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"I have no mockings or arguments. I witness and wait."

THE BROTHERHOOD OF WORK.

All work is government. This is the secret of power. We control circumstances, we control ourselves, and we control Nature by our labour. Whether our exertion taxes muscle or brain, or whether it involve the expenditure of the tremendous forces of Will, which hold together universes, worlds, nations, and bodies of all kinds, the process is the domination of inferior by superior intelligence. Fortunate individuals find themselves in harmony with the system in which they are at once called upon to rule and to serve. No system can endure which does not provide for both functions. This is the law of balance, and God inverts Himself in creation to give it effect.

Artificial development has disturbed the harmony of our civilization. Equilibrium can only be restored by those upon whom it falls bearing bravely and strongly the extra pressure of the over-balanced mass. They will presently discover the law by whose decree it is fated that each who bears an oppressive load, does so in strictest justice, he himself having been the disturbing cause in the past, and he only therefore having the duty and the privilege to restore the original poise and peace. Each of us has passed through millions of years of evolution, and it is unnecessary that all the details of the past should be present to our consciousness so long as we understand the principles whose application will make us free. It is an economy of nature to relieve us of the suffering a knowledge of all the errors we have ever committed would certainly impose.

In this light our work or duty, whatever it be, becomes the means by which the very Spirit of Law, the Power of God, enters into us, and through us makes itself manifest in life. The eternal energies become visible in us, and as we guide them wisely, bless others and create wider channels for our own activities.

A distinction is drawn, correctly enough, between the use value and the exchange value of any article of commerce. A table has its use value for certain purposes, and its money value if you wish to purchase one. But a fallacious application of this idea is often made in the case of labour. It is said by some that one value of a man's labour is indicated by the wage he gets for it, and the other value is indicated by the money value of the things he produces, or helps in manufacturing. The error is clearly in confusing the commercial or money value with the intrinsic value. The use value of labour is two-sided. A man's use to his superiors, whether to Nature as a whole, or to individuals, is rewarded by support or maintenance. A man's use to his inferiors is rewarded by gratitude sometimes, but it is more frequently unrecognized outwardly. The reward from superiors is objective, to put it in another way; that from inferiors is subjective. The intrinsic value of a man's work is only to be discovered in its effects upon himself, his character, his development. These are the wages he pays himself, which are under his own control, and of which no one can deprive him. The other

wages, as has been indicated, are regulated by an eternally just law, which acts through any and every means which existing conditions provide. Economics, balance of trade, over-production, financial stringencies, failure of raw material, protection, free trade, strikes, boycotts, capital trusts, labour unions, monarchy, democracy, all these and any other factors that have been or ever may be introduced by the fickleness of human nature merely become the agents of the Law which yields every man his deserts, no more and no less. As we deserve so we receive. Greatly deserve and great shall be the reward. Yet do not forget that already you may have overdrawn your account. Some day workingmen will realize that strikes are allowed for like bad weather, or risk of fire, or loss at sea, due provision made, and the Profit and Loss Account manipulated accordingly. Yet they think to hood-wink Nature herself, the wise, old, loving, cunning Mother.

The work is to the worker and comes back to him, to use Whitman's phrasing. He is no slave who is master of his work. He only is a slave who has nothing to rule, be it only a pick-axe and a ditch. The only devil is the devil of stagnation and idleness. They who act the devil's part by standing between a man and the work of his hands, or between a man and the thought of his heart, so that he corrupts in uselessness, be they workers united against their fellows, or lords of wealth and engines and lands, or churches that usurp the government of a man by his own soul, or any other arrogant bodies or individuals whatever, they shall at last be scattered to the waste places of the earth.

The true Brotherhood of Work is the hand-clasp of co-operation with Nature and her forces. If we work for her ends we become great with her own greatness. If we work for our own ends we diminish to their insignificance.

DO NOT forget that the mirror reflects your beauty as well as your ugliness. We only see in others what exists in ourselves.

WITHOUT PARTIALITY.

Consider the variability of things,
And with this knowledge calm thine eager
soul:
Not this, nor that, shall bind the wondrous
whole.
But each soul love that Lord who gives it wings.

The Theosophical Society was formed as a vehicle for the dissemination of Theosophy, the basis of which is the essential unity of all life and being. Its present position, under various names, marks its degrees of differentiation from unity—a necessary stage in evolution.

If the conception of the Society was projected from the archetypal world, by august Souls, for a definite purpose, then all is well, and there should be no cause anywhere for alarm or dejection.

Are not the various existing Societies *differentiations of the one original?*

In the first Society a good model was furnished, but following the evolutionary law, the process changed, and splitting-up commenced, giving birth to the different combinations.

To the first organization were attracted those needing the experience furnished by membership therein. But the time came when some doors closed, and others opened, and many members passed out and in, and in and out, making room for others. During this coming and going the initial impulse was not withdrawn, and "that great Initiate, whose single will upholds the entire movement had his mighty hand spread out wide behind the Society."

If analogy holds good the complete model will come in time. It will probably be the seventh—the recombination of all the differentiated elements, and it would seem only natural to expect that all sincere Theosophists will when the time comes be impressed with the plan which the first model suggested so admirably.

In the meantime the various Societies, large and small, like the "comets" and "wandering stars" in the cosmic scheme, are acting as collectors of the necessary "matter," in their own spheres, working towards the accomplishment of the mighty purpose behind all.

Taking into consideration the magnitude of space and time, it is a small

play, however great to us, in the great cosmic drama, and such a view should save many worthy people much anxiety, and prevent not a few from calling one another harsh, unpleasant names.

It is good to keep well in mind that each individual, great and small, and each body of individuals is subject to Karma. This should obviate personal worry over the blemishes of the bodies of which we are not members, and prevent an over indulgence in self-congratulation over the perfection of the one in which we are particularly interested; and to be vain over the fact that we do not belong to any Organization, but stand serenely apart from all, is not an evidence of superior wisdom.

Even a Dhyan Chohan (I like Sanscrit occasionally) has to become, and the Teachers have unanimously declared that cultivating the virtues which result in unity of purpose and feeling is the surest way to reach that high degree.

Persons come and go, but ideas live on. Think of the age of Theosophy! We can only recall the names of a few of its chief exponents for a few centuries back. Even they may be forgotten after a while, but Theosophy shall never die.

Are Theosophists always going to be small minded, and refuse to forget and forgive? Do they intend to perpetuate differences over names, persons, and form? If so they have not learned to take their own medicine.

If we spread the ideas of Theosophy earnestly and intelligently, wherever we are, no matter what body we belong to, working always towards unity, we may be sure that the quality of our work will tell in the end.

And some day it may be possible to have a Brotherhood of Theosophists without distinction of Organization.

IAN MOR.

MARK TWAIN remarked: "There are 869 different forms of lying, but only one of them has been squarely forbidden: Thou shalt not bear false witness against thy neighbour."

MEDITATION.

There is no question so frequently asked by students as—What should one do in meditation. This is sufficiently indicative that none of the rules so far made public are satisfactory to those who have tried them. It is easy to state the fact that the difficulty lies in the student himself, but this does not remove it. Recognition of rules is necessary, but much depends on the point of view. All the occult or semi-occult bodies of the day, and most of the pseudo occult bodies, have recognized the fact that meditation is the road, and the only road, whether a royal one or not, to the awakening of higher states of consciousness. This, then, is the object: to attain to a higher, and really a different state of consciousness. This may be either a passive or an active condition. If passive, the experience of all the ages declares it dangerous, provocative of all kinds of evil, both physical and psychic, and as leading to the most painful and disastrous results, both before and after death. Some discrimination is required here in distinguishing between a general condemnation of every unusual manifestation of psychic power as being mediumistic, the result of black magic, of astral delusion, and so forth, and the unhesitating acceptance of every result of this kind as in the nature of a revelation direct from God or from a Master or a guardian spirit. There are two things to be remembered in this connection. One is that in every case the only final test is the touchstone of reason,—reason unbiassed and impersonal, reason clear and pure and free from every earthly stain. The other is that no one, not even a Master, has any right to impose his revelation upon another. The Law deals with those who accept and those who reject Truth, and the Law is the Truth to Master minds. Only in this way is the eternal freedom of the Soul preserved to humanity. And this also is the Law.

What the student seeks by meditation, then, in the higher consciousness, is light upon his own path, in regard to

his own duty, in addition to his own present knowledge. He may not, as a rule, be asking for specific instruction about some life problem. He may not always expect a definite formula of conduct. There is abundant evidence that the help received in meditation often takes these forms. More frequently it comes in the shape of inspiration and encouragement, of elevation of heart and strengthening of purpose, for the performance of duty already clear. Occasionally the causes of failure and its necessity are made apparent, and the active resignation made possible which takes the form of acceptance of the Law, and by which alone progress is possible. Progress necessitates an active attitude. Mere acquiescence and passivity is inaction, by which no progress can be made. Man, like the Universe, becomes. If the individual does not become the Universe, his only goal, then he will be absorbed and assimilated and lost in the cosmic process. "Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and . . . she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material." The student co-operates with this plan in meditation. While the effort is for the student himself, it is preserved from selfishness by the consciousness that all nature is involved in it, and that the benefit of all creatures is desired by the right action of him who meditates. There is an automatic action in Nature also by which those who seek merely personal objects are shut off from any permanent progress. They build their thought-structures on foundations of sand.

When any person has determined that the Kingdom of Light is to be sought within, and resolves to follow the old custom of retiring into "the inner chamber" of the heart in meditation, he is often at a loss to know what course he should adopt. Solitude is invariably recommended. If it is convenient to have a certain spot or room set apart for the purpose so much the

better, but outward conditions are never essential. It is possible to meditate on the middle of the street. A regular time should be chosen, and carefully observed, as the recurrence of the cyclic tendency to meditate at this hour strengthens the effort. If it is impossible to keep an hour free the student must not be deterred, but, by observing a more spiritual and inward attitude during an appointed period daily, render his occupations at that time especially permeated with higher influences, and his character correspondingly enforced. The attitude or posture to be adopted troubles many. Any posture that releases the mind from physical constraint will do, but as a rule, western students who attempt meditation, go to sleep when sitting or lying, this being nature's own safeguard against mediumship. Some, therefore, stand or kneel in meditation. The special postures practiced by students of Hatha Yoga are not advisable for ordinary people. They have in view the arousing of occult forces of a psycho-physiological nature which lead to disease and death in the case of all but those of the very purest heredity—an almost impossible western condition—and the elimination of all personal aims. Of these forces and powers it was said: "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you," a text usually applied to material blessings.

Curiosity impels many to ask what is to be expected as the result of meditation. What will happen? is frequently asked. A careful perusal of I Corinthians xii: 4-11, and of the xiv chapter of the same Epistle will reveal as much as is generally known about the possibilities of right meditation. Patanjali's Aphorisms will supplement these passages for those who desire almost the last word on the subject. It must not be forgotten that all fear must be extinguished in him who enters in meditation the presence of the Eternal. Fear implies an attachment by opposites to things, creatures, beings of evil. If one fears, the cause of fear exists in oneself, self-created. A clearer vision would reveal

the source of terror, and until the student is prepared to meet and overcome all the possible dragons on the path, he had better keep to the beaten tracks of life. By courage and the preservation of absolute self-control no danger may be feared in any case, and there are few who have called upon the Invisible Powers for help who will be deserted in the hour of trial. The Soul itself, the Warrior within, is a match for any foe. Such experiences as are detailed in the well-known passage in I Kings xix, and which are purely interior and subjective, although understood in the churches otherwise, are common to all who pursue the inward way. When the silence is attained, and the still small voice, the voice of the silence, speaks, no further outer instruction is needed. But many are led away by voices that speak delusive words long before the strong wind, the earthquake and the fire have been encountered or passed.

What shall we meditate upon? is another frequent question. It is this problem that proves to be the greatest means of self-revelation to the student. He will find his mind dwelling upon that for which it has most desire. He must train it to dwell upon that to which his better nature urges him, taking care that the personal has no consideration in the choice, and remembering that "no promise of eternal life can be valid which does not stand upon the ashes of the present life." The Master within, the Father in heaven, has been declared by the wise of all ages to be the proper subject of contemplation. Students must be careful not to create that Ideal in their own image. "When the Master who is unseen is seen, He disappears." The recital of sacred verses is enjoined before meditation. Those who have special privileges in this way should avail themselves of them.

Every period of meditation is a cycle. It is a period of birth, attainment, and, perhaps, of transfiguration. Otherwise it will correspond to the ordinary life ended by death, and return to earth and physical consciousness. The renunciation of transcendent states of

consciousness when attained is also strictly analogous. It follows, then, that whatever is enjoined for daily practice in life has to be performed more perfectly and completely in meditation. In this light the student should read many books that are used as manuals of ethical training. Take such a passage, for instance, as on pp. 16-17 of "The Voice of the Silence," beginning, "Kill thy desires, Lanoo," and ending, "Look not behind or thou art lost," and apply it to a session of meditation. "Light on the Path" is particularly applicable thus.

Those who are wise remain silent about their attainments. These become apparent as they affect conduct.

It will be recognized that all true prayer is a form of meditation in the sense of the foregoing.

No authority is claimed for these observations beyond the fact that they embody much that is written elsewhere.

GRACE HILL.

THE TEMPTRESS.

O thou, whose beckoning smiles have lured
 astray
 More souls than any dream-evoking drug,
 Thou that hast been glorified in poesy
 And prose; I saw thee as thou art; for when
 The sun's last slanting rays had left thy shrine
 In dismal gloom, thou didst remove thy mask,
 And 'neath thy drooping lids lurked piteous
 fear.

Too well, from olden time, hast thou been
 linked
 With Charity and Faith; yet not that strong,
 Enduring Faith that knows, and knowing
 doubts not;
 'Tis rather that weak thing that triumphs with
 The crowd, but when 'tis left alone, doth perish.

And thy companion Charity, who doleth
 Her lawful tithe, what likeness doth she bear
 That Gentle One whose sympathetic heart
 Gives freely of itself, gives all it hath,
 Yet knoweth not a thought of charity?

Ah, Hope—fond Hope—thy evanescent cheer
 But drapes the naked form of craven fear.
 Blind Faith, vain Hope, proud Charity—ye
 three
 Delude the soul that she might learn to see.

ARTHUR WHITE.

LOYALTY.

Loyalty, the real thing, is a dyed-in-the-wool quality, and cannot be shaken by any event whatever. Loyalty to a leader is incidental, not causative. Men love Jesus, not because he is Jesus, but because he is good and true and beautiful, and represents those qualities. They follow Jesus, not because he drags them along, but because he has evoked in them a desire to walk in a certain path, and as they walk in it they necessarily follow those who precede them. They follow the leading rather than the leader. In this sense, and in no other, is it possible for all souls to find themselves eventually emerging into the one wide road of Life into which all the narrow paths are directed.

An illustration may help to make the matter clear. Men are like magnetic bars. Or rather, they are like bars of iron and steel, some having been changed in the course of time from the one condition to the other. Iron is easily magnetised. It receives the influence of a contacting magnet as soon as it is brought under its power, and loses it when the contact is broken. The steel is more difficult to affect, but once impressed or magnetised, it retains the imparted polarisation indefinitely. Leaders are like great strongly magnetised bars which influence those they approach; it depends on the quality of the bar contacted whether the influence remains. The aim of the magnetisation is not to give the bars the power of pointing in the same direction as the original bar, but to enable them to gain the power of pointing north. The compass quality is the really valuable one to be recognised. Those who have seen a compass needle know that it swings in a horizontal plane, and when disturbed, it oscillates all round its circle, but eventually settles into the north and south direction again. This it does, because it has in itself the ability to sense the great polar currents that guide all the needles and all the bars, big or little. The smallest needle can point as truly north as the biggest one ever made. But there is another consideration. While people are generally familiar with the ordinary com-

pass needle, not one in a thousand has seen a "dipping needle." If a needle be accurately balanced, and so mounted as to revolve in a vertical, as well as in a horizontal plane, and it then be magnetised, it will arrange itself in what is called the angle of inclination, its north end pointing downward to the earth. Now a great many good people have arranged themselves so that they have the power only to swing in a horizontal plane, and when they see someone else, more generously mounted, apparently standing on his head, it is not to be wondered at if from their point of view he appears to have lost touch with the universe. As a matter of fact the dipping needle is the more perfect instrument of the two, and indicates more truthfully the direction of the world-forces.

The analogy with the magnetic needle, dipping or ordinary, of course ends here. The man or woman who has acquired the knowledge of the right direction must not only point thereat, but must move towards the source, and in the current of the forces to which he responds.

As we are loyal to the World Heart we are loyal to all who love it and live in its Life.

BEN MADIGHAN.

"AS OTHERS SEE US."

EDITOR, THE LAMP, SIR,—It has been my good fortune to know many Theosophists. Being a believer in their ideals I have watched, with much interest, their efforts to bring about a nucleus of universal brotherhood in the world.

I understood it to be a great movement meant to include all men, to unite all religious differences, and bring about a reconciliation between religion, philosophy, and science.

The objects of the Society were indicative of this purpose, and its constitution seemed framed, as far as I could judge, to emphasize its non-dogmatic character.

Most of the members known to me were devoted to Mme. Blavatsky, and to Mr. Judge in his turn, but the best interests of the Society were not

endangered by over-zealous personal loyalty.

The one unique and attractive feature of the Society was the philosophy it propagated, which although old, was new to western minds. Progress was made by spreading a knowledge of Theosophy among the people.

The columns of the various Theosophical magazines were open to exponents of different opinions. Courtesy and friendliness was shown to all. Intelligent judgment was possible in all matters.

The Materialist, the Agnostic, the Spiritualist, the Christian Scientist, the dogmatic Christian, the Jew, the Buddhist, the Brahmin, members of all religious denominations, and of none, whether they believed in Mme. Blavatsky or Mr. Judge or not, could become members, provided they were honest and sincere in their desire to bring about a realization of the first object of the Society—a nucleus of universal brotherhood. The door was open wide to all; belief in any one person was not the criterion of good standing.

It was recognized, and frequently stated, that if the Society had an authoritative Leader, beliefs would be accepted simply on authority, and that blind faith and superstition would result.

The test of fitness, I was often reminded, was devotion to the service of humanity. Opportunities for work were not denied all who felt autocracy too great a danger to be accepted. Devotion to the inner light alone was required; only the consent of the spirit was necessary. The ideal of service was to work together for a common end, each in his own way, not for self.

One of the high missions of the Theosophical Society was to bring about the study of Self, and destroy blind servility to persons—reliance on authority being recognized as the bane of men for ages. In matters of belief each man himself was declared to be the final authority.

Masters were publicly held forward as "facts and ideals," and I have many times heard speakers say that only in following this course was true progress possible.

I am led to make these observations

by the many changes that have occurred in recent times, which seem to me to have introduced a spirit inconsistent with theosophical philosophy. I have made myself familiar with theosophical literature to a considerable extent, but have failed to find any statement supporting the theory that Mme. Blavatsky was the first of a visible hierarchical system. Such a proposition, leading in time to a conviction of infallibility, establishing an objective measure by which all should be gauged, seems to me to court disaster by unnecessarily inviting all the evils of ecclesiasticism from which the world has suffered so much, and from which it still suffers.

I see many Societies instead of one. I know members in all of them, and see that they are at variance with each other. Any attempt at reconciliation is treated with scorn, and even contempt. The unity preached as good for all, is ignored by the adherents of the various Societies as inapplicable to themselves.

I know that there are earnest and sincere members in each Organization, many genuinely fond of loyalty to persons, having many ties of friendship to one another, yet all these things are ignored, and differences accentuated as in the narrowest sects.

It is a sorrowful spectacle in many ways to the impartial observer. Why a philosophy, which, I believe, would do the world so much good, should be hedged around with so many insurmountable difficulties I do not know and never met anyone who could reasonably justify it.

Can any of the readers of THE LAMP enlighten me?

A LOVER OF THEOSOPHY.

[I have inserted the foregoing letter because it voices in moderate terms the spirit of many others recently received, and embodies a large number of questions that have been put to me during the current year. THE LAMP affords a neutral field in which, without any disloyalty to their respective Leaders, members of the several Organizations may usefully set forth their replies to the points brought forward.—EDITOR.]

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EDITORIAL NOTES.

GOOD old Karma!

*

VIRTUE for the body, freedom for the
mind, and faith for the soul.

*

"WE own no rights but those which
our Karma may accord us."

*

THE obvious is the untrue. That is
why people are so easily deluded.

*

DO YOU go of your own will, or are
you dragged? This is a heart searcher.

*

CAMILLE FLAMMARION has denied
in toto his reputed repudiation of
psychic research.

*

"HE that loveth not his brother whom
he hath seen, how can he love God
whom he hath not seen?"

*

THE population of India has in-
creased since 1870 by seventy millions,
nearly the total population of the United
States.

*

THE sun shines with as bright a re-
flection from the ripples on the muddy
water as from those on the clear run-
ning stream.

TOLSTOI'S new novel, "The Resur-
rection," has been published by the
Brotherhood Publishing Co., London,
England.

*

WHAT is the difference between a
Fool's Paradise and a Mare's Nest?
Only qualified gurus and chelas should
wrestle with this problem.

*

THE *Century* magazine is to publish
next year a life of Cromwell by John
Morley, in which the great Protector
will "be treated as a mystic before any-
thing."

*

LORD CURZON, the Viceroy of India,
has granted a pension of 600 rupees
(\$291) per annum to the translator of
the "Mahabharata," Pandit Kesari
Mohan Ganguli.

*

THE Bampton Lectures for 1899, by
W. R. Inge, M.A., Fellow and Tutor
of Hertford College, Oxford, deal with
"Christian Mysticism," and are just
published by Methuen & Co.

*

WHO is the author of "El Reshid"?
It is one of the best of the so-called
occult novels I have read. This does
not mean that it is a reliable guide to
occultism, but simply that it is a good
story.

*

THE conclusions of correct intuition
are always perfectly reasonable. True
intuition can arrive at no conclusion
unacceptable to reason. Intuition flies;
reason walks; the destination is the
same.

*

MRS. KATHERINE A. TINGLEY has
leased the premises at 19 Avenue Road,
London, England, from Mrs. Annie
Besant for a term of five years. If Mrs.
Besant will now lease the premises at
144 Madison Avenue, New York, from
Mrs. Tingley, we Kanucks will be pre-
pared to make an offer to Col. Olcott
for Adyar.

Those who have met John D. Hughes, of Wilkinsburg, will regret to hear that that brave and cheerful soul has passed from among us. But eighty-five years of conflict is a long battle, and his rest is well earned.

*

THOSE professed Theosophists who do not act in accordance with the teachings of Karma, Reincarnation, and the Masters, are simply those who do not in their hearts believe them. The full significance of this will appear later.

*

ELLIOTT B. PAGE & Co., 415 Park Row Building, New York, are the exclusive publishers in America of Madam Blavatsky's *The Voice of the Silence*. They issue an edition in cloth at 50 cents, and in red leather at 75 cents.

*

MARK TWAIN writes in *Harper's Magazine*: "I am quite sure that (bar one) I have no race prejudices, and I think I have no colour prejudices, nor caste prejudices, nor creed prejudices. Indeed, I know it. I can stand any society. All that I care to know is that a man is a human being—that is enough for me; he can't be any worse."

*

MRS. ALICE BERTHA GOMME has completed her two-volume work on "The Traditional Games of England, Scotland and Ireland." She makes it clear that many, if not all of the nursery and children's games are survivals of ancient rites and customs. That these are usually traditional versions of ancient religious and occult mysteries is well known to students.

*

SOME people complain that THE LAMP does not quote the bible correctly. We have a dozen reliable translations lying about the sanctum, and are always careful to quote from the nearest. If a reader does not happen to be acquainted with that version he must not blame us. If we quoted in Greek he would probably be still less satisfied, and, of course, the inspiration is in the Greek and not in the translations.

MAGAZINES and papers received: *Events, Citizen and Country, Universal Brotherhood, Occult Truth, New Century, International Theosophist, Christian Life, Boston Ideas, Meaford Mirror, North Ender, Prasnotlarr (Benares), Christian Messenger, Light of Truth (Madras), Theosophical Gleaner, Review of Reviews, Toledo Non-Partisan, Immortality, The Realm, Righteousness, Fred Burry's Journal, Christian, Philistine, Herald of the Golden Age, Psychic Digest, Assayer, Flaming Sword, Light, etc.*

*

On the 18th September Mrs. Tingley held a meeting of the Universal Brotherhood in the Academy of Music in Stockholm at which the King of Sweden was present. He remained to the end of an exhibition of lantern slides, with which he expressed great satisfaction. After he left Mrs. Tingley gave an address in which she said "there were no Mysteries, properly speaking, but had only seemed so to the populace of Antiquity." I must say that I hope she is incorrectly reported. *Isis Unveiled* and *The Secret Doctrine* were written to demonstrate the contrary.

*

THE largest monastery in the world is the Carthusian Priory of St. Hugh's, in Sussex, England. The monks inhabit little four-roomed cottages, affording a study, a bedroom and library, a room for sawing and chopping wood, and a carpenter's shop where the monk works for health. Every passing beggar gets a penny and a piece of bread. The monks spend ten hours of the twenty-four in prayer and intercession for the sins of the world, the midnight service lasting two hours and a half.

*

SIR ALFRED C. LYALL, in his "Asiatic Studies," points out the effect Western theories of life are having on Hindu thought and conduct. It is the old struggle between the natural and the spiritual ideal. In the case of the Hindu, however, the spiritual has become ascetic, while in the European the natural has grown materialistic. In America, as well as in Europe, even

among those who are supposed to stand for the spiritual life, there is more of a tendency towards the gratification of the senses, and the fostering of worldly ideals of comfort and ease than towards the preservation of that equilibrium which really implies the domination of the spiritual nature.

*

CULTIVATE a sense of perspective. Try and stand fifty years off your little affairs. They are not in the least any more important to day than they will be after the next deluge. Christian Scientists declare the non-existence of sin, sickness and death, and we smile. But after all, that dreadful headache last month, the five-dollar bill you lost last Christmas, the tight boots that hurt so last Easter, the holiday you missed in 1897, the World's Fair you did not see in 1893, the sweetheart that jilted you in 1889, the dear friend that passed away in 1884, are all about as non-existent for you as the most exacting Mrs. Eddyite could desire. And where were you in 1800? And where will you be in 2000? Cultivate a sense of perspective.

*

I WONDER if it has been generally observed that the type of self-righteous people developed by a study, or misreading, of theosophy is more offensive than the vain-glory of any other sect. "Oh, when those poor people are as far along as we are," is a superior comment one often hears. "If they were acquainted with the Teachings," "When they have been incarnated a few times more," "If their kamic nature," etc., etc., are of the same familiar strain. U.B.'s, A.B.'s, and all other sorts of B's indulge in the practice, and there is no difference between "the poor benighted heathen" attitude of the churches and this that I can see. The spirit of him who gave thanks that he was not as the other poor devil, is rank in all of them.

*

I NEVER ventured a prophecy but once, and that was ten years ago when coming over to Canada in the "Sarnia."

A gentleman, a Mr. Vasey, I think, was exceedingly incredulous about the precipitation of letters, a topic that excited more interest at that time than at present. The passage of currents of force along a wire offered a fair analogy it seemed to me to the despatch along ethereal currents of molecularised or atomised matter. The proposition was preposterous. No current could pass without a wire or other physical medium. Then I ventured my prophecy, that in ten years we would be telegraphing without wires. I have to thank Mr. Marconi and his rivals for demonstrating the truth of what was merely a reasonable deduction from the teaching of the Secret Doctrine.

*

QUEEN VICTORIA is said to have sent a copy of her pedigree to the Emperor of Germany recently, in which she traces her descent from the late King David of Canaan. The eldest son of the Duke of York, second heir presumptive to the throne of the British Empire, among other names is christened and is known in the royal circle as Prince David. The pious and enthusiastic people who recognize in the English speaking nations the lost ten tribes of Israel, declare that Prince David is to fulfil the prophesy and reign over the identified chosen of the Lord. How does this appear in the light of reincarnation? Those of us who remember the tough times experienced in the Cave of Adullam should find this an opportune moment to set forth our reminiscences.

*

THE LEONIDS, the meteor swarm of mid November, so-called because their radiant, the point of space from which they appear to emerge, is situated in the constellation Leo, are said by Prof. Malcolm McNeill to have been first observed in 902 A.D. The 15th is the most probable date for the shower, but it may be a day or two later or earlier, and there is no absolute certainty, as in the case of an eclipse, of its occurring at all. If the meteors are seen in the evening they will appear to come from a point below the horizon, in a direction

not far from north-east. A more important celestial event still will be the planetary conjunction on the 3rd of December. At least seven of the "planets," are then grouped in the sign Sagittarius. From November, till next April people may look for the effects of the closing of the 5,000 year cycle of which so much has been said for ten years past

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It does not seem to be generally realized how many psychics of every degree of trustworthiness and unreliability are to be found all over the country. The theory that the output is confined to one locality is quite unfounded. The S.P.R. has staked what reputation it has left or acquired on the statement that eight out of ten people are psychic. At least fifty per cent. of these are as good as other people, so that the sweeping condemnation of those who are afflicted with premature evolution is scarcely just. At the same time, we take our stand on the principle that the psychic has no more right to inflict his visions on his friends than a poet has to read his spring poems when he gets a man behind a shut door. I know at least a score of fair to middling psychics myself, but I would not buy a barrel of apples on the advice of any of them without examining the bottom of the barrel.

*

WOMEN are often taxed with being unable to keep a secret. Has it ever occurred to you what a valuable factor this has been in bringing to light the hidden things of darkness? One of the reformers of the last century who hoped to regenerate society on semi-occult lines by establishing a secret organization, pays them a high compliment. C. W. Heckethorn quotes from a letter on the subject in his *Secret Societies*, I. p. 311: "We cannot improve the world without improving the women. . . . But how shall we get hold of them. . . . They will be our great apostles. . . . But I am doubtful whether the association will be durable—women are fickle and impatient. Nothing will please them but hurrying from degree

to degree . . . which will so soon lose their novelty and influence. To rest seriously in one rank, and to be silent when they have found out that the whole is a cheat, is a work of which they are incapable."

*

REV. J. H. HYSLOP, Prof. James, of Harvard, Rev. Minot J. Savage and Dr. Richard Hodgson have all committed themselves to an acceptance of the genuineness of the psychic phenomena of which Mrs. Leonora E. Piper has been the medium. Dr. Hodgson has become quite enthusiastic, and has recanted the materialism under the influence of which he denounced Madam Blavatsky. Of course, he has not recanted his conclusion on that subject. That would be unscientific. He now declares Mrs. Piper to be the "most remarkable woman who has appeared for centuries," and expects to publish within two years "a new revelation, a new faith." I sincerely hope to live for two years more if it is only to see how near he comes to the Secret Doctrine. The really and truly saved of all sects will avoid the new revelation, as usual, we can inform Dr. Hodgson now, and most of the others don't care whether they are saved or not. And he must not expect too much of the few cranks with bulging sympathies who read everything that comes along.

*

THERE is a "new occultism" coming into vogue that appears to be the product of the various mental science systems, which, like the Second Race and the theosophical movement, propagate themselves by "budding and expansion." The journals devoted to these cults are legion. The best of them, perhaps, is Thomas J. Shelton's *Christian*. Most of them, however, are distinguished by what looks like nothing but a glorification of egotism, and the editors seem to try to rival each other in the number of times their own names can be mentioned. Here is an extract from one written by a young man who has been brought up to better things: "I will exalt myself. I will be

proud of myself. I will think highly of myself. In no other way can I manifest greatness." The most robust egotist of our era was Walt Whitman, and what a contrast his large impersonal utterance presents as he voices the spirit of the age! I had rather be damned in the good old fashioned orthodox way, than be saved by some of the questionable methods lately proposed.

*

W. B. YEATS' article "Ireland Bewitched," in the *Contemporary Review*, has elicited some criticism. A writer in the Dublin *Express* takes exception to some of his views, and declares: "I find the true note of Celtic spirituality, no less in Burke and Berkeley and Goldsmith, giving colour and cogency to all their work

Like some grave mighty thought threading a dream.

It is the same spirituality—the strength of the man linked with the wisdom of the child—and not a spurious mysticism, which is the true source of literary, and indeed of all energy. For it is one of the deepest fallacies of our age to set over against each other as essentially opposite types, the mystic, the contemplative dreamer, and the man of action. This is an unnatural divorce—as those who read the life of (say) Dante or St. Theresa will find—for the intellect and sense are not contraries but complementaries. We Irish have, perhaps, kept the secret of this medieval synthesis of character: but if we have we must recognise it (and make others recognize it) as our strength and not our weakness."

*

ANSWERS TO CORRESPONDENTS.—

J. T.—The nine worthies are Hector of Troy, Alexander the Great, Julius Cæsar, Joshua, David, Judas Maccabæus, Charlemagne, King Arthur, and Godfrey, Baron of Jerusalem. M.S.—The Index Librorum Prohibitorum is a list of books, issued under the authority of the Roman Church, which may not be possessed or read by its members. The Index Librorum Expurgandum or Expurgatorius is a similar list of books

which may be read only after the deletion of specified passages. John T.—You must decide for yourself whether you need or want to learn Sanscrit. Mr. Charles Johnston, Flushing, Long Island, N.Y., is the best teacher in America, and I believe gives instruction by correspondence. J.R.—In the Theosophical Forum for July, 1888, Mr. Judge answers the questions, "How can a black magician be known? How should he be treated—as a part of the Universal Brotherhood?" C.C.—Latin ceased to be a spoken language about 580, A.D. You might roughly calculate from this the probable duration of English. F.W.—Read *Letters That Have Helped Me*, especially ch. xii. J.K.—Prof. J. Rhodes Buchanan was born in 1814. Cyclist.—"The great wheel was Anupadaka." See Stanza 1. This was before the pneumatic tyre age. U.S.—I do not agree with you. Punch has been cleverer than ever lately, with its drawings by Phil May, Bernard Partridge, Raven Hill, and others. G.C.—Stedman's *Victorian Anthology* is the best and most representative collection of modern British poetry. K.B.—Britain is the greatest Mahometan power. There are 130,000,000 followers of the Koran under the Union Jack.

*

CITIZENS frequently enquire what theosophy does for the state or the nation or the municipality. There is no principle of the theosophical movement appears more important to me than its non-political character. What is needed is the recognition of the interaction of all departments of the body corporate. Government at present is but a series of experiments in which each ruler benefits more or less by the results achieved by his predecessors. The strictly original men never do much, for the reason that evolution is the natural plan, and the greatest progress is only possible to him who knows thoroughly the elements to be dealt with, the factors of recuperative stability, and whose sympathies embrace both the goal attainable and the raw material to be dealt with. Our contribution to

politics must be confined to the cultivation of high standards of character, and the production of men whose national worth depends upon qualities quite outside the range and the ever-varying circumstances of party government. There are probably hundreds of better men in any first-rate nation than any of its governors. Whether these are elected or inherit their positions or usurp them there is a law in nature by which each gets the experience he needs. Men always look at rulers from their own point of view. But the rulers have their point of view also, and their own destiny to work out. When people learn this hard fact, and understand that each in his turn will have the opportunity to try what he can do, more attention will be paid to the development of the qualities that constitute a ruler, than to vain efforts to attain a position which can only demonstrate, without this preparation, the inability of the aspirant to rule. The man who can rule himself can rule a nation, for we are all coined in the same mint.

*

IT IS CLEAR to me from the letters that have come to hand since the re-appearance of the THE LAMP that the reign of universal brotherhood has not yet fully arrived. It is not necessary to apologise for the publication of a Canadian organ of Theosophy, but it may be well to explain that the original lines on which THE LAMP was designed have not been departed from. Theosophy as understood by Plato and the writers of the Book of Dzyan will not be modified by the advent of the Kalki Avatar. We need to make that clear for about 427,000 years yet, or until the end of the Black Age. My attention has been directed to the fact that in a recent copy of the *Universal Brotherhood Magazine* the name of the Leader and Official Head appears over one hundred times, and in the *New Century* a similar course is followed, and I am asked why I do not follow these models. I do not think Mrs. Tingley should be held responsible for the actions of her sub-editors in this respect, but because THE

LAMP presents somewhat of a contrast to such lip-service, and gives itself to the exposition of the principles and philosophy for which the Leader and Official Head stands before the public, and to which she has declared her life devoted, it scarcely seems a reason why I should be declared "off," or disloyal, or that I am posing as a guru, and all the rest of the pitiful trash which occurs to unbrotherly and suspicious minds. No sensible person would entertain for a moment the idea that I was a guru, or wanted to be one if I could, and those who know the philosophy are aware that such a relation is impossible and cannot be sustained under western conditions. We all rest on our Karma, and if we work hard for the welfare of humanity, and preserve ourselves in unselfishness, we shall find it impossible to stray from the path in which we are all followers of the Master. Mrs. Tingley has repeatedly encouraged me in my past work, and as I have not deviated by a hair's breadth from the past policy of THE LAMP, representing open-road and open-air Theosophy, "with malice toward none and charity for all," I have no doubt that most people will read our columns in that spirit. The fable of the Old Man and his Ass is too familiar to permit us to make the mistake of trying to please everybody. Nor will our readers forget that this is not an official organ, and we have no right to invite a factitious patronage by an officious use of the Leader's name.

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To try and become a Jivanmukta or a "Mahatma," before one has become an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea.

—H. P. Blavatsky.

He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense.

—H. P. Blavatsky.

THE DOUKHOBORS.

So much has been said in the public press about the Doukhobors that it will be of undoubted interest to hear a little about these remarkable settlers in Canada. They tried the island of Cyprus at first but the climate was intolerable to them, and they have now professed the greatest satisfaction with the great, free, healthy northern zone. Canada is very slowly drawing together the elements of an enduring nationality, and as a factor in this evolution they will certainly contribute a valuable influence from their sturdy spirituality. Mrs. Rose Glason Osburn and other theosophical workers at Winnipeg did much to see the travellers on their way to the new settlements and the favourable impression made by the Doukhobors has not been sufficiently recognised. Mrs. Osburn, writing in the spring, gives some bright glimpses of their character. "Very few, outside of members of our study class interested themselves. We have looked after the comforts of the sick and clothed the destitute. Of the 900 quartered here the past three months the last 200 are leaving this week, and I really feel an ache at heart at the loss of them. These people had become very dear to me, and the children—I love them. They are so apt, and polite, and well-behaved, show such a brotherly feeling among each other and toward every living thing, and their simple, unbounded joy and gratitude at the receipt of a poor little gift of some kind is as pathetic as it is gratifying. In all my intercourse with them I never saw any wrangling or fighting, and in answer to my question on that point, one said: 'Doukhobors never fight.' Swearing is also not known among them. And the little ones but reflect their elders. I never met such a gentle people, possessed at the same time of a dignity in manner and bearing that seems quite incomprehensible in such a simple unlettered peasantry. And some of their history is so sad, hardly a family among them but has suffered imprisonment and torture. I have in mind a brave boy of fourteen who is a special protege of

mine. His mother died heart-broken just before embarking for Canada, because her husband and son could not come with them. Both had been exiled in 1895 to Siberia to work in the mercury mines. This is only one instance. Their leader (for you know they have no priests or elders) has been in exile for ten years past at hard labour, but he still directs them when he can, and his letters are an inspiration. These people have suffered for the cause that H. P. B. has taught us to uphold and to spread. They are our elder brothers in the movement, and if we are under the impression that the theosophic movement died in the last century we are mistaken, for these people are the living witnesses of its perpetuity. Is it a coincidence only that H. P. B. was born and reared right among them? Is it not possible that in the light of our teaching she is the efflorescence of the spiritual thought of this brotherhood? And is it also only a coincidence that they call themselves the Christians of the Universal Brotherhood? They had to take the name 'Christian' because they were looked upon as non-Christians, as they did not baptise nor worship an external Christ. Then their whole spiritual teaching and history, even to its disruptions, is similar to our own, so that I feel the identity strongly, and know the Great White Lodge is behind them. Sooner or later we will have to recognise the connection."

"The foundation of the Spirit-Wrestlers' teaching consists in the belief that the Spirit of God is present in the soul of man, and directs him by its word within him." They "deem that all externalism in the work of salvation is utterly useless." "Not only the parents, but every Spirit Wrestler regards it as his duty to teach every child something useful whenever he has the opportunity to do so." "They also condemn the practice of calling oneself a sinner, and making this a kind of boast, a sham meekness, to excuse oneself from trying to correct one's errors." "For a man to save his soul they do not think it necessary for him to belong to their Society. They say that conduct brings a man salvation,

and that for this it is only necessary to understand the way of God, and to follow it." "By the word 'God' they understand—the power of love, the power of life which is the Source of all that exists." "The Spirit-Wrestlers of the 'Great Party' behave themselves towards any authority with marked independence, which naturally does not give satisfaction." *Christian Martyrdom in Russia*, from which these sentences are taken, is a volume full of interesting particulars about the Doukhoborts, prepared by Vladimir Tchertkoff.

The most recent settlements at Yorkton, Assiniboia, came rather late in the season to get a full crop this year, and consequently they have a difficult winter to look forward to. There has also been much sickness among them, a result of their hardships in Russia. A young Russian lady, a medical graduate, has devoted herself to work among the villages, but being without means of locomotion, or adequate medical supplies, her efforts are much impeded. The Doukhobors have never asked for any assistance, their principles not permitting them, but the Society of Friends, and other sympathetic bodies have volunteered to help in this their time of pressing necessity. At a public meeting of the Toronto Universal Brotherhood Lodge on Sunday evening, 1st October, a collection was taken and over \$16 has been sent to Mrs. Rose Glason Osburn, 337 Smith Street, Winnipeg, Manitoba, who will take charge of and acknowledge any donations that may be sent for the help of the settlers, or for the equipment of Dr. Welitchkina for her medical work.

FORGET not this lesson—that everyone is so placed in the world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only; therefore, all are seen at a disadvantage.—*A Master of Wisdom*.

A BIBLE PARALLEL.

Moses went out, and told the people the words of the Lord: and he gathered seventy men of the elders of the people, and set them round about the Tent. And the Lord came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out unto the Tent: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? would God that all the Lord's people were prophets, that the Lord would put his spirit upon them!—*Numbers xi. 24-29*.

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John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man that shall do a mighty work in my name, and be able lightly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.—*Mark ix. 38-42*.

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THE MAN who foolishly does me wrong I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me.—*Buddha*.

SOME "LEAVES OF GRASS."

To thee old cause!
 Thou peerless, passionate, good cause,
 Thou stern, remorseless, sweet idea,
 Deathless throughout the ages, races,
 lands,
 After a strange sad war, great war for
 thee,
 (I think all war through time was really
 fought, and ever will be really fought
 for thee),
 These chants for thee, the eternal march
 of thee.
 (A war, O soldiers, not for itself alone,
 Far, far more stood silently waiting
 behind, now to advance in this book).

* * *

As I lay with my head in your lap,
 camarado,
 The confession I made I resume, what
 I said to you in the open air I resume,
 I know I am restless and make others
 so,
 I know my words are weapons, full of
 danger, full of death,
 For I confront peace, security, and all
 the settled laws, to unsettle them,
 I am more resolute because all have
 denied me than I could ever have
 been had all accepted me,
 I heed not and have never heeded
 either experience, cautions, major-
 ities, nor ridicule,
 And the threat of what is call'd hell is
 little or nothing to me,
 And the lure of what is call'd heaven
 is little or nothing to me;
 Dear camarado! I confess I have
 urged you onward with me, and still
 urge you, without the least idea what
 is our destination,
 Or whether we shall be victorious, or
 utterly quell'd and defeated.

* * *

I hear it was charged against me that
 I sought to destroy institutions,
 But really I am neither for nor against
 institutions,
 (What, indeed, have I in common
 with them? or what with the destruc-
 tion of them?)
 Only I will establish in the Mannahatta
 and in every city in these States, in-
 land and seaboard,

And in the fields and woods, and above
 every keel, little or large, that dents
 the water,
 Without edifices or rules or trustees or
 any argument,
 The institution of the dear love of
 comrades.

—Walt Whitman.

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They are slaves who dare not speak
 For the fallen and the weak;
 They are slaves who will not choose
 Hatred, scoffing, and abuse.
 Rather than in silence shrink
 From the truth they needs must think;
 They are slaves who dare not be
 In the right with two or three.

—James Russell Lowell.

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THOUGHTS FROM THOMAS
A KEMPIS.

All that is not of God shall perish.
 He that is in peace is not suspicious
 of any.

The peculiar gift of the elect is grace
 or love.

It is no small wisdom to keep silence
 in an evil time.

Such as everyone is inwardly, so he
 judgeth outwardly.

Private affection bereaves us easily
 of a right judgment.

O that we had spent one day in this
 world thoroughly well!

Occasions do not make a man fail,
 but they show what he is.

Many secretly seek themselves in
 what they do, and know it not.

We are too much led by our passions,
 and too solicitous for transitory things.

He to whom the Eternal Word
 speaketh, is delivered from many an
 opinion.

By two wings man is lifted up from
 things earthly, namely, by Simplicity
 and Purity.

Whoso knoweth himself, is lowly in
 his own eyes, and delighteth not in the
 praises of men.

Let the love of pure truth draw thee
 to read. Enquire not who spoke this
 or that, but mark what is spoken.

Regard not much who is for thee, or
 who against thee; but give all thy
 thought and care to this, that God be
 with thee in everything thou doest.