

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

Apropos of the crusade still "nearer home," that going on within our own natures—it is all very much as you say Comrade. There is, or should be a "Theosophical Movement" present within us, even as there is one without. The "Purple Banner" must first be raised there on this inner field, and there first, the oath of allegiance taken to its cause—"Truth, Light and Liberation for Discouraged Humanity." For surely, the Light must first be lit in our own hearts before we can help kindle its flame in the heart of another: we must ourselves know something of the Truth, before we can speak of it understandingly: and we must, in some measure at least, be "free" before we can assist in the work of breaking asunder the mental and spiritual shackles of others.

It may be objected that all this goes without the saying; and so it does. But the doing does not always follow, as we each of us may find to our sorrow. Often, we grow so engaged with our outer work, that we forget somewhat the inner. And when our interest in the outer Movement begins to flag, and our zeal in carrying it on to abate, we wonder why it is so, and then it is that we discover we have left our inner defences unguarded, and so, weariness and perchance, doubt, and kindred foes have crept in, and sapped or obstructed the springs of our energy. For truly it is the inner forces that energize the outer, and the power that moves any given "wheel of action" resides, not in the circumference, but in the centre—a truism, this, which holds good also with the Movement as a whole. For the Force that carries it on, works ever from within, outward; and what is of practical import to us, the hearts and minds of men are the laya centres through which it wells up, and so manifests in the world of external events.

You say, further on, Comrade, that you can do things for the Crusade better when you do them "with a rush." I believe you are right, and that generally it is the best way. The quicker the

thought and the act come together, the better. Be sure of your plan first, and then go ahead. Act as if bound to succeed; as if failure were impossible! That great stream of Force, recently liberated, is no fiction. If it finds a channel through you, it will not let you fail unless, indeed, you doubt it. Then that which you fear will come to pass, instead of that for which you hope and labour. For doubt hinders the free flow of the current of energy, and may even arrest it completely. When I undertake anything for the Movement, I find it best neither to hope nor to fear as to the result, but just take it for granted that I am going to succeed! There is very much in that attitude of mind—whatever it is you may be working at. Try it and see!

Penna.

M.

TO DWELL in love, the wide house of the world, to stand in propriety, the correct seat of the world, and to walk in righteousness, the great path of the world; when he obtains his desire for office, to practice his principles for the good of the people, and when that desire is disappointed, to practice them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from the right, and of power and force to make bend, —these characteristics constitute the great man. . . . The great man is he who does not lose his child-heart.—*Mencius: Meng Tsz, B.C. 289.*

OH! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to work! Do anything, so that it helps others; and that will help you more a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavour is incalculable.—*G. Hijo. The Path, vol. iv., page 200.*