

# The Lamp

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## THE NEW SORCERY.

A valued correspondent in Europe regrets that so much effort is being made in America to spread abroad a correct knowledge of occult philosophy, and a proper conception of the relation of the occult sciences to life in its ethical and moral aspects. "Give not that which is holy to the dogs." "Cast not your pearls before swine." These are the sentiments of many in older lands whose training and natural conservatism preserves in secret those mysteries of the kingdom which, communicated now with mouth to ear and at low breath, are destined to be proclaimed from the housetops. The fact is that conditions in America and Europe differ so widely that entirely different methods are necessary in rendering that assistance to the race in its evolution to a higher plane, which even the most conservative in older lands do not desire to withhold. If men are to be helped at all they must be helped in the way that is of most benefit to them, independent of any tradition. It has been said that quite new methods were inaugurated in dealing with the great Fifth Race, when, eons ago, it began to make its appearance; similarly, the increasing signs on the American continent of the approach of a new sub-race, quite justify the introduction of methods which would be unnecessary and possibly pernicious under other circumstances.

In Europe there is certainly no such widespread recognition of the existence of supernormal forces as one finds all over the western hemisphere, and especially on the Pacific slope. Testimony which would be received with absolute incredulity in England abounds

in every city, and receives confirmation in the experience of nearly every family. It is true there are many who close their eyes and deny all this, or when confronted with positive evidence, prefer to accuse their neighbours of fraud or of stupidity, rather than change their opinions. But the development of psychic powers is one of the characteristics of the new race, and those who have the welfare of the race at heart will do what they can to ensure this development taking a healthy and wisely-guided direction.

The sorcery of past years partook of the degree of development of certain portions of the race and of the knowledge at their command, inspired by that selfishness and egotism which is always the subversive factor in human affairs. The new sorcery, while different in degree and lacking the ceremonial adjuncts of the old, is more dangerous in the greater subtlety of the forces at its command, while the old motive of selfishness is no less potent, and the liberty accorded by ignorance and the superstition of incredulity permits it a wider scope.

Publicly in the United States, and privately in Canada, on account of hostile legislation, practices covering the whole range of what used to be known as witchcraft are indulged in, generally with the most innocent intentions, but with results as disastrous as ever characterise the foolish proceedings of those whose plea of "didn't know it was loaded" avails little for their victims.

In occult matters there is only one plane of existence with which the uninformed have any business, and that is

the physical. The vital (pranic) forces of that plane are readily governed and regulated by physical or pranic means. But just as soon as the forces of the next succeeding planes, or when still higher mental complications are introduced, complex reactions are set up which are always attended with evil consequences. When the selfish element of collecting fees for such treatment is added a further evil arises. This question of money and reward, recognised in the church as simony, is the reason of the still partially surviving custom among physicians in Europe, where medical etiquette prevented a doctor from rendering an account. The true mesmerist, one who is skilful in the control and regulation of the vital forces, will never charge for his services. The ignorance of the hypnotists and mental healers, the Christian Scientists and faith curers, who in addition to exercising astral and psychic forces on the vital or pranic plane, accept large fees for their "operations" and "demonstrations," will not justify them before that Law of Retribution whose impersonality ensures the exact and just equivalent for its violation.

The ordinary citizen finds it difficult to understand a jargon of occultism which requires terms like astral, pranic, psychic, and so on to make itself intelligible. Madame Blavatsky compared the lower planes of existence to the four elements, carbon, nitrogen, oxygen, and hydrogen, and by associating these with the physical, astral or form, pranic or vital, and psychic planes, even the wayfaring man should have little difficulty. The physical or carbon plane is simply the vehicle of all the others. Nitrogen, the astral, is like a sponge which supplies form to the physical, and is soaked with oxygen, as a sponge absorbs water. Hydrogen, the psychic principle, or that of the animal soul, is the fire-element which burns in the presence of oxygen, the pranic or vital principle.

The new sorcerer understands little or nothing of these distinctions, and still less of the higher division of mind, soul and spirit. Whatever power he

obtains control over he usually attributes to God, while those who see the operation, and do not understand it, declare it be of the devil; the intelligent man on the street meanwhile declaring all he hears about it to be rank humbug.

Hypnotism, or Satanism, as it has been aptly described, involves the suspension of the functions of the form-body, corresponding to the nitrogen element. As it serves to dilute the force of the oxygenic energy, its paralysis is evidently highly injurious, while the interference with its functions as a vehicle of sensation between the outer world and the inner perceptions, disarranges the whole system.

Mesmerism is merely the regulation and distribution of this oxygen principle in the body by the exercise of powers peculiar to its own plane. No mental action of any kind is involved, and the conception of animal magnetism under which it is frequently presented is fairly explanatory of its effects and action.

Christian Science, which its adherents believe to be the result of mind power, has nothing to do with mind, but is psychic, and depends upon the direction of forces of the psychic or hydrogen plane, upon the lower principles. Sometimes the vitality is stimulated, when a cure is effected; sometimes the astral or nitrogen principle is interfered with when death may occur; sometimes no effect whatever is produced, and the victim of this "science" survives or expires as the strength of his constitution may decide.

Occasionally all of the forces mentioned may be found at the disposal of one of these irresponsible practitioners, and the most varied results are the consequence. But none of them have any philosophical understanding of their processes. They are aware that the adoption of a certain mental attitude, the exercise of a little elementary occultism, which is thought to be a power from the highest heaven, will produce certain results in the majority of cases. But there is no absolute certainty of a definite result in any case, as indeed they are honest enough to admit.

FOR THE LAMP.

**A SONG OF KARMA.**

Out from a tranquil heaven,  
 Out from Nirvana's rest,  
 Once more a soul is riven,  
 Spirit in clay impressed:  
 Forth from the moveless sea  
 Into the strife and sin,  
 Forth from the life made free,  
 New, freer life to win.

Borne with res'tless might,  
 Yet dost thou choose thy place,  
 Spark of the Infinite,  
 Closed in a narrow space;  
 Facing a task unknown,  
 Bound to the earth once more,  
 Reaping from seed once sown,  
 Sowing for future store.

Why should thy heart repine?  
 How then shall grief hold sway?  
 Now is the working time!  
 Now is the press of day!  
 Is thy lot full of care?  
 Steadfast and calm endure,  
 Thyself has placed thee there,  
 Willing thyself to cure.

Be not thy courage slain,  
 'Tis but a moment here,  
 'Tis but the body's pain,  
 Shall then the spirit fear?  
 Thou thine own task hast set;  
 Thou thine own judge must be;  
 Heed not the toil and fret,  
 These shall thy spirit free.

Out from the sin and strife,  
 Into the moveless sea,  
 Bearing new fruits of life,  
 Soul from dull clay made free.  
 Free from all earthly doles,  
 Enters the spirit blest,  
 Into the Heaven of Souls,  
 Into Nirvana's rest.

—John Francis Deane.

**FIVE MINUTES ON THE SEPTENARY LAW.**

The unity in diversity, the harmony in variety, of Nature, is recognized by all religions. It affords the most striking evidence of the existence of design in the universe. Students in all ages have recognized it as depending upon the development of a uniform and universal system of septenary division and sub-division extending indefinitely. The whole Cosmos is evolved upon a seven-fold plan. As it is generally recognized that man is a reflection of the Cosmos in miniature, it must follow that the Law of Sevening must exist in man himself as it exists in the Theos-Cosmos, or Nature,

of which he is an image. One does not need therefore to go outside one's own person to discover the operation and truth of this law. Any philosophy based upon it evidently permits of the widest and most general application. There is no need of special conditions or particular qualifications in order to take up the study of this great avenue to self-knowledge. Social position and intellectual attainment are not compulsory. The lonely dweller in the desert, the cloistered ascetic, the attendant of the schools, the merchant at his commerce, the sailor in his ship, the farmer in his field, all these carry in themselves the clue to life's labyrinth, the solution to life's doubts and of death's mystery. The sacred Scriptures of the world, in their endeavour to preserve the knowledge of the transcendent facts of man's life and consciousness, have used symbolical and allegorical narratives, historical and biographical, for this purpose; but the followers of the various religions have frequently lost sight of the original intention, and by insisting on the dead letter interpretation of the world's bibles, or sacred books, have degraded to local application and narrow ideals the expression of laws and occurrences in nature which relate not to one age but to the universal unfolding of Time and the Universe itself; not only to one nation or people, but to the entire human race; and not alone to particularly selected individuals here and there in history, but to every soul that passes through the human stage of evolution.

In the Hebrew Bible and the Christian Testament the same plan is followed as in other scriptures. In the Hebrew Bible the evolution of the soul is illustrated in the history of a nation; in the Gospels the history of the soul is delineated in the story of Jesus. In this view man is something different from his body, which is merely the wrapping or sheath, as Daniel calls it (vii. 15), through which he gains the experiences pertaining to the particular plane of matter upon which he may be dwelling. If he desires to experience the conditions of other planes he must prepare for himself a body corresponding to

that plane. The body is simply the instrument or vehicle of the real man through which he gathers wisdom.

In the beginning we are told, the Word was God. Now the Logos, or Word, has always been looked upon as the creative power of the Divine, and the Greeks, in the sacred books from which the Gospel of John is derived, tell us that the Word was composed of seven vowels or voices, which are the seven thunders which we read about in the Apocalypse. These seven voices or sounds of the Word are the seven tones of the scale and are the result of different rates of vibration in what we may call matter, though matter is really the result of that vibration. Science has demonstrated the relation between sound and colour vibration, and it is not difficult to understand that the seven voices of the Word produced the seven colours of the spectrum, or Iris, the rainbow, the union of which seven in one, forms white light. The first act of creation is therefore the production of Light by the sound of the Word.

All these different sevens of colour and sound, and many other forces arising from their interplay and combination, are recognized as powers or beings, intelligent entities, by some called Gods, the Elohim of the book of Genesis, the Archangels of the Christian Church, the Dhyan Chohans of Eastern philosophy. The proper understanding of their diversity in unity is one of the things upon which formal religionists have always come to grief. It ought to be simple enough, and Paul expresses the idea (I Cor. viii : 5) that as there be gods many and lords many, yet to us there is but one Theos, the Father, of whom are all things, and one Lord the Logos, or Word, by whom are all things. Various nations persisted in worshipping one of these gods rather than the others or than all collectively, although it seems also evident that the priesthoods of all nations preserved the truth of the Divine Unity. The days of the week were consecrated to these seven gods, the Rays of the one Light, and different religions kept especially sacred the day of their especial god. The Jews wor-

shipped Saturn-Jehovah, and keep Saturday holy. Christians worship Apollo-Michael, and keep Sunday sacred. The Mohammedans, who observe Friday, are influenced by the Archangel Lucifer-Venus. The seven "planets" are dedicated to these days because each planet is mystically the body of the Archangel or God to which it is dedicated, but this particularising of worship is evidently mistaken. All days are alike holy in the white light of the divine glory or radiance, and we find Paul condemning the fetichism of day-worship, yet with the abundant charity which distinguishes the Master. "One man esteemeth one day above another, another esteemeth every day." It is not a levelling down of distinctions, but the equal sanctity of every day that he has in view, and enjoins.

The effect of the Seven-Voiced Word upon the creative manifestation in the constitution of seven divisions in matter ; the evolution in organic forms upon these planes, and the existence of states of consciousness in the cosmos and in man himself corresponding therewith, the operation of law necessarily conforming to these seven-fold conditions ; and man's own development, following out in all its ramifications, and reflecting the infinite variety of Nature itself ; we must leave over for future consideration.

BEN MADIGHAN.

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#### WHAT BECOMES OF THE DEPARTED

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There is but one Spirit — Parabrahman, or by whatever other name one chooses to call the Eternal Principle. The "souls" of the departed pass through many other stages of existence after leaving this earth-body, just as they were in many others anterior to their birth as men and women here. The exact truth about this mystery is known only to the highest Adepts ; but it may be said even by the lowest of the neophytes that each of us controls his future rebirths, making each next succeeding one better or worse according to his present efforts and deserts. — *H. P. B. in Theosophist Feb. 1881.*

**INTERNATIONAL S. S. LESSONS.****November 24. Isaiah v: 11-23.**

The passage selected is intended to point the moral of total abstinence from alcoholic beverages, which is an entirely right and proper lesson to learn, and one which all religious communities, but those under Christian influences, have incorporated with their ethical and moral standards. The Law of Opposites, which brings about the degradation or inversion of the highest ideals, may be the reason of the particular susceptibility of Christians to the evil influence of the Gods they worship. The True Vine of the New Testament identifies the Genius of Christianity with the Vine God Bacchus, and the sacrament of Bread and Wine, derived from the rites of Ceres and Bacchus, in its degraded and sensual phases becomes manifested in the gluttony and drunkenness of Christendom. Leaders in the church defend the manufacture and sale of liquors obtained from the artificial rotting of the grape, sacred to Bacchus, and the corn, sacred to Ceres; the debasement of these symbols in this manner is only what might be expected among those who have lost the knowledge of natural truths and law symbolised by the deities of the ancients, supplanting them with artificial creeds and dogmas, which are as effete as the mythological gods themselves.

Isaiah's meaning is evidently symbolical in this passage. The chapter commences with a parable elaborated by Jesus (Matthew xxi: 33), which indicates the point of view to be taken. The "well beloved" has a vineyard, and the fruits of that vineyard can only be enjoyed in the Kingdom (Luke xxii: 18). Woe is denounced (verse 20) upon those who call evil good, and good evil, who put darkness for light and light for darkness, and bitter for sweet and sweet for bitter. This is the sin of formalism and sectarianism.

**December 1. 1 Samuel xvi: 1-13.**

Samuel's choice of Saul, which he alleged to be inspired by God, proved ill-advised, and the prophet had another

inspiration after the manner of psychics. His reputation was somewhat formidable, as the elders of Bethel testified by their attitude. The psychic inspiration of Samuel is well illustrated in the judgment of the sons of Jesse (6-10), and this response to the inner voice is the strength of Samuel's character. But the psychic voice, so often mistaken for the voice of the Lord or Master, is not the spiritual voice nor the divine voice, the Voice of the Silence, which, could Samuel have heard it as Elijah did, would not have led him into the God-attributed error of crowning Saul. Man still looks upon the outward appearance, for the inner heart is far below the surface veils.

**December 8. 1 Samuel xvii: 33-51.**

The life of David is illustrative in the highest degree of the mystical life of the aspirant. David is the "beloved," he had passed beyond the first seven stages as indicated in the seven older sons of Jesse; he lived seventy years, seven of which he reigned in Hebron, and thirty-three in Jerusalem. The encounter with Goliath, the soothsayer, as the term implies, seems to symbolise the subduing of some of the lower forces, and the five smooth stones which he gathered from the "brook" and placed in his "vessel" appear to represent the five tatwas by the control of which the subjugation of the lower powers is accomplished.

**December 15. 1 Samuel xx: 32-42.**

The artifice by which Jonathan gains an opportunity of speaking to David, his "beloved," perhaps illustrates many of the expedients to which the seekers after the higher things of life have recourse or are forced into by their conditions. The line of least resistance is the scientific course, and Jonathan saves friction and avoids endangering the life of his friend by an expedient which harms no one and is justified by its purpose. It is in matters of this sort that the rarest of gifts, right discrimination, is necessary, so that there may be no selfishness, no injury to others, no neglect of duty, no lack of moral courage and no failure of moral will.

ANCIENT IRISH NOTES.

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In a somewhat discursive volume entitled "Irish Druids and Old Irish Religions," James Bonwick, F. R. G. S., has gathered together an immense store of scattered facts and ideas, bearing more or less on the presence in Ireland in prehistoric times of the Wisdom Religion. Ireland's position as a surviving fragment of the Atlantean continent explains the existence of most of the traditions and relics which have come down to us, but the confusion of Buddhism with Buddhism is one of Mr. Bonwick's stumbling-blocks. The ancient emblematic fire-worship, the origin of the "Sun-burst of Ireland," points to the early identity of all these forms of faith, though their differentiation has resulted in the comparative antagonism of the modern forms. Around this one point, however, of the adoption of Fire as the symbol of the Spiritual World, and by specialization, of the Lord or Ruler of that World, or Realm, or Kingdom, there cluster many facts which clearly illustrate the identical source of all religions. St. Peter declares "Our God is a consuming Fire." The God of the Burning Bush, of the Flaming Sinai, of the Fiery Pillar by night, of Elijah's Fire from Heaven, and of his fiery chariots, is identical with Baal or Bel and Moloch, all these being related to the Sun, whose God, the divine Apollo, is that Sun of Justice of Malachi, which shall arise with healing in its rays, the True Sun of the Gayatri, and one with the Christos, whose identity is established in the sanctity of our Sunday.

In ancient Ireland the worship of the Fire God Baal or Bel was very general, though it is undoubted that the original purity and the lofty spiritual conception which inspired it became very much degraded and debased. Its relation through Sun-worship to subsequent religions is very clear. We learn from Bonwick, quoting Vallancey, that *Budh* in Irish and Sanscrit was *wise*: *La Nollad Aois*, or *La Nollad Mithr*, Christmas Eve, was sacred to Mithras,

the Sun. *Eire aros a Niorgal* alluded to the crowning of *Nargal*, the cock of Aurora, which was sacrificed on the 25th of December, in honour of the birth of Mithras, the Sun. The cock alluded to will remind students of St. Peter, and of Socrates' last request. As in other ancient lands the Lamentation for the Dead was kept up in Ireland on the eve of La Saman, the day of Saman, the Pluto or Judge of Hell, November 1st, or All Saints' Day, which is, of course, the origin of the All Hallows Eve celebrations. The *Sab-oide* or festival of *Sab*, the Sun, was held on the 1st, 8th, 15th, and 23rd of the month, as with the Sabbaths of the Persian Magi.

Reincarnation was, as elsewhere, the ordinary belief concerning the process of life. The Irish King of Ulster, Mongan, recollected his life as Find, two centuries before. Tuan was twice born as a man. Jubainville says, "The idea that a soul could in this world re-clothe successively several different physical forms, was a natural consequence of a Celtic doctrine well-known in antiquity."

The Keltic Christ was named Esus or Hesus, or in the local form *Aesar*, meaning, *He who kindles a fire*, and the Creator. This is akin to the Etruscan Aesar, *the Living One*, the Egyptian Sun Bull Asi, the Persian Aser, the Scandinavian Aesir, and the Hindoo Aeswar, or Ishwar, of Whom the Bhagavad Gita says that "He resides in every mortal."

The zodiac was known to the ancient Irish, and their twelve signs "were ever like a ladder, with six steps upward, and six downward." Above the figures representing the signs the Irish letters were placed. In Sagittarius the figure was a deer's body with a man's head. That in the Scales had legs, but no feet. The Virgin was standing, apparently spinning, and fully clothed even to the shoes. Aquarius, had a very long body, but short thin legs and feet. The great stone circles and rings of the ancients were probably symbols of the zodiac and the various heavenly orbits, especially the Path of the Sun. Four miles from Belfast, at Belagh, County Down,

there is the Giant's Ring, 579 feet in diameter, which was called *Beal-agh*, or Fire of Baal, the Sun God. The old Irish name for the year was *Bealaine* or *Blaithain*, the circle of Baal.

Dr. Kenealy, in his *Book of God*, says "the Irish hieratic language was called *Ogham* (pronounced *Owm*), which is the same as the Buddhist and Brahmin *Aum*, and the Magian and Mexican *Hom*, or ineffable name of God. The Greeks changed this into *AOM* or Alpha and Omega." and the ancient formula was used by the Christian Church, as in the first chapter of Revelation, although the meaning is now lost to theological students and pulpit exhorters.

All these facts and many more are well known to scholars, although the conspiracy of silence conservatively cherished by those who desire to support an existing order of things, in preference to the honest recognition of the truth, has concealed the knowledge from the unlearned, who cannot search for themselves. Mr. Bonwick adduces a striking instance of both the knowledge of these things and the disregard of them on the part of our great scholars. It is well known to students that Free Masonry is a survival of an early Theosophical movement, the clues to which are nearly all now lost, and can only be supplied by occultists. Mr. Henry Melville and Mr. Frederick Tennyson, a brother of the late Laureate, once addressed a letter to the Duke of Leicester, Grand Master of Ireland, calling attention to the identity of Masonry with the Ancient Mysteries, and praying for the appointment of a commission "of learned and intelligent brethren" for the purpose of deciding three things: "1st. Whether the knowledge we profess was in former times considered Masonic. 2nd. Whether the Lost Mysteries were, and consequently still are, celestial truths. 3rd. Whether truth should be published to mankind under the sanction of the Grand Lodge, provided always, that these Lost truths interfere not with the Mysteries and Ritual of Modern Masonry."

For THE LAMP.

**FOUND AND MADE A NOTE OF.**

The way not to start a nucleus of a Universal Brotherhood is—to imagine you can't. That will settle it.

\* \*

The way not to interest people in theosophy is—to imagine they don't want to hear about it, and, so far as you are concerned, they won't.

\* \*

The way not to start a Branch or Centre is—to imagine conditions are not yet ripe: that the town is not ready for one, and does not want one, anyway; and say so, out loud; and the result will be very much as you imagine.

\* \*

The way not to help along the local Branch is to imagine they can get along without your aid just as well as not. Therefore, don't attend the meetings regularly, and don't ask anybody else to attend: "beg off" when asked to furnish a paper or to speak; criticize the papers of others, and the management in general, freely, and never lose an opportunity to do so; above all, don't forget not to pay your dues. If you can get a majority of the members to imagine things out in this line, and to follow it up faithfully, there is not a doubt but that events will justify your jointly imagined predictions, and the Branch will die a natural death within three months' time.

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All this will also prove that you are something of an occultist yourself, and are not at all under the sway of Maya — but see things exactly as they are, and imagine them out accordingly.

Great is the power of the imagination.

C. L. A.

Lose the less joy that doth but blind;  
Reach forth a larger bliss to find.  
To-day is brief: the inclusive spheres  
Rain raptures of a thousand years.

—*Adeline T. Whitney.*

Think, when our one soul understands  
The great word which makes all things new,  
When earth breaks up and heaven expands,  
How will the change strike me and you  
In the house not made with hands?

—*Robert Browning.*

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### EDITORIAL NOTES.

Anyone with a copy of *The Path* for July, 1888, may get a dollar for it by sending to THE LAMP office.

THE meetings for enquirers "across the Don" have been continued at 136 Carlaw Avenue, with encouraging results. Visitors are welcome on Tuesday evening at 8 o'clock. All interested in Theosophy should attend.

THE Beaver T. S. regrets the departure for the Fiji Islands of Miss Jeanie McLatchie, an earnest member of the Society, and regular attendant at its meetings. Miss McLatchie bears to her distant home the most cordial wishes of her fellow-members.

MR. JOHN RANDALL, Vice-President of the Beaver Society, sustained the loss of his son, a bright young man of 27, on the 10th October. Several members of the Society, including Mr. E. T. Har-

grove, attended the funeral on the 21st, when the services were conducted by Rev. John Cleare, of the Swedenborgian Church.

THE Wilksburg, Penn., T. S. has arranged a programme for its Thursday evening meetings at 407 Swissvale Avenue, which should attract good attendances. This is a new branch with a wide field of work, but its earnest members know the value of the effort of each in his own place, and expect a good harvest from a well-considered sowing.

MR. GEORGE WRIGLEY, of *The Farmer's Sun*, has brought out a new paper, *The Brotherhood Era*, which will advocate the main object of the T. S. in every way likely to assist the great principle of fraternity among men. "Pity and need make all flesh kin. There is no caste in blood, which runneth all one hue, nor caste in tears which trickle salt for all." Brother Wrigley's work has our best wishes.

Our friends will kindly observe the change in the hour of meeting on Sunday morning, eleven o'clock having been adopted as likely to be more suitable to the general public. The second volume of *The Secret Doctrine* has just been taken up for consideration at this meeting. Dealing with the evolution and development of man and the earth in the immediate past of geological history, and in the light of man's complementary spiritual and mental evolution, no more interesting or instructive subject could be selected. A punctual attendance at eleven o'clock is requested.

WE desire to remind our readers everywhere that the British Association for the Advancement of Science has accepted an invitation from Toronto to hold its meetings in 1897 in this city. It has been suggested that a Theosophical Congress should be convened at the same time and place, when the scientific world might be afforded an opportunity of hearing the solutions presented by

occult science of those crucial problems which have given birth to agnosticism on one hand and pessimism on the other. We want an expression of opinion on the matter.

\*

HERE are two conflicting testimonies. They came together by the morning mail of 29th October. "Sir, If you are responsible for the delivery of this blasphemous publication, please see to it that it does not pollute my door again." This is from the neighbourhood of Bloor and Yonge. From Syracuse a message reads: "I do not understand how you can publish such a paper for so small a price. It is invaluable for those who have studied, and have learned to love the Bible, and desire to compare its teachings with the Theosophical teachings. You have entered upon a good work, and I must say handle it well. I say this for your encouragement. Your paper fills a place which no other does."

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MR. STEAD in *Borderland* sums up the case as it must appear to outsiders in regard to Mr. Herbert Burrowes' threatened or promised revelations, and his recent resignation from the Theosophical Society (Adyar). "Mr. Herbert Burrowes deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H. P. Blavatsky, but against the Theosophical Society which has buried H. P. Blavatsky, and cast out Mr. Judge." Mr. Stead may discover by-and-by that the Theosophical Society is to be found elsewhere, and otherwise engaged than in casting out or burying anyone, and, as he stated three months ago, "active in work rather than in dogma." It is curious to note that those who hanker after revelations often get those of a character quite opposite from what they desired or expected.

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THE visit of Mr. E. T. Hargrove to Toronto was in some respects the most important event that has occurred in

connection with the movement in this city. It is true the enterprising newspaper press, with one exception, took no note of his three well-attended lectures; but the audiences were large and of a class for whom Theosophical teaching is especially valuable. The central location of the Beaver Society's Hall appears advantageously in this respect. Mr. Hargrove made a most profound impression upon his hearers, and all who had an opportunity of meeting him personally acknowledged the charm and gentleness of demeanour which in many instances gained a deeper loyalty and affection. Mr. Hargrove's earnest views of life, and his wholesome application of the principles of occult law to business and study, afforded new starting-points for his hearers. As one friend observed, he infused a new spirit into the members, and the work of the branch must gain largely in quality as an effect of his visit. His three lectures, though each complete in itself, were in admirable sequence, and no preference could well be expressed for any of them. A return visit cannot reasonably be expected for some time to come, but the Beaver Society will look forward to meeting Mr. Hargrove next year.

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THE Secretary of the Order of the Golden Age sends a copy of the Articles of Religion of the Church of the Future. Jerusalem, Madras and Paris appear as the headquarters of this new Ecclesia, and this appears to indicate the harmony of religious teachings which the Articles embody. Most of the more generally known theosophic ideas are adopted to vivify the sacramental and ceremonial observances which have been elaborated. Angels, Bishops, Priests, Deacons and Cardinals will officiate in the new Church, which will be governed by a Federal Sacred College and Council. It is possible these sacerdotal preparations may appeal to many and be the means of carrying light to some who cannot be reached by existing methods. We cannot forget the fate of a similar plan, however, proposed in the '50's by a gentleman who wrote an "Introduction to

Theosophy" and made a cheerful and ingenuous appeal to the public for £100,000 with which to develop his ideas. It is only fair to say that no financial considerations appear to enter into the constitution of the new church, and this is its surest claim to success. Mrs. Londini, Siena Lodge, Wavertree, Liverpool, England, answers communications.

There is a little public-house which everyone  
may close;  
It is the little public-house just underneath  
your nose.

—English Rhyme.

#### THE HIGHER PLAGIARISM.

In our September issue we quoted a "Scythe Song" by Mr. Andrew Lang, and one by Mr. James A. Tucker, to illustrate the harmony of perception, and identity of expression, to be expected from writers who describe the same or similar circumstances. Mr. Lang, however, writes to disclaim originality in using the *Hush* theme, on which Mrs. Graham R. Tomson contributed a poem to the September, 1887, number of *Longman's Magazine*, the same number in which Mr. Lang's poem first appeared. "The idea," he says, "is entirely hers, not mine." Mrs. Tomson's verses are appended: though very beautiful, their use of the onomatopœia is by no means so effective as in Mr. Lang's lines:

#### SCYTHE SONG.

BY MRS. GRAHAM R. TOMSON.

Stalwart mowers, brown and lithe,  
Over summer meads abloom,  
Wielding fast the whispering Scythe,  
Where is all the old perfume?  
Breathes it yet in tender gloom,  
Soft through Hades' twilight air?  
Where hath Summer-tide her tomb?  
*Hush, the Scythe says, where, ah where!*

Comes the long blade gleaming cold  
Where the garden-ground is spread—  
Rags of pearl on crowns of gold,  
Dainty daisies, white and red!  
Dames that o'er them once would tread,  
Damsels blithe and debonaire,  
Where is all your sweetness fled?  
*Hush, the Scythe says, where, ah where!*

Time! who tak'st and giv'st again,  
All things bitter, some things sweet,  
Must we follow, all in vain,  
Follow still those phantom feet?  
Is there not some grass-grown street,  
Some old vew-begirt parterre,  
Where our Dreams and we may meet?  
*Hush, the Scythe says, where, ah where!*

#### THE BEAVER BRANCH.

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

The Beaver Branch of the T. S. in America will hold the following meetings during

#### THE MONTH TO COME.

- Wednesday, November 20, 8 p.m.,  
"Magic White and Black," pp. 175-180.
- Friday, November 22, 8 p.m., "Karma."  
Mr. Beckett.
- Sunday, November 24, 11 a.m., "The Secret Doctrine."
- Sunday, November 24, 7 p.m., "The Soul Leaving the Body." Mr. Port.
- Sunday, November 24, 8 p.m., Revelation. xii.
- Wednesday, November 27, 8 p.m.,  
"Magic," etc., pp. 180-187.
- Friday, November 29, 8 p.m., "The Higher Science." Mr. Port.
- Sunday, December 1, 11 a.m., "The Secret Doctrine."
- Sunday, December 1, 7 p.m., "Homer's Theosophy." Mr. Beckett.
- Sunday, December 1, 8 p.m., Revelation. xiii.
- Wednesday, December 4, 8 p.m.,  
"Magic," etc., pp. 187-192.
- Friday, December 6, 8 p.m., "The Method of Life." Mr. Smythe.
- Sunday, December 8, 11 a.m., "The Secret Doctrine."
- Sunday, December 8, 7 p.m., "The Occultism of Atlantis." Mr. Smythe.
- Sunday, December 8, 8 p.m., Revelation. xiv.
- Wednesday, December 11, 8 p.m.,  
"Magic," etc., pp. 193-200.
- Friday, December 13, 8 p.m., "Reincarnation." Mr. Beckett.
- Sunday, December 15, 11 a.m., "The Secret Doctrine."
- Sunday, December 15, 7 p.m., "What Eternal Life Is." Mr. Port.
- Sunday, December 15, 8 p.m., Revelation. xv.
- Wednesday, December 18, 8 p.m.,  
"Magic," etc., pp. 200-208.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

## NOTES ON THE MAGAZINES.

*The Path* for November is an excellent number. Mr. Judge describes the condition of a large number of theosophical students whose practice has not kept pace with their knowledge. They drop into "mechanical theosophy," which "is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both." Every one of the doctrines of theosophy "can and must be carried to its ultimate conclusion." In H. P. Blavatsky's letters we find her again explaining her relation to Christianity. "I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet by either Popery or Protestantism." Letters written by Dr. Hartmann are to follow the present series in January. Herbert Coryn continues his very valuable paper on "Bodily Seats of Consciousness." He explains the electric connection between the brain-cell and the astral record behind, the vibration of which produces memory. The records of the present life only are "keved" on to the present cells, and the present cells have to be artificially trained or united with the records of the past in order that ancient memories may be awakened. Much suggestive of the mystery of antaskarana may be found in the last few pages. Mrs. Cleather contributes an account of Mr. Rimington's experiments, and a recent performance of colour-music by his new colour-organ.

*The Irish Theosophist* for October begins with an article by Che-Yew-Tsang on "The Warrior Eternal and Sure." "We need a wiser carelessness" is the keynote. "There is no need to strive to become a chela or any one thing, but there is every need that each should strive to become his best. No man can say what that best may be." "Aretas" displays a wealth of melodious lyric strength in "Our Lost

Others," fitly illustrated by a magical page from dreamland. C. J. contrasts the Gospels and the Upanishads and finds more of the human in one and of the divine in the other. The translation of the Sermon on the Mount, with its enlightening notes, should be issued in pamphlet form. "L.E." supplies one of his marvellous rhapsodies full of shining things for the few, but misty and vague for the many. There is in these pages "something intimate, secret, unspeakable, akin," like the vision they dwell on.

*Lucifer* has its strongest item in "Orpheus," the instalment of which is occupied in establishing the identity of the Orphic philosophy with the ancient Aryan-Chaldaeo-Tibetan doctrine. This, ante-dating the Vedas, and the origin of the Brahmanic doctrines, is the parent source of all the occult teachings of both east and west, and the source of its origin seems to be another hint as to the site of the Imperishable Sacred Land. Some hints may be gathered from the classification of the twelve gods—evidently zodiacal rulers—into four triads: demiurgic or fabricative, Jupiter, Neptune, Vulcan; defensive, Vesta, Minerva, Mars; vivific, Ceres, Juno, Diana; elevating and harmonic, Mercury, Venus, Apollo. "Two Houses," though concluding somewhat conventionally, will take rank as a strong novel, and a good one to lend to enquirers who want their information easy. There is a great truth conveyed in one paragraph which ought to be brought before all and sundry: "Spirit is not holy in itself. There are sins of the spirit, sins of the soul, sins of the flesh. The sins of the spirit are manifold: pride, the lust of personal power, the lust of personal holiness." It was something very like that last sin that afflicted the T. S. C. W. Leadbeater recites the weird story of a cosmic elemental similar to that created by the Jews, and still worshipped by some Christians. Colonel Olcott issues another of the "notices" which H. P. B. once spoke of when she declared each branch to be an autonomous body and "a Theosophical Society," (*Lucifer*

iv: 507), repudiating all governing powers as being liable "at any moment to issuesilly and untheosophical ukases." Mr. Mead promises to undertake an English version of the *Pistis Sophia*, translating from Schwartz's Latin and Amelineau's French.

In the *Metaphysical Magazine* for November, Dr. Hartmann gives one of the clearest expositions of the occult divisions of man's body, mind, soul and spirit, that have been placed before the public. Dr. Bjerregaard writes of "Mythology and Being," and Mr. W. J. Colville draws the distinction between mental suggestion which does not suggest, but simply prepares conditions, and that which boldly assumes control over another. "Mind with mind and mind over matter is a rational platform as distinguished from that of the mesmerists who talk constantly of, mind over mind." It is unfortunate that the varied terminology of the different systems tends to obscure the conclusions arrived at. In the above sentence "mesmerists" means "hypnotists" in the ordinary sense, for the mesmerist proper never rises to the mental plane at all, exerting his healing powers on the vital sheath.

*The English Theosophist* gives warning of a possible cessation. Mr. Bulmer writes very pointedly upon the ostracising policy of Adyar Theosophists: "At one time it was supposed that acceptance of the principle of universal brotherhood was sufficient for membership, and that all creeds and people were welcome. But, under the new dispensation, submission to the mental and spiritual tyranny of an oligarchy looms in the near future as the condition of acceptance into the brotherhood of Adyar."

*Theosophy in Australia* prints a concocted extract from the Adyar minute-book, which does not read well in the light of Colonel Olcott's complete version. Our Antipodean brethren have an opportunity for profitable meditation. It would be interesting to know who made these false extracts at Adyar. Answers to questions fill a large part of our Southern contemporary.

*The Pacific Theosophist* has three good articles, one on "The Iron Age," by Mr. Amos J. Johnson, collecting much interesting information on a subject which begins to enlist outside attention.

*Boston Ideas* publishes theosophical notes occasionally, and copied a report on the 2nd inst. of a speech on Reincarnation, by Mr. R. D. A. Wade, of the Chicago Society, delivered in Minneapolis.

*Notes and Queries* gives 22 Rules from Hermes on the Will. The fourth states "When man has discovered Truth and wills to work justice, nothing resists him." Orson Pratt propounds nine questions in astronomy and asks for a theory which will cover them all. We suggest that he borrow a "Secret Doctrine."

*The Theosophic Gleaner*, (Bombay), is almost entirely composed of reprints. There is an interesting article with original letters on "The Talking Image of Urur." Dr. Hartmann writes (Sept. '94): "In regard to what you say concerning my 'Talking Image of Urur,' I am not afraid that it will do any harm to the *Truth*, even if it whips from the T. S. some of those fools that would be a disgrace to it if they were to join. It has never injured the circulation of good money to describe the signs of that which is counterfeit, so that those who are capable to judge can distinguish the true from the false. The story of the 'Talking Image' is, to a great extent, an account of my own experiences and observations, (ornamented of course), and its main object is to show that Theosophy does not consist in blindly believing what another man says, nor in sceptically rejecting the opinions of others, but in the awakening of one's own higher consciousness, such as is the result of one's dwelling in a higher than the animal plane of thought." A curious table of the three qualities of the universe, all created things being classified under the three heads, accompanies the *Gleaner* for October.

*Freedom* begins a series of articles on theosophy by Mr. W. J. Colville. Mr. Colville's theosophy embraces almost all the modern "crank" movements, but may be all the more intelligible on that account.

*Ourselves* is the organ of the Bow Lodge of the T. S. in Europe, and caters to the East Enders of London. "The Lodge of David Wanless" is a strong picture, and but for the reservation of rights we should be glad to republish it. It reminds one of Miss Dougall of "The Zeit-Geist." Two exceedingly interesting letters from 676 of the 1265 prisoners in the great California prison at San Quintan, testify to the value of theosophic teachings for every class of humanity. After a year of theosophical lectures, 676 signed a letter of which the following is but one paragraph: "Theosophy as we think, unravels many of the knotty and tangled puzzles of life to us, and shows the why and wherefore of many things we thought incongruous before. Recognizing the one perfect, unalterable, and absolutely just law 'Karma,' we see and know we are just what we are, by our conscious or unconscious will; we resign ourselves to manfully bear our burdens, and by earnestly and faithfully following the voice of the 'Silent God,' overcome the animal, and prepare ourselves for greater and grander usefulness as we evolve in spirituality."

*Papers read at the Scottish Lodge* is part of the new title of the Scottish Lodge Transactions. "The Occultism of Tennyson" is a collection of instances rather than the embodiment of a philosophy. "The Tatwas in relation to the Human Organism" is a really instructive paper on an abstruse part of the eastern teachings. The notes on Occult Study are so good that we find it difficult to understand why with these ideas our Edinburgh friends adopted the attitude they did recently. Of course we shall know by and by, and we can afford to ignore the inconsistencies of our comrades in the meantime.

*Borderland* presents as its leading feature a paper on Spirit Photography

with some not altogether conclusive examples. The appearance of double-exposure which Mr. Stead takes care to render impossible, is so strong, that some other theory entirely must be adduced to account for the phenomena than that of an astral form casting an impression through the lens of the camera. It has been proved that exposure in the camera is not necessary to get a picture, and investigation must follow this clue to arrive at a solution. Mr. Stead seems to think that the existence of theosophy depends on the continued adherence of Mrs. Besant to the cause. Surely Mr. Stead learned better from H. P. Blavatsky than to suppose that theosophy depends upon any personality whatever—even that of H. P. Blavatsky herself. People will persist in following leaders rather than principles, and this truth, which Madame Blavatsky, W. Q. Judge and all the theosophists worthy the name have stood for, is the truth which is being lost sight of by half the organization as it has been lost sight of again and again in the history of the world's religions. Personalities are the only vulnerable points of attack and so the opponents of theosophy everywhere conduct their campaigns along these lines. Theosophy, as a system, as a great truth, they leave carefully alone.

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**THE MYSTERY OF THE MOON:  
Or the Laws and Logic of the Lunatics.**

A SATIRE

BY O. G. WHITTAKER.

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(Continued from page 47.)

At the time that Henry George let that flood of light on the land question, the reflection of it might have been seen on their—but no, no, no; I had forgotten that this was long before the Christian era. It was only a coincidence, not even that; rather a proof that great minds run or think in like channels, and a proof that a streak of the same geological stuffing in them, makes the whole world kin. Their prophets—they had prophets in these old days, and it paid as well as anything outside of stock broking—might

have prophesied about George, but to make a satisfactory prophetic job of it, they couldn't give his real name nor announce his profession plainly, and though there is evidence that they had a Revelation, yet having had no Doctors of Divinity far enough advanced to make it plain to the lower classes; they *could not have* foretold the Single Tax. It is my firm belief that these poor lunatics just discovered it for themselves, as Newton discovered how to invent gravitation, by the merest accident. Does anyone think for a moment that Newton sat down just to watch an apple fall? Nothing of the sort. He had probably been investing in some wildcat railway or mining scheme and had heard something drop, when just then the apple fell. Newton, to forget his little set-back, began to trifle with the incident, and took to reasoning out why, instead of the apple falling and hitting the earth, the earth didn't rise up and hit the apple; by and bye he invented gravitation and holds the patent yet.

I sincerely trust at the same time, that no one will infer from what has been said, that Henry George got the ground work of the Single Tax from the Lunatics. How impossible this would be may be seen when we reflect that the Single Tax was formulated prior to these Lunar Discoveries, which are the only discoveries of the kind yet announced. Besides this, the mere suggestion is a gross libel on the great economist's ability. I believe him as capable of inventing a system of tax reform as any Lunatic that exists.

So they got rid of party. Not that the rulers were agreed as to how to conduct public business, but while they had their differences, these divergent views did not engage the attention of the working classes, for they had no say in the matter.

The expectations, however, of those who predicted a reign of plenty for the working classes when they had achieved that sought-for condition when they should have nothing to do but work, were not realized. Statesmen studied over it and were stunned by the discovery that while every burden of government was lifted from the shoulders of "labour," as they called it, they were still in straightened circumstances, while the wealth of the rest of the community

continued to increase. A few, who had the interest of their fellow lunatics at stake, and whose principal was securely invested, evolved the theory that the common use of certain extra curiously choice liquors, the effect of which was to render those partaking of them hilarious on ordinary occasions, and sometimes even boisterous, was the chief cause of destitution among the working classes. It is but fair to state that the unworking classes did not experience destitution as a result of a like indulgence. This theory became popular but was not given entire credence because some crank pointed out that as the workers made those curious liquors, there could be no ground for attributing destitution to their having either made or imbibed them, unless it could be shown that in so doing, sufficient time was not afforded them to make other commodities as well. This, however, was so far from true that there was ample time to make all sorts of things and leisure time to spare besides.

The Lunatics worried along after this for a long period of time with no abatement of the disparity between the working classes and the unworking classes, till recently a new era dawned in Luna. These Lunatics comprized in population and resources, a large proportion of the total inhabitants of the Moon, the others being poor in manufactures and with little taste for travel. The Lunatics were thus compelled to trade among themselves and did so without suspecting the logical result of such a condition of things. That they should be so short sighted, with all their boasted civilization—and in many matters they were really advanced—is evidence of their lack of the Christian principle that guides our statesmen and merchants. But a crisis came; the working people were reduced to great straits. Manufacturers piled up their goods, but were unable to sell them. In the face of waste and bad methods, the toilers in all classes could find time to make more goods than the public could buy. Factories were shut down; mines were closed, with thousands of tons of ore and coal piled about. One

or two conflagrations that consumed several cities, afforded but temporary relief. Something had to be done and at the right moment came the right man with a theory. It might be called an invention or an inspiration. The authorities treated it as both, for they granted him a patent in perpetuity, and had him consecrated by special orders in Council, the first Bishop of Buncombe, which was the chief seat of learning in Luna and boasted several colleges. His theory was that the cause of the general depression was want of a foreign market! The more it was looked into the more reasonable it appeared. When it became apparent that the Bishop was right the question arose, "How are we to secure it?" The Bishop having been referred to, intimated that for a share in the profits and a seat in the Upper House free, he would put the theory into practice and open a foreign market that would satisfy all parties and stimulate trade as it had never before been stimulated. They closed with him at once and put everything necessary for the development of the scheme at his disposal.

He began operations by teaching the young Lunatics a love of country that was continually stimulated by appropriate songs and the display of very large and pretty flags. He induced a portion of the people to adopt certain colours and badges, while another portion of the people were taught that quite different colours and badges were most appropriate. By this means and through the dissemination of patriotic literature he succeeded in fomenting a sentiment that culminated in the Lunatics having a first-class war among themselves. After some blood-letting, the republic broke up into several fragments—"dismembered" we would say—peace being finally restored by setting up four governments over the territory that had only boasted one, each of these four recognizing all the others severally as independent States, with power to levy impost and other charges as the case might require. The simplicity of the whole thing was apparent at once: here were four nations each

with a foreign market three times the size of their own to whom they could send their surplus products and bring back the money. That was but a part of the benefits accruing: when it was also discovered that a large revenue could be derived from a levy—they did not call it "custom" then for the thing was new—on all imports from each of the other three States, there was much rejoicing. Some mugwumps and pessimists insisted that this would be no advantage as each would have to pay for exports as much as they collected on imports, but they were soon silenced. The matter being referred to the Bishop of Buncombe, he employed a lightning calculator who made it plain that, supposing the levies were  $33\frac{1}{3}$  per cent. on both exports and imports, as each State made a levy on three States while only paying one levy, therefore there would be a nett gain all around of  $66\frac{2}{3}$  per cent.—so good a showing that the pessimists were laughed out of court. As each State had the "pauper labour" of the others to contend with and fear, they found that they had each to increase the charges on imports to 50%, so that with three 50%<sup>s</sup> against one 50% they each realized a nett profit on the collections on imports of 100%, so that the free traders and blue ruin men generally were worse off than the foxes of holy writ, for they had not a hole where they might lay their heads.

Yet another advantage they each enjoyed by the diplomacy of his Lordship the Bishop of Buncombe was that, by judicious fostering, each State exported much more than it imported and thus had a balance of trade in its favour which steadily increased.

*(To be continued.)*

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Subscriptions will be reckoned from the first number issued after receipt of subscription; if you want any back numbers they will cost five cents each. We cannot include back numbers in yearly subscriptions. Only a few of the copies of the early numbers remain, except number 2, which is out of print. A few bound copies of Volume I may be had, price \$1.25.

## A NEW MAGAZINE.

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—*Secret Doctrine, I. 274.*

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**THE THEOSOPHICAL SOCIETY.**


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

The only essential requisite to become a member of the society is “To believe in Universal Brotherhood as a Principle, and to endeavour to practise it consistently.”

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

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

\*

SUNDAY, 11 a.m. to 12.15 p.m., “Secret Doctrine” Class.

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

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

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

\*

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

Books may be had from the Society's library on application to the librarian.

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