities that we merely demand of others their blind and slavish obedience? Not so is freedom attained, for he who would enslave another is already a slave in his own soul.

There has been no higher ideal conceived since its enunciation than that which declared that he who was greatest must be servant of all. No man can undertake the discharge of such transcendent obligation without an inherent greatness which the mere quality of the "Over-man" alone will not supply. Love, the inspiration of life, must be added to genius, before even the greatest can willingly, ay, joyfully, take up the burdens which weigh down his weaker fellows. Without Love, the "Over-man" may be a monster. With Love, the "Over-man" becomes a Man of God.



Spirit Fruit is a little sheet issued at Lisbon, Ohio, by J. L. Beilhart & Co., as a free gift in the interests of Love. The editor remarks that he would "not say that the great and good men of past ages cannot come and live on earth again, but when one of those spirits do come, they will not parade the personal Self before the world and fish for compliments, or repeat what is said of them either good or evil." We should all paste that in our hats, for which of us was not a great and good man in past ages?

GUARD THY THOUGHTS.

As our thoughts, so are our actions ;
 As we travel o'er life's plain
 Evil thoughts cause evil doing
 And are followed e'er with pain.
 But if thoughts are pure and noble
 Holy lives shall then be led,
 And the sunshine of love's kindness
 All around us shall be shed.

As the sowing, so the reaping
 In our lives shall ever be.
 If rewards of peace and pleasure
 For our souls we wish to see,
 Then let all our thoughts be noble,
 Dwelling on the higher life ;
 So our souls will not be trammelled
 By the bonds of mortal strife.

MARTHA SHEPARD LIPPINCOTT.

Moorestown, N.J.



FROM "LEAVES OF GRASS."

This moment yearning and thoughtful sitting alone,
 It seems to me there are other men in other lands yearning and
 thoughtful,
 It seems to me I can look over and behold them in Germany,
 Italy, France, Spain,
 Or far, far away, in China, or in Russia or Japan, talking other
 dialects,
 And it seems to me if I could know those men I should become
 attached to them as I do to men in my own lands,
 O I know we should be brethren and lovers,
 I know I should be happy with them.

Walt Whitman.

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