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THE ULTERIOR OBJECT.

A dog accustomed to blows and beatings will run away when a hand is raised to caress it.

Theosophists must learn to make allowances for a great uninformed section of the public who have been taken in so often, and defrauded in so many plausible ways, that an impulse of self-protection prompts them to suspicions of our best intentions. These will presently learn by experience of the genuineness of the theosophic ideal, and their confidence then will equal their distrust now.

There is another class of people who, unscrupulous in their dealings with their associates, have lost all faith in others, judging the race by themselves, and unable to conceive of any but a selfish motive at the root of every act. To these, the self-sacrificing deeds of the great world benefactors are incredible. They are the result of fraud, or imposture, or they have been undertaken for some deep Ulterior Object. In our own day Madame Blavatsky, Anna Kingsford, and William Q. Judge have been so assailed, in spite of the most ample evidence of their unselfishness. Mrs. Tingley, again, is credited with every possible motive for her acts, but that noble one which her intimates know to be her inspiration.

A similar judgment attributes to the theosophic workers in America no great, high purpose, but only the ignoble and unworthy intention of "letting others see what they could do." Were that all that animated us the sooner we and our work were abolished the better.

Amidst all this depravity of sentiment it is not surprising to find men and women so influenced and controlled by the prevailing mood that they cannot avoid suspecting themselves, with the

result that this self-suspicion is morbidly brooded upon and cultivated till the pure promptings of the heart are overborne by the traitorous intellect, and men, losing the guidance of the higher, despair of themselves as they find their fairest actions defamed by the suggestions that rise from the rottenness of the lower nature.

Of all the subtle poisons of the theological pharmacy the dogma that exalts this suggestion of baseness into a principle of religion, is the subtlest.

It is an everlasting truth that all we, like sheep, have gone astray; but we have not become devils in the process, and the potentiality within us of hearing the voice of the shepherd is the proof of it. Where shall we hear the Voice if not in the heart? And how shall the Voice speak if the heart be not eternally pure?

"Out of the same mouth proceedeth blessing and cursing." But "out of the heart are the issues of life." These lower suggestions are truly from the wisdom that "descendeth not from above, but is earthly, sensual, devilish."

In spite of everything, however, there are some weak brothers, who fear that, after all, a vulgar selfishness and desire for reward taints their efforts. We learn only in action, and, if we will, can be certain of our purpose. "To perish doomed is he, who out of fear of Mara (the Great Ensnarer), refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit."

What do we seek? No outside reward certainly. No external endowment of any kind. We have nothing to