

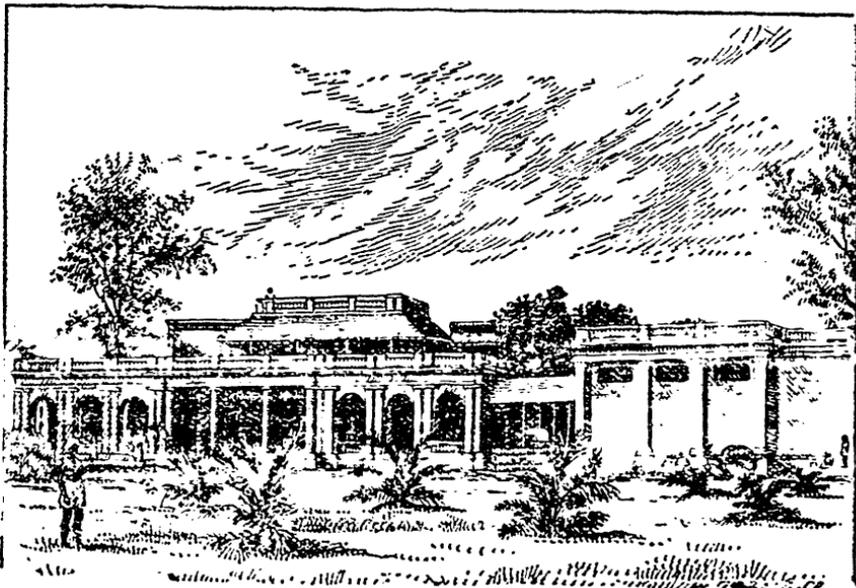
# The LAMP

VOL. I.

TORONTO, NOVEMBER 15, 1894.

No 4.

The Theosophical Society, as such, is not responsible for anything contained herein.



THE T. S. HEADQUARTERS, ADYAR, MADRAS, INDIA.



THE Theosophical Society celebrates its nineteenth birthday on the 17th November, having been founded in the city of New York in 1875 by Madame Blavatsky, Col. Olcott, William Q. Judge, and a few others. While the movement suggests but a magnificent audacity to the mere onlooker, those associated in the great effort to consolidate the world's thought in religion, science, and philosophy are encouraged by a success which they know must be based upon truth.

The Society, according to its constitution, is "absolutely nonsectarian, and no assent to any formula of belief, faith or creed, shall be required as a qualification of membership; but every appli-

cant and member must be in sympathy with the effort to create the nucleus of a Universal Brotherhood of Humanity." Men like Evangelist Moody, who is reported to "abominate the popular idea of Universal Brotherhood and Universal Fatherhood," cannot bar the growth of human kindness.

Our illustration is a view of the Headquarters of the Society at Adyar, fifteen miles from Madras, India. Here, annually, on the 27th of December, it meets in Convention. The grounds are twenty seven acres in extent, the buildings are exceedingly commodious, and the library, last December, contained 7,730 books and manuscripts representing the sacred Scriptures of all the faiths of the world.

### THE VOICE OF THE SILENCE.

The possibility of the reality of the inner life is that which most interests him who has entered upon the Path, or is about to do so. The sensuous intellectual pleasure derived from a perusal of "Isis," is only surpassed in intensity by the mine of knowledge, on all planes of thought, opened up to the student in "The Secret Doctrine." But has any traveller in this Vale of Tears aught of surety to offer to the parched and thirsty soul, weary of sensuous perceptions, oft-repeated, that spiritual consciousness or illumination may be a glorious reality? How have the Buddhas and the Christs of all the ages attained their recognized perfection? How is it that these divinely compassionate men reached the condition necessary to utter forgetfulness of self, in extending helping hands to a world sunk in ignorance, and pitiful in its incarnated selfishness? These are questions which have puzzled millions who have gazed in admiration upon the lives of the greater Arhats. A new revelation, such as that given through H. P. B. by the Masters of Wisdom, to touch all sides of a base human nature, almost ready for a higher condition,—certainly ready for a change—to conclusively round up the system, must give the world light upon these constantly recurring questions. As "Isis" appeals, then, to the public, as "The Secret Doctrine" appeals to the student, it is intended that "The Voice of the Silence" will appeal to those to whom its great recorder dedicated it—"The Few."

Derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East, its teachings, obligatory in this school, are accepted by many Theosophists. Madame Blavatsky knew most of these precepts by heart and rendered them into delightful English. It is a superb mystic treatise, first written in ideographs, as it was delivered by the great Arhats, ideographs which enable the Chinaman, the Indian, the Japanese, or the Englishman, acquainted with the character, to read it in the language he claims as his own. The ethics of the little volume are of the most exalted character, and no higher tribute can be paid to the memory which is celebrated by the White Lotus, than to receive those precepts in the spirit in which H. P. B. gave them to us. In some phase they carry conviction that the life modelled upon their sublime teach-

ings cannot be "far from the kingdom." Only sages such as she can in this epoch fully appreciate the words of the "Higher Self," and that this is the fact speaks volumes for a purity and sublimity of life which in the light of "The Voice of the Silence" becomes axiomatic.

Fragment I. of "The Voice of the Silence" is composed of instructions to those ignorant of the dangers of the lower psychic or abnormal powers in man. She adjures the pupil to intensive contemplation until the mind is slain, until the fleshly eyes are blind to all illusion, and the fleshly ears deaf to all sound. Then, when united with the silent speaker,

"The soul will hear and will remember,  
"And then to the inner ear will speak—  
"THE VOICE OF THE SILENCE."

After solemn warnings by the silent speaker, the grand center of all unselfish lives is struck, in the line:

"Give up thy life if thou wouldst live."

"Give up thy life," the personality, the mask. Swift follows instructions concerning the three Halls:

"The Hall of Ignorance, in which thou sawest the light, in which thou livest, and shalt die."

"The Hall of Learning, in which thy soul will find the blossoms of life, but under every flower a serpent coiled."

"The Hall of Wisdom, beyond which stretch the shoreless waters of Akshara, the indestructible Fount of Omniscience."

Passing through the dangers of the First Hall—Lust—and fleeing from those of the Second—sweet-tongued voices of illusion—the disciple reaches the Hall of Wisdom "where the light of Truth shines with unfading glory." But the disciple must beware of the perfidious beauty of this hall, which is but a snare for his probation, lest, dazzled, he should become an abandoned wreck. If the Disciple would reach the Vale of Bliss, the instruction is:

"Close fast thy senses against the great dire heresy of separateness that weans thee from the rest."

To the emotional man the next instruction seems heartless, and as if the best of life must be crushed out. Hear the Voice:

"Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

"Thou canst not travel on The Path before thou hast become that Path itself."

And in this we hear the affirmation of Christ Jesus: "I am the Way."

The immediately following instructions to the Disciple clear away all misconception; while he has lost his life, his

personality, it is that he may become a Saviour of men. Here the sweet Voice:

"Let thy soul lend its ear to every cry of pain, like as the Lotus bares its heart to drink the morning sun.

"Let not the fierce sun dry one tear of pain before thyself hath wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain, nor ever brush it off until the pain that caused it is removed."

"Kill out desire," is the key to the loftiest of morality and means the strangling of sin, and the making impotent of all vice, before entering upon the solemn journey; and that done, by various stages, the Disciple proceeds to the condition before Nirvana, until finally he becomes Master of Samadhi, the state of faultless vision.

"Behold," exclaims the Sage, "thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in One,

"THE VOICE OF THE SILENCE."

Fragment II. of the volume is devoted to The Two Paths, in which the Disciple—now the Teacher of Compassion—is taught to "point the Way to other men." In our day, in this material age, it is almost impossible to understand the high and sublime thoughts of this second part of the book. Briefly put, the twenty one pages of The Two Paths may be summed up thus:

"The Selfish Devotee lives to no purpose, becomes Pratyeka Buddha, and makes his obeisance but to his Self.

"The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others sake, this great reward I yield," and accomplishing the greater renunciation:

"A Saviour of the World is He."

Fragment III of "The Voice of the Silence," is transcendental in the extreme, and describes under the title of the "Seven Portals," the final war between the Higher and the Lower Self. We in our bustling life may comprehend and understand so far as the Third Gate, in which the body becomes the slave of the disciple; and somewhat of "the temptations which do ensnare the inner man;" but language fails in meaning here—only the Self can know. Says the Voice:

"Thou hast removed pollution from thy heart, and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done.

"A sense of pride would mar the work."

Conquering this, one deems the highest reached. Not so—

"Thou hast to feel thyself ALL THOUGHT, and yet exile all thoughts from out thy soul."

The book closes with a pæan of joy:

"Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE'S wordless voice in thousand tones ariseth to proclaim:

"Joy unto ye, O men of Myalba,

"A Pilgrim hath returned, back from the other shore:

"A new Arhan is born.

"Peace to all beings."

W. J. WATSON.

#### A BRAHMIN ON FAMILY LIFE.

An impression seems to prevail in western countries that there is no love between the Hindu wife and husband. The truth is the Hindu families are the happiest in the world. The Hindu woman, having been tied to the lot of the man early, thinks only of him. His happiness is her happiness. She loves her husband devotedly. In the western nations I observe that the man works from morning to late in the night to earn money. He has no rest. Who enjoys the benefits of his money? His wife. While he is struggling to get the almighty dollar, his wife is enjoying the luxuries and the leisure it buys. If she cannot get the newest fashion of ornaments or clothing she is often unhappy, and, consequently, if the husband cannot buy them, he, too, is made unhappy. Moreover, the women in America seem to have greater liberty than the men. The young girl is brought up by her mother to think that she is equal to man, and, in some respects, superior to him. She reads love-novels, spends much time at her toilet; she wears in her bonnet flowers, feathers, dead birds, sea weed, moss, horns, thorns, big needles, and in her dress pins, hooks, ties, iron and brass bars, clips, stitches and what not; and on her bosom I have seen her wear a living lizard fastened with a thin chain. Her waist is laced tight by a corset which makes her pant for breath. Thus equipped, she sallies forth to make conquests of young men's hearts. She seems to me (pardon me, I write without offence) to lack the mild and delicately sweet look that even the commonest Hindu woman has.—Purus-hotam Rao Telang, in the September Forum.

## SCRIPTURE CLASS NOTES

## The Epistle of St. James.

A baseless theory of antagonism between Paul's precepts of faith, and James' practice of works should never have survived the perusal of chap 1, 2-4. "Count it all joy when ye fall into trials, my brethren, knowing that the proof of your faith worketh endurance; and let endurance have a perfect work, that ye may be perfect and entire, lacking in nothing." The perfectibility of humanity through aspiration and endeavor is nowhere more clearly entertained, as is natural for an apostle of a gospel whose injunction "Be ye perfect, even as your Father in Heaven is perfect," takes no account of an alleged depravity fatal to such development.

A misconception as to what faith is leads to many errors, and if we distinguish between belief, the mere acceptance of certain statements or propositions, and faith, an attitude of dependence upon and growth towards the Divine, we will avoid many difficulties. St. James speaks of faith in this sense of aspiration, the innate wisdom of progress, as Paul does, and insists, 1: 6 8, that there must be no wavering, no facing both ways, and that no advance is possible to the double-minded man trying to live for both worlds at once. See iv: 8.

It is said that St. James was of Joseph's first family, and was well grown at the time of his father's marriage to Mary. This would account for his relationship as "brother of the Lord," without doing violence to a common belief regarding Mary's maternity. He was well-grounded in the mystic writings of the Jews, and his devoutness and learning were recognized in the position accorded to him by the saints at Jerusalem. His evident familiarity with occult teachings, and his constant allusions to such writers is apparent in the Epistle. For example i., 17, he uses technical language, showing astronomical, and consequently, in that age, astrological learning, in speaking of "the Father of Lights" dwelling at the shadowless centre, without variation or growth (Deut., xxxiii., 14), or ordinances (Job, xxxvii., 33). In iii., 6, he displays occult knowledge in mentioning the "tongue-fire," which may be either of Pentecost or Pluto, and which sets in motion the "wheel of birth," or reincarnation, the "wheel of

the Law," the swastika. In iv., 5, a puzzle to the commentators, he refers to the Buddhic principle and its influence. In iii., 15, he speaks of the astral, psychic and kamic planes of consciousness. In v., 14, 15, he displays familiarity with mesmeric effects on the plane of prana, using oil to localize and serve as a medium for the vital forces of the operators, and to prevent the debasement of higher mental currents as so dangerously practised by faith and mental healers, Christian Scientists, and other modern practitioners.

The fallacy of "righteous indignation" is put aside i., 20. Worship, translated religion, is defined i., 26, 27, in terms that rank most people's worship as "vanity." Class and caste notions are severely censured throughout. It is one of God's attributes which society cannot tolerate, but all the apostles agree that God is no respecter of persons, ii: 1-9. See also 1 Peter, 1: 17; Acts x: 34, etc. The miseries of those who have centred their affections in wealth which they must abandon at the close of the cycle, are foretold, and every age reaps its own harvest in these respects.

St. James is a preacher of faith, the knowledge of the law, "the royal law," ii: 8, the "perfect law," the "law of freedom," i: 25; ii: 12; and of works, the observance of this law, and his occult knowledge and ascetic life illustrate both. "Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom," iii: 13.

HERE is the position of many of our friends defined in a letter recently received. "I do not believe that anyone ever penetrated the mysteries of nature beyond the grave while still retaining hold on the physical body. If anyone has had the power, or has the power of lifting aside the Veil of the One that is and was and shall be, they should give this priceless knowledge to those poor stragglers and strugglers who sincerely want to find the Way, the Truth and the Life."

Putting aside the inconsistency of the avowed disbelief, we can only say that this knowledge is open to all who are willing to receive it. The Masters have spoken, and their very existence is doubted and scoffed at, their messengers defamed and derided. And yet the "small old path" still lies before us. "They who live the life shall know of the doctrine."

## INTERNATIONAL S. S. LESSONS.

November 25. Mark III: 22-35.

A very common error among religious people is to attribute everything that appears to be unfamiliar or outside their own experience to the agency of the devil. It was the devil who was said to have planted Buddhism in Tibet to confound the faithful by its identity with Christian forms; it was the devil who inspired Joan of Arc in her prophecies and patriot mission; it is the devil who, according to Mr. Pember, founded the Theosophical movement; and it was a devil, thought the scribes of Jerusalem, which enabled Jesus to cast forth demons. The gods of other nations were always devils to the Jews, and indeed to the modern Christians, and so Set, Seth, or Satan, god of the Hittites, the same as Beelzebub, and Apollo, the Sun god of the Greeks, and Michael, the Archangel of the Sun of the modern church though all the same, are rarely so considered. Satan is a title applied to God and his angels, but usually then translated adversary. See 1 Chron. xxi: 1, and 2 Sam. xxiv: 1. Also compare Zech. iii: 2, with Jude, verse 9, where the Lord and Michael are identified. Jesus might well warn his hearers not to blaspheme, or bring a railing accusation, as translated in Jude, against the Holy Ghost. We more frequently reject than entertain angels unawares. There is a strong indication of what the sin against the Holy Ghost is, which modern scoffers might well study in iii: 30. The relations of the Yogi or ascetic to the world are well exemplified in the latter part of the lesson.

December 2. Luke vii., 24-35.

The connection of Jesus with his cousin John is not clearly explained in the gospels, but we learn from other sources that John was initiated into the mysteries of the Essenes, that he taught their doctrine, and baptised with their baptism. The ceremony is indeed spoken of as the baptism of John, and Jesus submitted to it as a disciple of the mystical brotherhood. As Buddha had done before, he speaks of a still greater system than the Essenian, probably then degenerated into the practice of the Hatha yoga. Those who are lesser among Rajah yogis are greater than the greatest of the others. To the world at large both schools are alike for whether it is piped to or mourned with the world attends not: the ascetic has a devil, and the Messenger is a wine bib-

ber and a glutton. But wisdom (Sophia) is justified by all her children. This word "justified," is the same used continually in the connection of being justified by faith or by works, or being made righteous, as Rev. xxii. 11; or as in verse 29 of the lesson. The descendants of John's disciples still exist in Palestine.

December 9. Luke viii: 4-5.

Only to the initiated is it given to know the mysteries. It is the fashion nowadays to deny the existence of the mysteries, and the exoteric interpretation of the parables is accepted as the last word of knowledge. Jesus never spoke to the uninitiated of the mysteries other than in parables, see for instance Mark iii: 23, where we are now told to interpret literally. There is an excellent moral for all in the parable of the sower, but for one who has been at any pains to analyze his nature, the astral, the kamic, and the lower manasic natures are well figured in the wayside, the rock and the thorns. In the career of the occult life the four stages are also well marked.

December 16. Matthew x., 5-16.

A typical commission for all messengers is recorded. "Preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons (elementals). Freely ye have received, freely give." One is frequently told that it costs so much to go through college to be an ordained minister that one is entitled to a stipend for the exhibition of one's acquirements, and truly one gets one's money's worth. Jesus tells us that the workman is worthy of his food, and Paul that the laborer is worthy of double honor, but either our modern social conditions are wrong or these ideas are inconsiderate. But let the true disciple obey the command. Be wise also as serpents, emblem of the Masters or Seers, and harmless as doves, emblem of the novice or probationary chela, untaught yet in occult arts. They who will not hearken, must endure their karma.

"The Theosophic Gleaner," all the way from Bombay, India, has a quaint air due to little solecisms pardonable enough in a foreigner, as, for instance, "A Criticism Replied," (Answered). But the earnest thought and spiritual aspiration that might be expected is evident on every page.

## FRIDAY FRAGMENTS.

THE Universe exists to give experience to the soul.

WE may extract the sunbeams of life from the cucumbers of experience if we are devoted enough.

TRUTH is like milk, of which only an expert can judge. Some take it with the golden cream thick upon it, while the squeamish stomachs of others prefer it skimmed and watered.

THE most consoling aspect of Karma is its perfect reliableness. Friends fail us, our material conditions slip away, everything is transitory and subject to change, but the Great Law is always sure. Love never faileth. What we sow we reap

MOST people doubt the efficacy of prayer. A large portion of the Christian church believes in the eternal punishment of sinners, among whom they include those who crucified the Lord. Yet His last prayer was for their forgiveness. If His prayer avails not, whose can?

REINCARNATION is no more a theory than heredity is, and heredity is no more susceptible of direct proof than reincarnation. Both sides of life require explanation, and what is unaccounted for by one hypothesis is supplied by the other. Heredity provides the physical form, reincarnation the man who in forms it.

OBJECTION is raised to theosophy as being too abstruse and intellectual, and only fit for the cultured and educated, with nothing to offer to the poor and uneducated. But this is the objection of the inconsiderate who are not satisfied with the simplicity of its elementary teachings, and find its advanced phases too comprehensive. It is as though one objected to algebra, or geometry, or trigonometry or the differential calculus. They are too difficult he will say. And when you offer the four simple rules and the multiplication table he turns away with superior wisdom. He knows all about them. Yet by the practice of the four simple rules of arithmetic that we arrive at the comprehension of the differential calcu-

## IF YOU HELP US, WE'LL HELP YOU!

Our friends speak so highly of THE LAMP that we feel we can go before the public and solicit subscriptions with a consciousness of giving very good value in return for the small amount charged.

To still further encourage our friends to help us we have arranged to take one dollar for five subscriptions, so that if you can canvass among your circle you may add to our subscription list and your own resources also.

We have also arranged to offer the following premiums to those who wish to add to their own libraries or that of their branches. Everyone should take note of this opportunity.

To anyone sending us Ten new subscribers' names and addresses with \$2.50 we will send a copy of "The Voice of the Silence," by H. P. B., published at 75cts.

To anyone sending us Twenty new subscribers with \$5 we will send "The Key to Theosophy" by H. P. B. Published at \$1.50

To anyone sending us Fifty new subscribers with \$12.50 we will send "Five Years of Theosophy" by H. P. B. and others, published at \$3.25, or "The Theosophical Glossary," by H. P. B., published at \$3.50.

To anyone sending us One Hundred subscribers with \$25 we will send "Isis Unveiled," 2 vols., by H. P. B. Published at \$7.50.

To anyone sending us Two Hundred subscribers with \$50 we will send "The Secret Doctrine," 2 vols., by H. P. B. Published at \$12.50.

When several members in one place desire to get any of these books for their Branch they may unite their subscriptions in order to make up the requisite number.

Subscriptions may be sent in as taken, but notice must be given that it is desired to reckon them for premiums.

Of course those who prefer to remit One Dollar for each five subscribers may do so, but we cannot allow discount and a chance for premiums also. If, however, anyone should fail in securing less than the requisite number in any of the competitions, we will refund the 20 per cent. discount.

This Premium Competition will be closed on the 1st February, 1895.

## CHRIST OR THE CHURCH.

Every attack made upon the erroneous opinions and the selfishness of the church autocrats is misrepresented by the latter as an attack upon religion; not upon their religious views, but as an attack upon religion itself. Their church is their God, and the interests of the church are their religion; it is all the God and the religion they know; they can form no conception of a God without priestcraft, nor of a religion without church-benefits. Having all their lives kept their minds within the narrow grooves prescribed for them by their creeds, having become accustomed to worship an unnatural, limited, impossible, and helpless God, who needs the assistance of the clergy to teach mankind; the universal, omnipotent, omnipresent Divinity, the Christ, whose light shines into the hearts of men, is nonexistent for them; and although they preach such Christ with their mouths, repeating the sayings of the ancient books of wisdom, without understanding their meaning, nevertheless they deny Him in practice and reject Him on every occasion. They preach love and act hate; they claim to love God, but the God they love is fashioned after their own fancies, and by loving Him, they love nothing else but themselves. Their God is a limited, personal, circumscribed and narrow-minded God, and their love is equally narrow-minded and intolerant.—Hartmann's Life of Jehoshua.

## THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St., Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr James H. Fulton, 2444 St. Catharine St., Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

Build thee more stately mansions, O, my soul,  
As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,  
Shut thee from Heaven with a dome more vast,

Till thou at length art free,  
Leaving thine outgrown shell by life's unrest-  
ing sea!

—OLIVER WENDELL HOLMES.

## WHY NEED WE REINCARNATE.

I think questions of this nature arise unconsciously from a sort of dissatisfaction with present environment in the world, and evolution from a desire of personal satisfaction and betterment according to a standard made up from and in a civilization that is based on a fundamental idea of separateness. For if we think we are separate from God and His universe, then alterations of state and condition will arise, "Why did we fall if we were once divine?" I do not admit that "we were once divine and have fallen;" but say that we are divine and always were, and that the falling is but apparent and due to the personal consciousness which calls that soul which is not and that not which is. We are God, and working out in various personalities and environments the great plan in view, and that plan is well known to the dweller in the body who calmly waits for all the material elements to come to a realization of their oneness with God.—W. Q. J., in The Theosophical Forum No. 64.

## I. H. S. AND I. N. R. I.

The letters I. H. S. usually interpreted Iesus Hominum Salvator, first appear as one of the ancient names of Him Who was known as Bacchus, and Dionysos, whose symbol was the Vine. "I am the true Vine." They are also found in the Egyptian mysteries representing Isis, Horus and Seb. In Hoc Signo is a more recent rendering. The Rosicrucian motto "Igne Natura Renovatur Integra," is supplanted by the inscription "Iesus Nazarenus Rex Iudæorum," according to the churches, and by the Masons with "I come from Judea, I have passed through Nazareth, was conducted by Raphael, and belong to the tribe of Judah." The alchemists understood it to mean nature renovated by fire, or matter by spirit. The Hebrew form "Iaithi, Nain, Rasith, Iaiti," signifies the creative principle, the passive substance, the union of these two and the perpetual transformation of created things, and the first principle to which all returns.

We have just enough religion to make us hate, but not enough to make us love one another.—Dean Swift.

The pure gold of truth is coined in every nation for current use, and bears a different image and superscription under every religion by which it is circulated.

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ALBERT E. S. SMYTHE, Editor.

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TORONTO, NOVEMBER 15, 1894.

### EDITORIAL NOTES.

ATTENTION is called to the liberal offers on page 54 made to those willing to assist in extending the circulation of THE LAMP.

\* \*

MR. T. M. GRISWOLD CAMP, writes from Karma Lodge, Edgewood Park, Alleghany Co., Pa., where he and several other F. T. S. have established a co operative home in connection with the Pittsburgh T. S. which may serve as a centre for theosophic work in their district. Mr. Camp doesn't say so, but there may be afternoon tea for visitors, and there is sure to be a "feast of reason" among this band of "householders."

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A SECULARIST friend has misquoted THE LAMP as having stated that secularism was dirty water as compared with Christianity. On page 31 of September issue we hinted at the invisibility of the churches throwing out their dirty water, in accordance with the verb. Secularism has no water to offer

to the churchman, we take it, and while it may have other commodities good enough in their way it has nothing wherewith to fill the void that a host of people feel, and of which the very existence of the churches themselves is an evidence. Secularism does not understand the religious feeling, and like the savage and the witch would club it to fragments. Why not try to understand and explain the great phenomenon of the religious instinct?

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THE only national recognition of a Divine order in the Universe by the United States or Canada consists in the annual celebration of Thanksgiving Day. The shewbread of pie and the sacrifice of turkey seem but inadequate tokens of our reverence and gratitude, but they are not inappropriate oblations to that gastric deity which the Apostle conceives to be the object of our worship.

\* \*

MR. A. W. WRIGHT, the labor leader, when speaking recently in Toronto on Socialism made the significant remark that we had arrived at a point, we had ascended to an elevation, when we must go on and up, towards the ideal of Bellamy's "Looking Backward" or Morris' "News from Nowhere," or else retrograde downwards to "Caesar's Column," since there could be no standing still. We have more fear than hope for the immediate future

\* \*

END of the century, or more literally, end of the cycle, is a slang Frenchism in common use by many who have little thought of its occult force. In the Kali Yuga through which we are passing, events move with heightened rapidity, and motives have tenfold weight. Even on the physical plane this is noteworthy, and the breaking of records by ocean racers, by race horses, by bicyclists, and the general headlong hastening of society, as down a steep place, is the result of a perihelion on the subjective side of nature. These objective indications are but straws to make apparent the drift of the current for the student.

\* \*

THE Bible, like all sacred books, is a mirror of the truth, not the truth itself. So each man sees reflected in it just as much of the truth as shines in his own heart. And so it is that every sect and system can find justification for its beliefs in the sacred pages. The ignorance of the dark ages appealed to this author-

ity for support and received it. The growing knowledge of later centuries found equal countenance, there, and the enlightenment of recent scientific research may well expect to be similarly bulwarked. Those who believe in a flat earth and a sun that revolves around it, and those who adopt Newton's ideas; those who believe in slavery and those who condemn it; the six-literal-day-creationist and the modern evolutionist like Professor Drummond; all claim the Bible as their Divine Witness. But shall the illuminating wisdom of the ages be refused the right to gaze in this same glass? Shall the parent be forbidden to trace resemblances in the features of the child?

The Bible, rightly enough, has been held in reverence so long that many people have come to think that no statement (outside commercial circles) is worthy of acceptance which has not a proof-text attached to it. For these brethren of the letter, as well as for more independent thinkers who may receive a few hints and suggestions from them, our scripture class and Sunday School lesson notes have been made. They are without authority other than their reasonableness.

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THE Church has gradually accepted many scientific ideas which she at first disputed and violently opposed. They were considered to be antagonistic to the Bible, to religion, to God. It was discovered, however, that whatever was a fact must be God's work and that He could not contradict Himself. The fact of reincarnation is again beginning to dawn upon the West, and the Church, now so disinclined to accept it, in due time will incorporate it with its teachings, as it has the theories of Galileo, Newton, and Darwin. Trithismighty.

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Is the Christian institution to descend, like so many of the great religious systems, into mere phallicism at last? Prof. Henry Drummond's last book, "The Ascent of Man," is a glorification of the mere physical processes, and some of its passages are very significant. Here is one for example: "Sympathy, tenderness, unselfishness, and the long list of virtues which make up altruism, are the direct outcome and essential accompaniment of the reproductive process." Does this not approach yoni-worship, or is it not on such ideas that all such worship has been heretofore based?

#### HANDS ACROSS THE SEA.

The above scheme, as will have been seen in the September number of Lucifer, meets with the warmest approval of Col. Olcott, and it is thought that the utility of the system may be greatly increased by extending it to include such unattached or individual members as may wish to enter into correspondence with members of the T.S. in countries other than their own. In order thus to forward the "first object," the undersigned have opened a register for the reception of the names, not only of Lodges, but of individuals, who wish to be placed in communication with other members. Will, therefore, those Lodges and members who are willing to help this movement, send in their names to the Federal Secretary? when they shall be put in correspondence with others who similarly respond. A copy of this circular will be sent to every Lodge and Centre in all the Sections of the T.S. and to the magazines. All communications to be addressed to the Federal Correspondent, at 19, Avenue Road, Regent's Park, London, Eng.—Isabel Cooper-Oakley, Federal Correspondent, T.S., M. U. Moore, O. Firth, Assist. Fed. Corres.

#### THE LORD'S PRAYER.

A faithful version of the Lord's Prayer would—leaving the choice of the appropriate diction to more competent authorities—run somewhat thus: "Our Father which art in Heaven, hallowed be Thy name—Thy dominion come—Thy (fixed) purpose be done: as in heaven, so too on earth. Give us this day our mere (or simple) bread, and forgive us our debts, as we forgive our debtors theirs; and let us not fall into a tempter's snare, but deliver us from the evil one." And if we admit the spurious doxology—"For Thine is the dominion, and the power, and the glory for ever, Amen."—A. N. Jannaris in "Contemporary Review."

#### Eudymion.

"I judge it best indeed  
To seek in life, as now I know I sought,  
Some fair impossible Love, which slays our  
life.  
Some high ideal raised too high for man,  
And failing, to grow mad, and cease to be,  
Than to decline, as they do who have found  
Broad-paunched content and weal and hap-  
piness:  
And so an end. For one day, as I know,  
The high aim unfulfilled, fulfills itself.  
The deep unsatisfied thirst is satisfied."  
—LEWIS MORRIS.

## OTHER MEN'S BIBLES.

## I and My Father Are One.

Let the Master teach me more! said he.

Let it be so, dear! said He. Put this salt in water, and come to me early in the morning.

And he did so, and the Master said to him:

That salt you put in the water last night—bring it to me!

And looking for its appearance, he could not see it, as it was melted in the water.

Taste the top of it! said He. How is it?

It is salt! said he.

Taste the middle of it! said He. How is it?

It is salt! said he.

Taste the bottom of it! said He. How is it?

It is salt! said he.

Take it away, then, and return to Me. And he did so; but that salt exists for ever.

And the Master said to him:

Just so, dear, you do not see the Real in the world. Yet it is there all the same. And this Spirit is the Self of all that is, it is the Real, it is the Self THAT THOU ART, O Shvetaketu!

Let the Master teach me more! said he.

Let it be so, dear! said He. Just as if they were to blindfold a man, and lead him far away from Gandhara, and leave him in the wilderness; and as he cried to the east and the north and the west: I am led away blindfolded! I am deserted blindfolded! And just as if one came, and loosing the bandage from his eyes, told him: In that direction is Gandhara! In that direction you must go! And he, asking from village to village like a wise man and learned, should come safe to Gandhara. Thus, verily, a man who has found the true Teacher, the Self, knows. He must wait only till he is free, and then he reaches the restingplace. And that Spirit is the Self of all that is, this is the Real, this is the Self. THAT THOU ART, O Shvetaketu!

Let the Master teach me more! said he.

Let it be so, dear! said He. When a man is near his end, his friends gather round him. Do you know me? Do you know me? they say. And until formative Voice sinks back into Mind, and Mind into the Life, and the Life into the Radiance and the Radiance into the

Higher Divinity, he still knows them. But when formative Voice sinks back into Mind, and Mind into Life, and the Life into the Radiance, and the Radiance into the Higher Divinity, he knows them not. And that Spirit is the Self of all that is, this is the Real, this is the Self. THAT THOU ART, O Shvetaketu!

From a translation of the Chhandogya Upanishad, chap. vi. a pre-Buddhistic Hindu Scripture, in the Oriental Department Paper, No. 19, supplied free to members of the Theosophical Society in America.

## SPARKS.

You cannot build higher than your scaffold.

\* \*

But don't confound your scaffold with your building.

\* \*

The Theosophical Revival only comes once in a century, but there isn't any hall big enough to hold it when it does.

\* \*

Shakespeare is full of theosophy and occultism. Will some of our students supply references on reincarnation, etc.?

\* \*

"Put out your Lamp," writes one of the Great Unknown, on the back of a foundling postcard. So we do, and don't forget it, 5,000 a month.

\* \*

It is said there is a verse in the Bible to fit every occasion. There is something particularly appropriate in Acts xviii: 7, Revised Version, in connection with No. 365 Spadina avenue.

\* \*

The Toronto World wonders why little Hamilton has Sunday street cars, while big Toronto has to keep to the sidewalk every seventh day. We think it is an exceedingly apt illustration of Municipal Karma.

\* \*

A friend attended ten meetings at No. 365 and declared that it was useless to spend further time on the Theosophical Society as there were not two of the members in agreement with regard to statements made there. If our friend wants a creed there are about 300 Christian varieties, and innumerable forms in other religions to choose from; but the theosophical society is absolutely non dogmatic, save in the matter of Universal Brotherhood, about which, as our friend reflects, he will remember there was a solute unanimity.

\* \* \*

RAYS.

Dare to look up to God and say, Deal with me for the future as Thou wilt, I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee, lead me where Thou wilt; clothe me in any dress Thou chooseth; is it Thy will that I should hold the office of a magistrate, that I should be in the condition of a private man, stay here or be an exile, be poor, be rich? I will make Thy defence to men in behalf of all these conditions.—Epictetus.

\* \* \*

We should prepare to assume any relation in life towards anyone.

\* \* \*

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcomes, to him will I give to sit with Me in My throne, as I also have overcome, and have sat down with My Father in His throne.—Revelations iii: 20, 21.

\* \* \*

Meditate on this one truth, that to a good man nothing is evil, neither while living nor when dead, nor are his concerns neglected by the Gods.—Socrates.

\* \* \*

The world of Life, the world of Death, are but opposing sides of one great orb, and the Light shines on both.—Lewis Morris.

\* \* \*

This I say, brethren, the time is short, that henceforth they who have wives be as if they had them not, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they kept not their property, and they that use the world as if they had no use for it. For the outward show (scheme) of this world is passing away. 1 Cor. vii: 29.

\* \* \*

They will put you out of the churches, and an hour is coming that everyone that kills you will think he renders service to God. John xiv: 2.

\* \* \*

The sons of Bhumi (Earth) regard the Sons of Deva lokas (angel spheres) as their gods, and the Sons of lower Kingdoms look up to the men of Bhumi, as to their devas (gods), men remaining unaware of it in their blindness.—Commentary on the Book of Dzyan

CREMATION.

Besides the ordinary grounds, most theosophists advocate cremation for psychic reasons connected with the separation of the lower aspects of the soul from earthly ties, facilitating its reunion with the higher spiritual principles. The disposal of the body as body is of slight interest save in relation to its possible effects upon others. Altruism would enjoin the most sanitary disposal of it possible.

ONE REASON FOR ABSTAINING.

The question of total abstinence from all spirituous liquors stands prominently, not because there is any special sin, or any sin at all in the moderate use of such liquors. It is simply because as a physiological fact, the development in the human frame of those psychological powers, by the aid of which alone occult investigations can be carried on, is in 99 cases out of 100 impossible, so long as any alcohol exists in the system; and long, long after all chemical or other physical tests would utterly fail to detect any traces of this, psychical tests prove that it has not yet been perfectly eliminated.

TO READERS AND SUBSCRIBERS.

We issue 5000 copies of THE LAMP, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

\* \* \*

If you get a Lamp this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

\* \* \*

If you would like to have THE LAMP delivered to you every month send your name and address with 25 cents to our office and you will be supplied regularly for a year.

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\* \* \*

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\* \* \*

THE LAMP, 25 cents a year

## THE LOSS OF FRIENDS.

J. M'D. Ob. vi. x. mæccxciv.

"I am distressed for thee, my brother, very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

The measure of sanity with which men face death or the prospect of it, has been accepted in all times as a standard of the value of their religion or philosophy or other theory of life, and the inexperienced conceive that it is impossible for one to die in peace in any faith but theirs. But were the ability to die happy in it to be the test of any faith, then all faiths are true, for in all have men passed away in peace, and even suffered martyrdom for their belief.

In these days when every family on a street professes a different creed, and each member of a family holds private views of his own, heterodoxy is not locked upon as in the narrower days when men of another faith dwelt in another land. Our charity has grown with our knowledge, and such an exceptional scene as lately occurred at the grave of the murdered Jessie Keith only serves to remind us of the dark ages from which we have emerged.

But a better test than the facing of inevitable death for ourselves, is the bearing of those who through unforeseen and untimely bereavement, sustain the loss of friends or kindred. The Mohammedans, among the signs of the last day, class along with the decay of faith among men, great distress in the world, so that a man when he passes by another's grave shall say "Would to God I were in his place." This is not the spirit of those who may endure to the end; it is not the spirit of the possessors of a living faith.

The writer of these lines has recently lost his most intimate friend, a comrade of fourteen years, one who lived well, liked well, labored well, and loved well. Strong and good in heart and mind and soul, well approved in all life's relations, in a meridian hour, and suddenly, he was called away. His influence has been for goodness, on the side of things true, honorable, just, pure, lovely and of good report, and when he comes again his reward shall be rendered to him according to his work.

"What Adonais is, why should I fear to be?" asks Shelley. "No harm can be-

fall a good man," says Socrates. And Whittier tells us—

"No harm can come from Him to me  
On ocean or on shore,  
I know not where His islands lift  
Their fringed palms in air,  
I only know I cannot drift  
Beyond His love and care."

In words that may well apply to himself my friend once wrote of another, who also was called away in youth and hope: "He was such a genial soul, and so utterly good a fellow that we all loved him dearly. I don't know whether rigid evangelicals would have called him a Christian. I daresay many would have had grave doubts of his state, but if he is not in some happier world than this, and if he will not be rewarded for many a severe trial in his brief life here I do not want to believe in Mercy or Love Infinite at all. . . . A few weeks after his death I came across a little poem by James Whitcomb Riley which seemed to me just to fit him"

"I cannot say, and I will not say  
That he is dead—he is just away!

With a cheery smile and a wave of the hand  
He has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be, since he lingers there.

And you—oh you, who the wildest yearn  
For the old-time step and the glad return—

Think of him faring on, as dear  
In the love of There as the love of Here:

Think of him still as the same, I say;  
He is not dead, he is just away!"

He is just away; and in God's good time he shall come back, as we all must, and those who desire and deserve it shall come as friends and kin once more, and they shall be together again, even as of old. The interrupted tasks will be finished, the incomplete lives and aims will be carried forward in "that new life which is the old," and we will learn somewhat more of the fullness of existence and the triumph of Love.

And down the long stretch of five thousand years come the solemn, holy words of the CHRIST, to lift up our lives to a larger life than we know, for "those who are wise in spiritual things," He says, "grieve neither for the dead nor for the living. I Myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

AMEN.

## PERSONAL NOTES.

\* The Rajah of Ramnad is the latest royal accession to the Theosophical Society.

\* Mr. Walter R. Old, "Sepharial," has written a book on "Kabalistic Astrology."

\* Mr. George W. N. Yost is advertising his typewriter by getting the spooks to conduct their correspondence upon it.

Mrs. Gerner, whose visit in Toronto last year will be remembered, is residing in Lincoln, Nebraska, and working hard for the cause.

\* Miss Florence Marryatt's new book on "The Spirit World" will be eagerly read by those who were interested in "There is no Death."

\* The Rev. J. J. Lanier, rector of St. Paul's Church, Savannah, has been maintaining Reincarnation as a solution to the mysteries of life.

\* Mr. A. P. Cattanach, librarian of the Scottish Lodge has favored us with the Lodge's very interesting "Transactions" on "Celtic Occultism."

\* Max Muller says "It is well known that this dogma (reincarnation) has been accepted by the greatest philosophers of all countries." p. 93. "Three Lectures on the Vedanta Philosophy."

\* Mr. H. Snowden Ward, author of two well-known pamphlets on the A. B. C. of Theosophy and Karma and Reincarnation, conducts, with his wife, "The Photogram," one of the brightest of the photographic serials.

\* "C. J." addresses Prof. Huxley in the October "Lucifer" and claims the great agnostic as one who, not against, is therefore for us, quoting his statement "that the ground of every one of our actions, and the validity of all our reasonings, rest upon the great act of faith, which leads us to take the experience of the past as a safe guide in our dealings with the present and future."

\* Mr. Stead, in the current "Borderland," in the "Gallery of Borderlanders" gives a most interesting account of Madame Blavatsky, considered as a thaumaturgist. He considers her three greatest achievements to be the popularizing of the idea of reincarnation, the knowledge of previous as well as future lives; the direction of attention to Eastern philosophy; and the revival of faith in the unseen and in Divine justice.

## THE MONTH TO COME.

Wednesday, Nov. 21, 8 p. m., "Modern Theosophy," pp. 99-107, "Death and After."

Friday, Nov. 23, 8 p. m., "How the Masters Teach Mankind."

Sunday, Nov. 25, 9.45 a. m., Acts x. i, 1-36.

Sunday, Nov. 25, 7 p. m., "The Christian's Vow." Mr. Derrett.

Sunday, Nov. 25, 8 p. m., Secret Doctrine, Book I, Pt. II, Sec. X, "Tree, Serpent, and Crocodile Worship."

Wednesday, Nov. 28, 8 p. m., "Modern Theosophy;" pp. 107-114, "Death and After."

Friday, Nov. 30, 8 p. m., "Karma, or Cause and Effect."

Sunday, Dec. 2, 9.45 a. m., Acts xxi., 37-40, and xxii.

Sunday, Dec. 2, 7 p. m., "Christianity and Theosophy." Mr. Mason.

Sunday, Dec. 2, 8 p. m., Secret Doctrine, Book I, Pt. II, Sec. XI, "Demon est Deus Inversus."

Wednesday, Dec. 5, 8 p. m., "Modern Theosophy," pp. 115-124, "Karma and Reincarnation."

Friday, Dec. 7, 8 p. m., "Gladstone's and Max Muller's Theosophy."

Sunday, Dec. 9, 9.45 a. m., Acts xxiii.

Sunday, Dec. 9, 7 p. m., "The Rationale of Reincarnation." Mr. James

Sunday, Dec. 9, 8 p. m., "Secret Doctrine," Book I, Pt. II, Sec. XII, "The Theogony of the Creative Gods" (first half).

Wednesday, Dec. 12, 8 p. m., "Modern Theosophy," pp. 124-131, "Prehistoric Races."

Friday, Dec. 14, 8 p. m., "Freemasonry and Theosophy."

Sunday, Dec. 16, 9.45 a. m., Acts xxiv.

Sunday, Dec. 16, 7 p. m., "The Resurrection from the Dead." Mr. Smythe.

Sunday, Dec. 16, 8 p. m., "Secret Doctrine," Book I, Pt. II, Sec. XII, "The Theogony of the Creative Gods" (second half).

These meetings are held at 365 Spadina avenue, and are free to the public on Fridays and Sundays.

Mr. W. Q. Judge disclaims the exaggerations of the New York World's report of an interview on the Fifth and Sixth Races, Gigantic stature and the development of the third eye in the future races, is not unscientific, but would merely illustrate reversion to ancient types.

## EARLY FORMS OF CREEDS.

We find on the whole that the creeds given in the Acts of the second century are simpler than those given in third century Acts. Thus in the Acts of Apollonius, Christ is merely said to have been the Word of God, made man in Judea, where He taught all goodness to men, and was crucified. No mention is here made of His resurrection or of His miraculous birth. As Apollonius was familiar with Paul's epistles, the omission of the resurrection from his creed must be accidental. But the absence from such professions of faith of references to the miraculous birth from a virgin is so frequent, that we may infer that it was not universally received among Christians of the second century, as, indeed, we know from Justin Martyr, that it was not. Sometimes we read simply that the Christ was born in an ineffable manner: e.g. in the Acts of even so late a saint as Demetrius of Thessalonica. In the third century the references to the Virgin Mary become fairly common, though no early martyr ever invoked her aid. Their prayers were ever addressed to Jesus the Messiah. Towards the end of the third century, and not before, do we meet in genuine Acts with the doctrine of the Trinity in Unity. Before that epoch the saints were content with the simpler formula of God the Father, and of His Son Jesus Christ.—F. C. Conybeare, M.A., late Fellow University College, Oxford, in "Monuments of Early Christianity."

## LAYING UP TREASURE.

It is said that Carnegie sent \$30,000,000 in cash to London for safe keeping last fall during the panic. In fact, a gentleman who ought to know told us recently that he could give the names of American millionaires who hold deposits in the Bank of England for more than \$300,000,000. He declares that they are preparing for the revolution they plainly see coming.

And their miseries are coming upon them, as St. James warned them in his Epistle v: 1-6, when speaking of the close of his cycle, a period corresponding to the present when the close of a similar cycle is imminent.

The knowledge of this nether world—  
Say, friend, what is it, false or true?  
The false, what mortal cares to know?  
The true, what mortal ever knew?

## THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

\*

The only essential requisite to become a member of the Society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practice it consistently."

\*

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

\*

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

\*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

SUNDAY, 7 p. m., Public Meeting, at which Theosophical Addresses and Readings are given by members.

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

FRIDAY, 8 p. m. to 10 p. m., Public Meeting for the informal discussion of the World's Religions, Sciences and Philosophies. This Meeting is specially intended for those who are unacquainted with Theosophical ideas, and who seek information.

\*

A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's Library on application to the Librarian.

The programme for the ensuing month will be found on another page.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

## DR. RYDER ON GENESIS.

A cutting from a local paper of July, 1880, has just come to light with a report of a lecture by Dr. Isaiah Ryder expounding the physiological interpretation of the Bible. The Doctor appears to think that this is the only key, but the Easterns declare the existence of seven on the seven different planes of being. The physiological key, which Dr. Ryder has independently discovered, they say is the lowest, and was well known to the Jews. Appended is a portion of the cutting referred to.

At a meeting in a room at the Mechanics' Institute Dr. Ryder read his paper, in which he gave a new interpretation of the Mosaic account of man's creation and fall. In this he held that the "Tree of Life" meant the great sympathetic or ganglionic nervous system, which is also recognized as the involuntary nervous system. Its function is still undecided by the general profession, but the Doctor claimed that it presided over and controlled the processes of nutrition and deputation. The "Tree of Knowledge of Good and Evil" he understood to be the cerebro spinal system of nerves, the function of which is to take cognizance of our external surroundings, thus making it to each individual an instrument of knowledge. So the reference to these, as to the "serpent" in Genesis, was strictly scientific, and not allegorical, as generally held. This inference he took to be borne out by the fact that man is the only species among the vertebrata that naturally maintains an erect position, but more especially to the resemblance of these nervous systems to a tree with pendant branches, and the fact that their functions depend on the presence of the vital principle, as do those of trees. The identity of the serpent he traced to the base of the human brain, which is analogous in functions to the base of the brain in the lowest animals, including that of the serpent. This function consists of the perversion of "alimentaryness" and "bibative-ness," which he thought was the direct sin against the "Tree of Life," causing the gradual deterioration of the fluids and tissues of the body. This was the death referred to in the warning given to Adam and Eve by the Almighty. Indirectly this sin was brought about by the perversion of the faculties of the mind known as "secretiveness," which degenerate into deception, factious op-

position, and violence, as exhibited in the serpent in capturing its victim. These, with "vitativeness" or loss of life, and "amativeness" afforded the temptation to which our first parents were subjected. These organs constituted the lower range of faculties, and completed the circle of the base, excepting the frontal lobe, which was occupied by the perceptive faculties alike in man and serpent. The "forbidden fruit" is anything that vitiates the vital current.

In the penalty imposed upon the serpent. "Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life" God meant that when man allowed himself to be tempted by a perversion of the faculties mentioned, the higher faculties would be dragged down, or lose their controlling influence, and that he would be not physically, but mentally and spiritually debased as the serpent which goes on his belly. The latter portion of the penalty meant the effects of this debasement on his vital current, on which his health so surely depends. It was the introduction into that current of anything that did not possess the vital principle, and was consequently a portion of the inorganic world or "dust," from which man was originally, and is now, made. So, the doctor judged, the opinions generally received in reference to this matter were erroneous, and had led to results most disastrous to the interests of the human family.

## 118 YEARS OLD IN TORONTO.

At 691 Markham street, just north of London street, lives Mrs. Deborah Brown, who was born in the State of Maryland on the 10th day of August, 1776, and is now, therefore, 118 years of age. Mrs. Brown's maiden name was Gleaves and she was born in slavery from which she escaped 54 years ago with her second husband. Her only surviving child, Mrs. Elizabeth Brooks, also resides in the city, and is 84 years of age. Mrs. Brown enjoys very fair health and indulges in a pipe of good tobacco with relish. She is pleased to receive visitors.

Then let us pray that come it may,

As come it will, for a' that.

That sense and worth, o'er a' the earth,

May bear the gree, and a' that.

For a' that, and a' that,

It's comin' yet, for a' that,

When man to man, the warid o'er,

Shall brithers be for a' that.

—ROBERT BURNS.

## NOTES ON THE MAGAZINES.

The leading Theosophical Magazines are the Theosophist, published at Adyar, Madras, and edited by Col. Olcott; Lucifer, published at London, edited by Mrs. Besant and Mr. G. R. S. Mead; and The Path, published at New York, and edited by Mr. W. Q. Judge. Subscriptions for these should be sent to The Path office, 144 Madison Avenue, New York. The Theosophist is \$5 a year. Lucifer, \$4.25. The Path, \$2. The Lamp, which is only a jackal to these lions, recommends all theosophists to subscribe to them.

Mercury, devoted to the work among the children, is published in San Francisco, at fifty cents a year, and is a meritorious attempt to cater for the little people of the Dawn. A charming lesson on "The Rainbow" we must copy some day. "Karma," a song of Whittier's set to music by Toronto's proxy, Mr. Julius Oettl, should be a morning hymn in every nursery. Rev. W. E. Copeland's "Catechism" is capital, but precocious; children are not so clever as that around here. Remembering a similar achievement in The Path some years ago one inclines to think that our catechists interpret the word infant in the legal sense.

The "Astrological Magazine," which is now in its fifth year, has many curious deductions in its November number. Written early in October it foretells a royal death, fulfilled in the Czar's demise, from the presence of the "ruler of the tenth in the sixth." The planet Jupiter entered the sign Cancer on 20th August, and this is said to augur well for secret societies on a religious basis. The recent authorization of such organizations by the Roman Catholic Church comes under this head perhaps. The "greater infortune," the planet Saturn, entered the mysterious sign Scorpio on 6th November, and will continue therein for two years and a half, during which many evil things will result. At the latter part of 1896 there is a conjunction of Saturn with Uranus which bodes ill. Great mortality will occur among the aged in all ranks. Ireland will be subjected to renewed disturbance. Strikes will abound and the rich will suffer loss. The Prince of Wales and Mr. Gladstone are in danger, and the prophecy concerning the Queen is confirmed.

"Transactions of the Scottish Lodge" No. 16, comprises an exceedingly inter-

esting memorandum on "Celtic Occultism," and a note on Magic Mirrors." St. John and St. Peter are taken as types respectively of the Celtic and Teutonic races, according to the traditional features given them by painters. The doctrine of the new birth or regeneration among the Druids and other so-called Pagans is elucidated, and the mystery of the Son of Mair, or Mary, the "Star of the Sea," and of Maya, the mother of the Buddha, is examined. The Apocalypse is considered to be an expression of ancient Celtic mysticism, the addresses to the seven churches following ancient Celtic poetic forms.

Mr. Stead's "Borderland" is so interesting that one has merely to recommend it to the reader. The Psychic Research Society's Report is usefully digested, "Haunted Houses" are discussed, a list of the great historic "Haunts" being given, "The Welsh Lourdes," a French historical chapter of seership, the Occult side of Freemasonry, Mark Twain's "Bunch of Fives" and other topics are treated, but the exhaustive article on Madame Blavatsky's magic, noticed elsewhere, is of first interest to members of her Society. "Do you believe all that?" asks a good-natured friend who is assured of our weak-mindedness, and we can only reply "greater things than these shall ye do," if you will observe the conditions.

"Our Monthly," the brightest piece of special pleading we know, has an article on THE LAMP and its light. The Manufacturer's Life seems inclined to offer special inducements to occultists—or anyone else.

The Journal of the Maha Bodhi Society, edited by Mr. Dharmapala, the Buddhist who was so well received in Chicago last year, works for the consolidation of Buddhist thought and effort. It is a matter of wonder why people in the West refuse to accept the statement of a Buddhist as to what he believes. Dr. Kellogg, recently of Toronto, has been at great pains to show what he believes Buddhists believe, but Dr. Kellogg's laborious effort falls to pieces when an intelligent Buddhist declares he doesn't believe that at all. In fact Dr. Kellogg's views are as much a caricature of Buddhism as the ordinary secularist rant is a caricature of Christ's teaching. When you want to know what a man's religion is, ask himself, not his opponent. Nirvana is distinctly declared to be "a state to be realized here on this earth." Now, Dr. Kellogg,