

# The LAMP

A THEOSOPHICAL MONTHLY

CONDUCTED BY

ALBERT E. S. SMYTHE.

I press God's lamp  
Close to my breast; its splendour, soon or late,  
Will pierce the gloom: I shall emerge one day.  
You understand me? I have said enough.

—*Robert Browning.*

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ERRATUM.

Page 92, col. 2, line 20, for Manustoc, read Namastac.

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THE AIMS OF THEOSOPHY.

Its aims are several; but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary. It is not by studying Occultism for selfish ends—for the gratification of one's personal ambition, pride or vanity—that one can ever reach the true goal of helping suffering mankind. Nor is it by studying one single branch of the Esoteric Philosophy that a man becomes an Occultist, but by studying, if not mastering, them all.

*H. P. B., in The Key to Theosophy.*

# The Lamp

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## THE LOST CHORD OF CHRISTIANITY.

What would people think to-day if the Christian Churches of every sect held a great Council and decided that it was a useless and harmful thing to teach men that they would live after death? What would Christians say to such arguments as that men would live more virtuously and adopt a higher standard of ethics and morals, when swayed only by the thought of benefiting their neighbours, uninfluenced by any thought of reward hereafter; or that God's infinite majesty would be added to in the conceptions of men when they realized their own mortal state? How would they feel in presence of a declaration by the Church that such mysteries as the possibility of an after-state were quite beyond the range of man's intelligence, and that in any case they were of no moment beside the important matters of our present existence, the actual duties and dealings of daily life, and the real knowledge to be directly obtained of things evident and apparent to the senses.

It will be said that it would be utterly impossible for such a state of affairs to come about, or for the Church to arrive at such a position. But let us think for a moment. It is exactly three hundred and fifty years since the death of Martin Luther. Have any such objectors a clear idea of the change that occurred in the teaching of a great section of the Christian Church at that time? Or have they any idea of the great difference between the teachings of Luther, and those of any of the leaders of Christian thought to day with their views of Evolution, the Higher Criticism, Eternal Hope, and so forth? Does any one suppose that equally radical changes will not take place in

the next three hundred and fifty years? And who asserts to-day that the Church teaches what Jesus taught in Galilee? More than four times three hundred and fifty years of the life of the Christian Church preceded the epoch of Luther, and in all those centuries great changes gradually came about in the thought and doctrine of the Church teachers. One of these changes was of a nature equally radical to that suggested in the suppression of the fact of man's life after death, and it was advocated and supported by arguments similar and even identical with those we have instanced.

It was one of the instructions of Jesus to his disciples, part of those teachings to which Theosophy would once again turn men's hearts and minds. It was the truth of man's real immortality; the fact that he always has existed in the past as he shall always continue to exist in the future. The doctrine was preserved in the Church for centuries, but as the priesthood grew in power and became more material in ideas, the reality of the spiritual life of man faded away. About the year 538 A.D. the condemnation of what began to be looked upon as a heresy became an issue, and was debated and discussed at many councils during the next fifteen years. At the Great Council of Constantinople held in 553 the assembled bishops finally branded as a heresy the doctrine of the pre-existence of the soul.

In Micah v: 3 we read of Him "whose goings forth have been from of old, from everlasting," and to His wise teachings it is well to give our attention. He never asked people to believe what He said because He had

said it, but simply because it was true. It is just as true that you, my reader, have built up your character, and arranged your present conditions of life by your actions in the past lives you have lived in other bodies, as it is true that John the Baptist was a re-embodiment of the spirit, soul, and mind of Elijah the Prophet, as Jesus told his disciples (Matthew xi : 14; Luke i : 17). And it is just as true that your creeds and deeds in this life will determine the quality of your future life when you are born again in a new body, as that the seeds of springtime produce the harvest of autumn. The new body will give you no new character. That you have to mould for yourself.

The Master has given His example.

### JUSTICE.

“Foolish men imagine that, because judgment for an evil thing is delayed, there is no justice but an accidental one here below. Judgment for an evil thing is many times delayed some day or two, some century or two; but it is sure as life, it is sure as death! In the centre of the world whirlwind, verily now as in oldest days, dwells and speaks a God. The great soul of the world is *just*. O brother, can it be needful now, at this late epoch of experience, which all manner of Mahometans, old pagan Romans, Jews, Scythians and heathen Greeks, and indeed all men that God made, have managed at one time to see into; nay, which thou thyself, till red-tape had strangled the inner life of thee, hadst once some inkling of: that there is justice here below; and even, at bottom, that there is nothing else but justice? Forget that, thou hast forgotten all. Success will never more attend thee: how can it now? Thou hast the whole Universe against thee.” So writes Carlyle in “The Sphinx.”

This principle of Justice, Equilibration, Harmony, Unity, or balancing of forces, which dominates the entire manifested Universe, is a very evident fact, which has been largely lost sight of in these days. At the dawning of a morn-

ing of the Universe, it is said that the primordial substance changes from eternal vibration in the unmanifested to vortical motion in the phenomenal or manifested world, which is substance in the atomic condition. From this first proceed extension, space, figure, and succession or time. The Atoms aggregate or differentiate into molecules, the atoms which compose the molecules being polarized by the central ruling monad, around which they revolve and rotate as do planets around their central sun. The molecules unite and form larger masses. Being scattered in space, without order or system, these world-germs come into frequent collision, until they aggregate and become wanderers or comets. The comets collide and form suns and planets, each mass, and group of balanced masses, being polarized or synthesized by the central ruling monad or sun; so that a solar system may be regarded as a gigantic molecule, the sun being the central monad around which the planets or atoms revolve. But before this equilibrium can be attained, *i.e.*, before the forces of attraction and repulsion can be finally adjusted, the battles for space between suns and systems, between planets and satellites, must be long and fierce. The retrograde motions of the moons of Uranus and Neptune, which so sorely puzzle scientific minds, are said to be one of the relics of that great war. The plane of their orbits was completely tilted over in the struggle; thus their motions were reversed.

In the “Secret Doctrine,” p. 225 (new edition), it is said: “Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, and, like as a ship drawn into the channel dotted with reefs and sunken rocks, trying to avoid other bodies that draw and repel it in turn.

Many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomach of various suns. Those which move slower, and are propelled into an elliptic course, are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their greater velocity. . . . Those that escape become worlds."

Thus, it seems, from the formation of an atom to the perfecting of a solar system, analogous struggles for existence and survivals of the fittest go on, the whole, it is said, being regulated and sustained by the never-resting Breaths, the Cosmocratores and Dhyan Chohans.

But in this struggle for existence it is clearly evident that each portion is indissolubly linked with the whole. No mass can establish a separate and independent existence, but each atom must get itself equilibrated with all the others. Although each particle of matter is attracted by every other particle, yet a mass of matter is perfectly transparent to the force of gravitation passing between other bodies. The particles of matter at the opposite extremities of a mass are attracted by each other precisely as if the intervening portion did not exist. The same is true of any two particles wherever situated in the mass. That is, each particle is perfectly transparent to gravitation between any other two particles, but perfectly opaque to gravitation between itself and any other particle, so that the equilibration of any two particles cannot be disturbed without disturbing the equilibrium of every particle in the entire Universe

The aberrations of Uranus revealed the existence of Neptune synchronously to Adams of England and Leverrier of France, although the former planet is nearly 2,000,000,000 miles and the latter nearly 3,000,000,000 miles distant from the place of the observers, the closest relation between Uranus and Neptune being similar to that of two plums situated one and a quarter miles apart. Separation, indeed! There can be no separation between individuals, although gravitation were the only bond of union between them. If an average

adult were situated in Newfoundland and another in Vancouver, the force of gravitation between them would be greater than that between Uranus and Neptune, a very calculable quantity. But there are other far stronger bonds of union between human individuals than that of mere gravitation between the material molecules of their physical bodies. Whether viewed from the standpoint of theosophy or that of physical science, did we not all emanate from the one primordial substance, and towards that one primordial substance are we not all returning? Indeed, whether from a scientific or theosophic standpoint, all motion whatsoever may be regarded as a series of rhythmic oscillations tending towards equilibrium. In section 176 of *The First Principles*, Spencer says: "Units of matter . . . filling the space which any moving body traverses offer to such body the resistance consequent upon their cohesion or their inertia, or both. . . . This being the condition under which all motion occurs, two corollaries result. The first is, that deductions perpetually made by the communication of motion to the resisting medium cannot but bring the motion of a body to an end in a longer or shorter time. The second is, that the motion of a body cannot cease until these deductions destroy it. In other words, movement must continue till equilibration takes place; and equilibration must eventually take place. Both these are manifest deductions from the persistence of force. . . . Section 182-3. There must then reappear in molecular motion what is lost in the motion of masses, and the inevitable transformation of this motion of masses into molecular motion cannot take place without reducing the masses to a nebulous form. . . . Apparently the universally co-existent forces of attraction and repulsion, which necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes, produce now an immeasurable period during which the attractive forces predominating cause universal concentration, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion—

alternate eras of evolution and dissolution. Thus there is suggested the conception of a past during which there have been successive evolutions analogous to that which is now going on, and a future during which successive other such evolutions may go on, ever the same in principle but never the same in concrete result."

What is this but the phenomenal aspect of the material side of the rhythmical oscillations of things as they strive for equilibration from one day of the universe to another? What, too, is the Nirvana of the Eastern but perfect equilibration of the noumenal aspect of existence?

During the periods of dissolution, or Pralaya, there can be no dispute about the unity of all. Every differentiated thing, Gods as well as Atoms, is swept out of space. There is but one Absolute Homogeneity.

But what, it may be asked, is the meaning of all these evolutions and dissolutions? Why should chaos be equilibrated if it is only to return to chaos again?

This is the greatest and most important of all problems. How can a man know what he should do unless he knows what he is here for? How can a man get himself equilibrated when he does not know the direction of the resultant of the multiplicity of forces that toss him hither and thither? This is the riddle which the Sphinx, as she sat by the wayside, propounded to the passengers, and if they could not answer it she destroyed them. What a wealth of meaning is here!

"Nature," as Carlyle puts it, "like the Sphinx, is of womanly celestial loveliness and tenderness; the face and bosom of a Goddess, but ending in claws and the body of a lioness. How true! And does she not propound her riddles to us? Of each man she asks daily, in mild voice, yet with terrible significance, 'Knowest thou the meaning of this to-day?' Nature, Universe, Destiny, Existence, howsoever we name this grand unnameable Fact in the midst of which we live and struggle, is a heavenly bride and conquest to the wise and brave, to them who can discern her behests and do them; a

destroying giant to them who cannot. Answer her riddle, it is well with thee. Answer it not, pass on regarding it not, it will answer itself. The solution for thee is a thing of teeth and claws."

(To be concluded.)

WM. SCOTT.

### ILLUMINATION.

I have wandered through the ages,  
Comes a sigh with every breath,  
For my soul is tired of living,  
I salute thee, Silent Death!

O, thou womanhood eternal!  
Thou whose garment is the Sun,  
'Tis a Star adorns thy forehead,  
'Tis the Moon thy feet rest on.

O, thou radiant soul of beauty!  
With the perfume of thy breath;  
Every heart-throb, sweetest music,  
Banishing both Fear and Death.

I have crossed the Sea of Silence,  
Drifting outward toward the Sun,  
Soaring far above the lowlands,  
On thy bosom, Radiant One!

On the bosom of Athéné,  
Lulled by sacred *Soma's* charms;  
And my weary soul hath rested,  
Like an infant in thine arms.

By the heaving of thy bosom,  
By the love-light in thine eyes,  
I am breathing the *Amrita*,  
Ah! 'tis only Death that dies.

Thus I now am breathing with thee,  
And our souls together run;  
I am melted in Athéné,  
As thou'rt melted in the Sun.

Space and Time no more allure me,  
I have found the perfect rest;  
I have tasted bliss of being  
In the Islands of the Blest.

Like the glory of the morning  
When the light bursts o'er the sea,  
Is the glory of the dawning  
Of Athéné's light to me.

Resting thus upon thy bosom,  
With the love-light in thine eyes,  
Every soul-throb is an anthem,  
Floating soft through radiant skies.

I have lost desire and heart-ache,  
For fruition's joy is won;  
Soul to Soul, with no to-morrow,  
Thus united, two in one.

Every passion burned to ashes:  
Ashes scattered in the sea;  
Seas drawn up in heated vapours;  
Vapours hence no more to be.

For the love-light of Athéné  
Soul of Soul, and Soul of mine;  
All of thought, all bliss of being,  
Two in one, and all divine.

I have wandered through the ages  
Like a child in search of rest;  
Now my Soul hath found Nirvana  
On divine Athéné's breast

March 4, 1888, U. S. A.

*Harj in Lucifer, April, 1888, p. 99.*



## INTERNATIONAL S. S. LESSONS.

August 23. 2 Samuel xv · 1-12.

It is exceedingly difficult for us with our modern ideas of society and the moral codes and standards belonging thereto, to enter into the spirit, and much less the reality, of the customs of David's times. A man with ten recognized wives is an almost inconceivable phenomenon, even with the example of Utah before us. That this man should be one after the Lord's own heart inevitably suggests that either the Lord, or men's ideas of the Lord, have greatly changed. The domestic difficulties which such a system as polygamy presents, affords wide scope for the exercise of all the diplomatic and most of the military virtues, and David had a full measure of experience in the jealousies of his wives and the ambitions and passions of his children. An instance is presented in the incident of Absalom's attempt to establish himself in the favour of the people. Primogeniture was not observed, and Absalom did no more under the circumstances than could have been expected. His rebellion was not really against his father, but against his brothers whom he wished to forestall. Afterwards, however, as has always been the case in the East, the Kshatriya yielding to the Brahmin, the oracular Ahitophel (xvi : 15-23) obtained some influence over him and tempted him to strike for immediate sovereignty. This was frustrated by the Iscariot of the period, Hushai, who not only counselled unwisely, and had his counsel accepted, but betrayed the plan of campaign to the authorities, with the inevitable result. Ahitophel, with fine disgust, "saddled his ass, and arose, and got him home, unto his city, and set his house in order, and hanged himself."

August 30. 2 Samuel xviii : 9-17, 32, 33.

David's favourite sons were Absalom, "the father of peace," and Solomon, "the peaceful." Had Absalom survived there would have been no King Solomon, but the allegory requires the death of Absalom ere Solomon can reign. Absalom appears to have been

about thirty-five years of age at the time of his rebellion. He was noted for his beauty and the abundance of his hair, which he had polled, presumably in the hot season, once a year, when it weighed about six pounds and a half. In contrast with Samson, this abundance proved his ruin. Madame Blavatsky remarks in the "Glossary" that "occult philosophy considers the hair (whether human or animal) as the natural receptacle and *retainer* of the vital essence which often escapes with other emanations from the body. It is closely connected with many of the brain functions—for instance memory." David was most anxious to save his son's life and gave strict orders to Joab, Abishai, and Ittai not to harm him. Joab probably remembered the two-faced instructions he had received concerning Uriah (chap. xi), and without any compunction put him to death on the first opportunity. Absalom had not indulged in his annual clip, and was caught in the boughs of an oak tree while riding through the forest. This tree-symbol in connection with the functions of the hair, alluded to above, has some significance.

September 6. 1 Chronicles xxii : 6-16.

Absalom is dead. Those aspects of life and character of which he is a type having been overruled, the preparation of the new state is undertaken by David and entrusted to Solomon. The man of war and bloodshed has to give way to the man of rest. The preparations for the temple, and its whole history subsequently, indicate its symbolical character. Gold, silver, brass and iron are the metals representing here, as in the allegories of the prophet Daniel, the four planes of consciousness. The hundred thousand talents of gold mentioned, verse 14, at the lowest valuation amounted to a hundred and fifty million dollars' worth of gold. The ratio between gold and silver in those days was thirteen or fifteen to one. The lavish estimates of the precious metals here given are more suggestive of the wealth of a great nation like Babylon than of a petty chieftaincy like David's, of which no historical traces survive.

September 13. 2 Samuel xxii : 40-51.

This passage, which is from the 18th Psalm, affords a good illustration of the so-called verbal inspiration of our English Scriptures. The translations ought to be identical, but we find them varying, as the text, handed down through different channels, has itself been altered. What has occurred here it is impossible to suppose has not been the case elsewhere, and while in this hymn of thanksgiving there has been no violent change of the sense, there is no guarantee that a similar fidelity has always been observed. David's poetic genius shows itself supreme above the worldliness which it might be supposed his experiences would have imposed upon his character. But the child-like trust and confidence, after all his naughtinesses, shine undiminished when he takes his harp once more in hand. The greatest sinners forget their sins, and remembering only their good intentions, wonder at the unfriendliness of the world. Read the 26th and 27th verses. David knew himself to be pure and perfect. He was thinking of the David of the green pastures.

September 20. Proverbs xvi : 22-33.

The marginal readings in this passage are worth attention. "The hoary head is a crown of glory if it be found in the way of righteousness." The wisdom of the Sunday School Board has chosen verses 25-27 to be committed to memory. "The appetite of the labouring man laboureth for him." Solomon was a king, and could not be expected to know. The really valuable verse is the 32nd : "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." The 25th verse is one of the stock quotations to be used against every one from whom you differ in opinion, if you belong to the elect order of the infallible. If you do not consider your judgment infallible, you may take the marginal hint and reflect that the way that lies straight before you ends in death. What seemeth right to any of us is not necessarily right—unless indeed, we know that we are infallible in our judgments. We all know some infallible friends.

## LITTLE CHAPTERS FROM THE TAO-TIH-KING.

### LAO-TSZE'S CHINESE PHILOSOPHY.

#### XI.

The thirty spokes of a chariot wheel, and the nave to which they are attached, would be useless, but for the hollow space in which the axle turns.

The vase moulded out of clay, would be useless, but for the empty space left for its contents.

The door and window frames of a house would be useless, but for the empty spaces they enclose, which permit of ingress and egress, and the admission of light and air.

This teaches us that, however beneficial the *material* may be to us, without the *immaterial* it would be useless.

#### XII.

The eye is dazzled by a variety of colours.

The ear is deafened by a diversity of sounds.

The taste is vitiated by a mixture of flavours.

The mind is excited by excessive exercise.

And the character is ruined by seeking to be rich.

Hence it is that the wise man prefers to be emotional rather than to be sensuous, and it is through this that his perceptive faculties become cultivated, so that he is enabled to arrive at just conclusions.

#### XIII.

That which you look at and cannot see, is called "invisible."

That which you listen to and cannot hear, is called "inaudible."

That which you seize upon and cannot grasp, is called "intangible."

These three definitions are difficult of realization when taken singly, let us therefore try what can be done by bringing them together and uniting them in One.

#### XIX.

If the world could but get rid of its wisdom and its knowledge, the people would be a hundred times better off: If it could but discard and get rid of its virtue and benevolence, the people

would at once return to the practice of filial piety and fraternal affection: If it could but get rid of its cleverness and covetousness, there would be no thieves or robbers.

It may be considered that these three conditions have not been set forth with sufficient clearness. I will therefore give a summary of the practical effects they would produce: Honesty and simplicity would be encouraged, selfishness diminished, and covetousness all but done away with.

XLVII.

Without going outside my own door, I can gain a knowledge of the world; and without looking out of my own window, I can see the roads which lead up to heaven, though the farther they recede from me, the smaller they appear, and the less I know about them.

This it is which enables the Sage to reach the goal without exertion, to find a name for that which he does not see, and to bring his task to completion when he is apparently doing nothing.

XLVIII.

He who knows God, does not talk about Him.

He who is always talking about God, does not know Him.

He who knows God sets a watch over himself, and acts in such a way as to bring himself into a mysterious conformity with Him.

Hence he becomes invulnerable to either familiarity or coldness; to benefits or injuries; to honour or contempt; and thus it is that the whole world pays him homage.

XLVIII.

If in an Empire the people are hampered with restrictions and regulations, they will gradually become poorer and poorer: if they are only made the means for producing wealth, there will be endless confusion: if they are made unduly intelligent and skilful, society will become too artificial and luxurious; and if the laws are too clearly defined, so that they can be easily evaded, there will be an increased number of thieves and robbers.

Hence it was the Sage said:—"I will let the people alone and they will reform themselves; by loving peace and justice

myself, I shall teach the people to follow my example; through my non-interference they will become rich, and from having no ambitions of my own, I shall be able to teach them the advantages which belong to a simple and contented life."

LXVI.

Why do the Oceans and great rivers exercise supremacy over the water channels and streams?

It is because the Oceans and great rivers stand at a lower level, and hence the rivulets and streams are compelled to become their tributaries.

In like manner the Sage, when he wishes to dominate over a people, is careful to speak humbly to them. When he wishes to lead, he keeps himself in the background, and by so doing he gains his end without having created a feeling amongst the people that they have been either injured or oppressed: thus the spirit of disobedience has no place, and the Empire is filled with joy. He himself avoiding all strife, how is it possible for others to contend with him. --*Translated by Major-General G. G. Alexander.*

LXVII.

BENOLD the Hosts of Souls: Watch how they hover o'er the stormy sea of human life, and how exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

If through the Hall of Wisdom thou wouldst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, Disciple, and suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black, soul monster's presence.--*The Voice of the Silence.*

## THE LAMP,

A Theosophical Magazine Published on  
the 15th of Each Month.

### TERMS OF SUBSCRIPTION

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The editor will be responsible only for unsigned articles.

CONDUCTED BY ALBERT E. S. SMYTHE,

To whom all communications are to be addressed, at the Medical Council Building, Toronto.

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TORONTO, AUGUST 15, 1896

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ARE YOU WAITING for some one else to begin? \*

DON'T BE AFRAID of doing too much. Caution should be exercised in the other direction. \*

WE have a few sets of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents. \*

SECRETARIES of Branches who have sample copies of THE LAMP sent them are requested to lend the same to the members. \*

LOOKS on theosophical subjects may be procured from THE LAMP office, or through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto. \*

THE Theosophical Book Company's new work, "Theosophy Briefly Explained," will be ready at the end of August; price one shilling. \*

THE COUNTESS WACHTMEISTER must find the second volume of Mr. Maitland's "Anna Kingsford; her Life, Letters, Diary, and Work," quite interesting. \*

WE HAVE STILL a few of Dr. Sparham Sheldrake's pamphlet on "Christianity, Freemasonry and Eastern Philosophy." They may be had on application -- free.

THE LAMP has subscribers in every State of the Union except Delaware, Mississippi, New Mexico, Nevada, Oklahoma, South Carolina and Wyoming.

\*  
The *Theosophical News* not only merits but claims the support of every Theosophist. A weekly paper is a source of very great strength to the movement and should be actively appreciated.

\*  
VOL. I. OF THE LAMP is entirely out of print and cannot be supplied. A few copies of Vol. II. have been bound and will be sold at \$1.50 each, post free. Back numbers of the second volume cost five cents each.

\*  
THE CLASS for those just beginning the study of Theosophy continues to be held with encouraging success at 76 Shuter Street, on Tuesday evenings, at eight o'clock, when Mr. and Mrs. Harris are pleased to welcome all visitors.

\*  
THE following copies of *The Irish Theosophist* are urgently wanted. Any one having them for sale please communicate with THE LAMP, stating price. No. 1, Vol. 1, October, 1892 (three copies wanted); Vol. 1, No. 5 (one copy wanted); Vol. 3, Nos. 1, 2, 3, 4 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886; and July, 1888.

\*  
"CHILD-LIFE" is to be the name of the new magazine for children which Dr. Hyatt of Brooklyn has undertaken. The first number, to be published in October, is to have an article by Mrs. Tingley. The yearly subscription rates for the United States and Canada will be 50 c., and other countries 75 c. All P. O. O. and cheques should be made payable to E. M. Hyatt, at 147 Hancock Street, Brooklyn, N.Y.

\*  
IT SEEMS as though it had been determined that "Etidorhpa" should not be reviewed in THE LAMP. Month after month since April last space has been

reserved up to the last moment, when something else has been found with an unwaivable claim for the vacant corner. A copy of this wonderful book has been added to the Toronto Public Library, and we trust everyone interested in good literature, in elevated thought, and in the world of the soul, the realm of the inner, will read it.

\*

*The Open Court* will publish Count Leo Tolstoy's "Christianity and Patriotism," a searching and luminous sketch of the origin of patriotism in European countries, and of the methods by which it is fostered and perverted by governments for the attainment of their selfish ends. Count Tolstoy regards the sentiment of "patriotism," so-called, as incompatible with Christian notions, and gives in justification of his views a profound analysis of the fixed and irrational habits which support despotic governments.

\*

MR. SMYTHE visited Loyalty Branch, Chicago, on 30th July. He expects to be in Buffalo about the 20th inst. The Beaver Branch during these weeks of intensely hot weather held the Sunday evening meetings in the Branch room. The regular meetings in the Forum Main Hall will be resumed on Sunday evening, 30th inst. It is hoped that all visitors to the great Toronto Fair who are interested in Theosophy may find their way to some of the meetings.

\*

SUBSCRIPTIONS TO THE LAMP at 25 cents a year are reckoned from the first number issued after receipt of subscription; if you want any back numbers, and very few remain, they will cost five cents each. We cannot include back numbers in yearly subscriptions. Remittances should be made in postage stamps (U. S. or Canadian) for sums under one dollar. Bills or postal orders are preferred for larger amounts. There is absolutely no sense in paying for a postal order for 25 cents as many do.

\*

THE FUND for the School for the Revival of the Lost Mysteries of Antiquity is being looked after by the

official committee who have appointed their agents in different parts of the country, and issued a general circular to members of the society. Mr. Rambo, for the Pacific Coast Division, has issued a special circular, and says: "This is not a work to be accomplished in a day; it may require much time and continued service, but we should be at it Now, and push it with all the vigour and enthusiasm possible, that humanity may the sooner have the benefit of those instructions the Wise Ones are prepared to give, and it should be esteemed a privilege by all to give and work for this cause."

\*

WILKINSBURG T. S. in A., which organized in October last, with five charter members has now a membership of twelve. Two sociables have been given, twenty-five standard Theosophical books procured, three public lectures delivered, four parlour talks given, and a public meeting and class meeting held every week. This has been done where it was thought impossible to organize a branch, and after some of the church members had met and passed a resolution that the leading Theosophists "ought to be ordered out of town." Sailing calmly on and "letting the dogs bark," has been a successful policy. It is intended to have during August a "pot-pourri" entertainment, fancy fair, with refreshments and readings, and it is hoped thus to add a mite to the Crusade fund.

\*

MR. W. T. STEAD, in the current *Borderland*, says, "there does not seem to have been any attempt on the part of the American Crusaders to extend the olive branch to the European Section of the Theosophical Society." Mr. Stead has forgotten the greeting sent last year by the T. S. in A. to the Convention of the European Section, which was laid on the table without a reply. The following document which has been sent to *The Sun*, of London, England, will also explain why olive-branch overtures are not considered necessary in America. "The Theosophical Society, which was found-

ed in New York in 1875, by Mme. Blavatsky and Col. H. S. Olcott, and has since spread over most parts of the world, has no connection with the society formed last year at Boston, U. S. A., by the late Mr. W. Q. Judge and his followers, and disclaims all responsibility for the 'Crusade' now being carried on in this country by some members of the latter. (Signed), H. S. Olcott, President; Founder; A. P. Sinnett, Vice-President; Bertram Keightley, Secretary Indian Section; G. R. S. Mead, Secretary European Section; Annie Besant."

\*

WE ARE in receipt under the same cover as *Book Notes* of the new catalogue of the "Theosophical Publishing Society," 26 Charing Cross, London, S. W., England. It will be remembered that *Book Notes* some time ago said "nawsty" things about us because we mentioned the fact that the T. P. S. did not handle books published by *The Path*. We wish to be quite fair and would like to have the opinion of the editor of *Book Notes* after a perusal of this forty-page catalogue if we are still incorrect in stating that the T. P. S. does not handle the New York publications. Mr. Judge's photograph is for sale and his pamphlet on Concentration; but of the "Echoes" or the "Ocean" or the "Bhagavad Gita," of which four other editions are listed, or "Patanjali's Yoga Aphorisms," there is no trace. "Letters that Have Helped Me," although written, as we have been assured by a local member of the "only original" society, "before he went wrong," is also cast out. But we have the works of such heretics as Dr. Hartmann, Charles Johnson, and "Nizida," besides three pamphlets from the pens of Che Yeu (*sic*) Tsang, H. Coryn, and K. Hillard. And that Karma may work its perfect work Mr. J. C. Street's "Hidden Way Across the Threshold," stands at the top of page twenty-six.

\*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, may do so by

canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want The Secret Doctrine, fifty subscriptions will be necessary; if you want The Voice of the Silence, then three subscriptions will procure it, and similarly for any other books on the list. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Only books advertised in our columns may be obtained in this way. The offer applies only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.

\*

THE THEOSOPHICAL CRUSADE claims the thought and effort of every earnest Theosophist in these days. We have had to choose between filling THE LAMP full of Crusade news and referring our readers to *The Theosophical News*, which is making a specialty of Crusade reports, and the various official papers and magazines. *Isis* is almost entirely devoted to the movement in the July issue. *The Irish Theosophist* also gives a good account, and there have been newspaper cuttings innumerable to demonstrate the friendly attitude of the press and the unquestionable success of the Crusade work. Private letters also shine with enthusiasm, and teem with details of the various meetings. The following extract from a letter to the

President and members of the Beaver Branch will illustrate the spirit that prevails in Ireland. "The work begun last year will, we believe, with the advent of the Crusaders, receive a new life and vigour which will enable all earnest workers to help it forward to an extent that was not possible before. It will now be able to penetrate and influence minds which before were inaccessible or hostile, and so leaven the thought and feeling of our nation in a way that will make the old Celtic fire stir again in our breasts, and pave the way for the time when, as of yore, the Sacred Mysteries will be taught. It seems almost too grand an idea to entertain - that we are on the eve of the establishment of a Branch School here to instruct those who are found worthy in the Mysteries which were held in such awe and reverence by all the nations of antiquity. In this age of commercial strife and selfishness it is difficult to realize that such a thing is possible, yet, although we find it difficult to conceive of, the idea has had and will have the effect of spurring us on to greater effort in the cause we all have at heart. We will try as we never have tried before to realize our oneness with Humanity, to feel the pulsation of the Great Heart that unites us and makes us one in essence. We will renew our efforts to live the life that will fit us to help and teach those of our Brethren who have not been so fortunate as we have in this life, and by every means in our power to carry on Masters' Work."



## PRINCIPLES OF EXPRESSION.

### HOW TO SPEAK IN PUBLIC.

All expression is in proportion to the impression. Just in proportion as we are impressed will we be able to give expression to our thoughts.

Effect is in an inverse ratio to the effort. The greater the effort, the less the effect. Ease is indicative of self-control; it establishes confidence in the speaker and in his knowledge of the subject.

Talk *to* the audience, not *at* them. Look the audience in the face. Never look over their heads, gazing vacantly at a corner in the room; it destroys the magnetism of the eye and voice, and is indicative of fear, an unfamiliarity with the subject, or uninterestedness.

Be confident, but not ostentatious; the confidence that inspires the speaker should be the result of a thorough knowledge of his subject, not of an overwhelming conceit in his own ability.

It is only when the whole mind is concentrated on the thought at the time of its expression that the whole body can be aroused to action. One must not only concentrate upon the subject as a whole, but upon each individual idea at the time of speaking, before he can hope to attain effectiveness in expression by the co-operation of voice and gesture.

A thorough knowledge of the subject is absolutely necessary for freedom of expression, and one will find the difficulty is not so much with the expression of the thought as in the suppression of it. We cannot give away that which we do not possess.

Be careful in speaking, but do not be over-cautious for fear of blundering. Too great caution is a barrier to fluency and spontaneity of expression. It is the result of fear, and fear freezes up the channels of expression.

First the idea, then the expression of it. A correct conception of an idea does not guarantee a correct expression any more than a thorough knowledge of colours and lines would make one an artist. The body must be trained to respond to each particular and individual thought. Learning one particular trade will not make a man an artist in all, but it will make all trades of a similar nature easier to learn.

Articulate the words distinctly, so that each element will be given its full signification in its relation to the meaning. No element can be slurred without obscuring the idea in proportion to the value of the element in its relation to the meaning of the word. So, in the articulation of a sentence, do not look for so-called emphatic words. Pronounce every word clearly and dis-

tinely, showing the relation each one bears to the development of the thought. Speakers, as a rule, bring out only a very small proportion of the meaning of the words they use. The mind should be so concentrated on the thought that the words as they drop from the lips literally burst with meaning, and not rattle like dry beans in a pod. Some pronounce the word "ocean" in such a manner as to make it more suggestive of a millpond, so vague and insignificant is the meaning attached to it. The less meaning in the voice, the noisier it is. Depth of thought will give depth of expression.

All thought requires a certain time for the process of assimilation before it can nourish the mind and inspire it with original energy. The effectiveness of the speaker is shown by his power to assimilate the thought. Just as food, taken into the body shows that it has been assimilated by the expression of the body in flesh or strength, so will thought, when assimilated, show itself in expression. It is only when one has assimilated the idea, and made it a part of himself, that he can express it effectively. When one is genuinely angry, every movement is indicative of the passion. We cannot hide any thought that we have assimilated any more than the sun can hide its light or the flower its fragrance.

In concentrating upon an idea, most people contract instead of expanding. This is shown by the high-pitched voices of many earnest speakers, hence the fatigue from extreme tension while speaking. The effect is weakened by the contraction of the channels of expression.

Mind-wandering is the opposite of concentration, and is shown by the emptiness and mechanical movements of the voice and body. Its most common result is the habit of using "ah!" after every few words, which seems to represent a vacancy in the mind between the ideas. No one can ever hope to become a good speaker until he has overcome mind-wandering, and is able to concentrate upon each idea at the time of speaking.

FRANCIS J. BROWN.

## NOTES ON THE MAGAZINES.

*Theosophy* gives some account of the Crusade, reprints from *The Theosophist* a narrative of Mr. Judge's dealing with South American occultism, and continues the articles on St. Paul and on Wagner's music. Besides these there are an original article by Mrs. Keightley on the "New Forces," and an interesting account by A. L. P., "With H. P. B. in the Seventies."

*The Irish Theosophist* also deals with the Crusade, directly and indirectly. The articles concerning "The Mysteries" seem to be the most valuable. "C." brings together three pictures from the great world-scriptures. The editor prefaces a favourite fable of H. P. B.'s with some apposite remarks on the dignified and lofty theosophy needed by many. The symposium gathers a number of sensible ideas together.

*Isis* is entirely occupied with the Crusade and is a most interesting record of work accomplished, sympathies excited, and aspirations aroused.

*The Metaphysical Magazine* is a capital issue. Hudor Genone contributes an inspiring article on "The Universe Within," relating the discoveries of science to the imaginations of philosophy. "Sense is confined within narrow limits, but to the soul there are neither boundaries nor limitations. Hence it is as far to the heart of an atom as to the outermost star upon the margin of space; but the soul centres all space in itself. Amid the fluctuations and mutations of the seeming, it alone remains—the one thing enduring. The kingdom of heaven is within." Prof. Elmer Gates' "Art of Mind-Building" is continued with interesting results. The development in the brain of any particular quality by the exercise of the brain-cells involved, becomes more intelligible when we realize the existence of the psychic entity behind superintending the developing process. Prof. Gates' descriptions supply the physical side of the processes of concentration or yoga. "The processes of memory," he says, "are in the sub-conscious domain."



Charles Johnston's translations from the "Bhagavad Gita" compare favourably with any that have preceded them, and certainly excel the sixpenny version last published. An example will illustrate. Chatterji (1) and Judge (2) give "Equal-mindedness is called Yoga;" Besant, (3), "Equilibrium is called Yoga;" Johnston, (4), "Equal-mindedness is union." In the same order we have: (1) "Whoever sees inaction in action, whoever in action inaction, he, among men, is possessed of spiritual illumination;" (2) "That man who sees inaction in action and action in inaction is wise among men;" (3) "He who can see inaction in action, and action in inaction, he is spiritually wise among men;" (4) "He who sees abstinence from work in work, and work in abstinence from work—he indeed is wise among men." The distinction made by Mr. Judge between the Supreme Spirit and God is expressed by Mr. Johnston in the terms "the Eternal," and "the Evolver," the latter being equivalent apparently to the Elohim, the former to their synthesis.

*Lucifer* is not so good as last month. Mrs. Besant in "On the Watchtower" is kind enough to class the American theosophists with Mr. J. M. Wade, the spook-type-writer, and makes various insinuations about "mediums" and so forth which lead us to think of a celebrated speech made before the Secularist Society. H. P. B.'s article deals with Hargrave Jennings's "Phallicism," and is a repudiation of the phallic system on behalf of occultism. "Christ is not responsible for the mediæval and the modern Christianity fabricated in His name." Mr. Alex. Fullerton seems to have been reading Mr. C. W. Leadbeater's recent articles about the Astral Plane and utters himself accordingly. "The Spirit of the Age" is Mr. Fullerton's new deity, and he does "say that the genius of the age is a powerful factor in the determination of what systems shall endure, so powerful that no system contravening its essential character can make headway." He looks to "an infinite and all-wise Head who will assuredly conduct the whole

sentient universe to a worthy goal." Mrs. Ivy Hooper follows with an article on "Helping the People." "The rank and file of undeveloped souls," she says, "need a personal God." Hon. Otway Cuffe's article on Sufism is continued and is most interesting, as are H. P. B.'s extracts from Chinese Alchemic writers. Mrs. Besant contributes a mosaic "The Unity underlying all Religions," Mr. B. Keightley an article on "Animal Reincarnation," and Mr. Leadbeater another chapter of "Devachan."

*Borderland* we must leave over till next month. We have received *Modern Astrology*, which intends in future to proclaim Reincarnation as a tenet of astrology. "For the first time in these pages we assert that man is reborn on to the physical planet for the direct purpose of obtaining experience at first hand. The soul clothes itself over and over again in a fresh body."

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*; *The Dominion Review*; *Secular Thought*; *The New Bohemian*; *Notes and Queries*; *Theosophic Gleaner*; *The Thinker* (Madras); *The Bibelot*; *Booknotes*; *Islamic World*; *Cleveland Critic*; *L. A. W. Bulletin*; *Farmers' Sun*; *Assiniboian*; *Boston Ideas*; *Footlights*; *Meaford Mirror*; *Valley Record*; *Wheelwoman*, etc.

#### NEWSPAPER MISREPRESENTATION.

I cannot believe that any member of six months' standing or even less, will have accepted the grotesque and absurd statements that have been put into the mouths of some of us who live in New York. They must know that when a newspaper reporter desires "copy" he makes it if he cannot get it otherwise. Not long ago a press representative told me with pride that he had once made a two-column interview out of exactly two words he had exchanged with a prominent Congressman. It has been the same way in regard to us all here. A few days ago, to avoid mis-

representation, I wrote down ten lines in answer to a question put me by a reporter, telling him I had no more to say. Next day a full column appeared, containing much that was not only false but also foolish. Claude Wright has had similar experiences, and another of our members, Mrs. Tingley, has been interviewed only once, in the *Tribune* of May 18th, though I have seen more than six other interviews alleged to have been held with her. Are we to be forever contradicting what is said in the press? That would be indeed a new policy for us to follow. It is a policy I shall never adopt. It is a policy Mr. Judge condemned, as it would be condemned; any man of sense.

The record of our work, of our ideas and plans, is to be found in our own publications—in the *Forum* and in *Theosophy*; and in my opinion all members throughout the country should absolutely ignore all newspaper gossip coming from New York, in the same way as we do who live here. If, instead of ignoring, they allow their minds to dwell on such things, they will soon find themselves in a state of mental chaos, wondering if it be they themselves or those whom they have chosen as their public representatives who are insane!

So I say let these things go. They are unworthy of notice and form no part of our common work, which is a spreading of a knowledge of Theosophy and of its basic principle of Universal Brotherhood. If there must needs be those who, not content with reviling the living, can stoop to the throwing of mud at the dead, and such mighty dead as H. P. B. and W. Q. Judge—leave them to their fate. It is not our business to act as executioners of the law. Whilst others talk and slander let us WORK, and presently those others will wake up to find themselves the mere background of the past. It is honest, earnest work that lives and never dies; and those who strive to do their part of the work cannot and will not be hindered by having to notice the gossip or slander of newspapers and their inspirers.—*E. T. Hargrove in a letter to Loyalty Branch, Chicago, 25th May, 1896.*

## THE BEAVER THEOSOPHICAL SOCIETY,

The Forum, Yonge and Gerrard Sts.  
ENTRANCE ON GERRARD STREET.

The local branch of the Theosophical Society in America, will hold the following meetings during

### THE MONTH TO COME.

Wednesday, Aug. 19, 8 p.m., "Septenary Man," pp. 63-68.

Friday, Aug. 21, 8 p.m., "Everyday Black Magic." Mr. Beckett.

Sunday, Aug. 23, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 23, 7 p.m., "The Mysteries in America," Mr. Beckett.

Wednesday, Aug. 26, 8 p.m., "Septenary Man," pp. 68-73.

Friday, Aug. 28, 8 p.m., "Deliverance Through Knowledge." Mr. Randall.

Sunday, Aug. 30, 11 a.m., "The Secret Doctrine."

Sunday, Aug. 30, 7 p.m., "Theosophy and Toleration." Mr. Smythe.

Sunday, Aug. 30, 8 p.m., Ephesians ii.

Wednesday, Sept. 2, 8 p.m., "Septenary Man," pp. 74-79.

Friday, Sept. 4, 3 p.m., "Karma." Mr. Jones.

Sunday, Sept. 6, 11 a.m., "The Secret Doctrine."

Sunday, Sept. 6, 7 p.m., "Theosophy and Concentration." Mr. Smythe.

Sunday, Sept. 6th, 8 p.m., Ephesians iii: 1-12.

Wednesday, Sept. 9, 8 p.m., "Septenary Man," pp. 79-83.

Friday, Sept. 11, 8 p.m., "The Hope of the Theosophist." Mr. Port.

Sunday, Sept. 13, 11 a.m., "The Secret Doctrine."

Sunday Sept. 13, 7 p.m., "Theosophy and the Apostles' Creed." Mr. Smythe.

Sunday, Sept. 13: 8 p.m., Ephesians iii: 13-21.

Wednesday, Sept. 16, 8 p.m., "Septenary Man," pp. 84-90.

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Room 9, 153 Washington Street East,  
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The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its principle aim and object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

Every member has the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects for his own.

The following proclamation has been adopted by the Society:

"The Theosophical Society in America, by its Delegates and Members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling towards all students of Theosophy and members of Theosophical Societies, wherever and however situated.

"It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters, except those of Government and Administration, and invites their correspondence and co-operation.

"To all men and women of whatever Caste, Creed, Race or Religious Belief, whose intentions aim at the fostering of peace, gentleness and unselfish regard one for another, and the acquisition of such knowledge of Man and Nature as shall tend to the elevation and advancement of the Human Race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all Religions and Religious Bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith.

"To all Scientific Societies and individual searchers after Wisdom, upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm A Scientific Basis for Ethics.

"And, lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the Path to tread in this."

The Beaver Theosophical Society, the local Toronto Branch, holds public meetings, as announced in another column.

Further information may be obtained on application to the President, Theosophical Society in America, 144 Madison Avenue, New York City. Branches of the Society are to be found in the leading cities on the continent.

The T. S. in Europe (England), has headquarters at 77 Great Portland Street, London, W. The T. S. in Europe (Ireland), has headquarters at 3 Upper Ely Place, Dublin.

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