

but a projection of his own magnetic aura, and as merely a mechanical reflect, therefore, of his own thought. Swedenborg had learned little or nothing from books, was ignorant of any system other than the Christian, and also of the origin and meaning of the Christian symbology, and trusted for his information entirely to his own faculty; and this, extraordinary as it was, was allied to a temperament too cold and unsympathetic to generate the enthusiasm by which alone the topmost heights of perception and inmost core of the consciousness can be attained. Nevertheless, despite his limitations, Swedenborg was beyond question the foremost herald and initiator of the new era opening in the spiritual life of Christendom, and no student of religion can dispense with a knowledge of him. Only he must be read with much discrimination and patience. -- *The Perfect Way, Lecture IX.*

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FOR THE LAMP.

### EXPERIENCE.

Life is for experience. Wherever is seen poise of character, reserved force, quickness of thought or deftness of hand, a fine union of gentleness and strength, of calmness and force, and a plenteous endowment of helpfulness, there may be recognized a Karma enriched by ages of stored-up experience.

Experience is the test of knowledge, which, thus tested and made practical, ripens into wisdom. It is the discipline which arouses the soul to a sense of its own powers and teaches perfect control of them as well as their devotion to the highest use.

Slowly but surely as life progresses, experience changes the very fibre of the being without and within—or without because within. If rightly used it may be seen to give a finer grain, higher polish, more of endurance, of firmness yet of flexibility. This alone is true culture.

The soul that would find the Path must recognize this. When others rail at the cruelty of fate or bewail the burdens and bereavements of life, this soul

will see but opportunities for higher achievement, and accepting them in the light of the lamp that shines within, will add experience to experience, grace to grace, and, it may be, accomplish the good of many incarnations in one.

Thus, while looking first of all to the helpfulness of others, the aspiring soul must refuse to admit thoughts of sadness because of their struggles and sorrows, as well as because of his own; never forgetting that life is not an end, but a means to the most glorious end, that it is given not for man's pleasure but for his development.

Even so with sin; the wise soul lives beyond the touch of it, yet will he not hate with a blind hatred that which is God's agent—and such is every force in God's universe; he will not despise the sinner or despair of the ultimate perfect adaptation of every created atom to the place for which it was intended—and this must be good.

Man may grope through densest darkness, but his path leads ever toward the light, however he may stumble, it must ever be toward God. He may rise from the fall bruised and even be-mired, but even so he will arise stronger, wrier, with a new appreciation of the safe footing that is only to be found on higher ground.

LAURA EVERINGHAM SCAMMON.

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