

ablution. It is practiced five times each day with regular movements of different parts of the body, by inclination, genuflection, the elevation of the arms, etc. So that the prayer thus made replaces very advantageously moderate gymnastics, which experience has shown to be recommended." We must protest at this misrepresentation by our English contemporary of the true spirit of Islam. Hear the Prophet himself "Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God; surely God seeth that which ye do." (Koran ch. ii); "Be constant at prayer; for prayer preserveth man from filthy crimes and from that which is blameable, and the remembering of God is surely of most importance" (ch. xxix). The five seasons of prayer daily were to be especially observed, but the unceasing prayer of Paul was no less present to the mind of Mahomet, and is realized by all seekers after God as the under-current of spiritual consciousness which hallows every thought and deed.

Atma's Messenger reappears in December as No. 1 on the cover, No. 4 inside, and with improved typography. The *Messenger* has enlisted under the banner of Ishmael and professes to hold all theosophical societies at equal value. Mr. Fullerton contributes an article on God in Theosophy, defining God as "the centre, the source, the continuance, and the outcome of all life." And yet all these are but aspects of the One Life.

The *Editor* appears in a new shape and is full of hints for literary workers. Theosophists cannot afford to ignore, but on the contrary should take advantage of such valuable means of gaining instruction in technical matters of literature so as to be able to place their ideas in the most favourable way before editors who are never very eager for theosophical articles, and readily seize upon defects of form and style as an excuse for their rejection. \$1 a year.

THE LAMP has received *Mana Bodhi Journal*, *Theosophic Gleaner*, *Critic*, *Footlights*, *Booknotes*, *The Baulle*, *Pacific Theosophist*, *Assiniboian*, etc.

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

A SATIRE.

BY O. G. WHITTAKER.

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(Continued from page 79.)

The case is too long to go into detail, but the questions by a Vagrant counsel and the answers of one of the Lunatic legislators will indicate the reasons for the finding of the court.

What did you go to Parliament to do?
To help govern the country.

How was that to be done?

By making good laws and appointing officials.

Were the laws made in the interests of all?

Nearly all.

Who were left out of the reckoning?
Those who did not vote for us.

How did you know they were good laws?

By the majority in our favour.

Do you understand making laws?

Not when we first go to Parliament, but we soon learn.

Who are the Opposition?

Those legislators who oppose us when we are trying to pass good laws.

Is that the regular rule?

It is.

At the last General Election the Government was returned by a majority of one vote of the whole electorate, before which time you and your fellows were in the Opposition. What laws did you then advocate?

We have never changed our policy.

Then, what you now advocate as good law was bad when you were in Opposition?

No; that is not a fair question.

Why unfair?

Because.

Because—what?

Just because.

Did you act as leader of the people?
Sometimes.

Where did you lead them?

We led them to the polls.

What did you do after that?

We followed the people's lead.

Did you not think it your duty to lead the people as far as you knew?