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"Not to repel or destroy so much as accept, fuse, rehabilitate."

THE BROTHERHOOD OF PEACE.

These little scriptures of the heart, recorded here from time to time, do but utter some word whose continually echoing note may touch the inner sense of the constancy and everlastingness of love.

Too many foolish groups of men gather themselves together in the course of the generations, and straightway forget the common life and the allegiance of death which make the children of earth one people forever. Far away in the chaos of the beginnings of things, when there were eddies of star-stuff and vortices of motion, the Lord God got them embodied, and breathed the Holy Thing into them, but they hardly know it yet. They are moulded and remoulded as they come and go in the mazes of manifestation. They think to outshine each other in the light and shade of the eons, but the infinities fondle them equally, and there is room in the firmament for all the stars.

Our chief work is to help the Universe to grow. There is ample scope here for the exercise of all our talents. It relieves the mind of the irk and fret of petty issues, while it ennobles the trivial or menial tasks we are all set upon by turns. Our work, whatever it be, is the channel of the divine benediction, and we cannot glorify it by any dream that it has a higher purpose than to give us the benefit of our partnership with Nature and with each other.

If we could know this, it would solve all our perplexities. We could then understand how that smooth place had been hewn out of the rocky obstruction of an earlier experience, and how this crooked path we travel over alone may yet be a highway through which we shall guide the multitude. There is nothing to be desired before the knowledge of those things that lie under the

sunsets of life and beyond the horizons of birth, for the spirit of these is Truth, besides which nothing else endures. Yet Love conquers all, and Truth is Love's supremest captive.

But when men feel this not, what can it profit to storm them with tempests of affirmation? They who cannot perceive the presence of a world-purpose in the least of our acts, will not listen to the tale of it, nor understand though they heard. And so the strong ones have a worship of silence, and they take all the yesterdays and to-morrows to explain to-day.

There is a brave quality which some have named courage, and some faith, and others prayer, and it reddens the blood of heroes and makes a shining about the brows of the gods, and the power of the divine dwells with those mortals who nurture it. They see around them "the mystic evolution, not the right only justified, what we call evil also justified." The impulses of life stir them from within and are exhaustless. They do not fail upon the withdrawal of an external influence. They have drawn breath in an upper world, and have a heart-beat of their own. They are very solicitous for the unborn.

The fellowship of peace rests with those who have attained unto that world. They make peace and follow it, and are the Sons of God. Unknown, perhaps, despised, unreckoned with in the counsels of earth, these great-handed ones control their times. They are never forgotten by the nations that have known them. But the nations that will honour them have yet to be born. They grow in number with the passage of the centuries, and they have sworn to draw all men into the Brotherhood of their Peace. And so they entreat you always to the newness of life.

AN AUTUMN FIELD.

Oh, the sudden wings arising from the
 ploughed fields brown!
 Showered aloft in spray of song the wildbird
 twitter floats
 O'er the unseen fount a white, and then comes
 dropping down
 Nigh the cool brown earth to hush enraptured
 notes.

Far within a dome of trebling opal throbs
 the fire,
 Mistily its rain of diamond lances shed below
 Touches eyes and brows and faces lit with wild
 desire
 For the burning silence whither we would go.

Heart, oh, heart, it is once more the ancient joy
 of earth
 Breathes in thee and flings the wild wings sun-
 ward to the dome,
 To the light where all the Children of the Fire
 had birth,
 Though our hearts and footsteps wander far
 from home.

.E.

WAR.

(Continued from page 180.)

There are at the present time not less than half a million men under arms and engaged in active conflict, in different parts of the world. It appears to be the view of some non-combatants that the conduct of every one of these is unjustifiable. Others appear to believe that in the various wars all the combatants on one side are right, and all on the other side wrong. The religious world is quite as much divided over these problems as the profane. The difficulty lies in the fact that from the personal point of view every man is capable of convincing himself of the entire righteousness of his own opinion. To correct this the impersonal attitude has been enjoined upon students. Without further enquiry most students assume that they are already impersonal and entrench themselves accordingly. The study of the impersonal sciences, mathematics, astronomy, architecture, and music, was commended to the ancients by their Masters. Metaphysics, philosophy, the logic of events as exemplified in history, the transcendence of the soul, its immortality, its

experiences in past lives and their bearing on its evolution, were all considered essential to the acquirement of that mental stand-point where local and temporal and personal issues lose their force, and the laws of life and nature may be perceived working out their just and harmonious ends.

Few of the ancient scriptures speak more clearly on the subject than the *Bhagavad Gita*. "For a Kshatriya nothing exists which is superior to lawful fighting," we read in the second chapter; "fortunate are they who attain such a glorious unsought fight, an open door of heaven." There is evidently no more a question of moral or immoral here, than of the propriety of water flowing over a cataract. The attitude adopted is non-moral, scientific. The ancients early recognized that men by their nature belonged to one of four great divisions. These corresponded with the four elements, fire, air, water, earth, and with a great many other four-fold aspects of nature. Each man, in any one incarnation, usually displayed a predominance of one or another of the four elemental characteristics, and thus belonged to one of the four castes as these qualities determined. What is described as the mixing of the castes led to the confusion from which men now suffer in their inability to recognize their proper sphere and necessary course of action in any particular set of circumstances.

The four castes comprise the warriors (Kshatriyas), rulers and governors, the leaders and masters of men; the learned (Brahmans) and law-making classes, the teachers and book-men, poets, historians, and philosophers, and the politicians of all grades (whose connection with wind is still noted); the merchants (Vaisyas) and traders, the dealers in commerce, those who search the mouth of the fish for the piece of money, and the farmer; and the labourers (Sudras), mechanics, and workmen of all kinds, the hewers of wood and drawers of water. The kaleidoscopic condition of our modern civilized society is due to the breaking down of every distinction of this kind, so that the castes are hopelessly mixed

and indistinguishable. This, however, might indicate a very high state of evolution, if individuals had learned to accord each other a just appreciation of their development. The ideal condition is clearly that in which each man has all the elemental characteristics harmoniously evolved, thus supplying in his own individuality an example of the harmonious blending and subordination of forces which society must finally attain in its own properly organized units.

The very fact that we are engaged upon an evolution, however, makes it clear that as the ages roll on new and wholly inexperienced hordes of beings will be advanced from the primitive levels of life, and entering upon those settled and orderly states of society which may have been constituted, will overthrow the equilibrium, and render necessary the re-edification of the structure from the new material. History shows us that these desirable levels have frequently been attained or nearly so, when some irruption or submergence destroyed all that had been wrought and left the new humanity with all the old problems to solve once more.

It will be seen that if we resort to the idea that God creates the souls of men, He must be held responsible for thus overthrowing society. It will be replied by some, educated under conventional forms, that He does it to punish the wicked. But as it is the wicked, in these cases, who upset the conditions established by the good, this merely avoids a problem which yields to no other conception than that of the eternal march of the host of souls from the lowest to the highest states of life and consciousness.

As anger, envy, vanity, and fear are weaknesses that hold men down, so we have set before us the four great platonic virtues the practice of which will raise men through the trials of caste initiation until they go forth free souls into other realms, or ready to sacrifice themselves for the assistance of those who have been too weak to win the goal. The fourfold unsheathing of caste experience should bring to

men the four-fold strength of temperance, prudence, magnanimity, and courage.

Courage, says Plotinus, is but the overcoming of the fear of death, or the fear of the soul of being outside the body, and implies indifference to earthly advantages or to those things which must be left behind at death. We must never expect, therefore, that war shall find any favour or excuse from the materially minded. This belief in itself will be a sufficient justification to many for condemning a belief in immortality, though, on the other hand, there are some who derive a pessimistic consolation from thinking that the valiant soldier passes into undisturbable oblivion as he falls in battle.

If we are able to conceive, then, of the castes being natural divisions into which men fall according to the degree of their evolution, just as they are classified by temperament into nervous and sanguine, phlegmatic and melancholy, and that their evolutionary opportunities for various self-ordained reasons are irregular and indefinite, we shall understand readily enough that at any particular period in history we may find men associated in all degrees of advancement and responsibility towards each other, and we may expect that the fulfilment of these obligations or their repudiation will bring about just those inequalities, injustices, and oppressions from which humanity suffers. The type of the hero is of one who has passed through every stage of duty and development, and who, self-centred, "is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honour and disgrace, and the same towards friendly or unfriendly side, engaging only in necessary actions, such an one having surmounted the qualities." Men are not of a certain caste through the birth of their bodies, but by the quality of their characters. Character is the caste mark which determines each man's rank in the universe.

As men find themselves involved in oppression or injustice, or as they believe themselves to be so, (for unfortu-

nately it is not merely a fact that is necessary to arouse men to action, the belief in a supposed fact being equally effective,) whether individually or collectively, they exhibit those qualities in the control of which they are for the time being gaining their evolutionary experience. The fighters, warriors, or Kshatriyas by nature will fight when excited by prevailing conditions, and the moralising of the natural Brahman or the timid Vaisya or Sudra will have no more effect upon the result than the shining of the sun upon the waters of the cataract. Nations are characteristically of one or another caste in this sense, though in the west the combination of merchant and warrior is most apparent. From this point of view war is as inevitable as are thunderstorms and earth-quakes. The timid or peacefully minded can only seclude himself during the disturbance, or, failing in philosophy, stand in the storm and protest to heaven against the nature of things.

The true warrior, who has surmounted all personal attachments, and for whom nothing is so dear as the welfare of the race, in its units as well as in its mass, will assume his responsibilities in mingling with the war-swayed hosts, and by example and governance do what is in him to train his fellows to the noble issues of life. Truly the virtues of the warrior are courage, temperance, prudence and magnanimity. He who would be successful in battle needs them all, and the strength that comes from their cultivation. They are the foundations of heroic character. And so we can understand how Ruskin by different paths than the ancients, doubtless, arrived at the conclusion that war was the foundation of all the arts. For the arts are but the expression of character, and are impossible without it.

"War will last," we are told, "till the inner and divine man adjusts his outer and terrestrial self to his own spiritual nature." In other words, all war, the war of the passions, as well as the wars of nations, are but scenes in the initiation-drama of life. We learn of One who stands to the race as the

inner self stands to each of us, the great Initiator, and in the *Secret Doctrine* we read that "it is he who brings on wars and puts an end to them."

This mysterious being—"of all the incomprehensible characters in the Mahabharata he is the most mysterious," is known as Narada. Students must work out for themselves his relation to the war-gods of the various religions. It is well to remember the relation of the fire-elements to the nature of the Kshatriya, however, when studying the connection between Apollo, the Sun-god, who is identified with Indra, Karttikeya, and even Kasyapa-Aditya, and at the same time with Michael (as the angelic form of Jehovah) the angel of the Sun. (S.D. ii. 383.) Michael is simply a permutation of Jehovah. (ii. 379) Kasyapa is identical with Agni, the fire-god, or Sun (Kasyapa-Aditya). To the same group belong Skanda or Karttikeya, God of war, the *six-faced* planet Mars. (ii. 382). Again, Karttikeya is the planet Mars (ii. 619); "verily he is the 'Guba,' the *mysterious one*." "Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon." (ii. 379). Readers of the Apocalypse will compare i: 16, xii: 7, xix: 11-18. "The occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even cosmic Mysteries." There were three classes of the earliest adepts known in India, the royal or Rajarshis, kings and princes, who adopted the ascetic life; the Devarishis, divine, or the sons of Dharma, or Yoga; and Brahmarshis, descendants of those Rishis who were founders of *gotras*, of Brahmins, or caste races. Narada was a Deva Rishi and in constant and everlasting feud with Brahma, Daksha, and other gods and sages. While refusing to procreate, he leads men to become gods. Narada is the leader of the Gandharvas, the instructors of men in the Secret

Sciences. "He is *the* Deva Rishi of Occultism *par excellence*." "In tempting by suggestion and hardening the hearts of his victims he most nearly resembles Jehovah." He persuades men to remain holy ascetics. "It is he who has charge of our national weal or woe." As the representative of that race of *fruitless* ascetics, he is said, as soon as he dies in one body, to be re-born in another. He is "found reborn in every cycle (or race)." He is "the most closely connected with the occult doctrines — especially with the secret cycles and Kalpas."

To many readers these allusions will prove of little value, but they should serve at least to indicate that to the student of occultism there is nothing left to chance or accident in the universe, and that the horrors of war and the beauty of holiness are more intimately associated in the operations of natural law than may seem desirable to those who lack the power of seeing the end in the beginning.

"And if, indulging self-confidence, thou sayest 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural ties, thou wilt involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna, the Master — Ishwara — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

BEN MADIGHAN.

Courage is a mere matter of course among any ordinarily well-born youths; but neither truth or gentleness is a matter of course. You must bind them like shields about your necks; you must write them on the tables of your hearts. Though it be not exacted of you, yet exact it of yourselves, this vow of stainless truth. Your hearts are, if you leave them unstirred, as tombs in which a god lies buried.—*John Ruskin*.

THE WARS OF LOVE.

I will not bid thee hence, O brother mine,
Though, fallen and low, thou clamourest on
God
To end thy shame; yet, beaten and down-
trod,
Thy soul may still with opal glories shine.
Am I to judge or measure out reward?
How can I know what part thou dost sus-
tain,
Or on what sin-bemined and tortured plain
Thou dost pursue the purpose of the Lord?
Nay, underneath the banners of the Dove,
My brother, let us onward breast by breast;
They only are the truly great and blest
Who fall and perish in the wars of love.
PAUL GREGAN.

LEST WE FORGET.

Perusal of THE LAMP stimulates thought. This is as it should be; the light, held high, makes the dark places clear. It shows, not one, but all; a sense of proportion comes to our aid. Seeing thus the workings of minds other than our own and perchance hitherto obscure to us, we are the better able to balance experience and to reach conclusions of a larger mould. To observe ourselves and others from a distance is to borrow some of the advantages of history.

So, reading the last number of our LAMP, many thoughts came before us: these illuminated our own experience, as said, and perhaps did more. Some standpoints, with their inevitable conclusions, started into view. And on the threshold of a change of date, if not quite yet of century, these view points of other minds became as it were, milestones to mark the road.

So much it imports that we should read our lesson clear. Not only for to-day, but for that wider to-morrow to which, in its added work and larger powers, we must still look. Our experience has been so chequered, and the work of the other lives to come will be wholly directed by our ability to read the right lesson from it: a solemn thought which may well give us pause. Another succeeds it: will not our relations with one another here and now affect that future work incalcul-

ably? Some who believe this to be true are not among those who have thought in shallow streams. If man must lay his gift before the altar while he goes out first to find his brother and become reconciled with him—then indeed it behoves us to think once more of the true meaning of our experience.

It is evident that men cannot think in a single groove, and so the true reconciliation would seem to be, not alone that very elementary duty of not quarrelling with a view alien to our own—the duty of entire Toleration—but also that more difficult but happy task, the reconciliation, not of opinions, but of ideals. And when the ideal is that grand one of respecting the belief of our fellows as if it were our own, then indeed may we hope to stand nearer to the portal of the kingdom we do so desire.

In this light, the letter signed by Mr. Willard* becomes important to the thinker. It is the sincere protest of a sincere soul which sees *its* ideal violated. If the thought be somewhat rude in its dress, that denotes that the soul there felt a wound, a generous anger, and, being pained, struck back, in our uncivilized fashion. Karma takes charge of all our errors and has a mighty back stroke, so that the personal censure which comes to weight the wings of the loyal impulse recoils upon the writer in the manner of obscuring, to many, the very real beauty of the impulse to defend another. If, in fighting against condemnation of others, we ourselves condemn, then is our defence null and void; we have beaten the air. So more and more it becomes clear that we must defend principles and attack error, without personality.

There is a standpoint, and it is shared by the present writer, which maintains that the theosophical lesson for the last decade at least, may be summed up in this; that we should learn Toleration; that we should embrace the ideal of non-condemnation. Loyalty to this ideal is not easy; it includes loyalty to one another, quite as much as loyalty to a cause or to a leader.

*THE LAMP December, p. 169.

The ancient saying applies: if we do not love our brother, whom we have seen, how shall we love God, whom we have not seen? "God," the essence of every cause, of all loyalty, the true teacher—in other words the Soul back of all things and beings—it is to that our devotion is due. We do but poorly serve that Soul; we but meanly serve the visible cause or teacher, even (mere imperfect instruments though these be of that high Soul saluted by the Master-Souls in the meanest human being); we damage the cause and we injure the teacher if we permit ourselves to construe loyalty to these into attack upon our fellows, into insults of their point of view. And knowing that it will be said by some who may chance to read this, "What if the teacher bids us attack persons?"—to such the reply might be made: ideal loyalty is not the easy task some imagine it to be; if we owe a duty to the teacher and to our fellows, so also does the teacher owe a duty to us and to those others, while above all is the signal duty owed by all alike to PRINCIPLE. It cannot help cause or teacher that we should for their sake violate an inflexible law of nature. Over every portal which the human soul must assault and take on its way to the halls of light is written that inalterable rule—JUDGE NOT. Ah! poor human heart; how long thou art in learning this. Can it be that thou art so enamoured still of thine own image as mirrored forth on the waves of ether, that still thou canst not tear off and fling away the fancied right to pass judgment? Hast thou never considered the recoil of that weapon?

So too in the thoughtful letter of Mr. Wright in the same issue of THE LAMP, we find another note struck which points what we are at present considering. "Because one man was charged with a crime, he should not have dragged the whole American section after him." Certainly not; nor was that done. But many hundreds of souls equally earnest and sincere as is our brother and present objector, left that body of the T. S. in order to vindicate the principle of non-attack, of non-condemnation; they were not

willing to accept the denial of that principle, quite apart from the fact that they believed and do still most thoroughly believe the accusation to have been a very grievous error of fact. No one had the power to keep them in a Society which, as a body and so to say officially, was violating the basic principle of the T. S. They were free agents. Mr. Judge could not prevent them. In the heat and mortal suffering of that day, many fell upon the very rock which they most wished to avoid. In attacking a false principle, they went on in the stress of action, to attack persons. This they came to see later on, doubtless in real and unaffected sorrow, as they little by little came also to see how this error marred the good they had wished to do, the standard which they wished to uphold, and which became obscured by the dense clouds of personal bitterness. So perhaps some of those minds embraced the only real and useful form of repentance, and perhaps they then abjured condemnation and the fancied right to condemn, and called, it may be, on fate, to give them another trial, another chance to do better and to undo, in the T. S., the effects of their early error. For though man cannot blot out the lines of fate; though those airy lines must run to the ends of the universe and mar or make what they touch; yet a new cause and a better cause—a holier cause—may also at any moment be set in motion, to run also its due course of blessing and helpfulness. The knowledge that a true repentance may thus issue forth freshly upon the universe as a factor for good, must have been a solace to those silently grieving hearts who saw that in being loyal to the friend, teacher and leader, they had still done a wrong to all, and to the ideal as well, when they marred their defence of principle by personal attacks. They too had injured the Society they loved; the thought was bitter to human pride; sadder still, the Soul within refused its approval. If then they did resolve upon a nobler stand, a higher and a wider, truer loyalty should occasion again serve, we may be sure that the book of fate, side

by side with the vow, contained the promise of a fresh trial of strength. For that living volume is self-acting, and he who calls on fate to hear his resolve of change, does also in that same moment determine his own future test: this is that right to be tried which is our only personal right under heaven. We call on the gods to hear us; by that very act we do in truth say: "Do ye forget us if we forget this vow." The hour of fate strikes soon or late, and fate searches our souls, lest we forget. And the high gods look on, hoping for man's victory, compassionating his failure. But so great is the task, so firmly are all the reactionary powers and forces banded together to prevent the fulfilment of the vow, that even a small advance, even a few points of success are counted to man as a victory. Not at once, not in any one field, does man attain to perfect work. So then, other communications in THE LAMP, relate to the last crisis of the T. S. And it is with this that we have now to do, for the failure of the leader to fulfil the ideals of the followers are the burden of their tale. There is no need, for the present purpose, to go into the question as to whether the leader was, or was not, a real agent, at one time, of the spiritual forces. The writer is one of those who holds that the former fact is the true; it can at least be shown to be a reasonable view, in respect of many facts not widely known. But be this as it may, it does not affect the question of Non-condemnation and Non-attack. Many things may be said on this head, as, for example:

1. When once any one has been accepted by another as a leader and teacher in the least, a bond has been made in the spiritual world. Non-performance of duty and broken compact on the one hand, do not excuse non-performance on the other hand; but the duty of the wronged one has now altered: it is not that of following when wrongly led, but is that of doing all things possible to turn the course of the other by kind representation; failing in this, to withdraw in fraternal good-will. It may

also include an open statement that certain methods are not adhered to, but this can be done without attacking the person who errs, often without naming that person at all. In short, our course should be that of one who deeply loves the other, and who would do all that can be done in the matter. This ideal love is rarely possible; but it is possible to set it before us as an ideal, and to compare our actual method with it. It must never be forgotten that failure of faith towards us does not in the least excuse our failure to follow Principle and Fraternity, or the failure towards that other.

2. Too often exposure of persons believed to be guilty, is but an insidious form of self-justification. We must show that we had nor lot nor part in this thing. We owe it to the public to expose this or that, as if the world were standing with bated breath to know our opinion. Or we will not have our contemporaries believe this or that of us. Poor souls! We think to save others, and ourselves we could not save! It is of loving deeds that self-knowledge is the child, not the reverse.

3. Often the leader is moulded by the followers, quite as much as he moulds or leads them. He cannot advance in any wrong direction if he meet a firm refusal on their part. He cannot awaken any germ in their hearts or minds that was not already planted there. He can only take what he finds in them and what they give to him. So that if wrong be done, all have shared in it; and it is the duty of each to help the leader who goes wrong, to retrieve; it is not enough to save ourselves and to go out and declare dissent and publicly wash our hands of the wrong doing. Is Karma to be tricked in that way? We have got to do more than that, and each must painfully find within his own soul what that further duty is, again remembering that only by means of loving deeds is this self-knowledge to be found. What! leave another in the hell we have helped to make; leave when we have found that it is hell, and find no better work to do than to denounce hell's

horrors, while knowing all that ether must in time, ay, and does now, suffer there? For the human soul is a thing hard to stifle or to cheat at dead of night, or in some stabbing noon-day; be sure that even now the dread avenger wakes in us all and demands an account. "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognises that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge, you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. . . . The self-righteous man makes for himself a bed of mire. . . ."

All opinions have weight and value only as we can refer them to the universal scheme and see its law and order in them. The great laws of action and reaction, of non-separateness and solidarity alike forbid denunciation and personal attack. Beyond these is still one final and grand reason. When we condemn the person we presume to judge the soul and its work; to say: This is of the soul and that is not of the soul. Yet that soul may well know that inexorable Karma drives us into some one of earth's hells to learn there what our former actions have really been. Or, mayhap, to learn the sympathy we have denied to those who made their own hells (not one such but some other helped in the making); to learn that the self-righteous judgment had the power to create one such hell *for ourselves*. And what if we thrust another still deeper into the pit by our hard denial that for him too there might be excuse? We feel our own power to rise from

evil, and to amend error. Why not admit that in another also is this divine power, this gift of the soul? We do deny it, practically, by our action, when we condemn. We shall truly refuse to do the wrong deed, and we shall show why the unfraternal action is unwise; but we must, at a dread penalty for our failure, we must refrain from action which may send another deeper down. Silence may show us in a poor light to the world and its judgment; but also it enters into that golden light of the spiritual sun which bathes the soul convinced of non-separateness.

In the course of ages, each one of us must somewhere come up to the serious test of leadership. Whether we snatch at it out of time and compel it at an unripe moment from the karmic recorder; or whether it descends upon us when the fruitage is ready, matters nothing to the final result. May we then be able to stand! May we not find in our way terrible barriers erected by our judgment or our dealings on the failure of some one we had met along the path! It may be we shall not find this test so easy. It may be that we shall discover how we ourselves had earlier helped that other to fail. And it may well be that we shall find also that this or that leader who earlier fell, by reason of the awful difficulties in the path and nature's opposition, so hard to overcome; that this lost and then regained leader has gloriously arisen, and stands there to help us to rise.

If a man have tried in any way to work, be it ever so little, for the spiritual powers, their gratitude is practically unending, their aid always given, whenever it is possible to give. When no more can be done at the time, error is so often enfolded in a wise silence, which permits of reflection, which opens up the material avenues, down which the light of the Soul must travel: there is more help in our silence than we dream.

So long as a single human heart looks to some other as a leader and light, all is not lost for that leader, however he may err. Love and faith have ere now rekindled dead fires as

by miracle. It is no miracle, but is one of nature's laws, that a light shall kindle a light. Love is the light of the Soul. Let us then go softly, speaking no hard word of this thing to us forbidden, for it may well be that the man who still believes is wiser far than the judges; he will rekindle the light. So long as man looks to any other as his teacher, it is sure that this chosen one has, in fact, some teaching for the believer. This teaching may be indirect and only by way of harsh experience of error or what not else; or it may be unconscious; still is it teaching, so long as the man clings there. It is the drawing of the human soul that he feels, and well the higher Soul back knows that the man has still a karmic something to learn. So let us not attack the teacher of any man, for in following he obeys the behest of his soul. It is enough that this is not *our* teacher. It is enough that the teaching does not appear wise to us. The fact that we do not follow should be enough for the world, which has not the duty to judge us. The world has its laws and its appointed agents, but it goes beyond this when it says that a man shall denounce the wrong-doer personally. Should he not then first denounce himself? Or does he say that he does no wrong? Not consciously, at least? And can he attest that this other is conscious of wrong, and is not self-deluded, with the rest? Let us avoid evil and point out un-wisdom, and go softly and humbly in heart, remembering where our own weakness lies. Man has cried aloud when justice and pain have overtaken him for violation of nature's laws. By that cry, let him remember mercy!

Does it sound trite? Yet it costs much to learn in the least, and a blessedness shines through the smallest fulfilment of this law. Our duty is not that of the world. It is the duty of a definite pledge. Let us put up a great plea for mercy, for fraternity and a closer touch with the reality of Unity. And let us call on the gods to still be with us, lest we forget: *lest we forget!*

JASPER NIEMAND.

INTERVIEW WITH MRS. ALICE L. CLEATHER.

I have never believed that the world could be enlightened by crude theories, nor that it was possible to "save" the masses by a wild romance in which one person is sun, moon, stars and planet. My experience justified my want of faith in this respect, but I was anxious to hear something of the experience of others. When I heard that Mrs. Cleather had dissociated herself from an Organization, in which the "image of power" created by the members sustains day by day the legend of its leader's characteristics, attributes, and powers, I decided on asking her to grant me an interview for THE LAMP.

With that purpose in view, I called on her one afternoon at her home in Harrow. She welcomed me in her usual cordial and friendly manner. I found her looking better than I had seen her for many a day; cheerful,—even mirthful; animated by that intensity of purpose which seems her dominant characteristic. Anyone who has met Mrs. Cleather must have been struck by the whole-hearted way in which she espouses the cause dearest to her heart—the cause of Theosophy. She is open, honest, fearless: every line of her face, every action, reveals a frank, straightforward disposition. Her long association with the Theosophical movement, during the lifetime of Mdm. Blavatsky and Mr. Judge, and later with Mrs. Tingley, gives her experience more than ordinary value at the present time.

After tea, I told her of my intention, and the reason for my visit. She smiled, and consented to answer any questions of general interest.

"Mrs. Cleather, I have heard that doubts have been cast on your sanity since you resigned from the Universal Brotherhood Organization. I suppose the chief of the Brotherhood is responsible for the statement.

"Yes, I believe so. One of the methods employed is to undermine the character of all who destroy the 'dangerous delusion,' as I call it. You can form your own opinion. Do you think I look less sane than when you saw me last?"

"No," I replied, laughingly. "Evi-

dently your character has been sufficiently invulnerable in all other directions. Your clinging to the 'dangerous delusion' so long indicated the only point of attack. What was regarded as an evidence of strength before must, from your different standpoint, be shown to be in reality a weakness. I believe you were subjected to severe 'tests' by the 'Leader' of the Brotherhood?"

"During the recent 'American Crusade' I was subjected to a mental and moral inquisition of the worst kind; and when in New York last August, after undergoing an operation, I was isolated from sympathy and help at a most trying time—under pretence of affording me an opportunity to conquer a dreadful 'elemental,' by which the Leader declared me to be possessed."

"That, of course, was an 'occult test,' was it not?"

"Yes, I suppose it has been so described. It was diabolical."

"But, where was the 'Mother of Compassion' aspect of the 'Leader,' which I have heard so much about? I have read of 'black magicians' using suffering, physical and mental, as a means to impose their will on others. How do you explain it?"

"Well, it is a long story, and being a personal matter it might seem that I wanted to make too much of it. I prefer not to give any public explanations, at present. But the details are in writing, and there are reliable witnesses."

"It is a strange brotherhood, surely. Humanity is unappreciative, I fear. But I would like to go back a year or two, Mrs. Cleather. When did you first meet the 'Leader'?"

"I was introduced to her at the Theosophical Convention in Boston in 1895."

"How were you impressed?"

"My impression was so vague, I don't remember."

"When did you meet the 'Leader' again?"

"I called on her in New York after the Boston Convention. She struck me as being a woman in a fairly comfortable position in life, but somewhat

unrefined. I was then told by a friend that she was a spiritualistic medium of some notoriety."

"Did that impress you?"

"No. I knew practically nothing of Spiritualism, and was ignorant of the methods of mediums."

"On what occasions did you afterwards see the 'Leader'?"

"I was introduced to her in New York at a Council Meeting as the Secret Outer Head of the E.S.T. That was after Mr. Judge's death in 1896. But, as you know, she did not long remain 'secret.'"

"Why was the secrecy broken?"

"Various reasons were given at the time. But subsequent developments throw light on what I would say was the real reason—ambition. If ambition on the part of the pupil is detrimental to spiritual progress, the result in the case of the Teacher must be even more disastrous."

"About the time you first met the 'Leader,' did she make any prophecy?"

"No; but she said 'the real Judge' was K. H. Later she said he was Hilarion, and that when Judge died Hilarion died."

"Did you draw her attention to the discrepancy?"

"Yes. But she only replied that 'Judge could be both.'"

The "Leader" evidently has a sense of humour. The pity of it is that the "poor members" have not.

"Where did you join the 'Crusade around the World,' Mrs. Cleather?"

"At Rome. I there introduced to the 'Leader' the Russian lady, of whom the members have heard so much from time to time."

"The 'friend of the Tsar,' who was said to be responsible for the Peace Conference—do you mean?"

"Yes, precisely. The lady has since resigned."

"What about India? Did you meet any Chelas there?"

"At Benares, a 'little' Hindu appeared. He was, I believe, a high caste Brahmin. The 'Leader' told us he was a chela who had come to arrange for her and another to see M—— at Darjeeling. I do not remember her

referring to him again until this last autumn in Sweden, when she said that both she and the 'other' had discovered him to be a fraud."

"What about the Jeypore Message?"

"Oh! that was of little importance. A Hindu youth appeared suddenly and created a sensation among the party, and delivered the missive. It was considered by some of the party genuine at the time, but, I understand, the 'Leader' herself admitted it was a forgery—afterwards."

"Who was the forger; did you hear?"

"The villain of the 'piece,' of course! Who else could it be?"

"But what if a 'piece' has more than one villain?"

"Then 'the plot' becomes more mysterious," replied Mrs. Cleather, laughing.

"Were you ever told that the 'Leader' was the head of a great Secret Organization in Europe?"

"Yes. Four Crusaders, including the 'Leader,' were initiated at V——. She said it was the foundation of real Masonry, that all the Masters belonged to it, and that she had been acknowledged as the head of it—they having 'tried' H. P. B., but having found that she 'was not ready.' I afterwards learned more about the organization and the ceremony from the official who initiated them, and found that it was of comparatively little significance. The 'Leader's' power of exaggeration lent enchantment to the story, which subsequent unfoldments soon removed."

"Mrs. Cleather, the removal of the 'dangerous delusion' must have been a process of disenchantment, I am sure."

"Well, most of the disenchantment had preceded the actual removal of the 'bogey.'"

"What about the Samoan chief?"

"I was told he was a nephew of the M—— of V——, and the great Teacher of a secret order."

"I am glad to know the M—— of V—— is an uncle to somebody. Any other funny story you can remember?"

"Yes. One about the 'Silent Watcher.' The 'Leader' had a vision

of a gigantic pink figure with a 'divine face,' more beautiful than M——, with 'silky-white hair.' I suggested that this might be the 'Silent Watcher.' The 'Leader' answered: 'Yes.'

After this unique description of the "Silent Watcher," it was some time before equilibrium could be restored. When we had sufficiently recovered, I said:

"Were you ever told who the 'Leader's' successor was to be?"

"Yes; at the Chicago Convention in 1897. But I have heard since that his chance has gone, and that he is now a 'black magician.'"

"It was not the Secretary of the Brotherhood, I suppose? I heard he was in the running."

"Oh! no, not at all; at least, not then. He may be now."

"Did the general conduct of the Crusade make a great impression on you?"

"Yes. I intended to resign then, but was prevailed upon to remain."

"Did you hear the 'Leader' depreciate H. P. B.?"

"Yes, repeatedly."

"Have you any evidence that Mr. Judge appointed a successor?"

"No. I never saw any of the documents said to exist."

"You accepted the 'Leader,' then, simply on faith?"

"Entirely, and was utterly disappointed in the result. So far as I have been able to observe from pretty close association she showed no real knowledge of the esoteric philosophy, and constantly violated the occult teaching."

"The autocracy was a mistake, in your opinion?"

"Yes; we are responsible for that mistake. It was carried through under excitement and contrary to common sense. All felt it was an experiment, which might work if the autocrat was a high adept."

"Is there any great value in the work done by the Organization?"

"There may be some value. Whenever it is done, in the few active branches, by sincere people, it has undoubtedly good results. But the same work is done on a larger scale by

other humanitarian associations, with no laudation of personalities, and free from the objectionable bogey of an autocracy under which every member is supposed to have freedom of opinion, but where very soon all opinion is made subservient to the ruling one about the absolute infallibility of the 'Leader.' Why, I have heard members declare in private and public meetings that the 'Leader' was greater than any great Teacher within the historical period, and that the Founder of Christianity was nothing compared to her."

"Some of the members surely must have seen the joke, Mrs. Cleather?"

"Some may, and, if they did, they were soon suspected of heresy."

"What is your opinion of the whole system?"

"I am glad you said 'system.' I wish it to be distinctly understood that I attack no person; but I condemn, without qualification, a system which I know from painful experience to be opposed to true progress, which revives the methods of the Inquisition, and gives birth to superstition, bigotry, and fanaticism."

I heartily thanked Mrs. Cleather, and went out into the starry night with joy in my heart that a genuine soul should have been freed from so much dead weight. May many more follow. In freeing ourselves, we help to make others free. We can help to remove from the 'Leader,' the yoke sought so eagerly and imposed so unwisely. But if that is impossible at present, for many, it should not be forgotten that what we in our perversity refuse to do kind Nature provides for in time. The path of spiritual liberation is hard; but whatever experience leads us to the inner shrine, where only the true teacher can be found, is worth the highest price.

London, 22nd January. E. H. D.



THOMAS BARTLET¹ HALL is the author of *The Purity and Destiny of Modern Spiritualism* shortly to be issued by Cupples & Schoenhof, of Boston.

THE TEMPLE.

To the Editor of THE LAMP.

Most firmly believing in the sincerity, and appreciative of the efforts of the Editors of THE LAMP toward the cultivation of a spirit of true brotherly toleration for the opinions of all regardless of the particular branch or division to which any individual brother may have deemed it wisest and best to associate himself, I am led to request the privilege of saying through the columns of THE LAMP, that as far as I can consistently, I stand ready at any time to further any and every effort toward reuniting the apparently severed parts of the theosophical serpent. It matters not how much we may differ on some one or more points. The principles upon which all can make a decided stand are broad and deep and strong enough to afford us all a firm footing, and if we are really striving to form that nucleus of universal brotherhood of which we have heard so much and seen so little, there is but one way of accomplishing it, namely, by acting as though we believed in the principles we were advocating.

No one of us is capable of rendering righteous judgment on Leader or individual member. "By their fruits ye shall know them." Not by the soil in which the seed is planted, not by the shape of leaf, bud or blossom, can the ultimate value of the fig-tree be determined, but by its fruit. Not by his birth, environment, educational advantages, success or failure can the single life of a man be estimated, but by the character graven on the face on which the coffin lid at last closes, as indelibly as upon the soul. The final result is the fruit of that life, that which he carries into the Great Silence and which will return again some time in the future.

We are only too apt to look out from our own cellar windows whence we can see but the cellar windows of our neighbours. A trip to the observatory would give us a wider vista, a star-lit clarity of view that would in all probability change our whole attitude toward our neighbours.

The Temple stands first, last and always for unity, brotherly love, equal opportunity for all and tolerance to all. Where any member of it swerves from this ideal he or she is not voicing or living the teachings of The Temple. We have been greatly misunderstood and uncharitably criticised by many who in heart are with us, but we can afford to wait for our fruit to appear, and we desire no other judgment.

Heartily wishing success to THE LAMP and our Brothers the Editors.

I am, in sincerity and truth,

Your servant,

"BLUE STAR."

THE *Westminster* of 16th December writes on "The Bookman's Inheritance," and points out the responsibility of the bookman as "the eldest son" to administer the "vast estate laid up by his forefathers." There are times, however, when the bookman "persuades himself that in the book-world is adequate field for enterprise and goal for ambition." Then appears "ever more faded and arid to his eye the arduous paths of action. This is his crux." "He is prone to be blinded by beauty, and to consider as a virtue his yielding to intellectual pleasures though as intemperate as the physical pleasures of others." "The balance must be struck between what he gets from the world, its past and its present, and what he gives to it; between his endowment and his action." "Between the book and the mass lies the obligation of the bookman, that by the countless avenues of sight and sound which lead to the mind and heart of the people, he may bridge the alienation of humanity from what humanity has wrested from the Divine. That he shall untiringly and relentlessly by character, word and deed, salt the savourless earth with the salt of the best of his race is the duty which comes to the bookman inseparable from his inheritance."

Did you ever hear or read Max Muller's pig story? It's worth your while to look it up.

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EDITORIAL NOTES.

BROTHERS ALL!

"SEEK OUT the way!"

"THE STAR which is thy goal burns
overhead."

OUR LIVES are but days in the years
of the soul.

"THOU ART THYSELF the object
of thy search."

COLONEL OLCOTT is not expected in
America before mid-summer.

A notice of Mr. Charles Johnston's
new book, *The Memory of Past Births*
has been crowded out this month.

H. MURRAY-AYNSLEY'S new book on
Symbolism of the East and West is
published by George Redway.

THE Annual Convention of the T. S.
in A. is to be held in the last week of
April, either at Chicago or Cincinnati.

WHEN I hear of people taking part
in devotional exercises I reflect that
they are only learning to be devout.

We must desire the triumph of Truth
even though it prove ourselves to be
wrong. This is the true submission of
the head to the heart.

THE London *Academy* in fulfilment
of its annual award has chosen W. B.
Yeats' *Wind Among the Reeds* as the
best volume of poetry of the past year.

THE Christian Science Movement
reports 394 chartered churches, an
active ministry of 12,000, and 80,000
enrolled members. 200,000 copies of
Science and Health have been sold.

RICHARD BURTON, whose poem,
"The Modern Saint," was printed in
the September LAMP, has published a
volume of *Lyrics of Brotherhood*
through Small, Maynard & Co., of
Boston.

MR. W. W. SKEAT has made a minute
and detailed study of Folk-lore, cere-
monial observances, and magic, in the
Malay peninsula, which is to be pub-
lished by MacMillan & Co. as *Malay
Religion*.

MRS. ELIZABETH S. W. BUCHANAN,
623 Delmas Avenue, San Jose, Cal.,
asks for the patronage of the public, as
the works of her late husband, Dr.
Joseph Rodes Buchanan, can be ob-
tained from her only.

Prof. Schmidt takes the view that the
"being like a man," the "Son of Man"
of Daniel vii: 13, is Michael, the
guardian angel of Israel. "As such
he fights for the world-empire with the
other angels until he finally stands in
the last scene triumphant."

MR. BASIL CRUMP writes me that
he had the honour of type-writing from
Mrs. Tingley's dictation the letter dated
16th September, published in Mr.
Pierce's pamphlet, "Facts." The
karmic records must one day reveal
why it never reached Toronto.

The word generous, and the word
gentle, both, in their origin, meant only
"of pure race," but because charity
and tenderness are inseparable from
this purity of blood, the words which
once stood only for pride, now stand as
synonyms for virtue.—*John Ruskin*.

THOSE who trust the Law in or through a Leader will be delivered by the Law. But those who trust the personality of a Leader have enslaved themselves to an authority which has no power to emancipate.

*

REV. FREDERICK BUICK, for 64 years minister of one of the Ahoghill Presbyterian churches, near Ballymena, describes having seen Sir Walter Scott when a boy at school at Edgeworthstown, the Waverley novelist being then on a visit to Miss Edgeworth.

*

THIRTEEN volumes of a new series to be known as the Semitic have been arranged for by John C. Nimmo. Prof. M'Curdy, of Toronto, is to write on the History and Government of the Hebrews. Rev. A. H. H. Sayce's volume on the Babylonians and Assyrians is already out.

*

MR. HAROLD BEBBIE who has been editor of *The Vegetarian* for the past two years of its brilliant record, has resigned his position. Mr. Sidney Beard has also resigned the editorship of the *Herald of the Golden Age*, in which he is to be replaced by Dr. Josiah Oldfield.

*

AN EXPERIENCED FRIEND has sent us the following quotation from Pudd'n-head Wilson's New Calendar. It is quite unnecessary to say for whom it is intended. "We should be careful to get out of an experience only the wisdom that is in it—and stop there; lest we be like the cat that sits down on a hot stove-lid. She will never sit down on a hot stove-lid again—and that is well; but also she will never sit down on a cold one any more."

*

THE SUPERINTENDENT of the Bureau of Immigration, Ottawa, has sent me a book of views in Western Canada, which is full of choice little bits of scenery interspersed among typical farm and home-stead pictures. The text is in olive ink, and the cuts in tints, and those who think of Canada as "Our Lady of Snows," should see this dainty

souvenir of a land flowing with milk and honey and rich in corn and wine and oil.

*

C. PFOUNDERS, of Kobe (Hiogo), Japan, will be pleased to communicate with readers who are interested in the science of Comparative Religions, Oriental Cults, Myths, History and Legends; Literature, Classical, Poetical, Popular, Fiction, etc.; Art, Antiquities, etc.; Folk Lore, Romance; Ethical and Religious; Social and Political Reform, etc. The sheet on which this notice is sent is an exquisite piece of Japanese printing. Students will remember an interesting quotation from Capt. Pfounders in the *Secret Doctrine*.

*

HENRY SAVAGE LANDOR writes in the *Independent*: "In spite of all the hardships suffered there and the repulsiveness of the people, Tibet has many attractions. To see the stars at their very best, go to Tibet. The air is so rarefied and exceedingly pure that the glory of the moon and stars as they there appear is enormously increased. At night the heavens there are gorgeous beyond the possibility of conception of lowlanders, and the stars blaze and are magnified to several times the size they appear to us here."

*

FOR the first time for centuries, says the *British Weekly*, the Gorsedd sword, the mystic weapon of the Welsh bards, was solemnly unsheathed on Saturday, the 6th January, in a remote spot and during a heavy storm. At the close of the ceremony the Chief Bard, Cowlyd, bare headed, invoked the blessing of the Almighty on British arms in South Africa, in the war "against falsehood, iniquity and error," and announced that the Gorsedd sword would never again be sheathed till the triumph of the forces of Righteousness over the hordes of Evil.

*

THE latest researches tend to prove the probable identity of origin of the Australian aborigines and certain tribes of southern India. The Australian is admitted to be of quite a different

stock to the negro. Some of the wild tribes of southern India use a boomerang, though their weapon is not so perfect as that of the Australian. The dingo of Australia is also known to be closely related to the Paria dogs of India. Dr. Semons suggests that the Bushmen are near relatives of the Veddas of Ceylon. All this is in line with the Lemurian theories of the *Secret Doctrine*.

*

MRS. E. H. BAILLET, Secretary of the Lily Dale T.S., writes that the Pandit Lalan has returned there and is working in the interests of the famine stricken population of the distressed districts in India. He intends to lecture for their benefit in the surrounding cities. One form of relief is the transportation of children from the famine regions to Bengal, where they are being clothed, fed, and educated at a cost of \$7. for the first month. Rain is not expected till June, and prices are prohibitive. Potatoes are quoted at \$40. per 200 lbs. Corn meal, \$9. Graham meal, \$11. Salt, \$2.50.

*

MR. OSCAR BROWNING declares that "George Eliot always gave you her best, and took infinite pains in her advice and judgment. She never said an unkind thing, and possessed the power of seeing what was good in everyone and everything. A great intellect, but a greater moral nature, and extraordinarily self controlled." In a letter to Mr. Browning she wrote: "The first thing to teach is Reverence—Reverence—Reverence." She thought the habit of looking to another life immoral, as it made people indifferent about this. *Silas Marner*, she said, was the one novel in which she had drawn the characters entirely out of her imagination. Has any LAMP reader failed to read *Silas Marner*?

*

THE ALPHA Branch of the Theosophical Society has issued a Calendar of meetings in February and March, indicating most extensive activity. On Sunday evenings at 7.30, and afternoons at 3; Wednesdays at 8, besides

the Children's Class, and the library and reading room accommodation at 6 Oxford Terrace; there are abundant opportunities for members and enquirers to take part in the work. Miss Marie Walsh is remaining in Boston till the end of March, thus postponing her other engagements. The Calendar is beautifully printed and opens with a verse from the *Gita*, in which the Lord says: "However men approach Me, even so do I accept them, for the Path men take from every side is Mine."

*

A FRIEND in Kansas City puts in a claim for the recognition of western Theosophists. "Do not try to confine Theosophy to the East and ask us to subscribe without being able to take part in the exercises. Some of the most earnest Theosophists are western citizens. Don't place the centre so far away. You will find some who have not been in the Society so long, and not been associated with the Leaders so closely, are just as earnest as you. . . . We admire most the Leader who is capable of teaching by example. . . . We western people do not respect the personality as much as we do the Spirit which moves it, but we like to meet it." I am afraid that in the very nature of things it will be more and more difficult to centre the Movement anywhere. The real centre is interior, and those who find it will not be moved by the change of location or disappearance of any brick-and-mortar nucleus.

*

MRS. M. H. LOSEE has been making an effort to grapple with the servant girl problem. Those who know it as the young lady help problem will not be over sanguine, but Mrs. Losee's plan to open a training school in Kansas City where girls might learn the arts of house-keeping, and get instruction in sanitary laws and ethics is worthy of support. There is no reason in the world why the adoption of scientific ideas about house-work should not relieve it of many of its distasteful features, and such a school would at least tend to dissipate the conservatism which keeps women from adopting

many labour-saving methods. A trained servant, like a trained nurse, can get through her duties in half the time and with fair more efficiency than is possible to the unskilled, while the gain to herself in ease and comfort, and to her employers in satisfaction is but another example of the value of occultism, the art of knowing how, in ordinary life.

*
W. J. COLVILLE in addressing the London Spiritualist Alliance lately, said: "There is nothing whatever in Theosophy in the way of an arbitrary philosophy of life, any more than there is in Spiritualism, and while there may be certain divergences between Theosophists and Spiritualists, for the most part there is more agreement than disagreement when people rise above externals and learn to consider the inner meaning of the doctrine. There is really no essential difference between the Spiritualist, the Theosophist, and the Mental Scientist, except that the Spiritualist insists upon communion with the spirit world, the Mental Scientist insists upon the power of the mind over the body, while the Theosophist insists upon illumination from within, and an acknowledgement of the true Ego being superior to its various sheaths or outward embodiments."

*
IN my innocent Childhood, before I became a Bold Bad Man and was expelled from the Universal Brotherhood, I had on several occasions a Dream of being pursued by a Circumstance in the form of a Horse, but which Experienced Persons subsequently explained to me was a Night Mare. Eighteen of these beasts are marshalled on the new cover of the *Universal Brotherhood Path Magazine*. They are so arranged as to form a corral, and as the result of the "drive" a considerable gathering has been effected, the members of which appear to exhibit every symptom of reluctance or inability to proceed. Above the door of the pen, which is appropriately constructed in the Roman order of architecture, four dishevelled elementals, adapted from Mr. Operti, perform fanfares. The purple and gold colours of the Vatican are associated

with the Stars and Stripes across the top of this scene, which we learn from official sources was revealed to Mrs. Tingley in a vision.

*
MAGAZINES and papers received, *Citizen and Country, New Century, Boston Ideas, Meaford Mirror, North-Ender, Prasnotara* (Benares), *Light of Truth* (Madras), *Theosophical Gleaner, Review of Reviews, Events, Herald of the Golden Age, Flaming Sword, British Weekly, Weekly News, The Prophet, The Free Man, Theosophical Forum, The World's Advance Thought, Lyceum, Unity, Star of the Magi, The Abiding Truth, The Rainbow, Nya Tiden, Occult Truths, Røigio-Philosophical Journal, Expression, Light, Prophetic Messenger, Teosofisk Tidsskrift* (Sweden), *Intelligence*, (Urbana), *Christian Messenger, Psycho-Harmonic Scientist, Harbinger of Light* (Melbourne), *Notes and Queries* (Manchester), *The Crusader, The Philistine, The Morning Star, The Literary Digest, The Theosophic Messenger, The Humanitarian, Light of the East* (Calcutta), *Faith and Hope Messenger, Theosophical Chronicle, Theosophischer Wegweiser* (Leipzig), etc.

*
THERE are many Theosophists who may not be able to afford to subscribe to THE LAMP, but there are none who can afford not to read it. Borrow it, or get it at your Public Library, and if it is not there let us know the address and we will have the omission remedied. THE LAMP is read by more people now than any other Theosophical magazine. This is not said in any boastful sense, but merely to emphasize the fact of its circulation, and the kindred fact that it offers its columns to all branches of the Movement for the expression of any opinions that may be sent to it in sufficiently brief form and due reasonableness of spirit. Those who have entered the Movement in the last few years and who are not aware of the broad and liberal basis with which it was inaugurated may not appreciate this, but there are numbers of the older workers who recognise the force behind such a scope and purpose.

Those who are specializing are doing valuable work in their own way, but while we gladly admit this, the ideals of synthetic and comprehensive study of man and nature lie too near the heart of Theosophy ever to be lost sight of by those who have tried to understand the message brought by H. P. Blavatsky. To the preservation of these ideals THE LAMP hopes to contribute something, and it has no other plea for support.

*

THE JANUARY *Search-Light*, issued by the Cabinet of the Universal Brotherhood should be read by all students of the Theosophical Movement. How not to do it has never been so clearly illustrated before. The hollow assumptions, the distortions, the frequent *suggestio falsi*, the imputation to others of what glares from every page of the *Search-Light* itself, the anonymous stabbing of reputations, the inability to discover anything but venom and malice in the honest criticism directed to the benefit of the work, and of which much advantage has already been taken, the narrowness which discovers enemies of the human race in all who are not members of the Universal Brotherhood, the marshalling of straw men, and the slaughter of the same, the entire absence of Theosophic ideals, with other features too numerous to mention, as the circus bills have it, constitute the most astounding aggregation, and as complete a justification of those who have impeached U. B. methods as could be required. Dr. Coryn's analysis of Mr. Dunlop must have been dictated, as it is exactly the explanation which we were given of Dr. Coryn's own weakness last year, and is an interesting sample of Brotherhood *a la* Tingley. There are several untruths in a paragraph relating to myself, the statement that I resigned from the U. B. serving as an example.

THE *Harbinger of Light* for January, from Melbourne, has a leading article on Theosophy and Spiritualism of which I regret our space will not permit republication in full. It is based on Herbert Burrows' speech to the London

Alliance, already referred to in THE LAMP. "In view of the fact that both bodies are working for the fuller comprehension and larger development of the spiritual powers of man, and a more extended knowledge of the relation of this life to the next," it is thought that the object of facilitating a further *rapprochement* between the two bodies "is a very laudable one, and deserving the serious consideration of spiritualists." The *Harbinger* admits that "something has been conceded by the more philosophical spiritualists to the theories of the Theosophist," whilst recognising a "considerable modification" in the Theosophical position. Mr Burrows' proposal that "a small informal committee should be formed of well-known people in Spiritualism and Theosophy," is approved. The work to be undertaken by this committee, is, if possible, to adjust the differences between the two schools of thought, and to state the case in a fair and impartial manner so that both parties might know where they were in regard to each other's thought, the whole symposium to be published in a book, but with absolutely no official character attached to it.

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It has almost become an axiom with me that any movement designedly universal must eschew politics. Politics are essentially local. In one or two of the more recent theosophical movements, politics have occupied no inconsiderable share of attention. The effect has been to restrict the interest in such efforts to those who are affected by the political interests involved. At the present writing I could not tell, if I was to be shot for it, whether the Governor of Texas is Republican or Democrat, and I can imagine every voter in the Lone Star State exclaiming: "What an ignoramus that man is to attempt to conduct a paper!" while others cry out upon my effrontery. I do not believe the indignant Texan, at the same time, could tell whether a Grit or Tory Government is in power in the Province of Ontario. Ask a dozen people in your locality, my doubtful Texan reader, to answer this question, and

you will get the measure of European, Asian and African interest in the United States. There are fourteen hundred millions of people who live outside the North American continent, and they care almost nothing at all about our local political affairs. The Eternal Verities that come home to the hearts of all peoples are quite independent of forms of government. But if we make clear to the world what are the great truths of life, the liberties, the virtues, the self-conquests, the illuminations, the consummations of peace, we may rest assured that the race will assimilate these ideals, and assume, as it advances, the more noble and adequate forms of national life.

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ANSWERS TO CORRESPONDENTS.—
 J. K. D.—*Farther* denotes increase of distance; *further* denotes either the development of an argument, or an increase of substance. Purple Ink, N. Y.—Sorry it is not readable; larger type next month. A. W.—Mrs. Malory gives an interesting personal experience of levitation in the *World's Advance Thought* for January. The earth is levitated in space. C. L.—On 10th August last. T. K.—You can get *El Keshid* from B. R. Baumgardt & Co., Los Angeles, Cal., for \$1. U. B. Enquirer.—You should write to the Secretary General, 144 Madison Avenue, New York City. I do not know anything about Avenue Road affairs. People acquainted with London know it to be unsuitable. C. M. No, my dear reader, that is the difference between us. If you believed these things you would condemn. I have simply pointed them out, with the result that in some respects there is an improvement. Who am I to condemn anybody? Karma looks after that. F. T. S.—Compare the clause about affiliation in the Constitution of 1893. It was eliminated in 1896. L. H.—Eliphas Levi's *Ritual of the Sanctum Regium* has been translated by Dr. W. Wynn Westcott, and can be had for about \$2. H. T.—It is one of the powers of Vach—Vaikhari-Vach, by permutation quack, and by duplication, quack-quack. The present champion

is sometimes known as "Rameses" but must not be confused with that other Pharaoh of Paris whose real name is Count Macgregor. See the *U. B. Path* for January, page 496. He is now in training, and if not over-done, may go against his own record of 187. Keep your eye on "Columbus" Anonymous. —Many thanks; but I believe these private threats are only intended to hearten the "faithful."

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IT IS PROBABLE that every time anyone is moved to assert that two and two do not make five there will be those who perceive sinister motives behind his declaration. At other times re:onstrances are directed to him upon his rashness or indiscretion. That two and two do not make five is a minor consideration to these guardians of conventionality. I get a fair share of these favours, and somewhat in the same spirit, lately had a letter, evidently most kindly meant, imploring me to clear my mind of the anger, hatred and ambition which my correspondent appeared to think were eating my heart out. There is no use in protesting against the absurdity of this; we can only try to appreciate the point of view, which is the result, like all similar mistakes, of seeing one side of a question only. If I did not read and hear all sides myself (having indeed, fallen into disgrace in the U. B. on that account) I would not feel at liberty to make this remark. He warns me, quoting the *Voice* (p. 66) to beware of change, and there can be no better advice. The danger is in doubt, as is pointed out in this passage, and the great trouble in nearly all Theosophic circles is not only doubt, but actual unbelief in the ability of members to help themselves. The sympathy and support of intermediaries has been so generally extolled that the old teaching of the Master within is nearly forgotten. It is a fact that most men need leaders and guardians, but the veriest babe in occultism is better crawling towards the light on his hands and knees than prematurely swaddled in a psychic incubator.

A CORRESPONDENT raises the question whether it is not more commendable to make shirts for the suffering Cubans than to study the *Secret Doctrine*. The obvious retort that these things shouldst thou have done and not left the other undone does not perhaps cover the whole principle involved. It is a fact, which some good people overlook, that we are not all so constituted as to be able to make shirts even for ourselves. And it is also true that some of us are quite unable to study or to understand the *Secret Doctrine*. I have never condemned or discouraged the making of shirts for those who need them, and I have asserted the principle that those who wish to make shirts should be permitted absolute liberty in that direction. Similarly, I have claimed absolute liberty for those who desire to study the *Secret Doctrine*. But there is still something more to be considered. If your shirt-making is not the result of genuine love for the people for whom you are working, your efforts will generate little of the spirit of brotherhood which we all seek to cultivate. Your work may proceed from spiritual vanity, or from the desire for reward or commendation or self-advertisement. And those who study the *Secret Doctrine* for other reasons than a desire to benefit humanity by the knowledge thereby to be gained, contribute as little to brotherhood as the self-seeking shirt-makers. I have been told that these ideas are old-fashioned and metaphysical and not in harmony with the plans of the Leader and Official Head, and I have been expelled from the Universal Brotherhood Organization for wantonly attempting to follow them in practice. Wantonness of this sort is just what the world is aching for, and THE LAMP intends to see that the world gets some more of it. We demand liberty for the soul's action.

THE National ^{*}Purity Association, with head-quarters at 84 Fifth Avenue, Chicago, is one of those organizations which is interiorly affiliated with the Theosophical Movement, whatever the official views on the subject may be.

There is no question upon which western students have been more exercised than upon that of sex chastity and the laws of the generative functions. The extraordinary system by which parents are leagued together to keep their children in the dark about one of the most important phases of their existence will not yield without a moral and religious earth-quake, but it is the duty of every one to do what they can according to their light to dispel the immodest ignorance which is now foolishly looked upon as innocence. The National Purity Association is doing a splendid educative work on these lines, and their quarterly, which there is some idea of changing to a monthly, should be in the hands of all who are interested in the subject. The Association issues a series of books and pamphlets, two of which, *Talks with the King's Sons*, and *Talks with the King's Daughters*, are to be commended to parents who find difficulty in helping their children in the early stages of enquiry. Many other useful tracts and books are issued from the above address and a stamp will bring catalogues and samples. In this connection I wish to recommend Kipling's *Brushwood Boy* as a gift-book for every lad and lass getting into their teens. There is no finer ideal of purity in the language, and the romance and mystery and charm of it, and the occultism of the inner life growing out of a pure heart, all set in a wonder-glow of duty and adventure and the magic of a loving home, make a story, whatever the critics may say, that lives in the heart.

^{*}THE ENDEAVOUR to divert the issues from ethical to personal grounds has been characteristic of all the disturbances in the Theosophical Movement for years. For some months past the attempt has been made as on previous occasions. It is possible to be entirely impersonal, however, in following up the tactics of those who feel that the best reply to a good argument is to discredit its exponent. Those who are striving to realize their unity with the whole of humanity, good and bad, and

who are working ceaselessly for others, are not in the least likely to be misled about the truth of an ethical principle, even if some so called authority alleges the most dreadful and indefinite things about those who promulgate it. Nor must we ever forget, if we are to understand and sympathize with our opponents, that what they do mistakenly is ignorantly done, and that their errors will be over-ruled for good, and will afford just those necessary tests and trials that all of us have rendered ourselves liable to, and which some look for by artificial channels. Everything is provided for under the law, and the wrath of man made to praise the Lord. This consciousness has enabled all of us from the mistakes we have made in the past to gain a deeper wisdom and a more gracious toleration for those who differ with us. Perhaps the lesson was more important than that which taught us the necessity of admitting our errors before we could learn our moral. This is evidently what has been externalized as confession and conviction of sin and repentance. It is humility and the repudiation of infallibility. And it saves us from the further folly of imputing the most diabolical evil to an adversary in order to excuse our own foolishness or weakness. An actual realization of the fact of rebirth, and appreciation of the law by which those who are at odds must return together and settle their differences in the next life, helps us to take more moderate views of our "uncomfortable brothers."

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 QUITE a number of prominent Theosophists are said to hold the view that the time for spreading Theosophical teaching has gone past. As long as there are people who need Theosophic experience this view savours of discouragement and defeat, if not of doubt of the value of our message. There are impressions held, however, in some quarters that this view is derived from authority. It has been said that the time for occult or esoteric progress on the part of individual students was confined to the last twenty-five years, but this has nothing to do with

Theosophy. An occultist must be a Theosophist, says Madam Blavatsky, while a Theosophist may know nothing about occultism. It was also said that the last quarter of every century was a period in which it was easier to spread Theosophical ideas than at other times. Some may gather from this that no work should be done at these other times. To my mind greater and more unremitting labour is the necessary consequence of a belief in the greater difficulties to be encountered. The fact is that many of the old students are a bit tired of their efforts. Some are disgusted at the indifferent and often unexpected results of their exertions. Some have the idea that the Masters have left them rather in the lurch. The natural weariness of human flesh after toil and struggle, and its reluctance to put itself about for immaterial aims, count for something in the war of souls. But the progress made is really immense. We all know the ground better, and have learned to handle our weapons to better advantage. The camp following has grown mightily, and if we have not a Moses, we have Korahs, Dathans, and Abirams to spare, and we know how to deal with them too. As a matter of fact we have not been forty years in the wilderness yet, and if our friends are willing to push on for another fifteen years, they may be assured that their shoes will wear the journey, and their raiment turn all the weather that we meet. Those who are pot-hungry and loath their daily manna may straggle back to Egypt. But Jordan and the goodly land lies all the other way.

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 CANON HAMMOND and the editor of *The British Weekly* have been having a word about Apostolic Succession which ought to be of interest to Theosophists. Under other guises this question has been disrupting the movement for some years. Judas, the betrayer, is instanced by Canon Hammond, and is told that "it is a startling use to make of the difficulty about Christ's selection of Judas as one of the twelve to insinuate that He was wholly indifferent to character in His

apostles. . . . This case destroys the very theory that it is adduced to support. The iniquity of Judas put an end to his apostleship." The question is asked, Does the Canon "actually hold that Judas, after the betrayal, could have celebrated a valid sacrament?" As the Church forms and dogmas represent the materialized conception of the occult mysteries upon which the Church is based, and from whose real nature she draws life and force to the extent that she approximates their truth, it is the duty of every Theosophist to see with what intelligent and sympathetic appreciation he can assist the better understanding of the things that are unseen, thus leading to a knowledge of that which underlies the outer and visible symbols. In controversy with Dr. Watson (Ian Maclaren) on the same subject, Canon Hammond meets with a retort which is so apt to the present U. B. occasion that it cannot be left out of consideration. Canon Hammond asks: "Were Hophni and Phineas priests of God or not?" Dr. Watson answers "without reserve or hesitation that, in a literal sense, those two infamous men, Borgias of their day, may have been priests, although, as you are aware, criticism has thrown something more than doubt on the orders of the Jewish priesthood; but that in any religious sense it appears to me—I judge no other man—profanity to associate their names with God. I believe, with many a passage of Holy Scripture to support me, that their sacrifices were an abomination to the Lord, and that no man in Israel who feared God and did righteousness ought to have had anything to do with such men. I believe that the duty of every member of God's Church in that day was to separate himself from them and all their works, as the Anglican Church did from Rome in the sixteenth century, and to take up a position of spiritual and ecclesiastical dissent." And we may feel with Dr. Watson, also, that the statement that the Master "demands obedience (for His ministers), not because they have, in some poor measure, His own character, but because they have office and succession, is astounding."

"A THEOSOPHIC SCOT" writes in approval of THE LAMP ideals. It would be difficult, he thinks, to put into words the very high ideals he formed on first reading about Theosophy, "but the first rush of feeling was unutterable gratitude for the infinite goodness which had brought this Wisdom to my door. Then a firm determination to try and become a wiser, nobler, and better man than ever before I had dreamed it possible to be—but now, through this wise teaching, I saw I must become—so that in good time I also might be able to help as I had been helped. Such was my ideal. And such, I believe, are the first honest impulses of most true-hearted seekers for truth who drink from Theosophic wells. . . . Having never joined an E. Section, I had no concern with their squabbles. Some people had to get their lessons and find their strength and weakness there. I found mine elsewhere. But we all have to go through it. There are other 'Schools of Occultism,'—God help them!—where men and women may be tried as in a fire, and come out with the dross burnt out of them—or be burnt. My salvation I can now see was, that everything I took up had for its end in my mind to make me fitter to serve the Theosophical Society, and that is to promote the work of Universal Brotherhood constantly kept before all members by the First Object. Did I learn nothing in these other Societies? Yes, I learnt that it was not necessary to feed on pigs' meat. And I also learnt this, that I did not want what they had to teach, and it is perhaps a greater thing than appears at first sight to know what you don't want. . . . Let any group of students who desire to work the work of the Theosophical Society meet together and draw up the simplest possible rules for that group. Any well-conducted debating society rules, for example, would form a basis. Let them be simple and clear. Then draw up a scheme of work for public meetings—a syllabus. Let the members take the papers, or get friends to do them. That is to say, a friend might not be specially interested in reincarnation, but deeply interested

in vegetarianism. There is no special need for advertising these meetings all over the place, but let members bring their friends, and these friends their friends. Let the syllabus be printed and keep to the dates. Let the Objects of the Theosophical Society be clearly printed in the syllabus. These are the objects of your meetings and nothing else. If any one can find any kind of monkey-up-a-stick in them—let them. Any one objecting to these Objects is not wanted. In addition to this the members should meet for private study of some work—the *Gita*, or *The Voice of the Silence*. But confine these meetings to members only.”

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THE mortality among aged and prominent people this year seems higher than at any time since 1882. The death of John Ruskin has to some extent been discounted by the failure of his powers for the past few years, but his students—and who of us are not that?—have often thought of the old Master in these later days wandering about the English roads and gardens and gazing on the hills and lakes where he made his home. And now the worn body has been laid aside and the great soul has entered into that realm of the eternal beauty which it did so much to reveal to us. Twenty years ago Ruskin's books were hard to get. They were expensive and in the Libraries heavy deposits were required from those who borrowed them. To-day it is different, especially in America. There is no excuse but the excuse of unreadiness, the last one we are willing to offer, for those who have not consecrated themselves to the spirit of *Sesame and Lilies*, *The Crown of Wild Olives*, or *Unto This Last*. Ruskin made his reputation as an art critic, just as Mark Twain has made his as a humourist. Ruskin's real office was that of poet and teacher. He created and revealed to us in everything he considered glories which would not exist for us without him. He used the power of kriyasakti, glamour, imagination as no contemporary English writer has attempted. He inspires the works of his favourite writers and painters with a more potent fire, and the inspiration

passes into the reader. As one writer has said, his criticism was “apocalyptic rather than scientific,” and herein lay the secret of his popularity and of his failure. We who believe that Theosophy is the Truth of God found large glimpses of it in the visions that rose out of Ruskin's real mysticism. To quote Dr. Nicolls: “Ruskin was always one of Plato's men, rather than one of Plutarch's. Bred upon the Bible, from early youth he had gazed in clear radiance on visions innocent and fair. And he was not disobedient to the heavenly vision. In spite of paradox, and petulance, and wild and whirling anathemas, he kept an authentic note of the true seer. He had been baptised both in the cloud and in the sea. His profound and passionate sympathy with all things pitiful as well as all things beautiful controlled him as a mission, and haunted him like a remorse to the very end. He was continually torn in twain between delight in the loveliness of nature and grief over the misery of man.” A grave in Westminster Abbey was declined by his friends for his remains, which are to rest at Coniston. Ruskin was born on the 8th February, 1819, and died on the 20th January, 1880. James Martineau died in his 95th year on the 11th January, having been born 21st April, 1805. Perhaps nothing shows the width of range of Mysticism so well as the diversity of character and temperament of those who travel on this Way. “Martineau,” says a writer in *Literature*, “based religion not on authority, but on the inner heart of human life and faith. Philosophically, of course, the weak point of this foundation lies in the fact that so many different and even eccentric, religions have been built upon it. There are the Pietists, for example, and the Catholic Mystics,—both theopathic and theurgic—to say nothing of the Shakers and the Mormons. All these arrived at their several conclusions by treating mere textual arguments as subsidiary, and resting upon the revelation of the ‘inner heart.’ Only in Dr. Martineau's case the ‘inner heart’ was that of a man who was eloquent and cultivated as well as devout. Martineau's

great protest was against sectarianism of every sort, while a consistent foe to materialism and champion of the faith in an indwelling God "Orthodoxy," he said once, "as a case of fellowship in the Christian life and worship, is equally repulsive to me, whether it be *my doxy* or *your doxy*." During his long life he came in contact with all the prominent men of his time, and his influence was far-reaching. What it meant may be gathered from the words of one of his own prayers: "Amidst the din of earthly interests and the storm of human passions let the still small voice of Thy spirit be inly felt, and, though all else declines, may the noon-tide of Thy grace and peace remain." Possessed of a "character moulded almost to his own ideal," Martineau's contribution to the Theosophic Movement will be found to be as considerable as that of many more intimately associated with it. Another death in the ranks of the unenrolled Theosophists is that of Richard Doddridge Blackmore, which occurred on the 21st January. Blackmore was born 9th June, 1825. How many he has led and may lead to a sweet and wholesome love of nature may be estimated by the continually increasing circulation of his best books. When the morning-glories of our present fiction garden have faded and vanished we can return to *Lorna Doone*, and perhaps the *Maid of Sker* and one or two others, and find them perennially fresh and fragrant.

A STUDY IN LEADERSHIP.

Judging by the personal way in which some members of a certain organization have construed the tale of Mr. Oliphant's sufferings, one would imagine that my object was limited to throwing this modest "searchlight" on but one of the spiritual charlatans of the age. But, as a recent critic of the Jesuits truly remarked, "the 'Black Pope' everywhere prevails"; crushed in one form, he reappears in another, and—melancholy fact—he always gets a blindly enthusiastic following to uphold his hands: My object in this brief summary is to emphasize, by

means of a concrete example, those infallible signs or touchstones by which we may learn to know the evil power in whatever form it may appear. Madame Blavatsky told us of those touchstones, but in the hour when the glamour came we forgot them all. Afterwards came suffering to some, and opened their eyes. It is ever true, that parables are needed, told and retold.

In this, the last instalment of my somewhat lengthy letter, I have collected a few of the more significant passages describing the methods pursued by Lake Harris in the training of his followers and the management of his community. They are given in the order in which they appear in the book, and with the page number of the new edition appended for easy reference.

"The wonderful understanding which, by general consent, the extraordinary man, who was at the head of this strange community possessed of the characters, moods, and conditions of the minds subject to him, was endued with special powers of spiritual torture by the system which follows.

"He arranged them in groups of three or four persons to assimilate; but if the magnetism of one was found to be injurious to another, Harris was aware of it at once, and instantly separated them. Any strong, merely natural affection was injurious.

"And not only did the head of the community keep incessant watch over all these occult manifestations, but he was at once the director of the domestic life within, where the members of the community worked together at agriculture—and also the head of every operation without, many of his disciples being sent out into business affairs, to conduct commercial operations or other kinds of profitable work, in order that they might bring in money for the community. 'All the schemes connected with it, mercantile or agricultural, were in his hands; and he would constantly change the heads of departments if he thought their minds were becoming too much engrossed in business, recall and replace them with others who often knew nothing of their management, and had to learn through mistakes.'"
(200-1.)

I know the details of two cases in which young and earnest disciples of a certain prophet were induced to throw up their sound positions to go to America with their wives and children, only to find themselves cast adrift in a short time without a cent, and compelled either to accept the terms of their Head or shift for themselves. Both have returned and regained their lost ground after a hard struggle. Their experiences are most instructive. Others are now learning through the same process.

"Harris was constantly spoken of as influencing, not as commanding. What he suggested appeared—sometimes instantly, sometimes only after much resistance of mind, but always in the end convincingly—to be the absolute best that could be done, and was obeyed accordingly. Of course, there was a certain sophistry in this, as in the corresponding statement that there was no giving up of individual property. . . .

But the fact was not concealed that many of the members were poor, and had to be maintained at the general cost, though all gave their labour, as much as it was worth, to the commonweal; and Laurence himself informed me, without any hesitation, that he himself had a small—a very small—allowance from the community to pay his expenses to Europe until he should have got something to do, which was to be not only for his own advantage, but theirs." (225.)

"The call which was made upon them, as upon the other holders of land in the Brocton community, was that they should formally make over their rights in that property to their head. Neither of them, I am told, had the slightest intention of rebellion or resistance." (301.) This illustrates a peculiar characteristic of these charlatans by which in the end they destroy themselves. They are not content with real loyalty and devotion, but continue to abuse it until the breaking point is reached, and the disciple is by that very pressure helped out of his delusion.

Naturally but little concerning the methods of Harris could be learned by the biographer, since they are not known fully even to the disciples them-

selves, but the above extracts give a few points that will be recognized. The Harris teaching in regard to sex, to which I referred at first, was kept very private in Oliphant's time, but has since been partly divulged. In the previous number (January) I drew attention to his teaching regarding the miraculous renewal of body and mind by an "influx of the spirit." This is elsewhere described as a descent of the spirit of Christ into the body. For Christ read "Higher Self," and the parallel in a more recent pseudo-occult doctrine will be recognized. This doctrine lays down that "the body should be intensely entered and lived in, in all its parts," and along with this the aspirants were to sit up half the night and reduce their food as nearly as possible to the vanishing point. When there was added to this the hint that subjection of sexual passion was a mistake, and caused "negativity" and mental impurity, it began to dawn upon some how far they were being led from the path H. P. Blavatsky had shown.

Harris made the same subtle appeal to the ever hungry lower nature. His "influx of the spirit" was bound up with and dependent on the same inherent impurity. I cannot do better than quote from a trenchant review of a Lake Harris pamphlet by that eminent student of Theosophy, Mr. Sidney G. P. Coryn, unfortunately buried away in an early number of *The Theosophic Isis*, vol. I., p. 42. Mr. Coryn says:

"Theosophy professes to show in what way man may hasten his evolution, and how even upon this earth he may become godlike and more than man. It teaches that this summit can be obtained by the subjection of passion, by unceasing altruism, by perpetual self-sacrifice. . . . We had long suspected that the secret teachings of what we may call Lake Harrisism were founded and reared upon sensuality. We now have this fact carefully developed in a pamphlet at a popular price.

. . . The pages contain extracts from the diary or intimate letters of a few persons undergoing the Harris system of evolution, and suffice to demonstrate the final and terrific error that such

aspirants are making. We say final, for it must certainly involve in this or the following lives entire mental destruction, entire severance of the hopelessly diseased personality. As will be seen from perusal of the pamphlet, the sensual sexual instinct is made to saturate the whole of the mental being, subtly, but completely; and the surrender to this of the astral body, involving a sensual gratification spread throughout its fibres, and a process of steady vampirization, is mistaken for and made to do duty for that 'union with Deity' for which the saintlike mystics of all ages have yearned."

Nor could anything be clearer than H. P. Blavatsky's own words in *Occultism and the Occult Arts*: "Sensual, or even mental, self gratification involves the immediate loss of the powers of spiritual discernment; the voice of the Master can no longer be distinguished from that of one's passions, or even that of a *Dugga*; the right from wrong; sound morality from mere casuistry."

If the remarkable facts of Oliphant's experiences teach us nothing else, they must surely make us realize how fatally easy it is for even a moderately clever charlatan to work upon the subtle desires and superstitions latent in human beings. The appeal to the senses embodied in such catch phrases as "life is joy," the doctrines referred to above, the continual assurance of mighty victories over the hosts of darkness, promises of longevity, renewed health and vigour, etc., etc. The rousing of superstitious fears by warnings of "losing the greatest chance of one's life," being "hypnotized by the lower nature" or "a sub-human elemental," or falling a prey to "the psychological black forces so active at the end of the century."

Looked at dispassionately, it is all very small and pitiful; it only serves to show how many are the pitfalls that await the earnest seeker after truth. Short cuts to occultism are tempting baits, but the most time-honoured teachings agree in the paramount dangers and difficulties of the path which is "narrow as a knife-edge, hard to tread." Humanity is not going to be regenerated "in the twinkling of an eye," nor

shall we achieve union with the Higher Self by "striking an attitude" and invoking the lethal influence of the South Pole; still less can we evade our karmic penalties by "renewed effort"—perhaps the most cunning bait of all. Were this so, then the Salvation Army, and many another "short-cut-to-glory" organization, would provide all that was necessary for the soul's salvation.

BASIL CRUMP.

A BOOK ON REBIRTH.

Reincarnation in the New Testament. By James M. Pryse. Paper, 25 cents; cloth, 50 cents. Elliott B. Page & Co., New York.

The Theosophical propagandist, be he lecturer or writer, has always been somewhat hampered by the fact that the New Testament apparently contains no definite presentation of reincarnation as a doctrine. The question, "If it is true, why isn't it in the Bible?" is one that has been difficult to answer, not because the teaching is lacking in the Scriptures, but because its presentation, like that of all other accepted doctrines, is fragmentary and somewhat disconnected.

Mr. James M. Pryse has undertaken the work of verifying its presence in the Bible, and in his new book, *Reincarnation in the New Testament*, there is now, for the first time in the history of the Theosophical movement, a presentation of the teaching that will appeal alike to the person who will believe it is true because it is in the Bible, and the one who will believe it is in the Bible because it is true.

Mr. Pryse has, in this work even more than in his *Sermon on the Mount*, evinced his peculiar faculty of making words express his exact meaning. His statement of the teaching is clear, philosophical, simple and comprehensive. It will appeal equally to the plain man of business who knows nothing of metaphysics, and to the metaphysician who knows nothing of business!

The Dedication and Prologue are as fine, both in spirit and letter, as can be found in English.

There are four chapters. The first has as its object the establishment of

the fact that in the New Testament are many passages which bear "directly upon the relation of the life in heaven to the life on earth, the full significance of which seems hardly to have been grasped."

Quoting and elaborating these passages, and finding that they involve reincarnation, leads naturally to inquiry concerning the presence of the teaching in the New Testament; and since, before it can be accepted, it must be clearly understood, chapter ii. embodies the "Philosophy of Reincarnation." And here, in somewhat less than five pages, is contained what is in many respects the best statement of the doctrine that has been printed. It is philosophical, scientific, religious, yet so simple that the wayfarer who knows neither philosophy, science nor religion will find it within his comprehension.

Chapter iii., which comprises a large part of the remainder of the book, is devoted to "searching the Scriptures." With the initial statement that "in the New Testament there is no systematic presentation of doctrines, no formulated creed, no extended treatise on any of the fundamental tenets of religion and philosophy," but only fragmentary narratives—brief discourses—letters, etc., and that it is only by a painstaking study of such scattered material that the teachings on any particular subject can be synthesized, the author then proceeds to take the allusions to reincarnation in their chronological sequence, and carefully examines and compares them. No adequate review of this chapter is possible, owing to the fact that it is made up almost entirely of quotations, comparisons and comments. The work is thoroughly done.

Chapter iv., entitled "Old Wine in New Bottles," presents first the narrative of Genesis, with an interpretation of its mystic philosophy. This is followed by the commonly received theological version of the Biblical allegory, after which the author outlines the changes in the current interpretation of Biblical doctrines that must necessarily be made, once reincarnation is admitted to be one of these doctrines.

In the inevitable reaction from theo-

logical dogmatism there are many persons who, while admitting reincarnation as a necessary accompaniment of evolution, do not regard its presence or absence in the Bible as of any importance. There are many others, however, to whom its presence there will amount to proof of its truth. To these, belief in reincarnation will be the ray of light which, through spiritual alchemy, will sooner or later transmute blind adherence to theology into interior conscious experience of Truth.

M. F. L.

THE VAMPIRE.

A fool there was and he made his prayer
(Even as you and I!)

To a rag and a bone and a hank of hair
(We called her the woman who did not care,
But the fool he called her his lady fair
(Even as you and I!)

Oh the years we waste and the tears we waste
And the work of our head and hand
Belong to the woman who did not know
(And now we know that she never could know)
And did not understand

A fool there was and his goods he spent
(Even as you and I!)
Honour and faith and a sure intent
(And it wasn't the least what the lady meant),
But a fool must follow his natural bent
(Even as you and I!)

Oh the toil we lost and the spoil we lost
And the excellent things we planned
Belong to the woman who didn't know why
(And now we know she never knew why)
And did not understand.

The fool was stripped to his foolish hide
(Even as you and I!)
Which she might have seen when she threw him
aside—
(But it isn't on record the lady tried)
So some of him lived but the most of him died—
(Even as you and I!)

And it isn't the shame and it isn't the blame
That stings like a white-hot brand.
Its coming to know that she never knew why
(Seeing at last she could never know why)
And never could understand.

—Rudyard Kipling.

SOME "LEAVES OF GRASS."

To hold men together by paper and seal or by compulsion is no account, That only holds men together which aggregates all in a living principle, as the hold of the limbs of the body or the fibres of plants.

* * *

I will not be outfaced by irrational things,
I will penetrate what it is in them that is sarcastic upon me,
I will make cities and civilizations defer to me,
This is what I have learnt from America—it is the amount, and it I will teach again.

* * *

The law of the past cannot be eluded,
The law of the present and future cannot be eluded,
The law of the living cannot be eluded, it is eternal,
The law of promotion and transformation cannot be eluded,
The law of heroes and good-doers cannot be eluded,
The law of drunkards, informers, mean persons, not one iota thereof can be eluded.

—Walt Whitman.



THE SUN-DREAM.

We are not perfect comrade, in our lives;
Our love is but a broken thought of God;
But always in our hearts there is that strives
Towards heights untrod.

The will to follow good has made us one;
Love could not bind us else so close and fast;
We have not turned our faces from the Sun—
And night is past.

Dear, not for us to boast that we are strong,
But, deep within, the Sun-dream, Beauty,
burns,
And life and truth will sing us, song by song,
All Love's concerns.

Out of the tender night's enfolded shade
We slip, empurpled, to the strife that scars,
And duty broadens while ambitions fade
Like day-break stars.

A. E. S. S.

LIBERTY OR STAGNATION.

If a man has a genuine, sincere, hearty wish to get rid of his liberty, if he is really bent upon becoming a slave, nothing can stop him. And the temptation is to some natures a very great one. Liberty is often a heavy burden on a man. It involves that necessity for perpetual choice which is a kind of labour men have always dreaded. In common life we shirk it by forming *habits*, which take the place of self-determination. In politics party-organization saves us the pains of much thinking before deciding how to cast our vote. In religious matters there are great multitudes watching us perpetually, each propagandist ready with his bundle of finalities, which having accepted we may be at peace. The more absolute the submission demanded, the stronger the temptation becomes to those who have been long tossed among doubts and conflicts.

So it is that in all the quiet bays which indent the shores of the great ocean of thought, at every sinking wharf, we see moored the hulks and the razes of enslaved or half enslaved intelligences. They rock peacefully as children in their cradles on the subdued swell which comes feebly in over the bar at the harbour's mouth, slowly crusting with barnacles, pulling at their iron cables as if they really wanted to be free, but better contented to remain bound as they are. For these no more the round unwall'd horizon of the open sea, the joyous breeze aloft, the furrow, the foam, the sparkle that track the rushing keel! They have escaped the dangers of the wave, and lie still henceforth, evermore. Happiest of souls, if lethargy is bliss, and palsy the chief beatitude!

. . . We wonder, therefore, when we find a soul which was born to a full sense of individual liberty, an unchallenged right of self-determination on every new alleged truth offered to its intelligence, voluntarily surrendering any portion of its liberty to a spiritual dictatorship which always proves to rest, in the last analysis, on a *majority vote*, nothing more nor less.

Oliver Wendell Holmes.