

FOR THE LAMP.

A SONG OF KARMA.

Out from a tranquil heaven,
Out from Nirvana's rest,
Once more a soul is riven;
Spirit in clay impressed;
Forth from the moveless sea
Into the strife and sin,
Forth from the life made free,
Now, freer life to win.

Borne with resistless might,
Yet dost thou choose thy place,
Spark of the Infinite,
Closed in a narrow space;
Facing a task unknown,
Bound to the earth once more,
Reaping from seed once sown,
Sowing for future store.

Why should thy heart repine?
How thou shalt grief hold sway?
Now is the working time!
Now is the press of day!
Is thy lot full of care?
Steadfast and calm endure,
Thyself has placed thee there,
Willing thyself to cure.

Be not thy courage slain,
'Tis but a moment here,
'Tis but the body's pain,
Shall then the spirit fear?
Thou thine own task hast set;
Thou thine own judge must be;
Heed not the foil and fret,
These shall thy spirit free.

Out from the sin and strife,
Into the moveless sea,
Bearing new fruits of life,
Soul from dull clay made free.
Free from all earthly doles,
Enters the spirit blest,
Into the Heaven of Souls,
Into Nirvana's rest.

—John Francis Deane.

FIVE MINUTES ON THE SEPTENARY LAW.

The unity in diversity, the harmony in variety, of Nature, is recognized by all religions. It affords the most striking evidence of the existence of design in the universe. Students in all ages have recognized it as depending upon the development of a uniform and universal system of septenary division and sub-division extending indefinitely. The whole Cosmos is evolved upon a seven-fold plan. As it is generally recognized that man is a reflection of the Cosmos in miniature, it must follow that the Law of Sevening must exist in man himself as it exists in the Theos-Cosmos, or Nature,

of which he is an image. One does not need therefore to go outside one's own person to discover the operation and truth of this law. Any philosophy based upon it evidently permits of the widest and most general application. There is no need of special conditions or particular qualifications in order to take up the study of this great avenue to self-knowledge. Social position and intellectual attainment are not compulsory. The lonely dweller in the desert, the cloistered ascetic, the attendant of the schools, the merchant at his commerce, the sailor in his ship, the farmer in his field, all these carry in themselves the clue to life's labyrinth, the solution to life's doubts and of death's mystery. The sacred Scriptures of the world, in their endeavour to preserve the knowledge of the transcendent facts of man's life and consciousness, have used symbolical and allegorical narratives, historical and biographical, for this purpose; but the followers of the various religions have frequently lost sight of the original intention, and by insisting on the dead letter interpretation of the world's bibles, or sacred books, have degraded to local application and narrow ideals the expression of laws and occurrences in nature which relate not to one age but to the universal unfolding of Time and the Universe itself; not only to one nation or people, but to the entire human race; and not alone to particularly selected individuals here and there in history, but to every soul that passes through the human stage of evolution.

In the Hebrew Bible and the Christian Testament the same plan is followed as in other scriptures. In the Hebrew Bible the evolution of the soul is illustrated in the history of a nation; in the Gospels the history of the soul is delineated in the story of Jesus. In this view man is something different from his body, which is merely the wrapping or sheath, as Daniel calls it (vii. 15), through which he gains the experiences pertaining to the particular plane of matter upon which he may be dwelling. If he desires to experience the conditions of other planes he must prepare for himself a body corresponding to