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

“IF I HAD A MILLION——”

It is not very long since a great man wrote that if he had a million dollars he would put it into the theosophical movement. When, a little later, he left us, the consistent remark of a newspaper was that “he died without possessions.”

He did not wait till he had accumulated a million dollars, or a million cents, before he began to contribute. He just gave what he had and himself along with it.

People rarely realize that they possess nothing of themselves, and that the wealth they hoard belongs to Nature, who will claim it when the last debt has to be paid, and for whom they can be no more than stewards with an account to render.

“This to-day hath been acquired by me, and that object of my heart shall I obtain; this wealth I have and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish: I am the lord, I am powerful, and I am happy. I am rich and with precedence among men: where is there another like unto me? I shall make sacrifices, give alms, and enjoy.” Thus says the Lord Krishna, “In this manner do those speak who are deluded.”

Think you to deal with Nature as with an enemy, or a foreign foe? And shall you delimit a frontier, and appoint boundaries, and levy dues at your port of entry, so that Nature may have no advantage of you? Man—you dwell in Nature, part of her body, could you but know it, in your fleshly part, and you and your economics, do they but interfere with her great system, shall suffer

oblivion. Like Mercurio’s “round little worm,” you shall be pricked out and abolished.

Yet, as you are in Nature, so, too, you are of Nature, could you but know that, also. Men have drawn a line around themselves and seen a difference between human Nature and the physical Nature of the field, the forest, and the foam-flecked solitude. These know nothing of Nature but the garment, and her Soul is a Lost Word for which they seek a substitute.

But they who have laid themselves down upon her mighty bosom, who breathe with her breathing, and know the yoga of her smile, these do not stay to chaffer with her herdsmen, nor to gather her husbandry into barns of their own building.

Unto one has been delivered ten talents, and to another five, and to another one. And Nature’s servant, who is Nature’s child, gives back again the gift, and is the richer for the loss. Have you not a million thoughts in these waking hours of your sojourn, and may they not all leap from a heart that throbs in unison with Nature’s own? Are the million minutes of your leisure all to be scattered on the desert spaces of indolence? Are the million millions of lives that dwell in the kingdom of your body not to feel the fuller dominion of that spiritual realm on whose throne you sit?

Many ask how they shall know if they belong to the Lodge—the Ecclesia. It may be that those who need to have their labour pointed out to them are not so near as those who know their work and do it.

FIVE MINUTES ON CONCENTRATION.

The last word of warning in a previous paper must be the first in the present one. Do not let us accept in a grossly material sense those illustrations drawn from physical phenomena, which are only intended to suggest the direction which thought may take in entering new regions. The mile stone and the guide-post do not go to the desired haven. They only point the way. The pilgrim has to make the journey.

No better illustrations of concentration can be had than those based on the various features of a wheel. But if we confine ourselves strictly to the physical expression of these features, whether the rim of the bicycle wheel, or the zodiacal circumference of the solar universe, we are but metaphysical vagabonds who may lounge for awhile but cannot truly live.

It will be found that most people's method of concentration is to sit down in a secluded place and fix their attention on some object. Or, if they have thought a little further, they will be indifferent to the surroundings and can fix their attention on the given object undisturbed by distracting influences. Or they may, in a further stage, replace the physical object with a mental one, and fix all their attention upon that. In all these cases, however, they are only standing at the rim of the wheel, looking at or towards the centre. There are many who are unable to realize the difference between this attitude and that which involves a complete change of base, the becoming one with the object contemplated, the union with the subject of meditation, the actual dwelling at or existence in the centre of thought, not merely a straining in that direction.

This can be illustrated to a certain extent on the physical plane. If you have ever gone on a railway train through farm lands at ploughing time you will probably have observed the furrows radiating away from your point of vision like the spokes of a great wheel which kept turning, turning, as

you rushed along. By an effort of will, which, strangely enough, some people are unable to make, you can fix your gaze at the other extremity of the landscape, when the furrows will begin to move in the opposite direction. Similarly, looking over a bridge, you can alternately have the bridge moving up the stream or the water moving down the stream as you desire. Or at night, travelling in a vehicle, you look out and are just able to see another vehicle travelling in the same direction, but faster than yours, and you can easily give yourself the impression of moving in an opposite way to that in which you are really going.

Let us repeat again that these are merely illustrations. They certainly indicate the fact that we are very much the slave of the senses. But they also represent the possibility, and we need not here claim any more than the possibility, of changing the base of thought, of moving the centre of consciousness from one point to another, in the other and higher planes or states of consciousness which we have considered as lying beyond us.

In the railway train we are so impressed with the importance of our own existence and its conditions, that we look on the surrounding landscape as a transient vision passing swiftly away. If we get out into the country and associate ourselves with the landscape then it is the train which is the rapidly passing vision, while the landscape is the reality that lasts forever. If we get into the habit of allying ourselves with those things which are not the creatures of a day, it will be found that there grows up within a consciousness of stability which, in an increasing degree, presents a standard of permanency by which the values of sensuous life may be truly measured. All this external activity of form and appearance is the rapidly changing motion of the rim of the wheel, while at the centre lie the realities.

The evolution of fitting vehicles of consciousness must follow the development of those attitudes of the mental life which differ from the ordinary. All thought, as well as thought form, is

the result, in its expression, of vibration. Any *continuous* effort towards union with the more durable conditions of consciousness must have the effect of increasing the rate of thought vibration, and, we are assured, of finally rendering permanent the desired condition.

The highest conception of concentration is not, then, concerned with spasmodic attempts to assimilate the vibrations of any lower aspect of manifestation, but a steady endeavour to be united with the highest. "We needs must love the Highest when we see it." It is an attitude of life, and not merely an intellectual attribute.

And as so many have elected in these days to unite themselves with the perishing idols of time and space, the toys of fame and wealth, the vanities of lust and pleasure, it is of the more importance for those who have any real sense of the truth and beauty of life to clearly and sanely point out the better worth of the things that are eternal.

They that sow to the flesh must reap as they sow. They that sow to the Life will have the harvest of the Spirit. "These two, light and darkness, are the world's eternal ways; by one a man goes not to return, by the other he cometh back again upon earth."

BEN MADDOGAN.

ANOTHER VIEW OF IT.

Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. * * * For convenience I shall designate the one as the *objective mind*, and the other as the *subjective mind*, or soul. * * * The objective mind is capable of reasoning by all methods,—inductive and deductive, analytic and synthetic. The subjective mind is constantly controlled by suggestion. * * * The subjective mind exercises complete control over the functions and sensations of the body. The functions and sensations of the body can be controlled by the suggestions of the objective mind of the person to the subjective mind, or by the suggestions from without. The sub-

jective mind or soul never sleeps. The subjective mind always reasons logically and perfectly from a suggested premise whether that premise be true or false. The memory of the subjective mind is perfect.—*Thomas Jay Hudson in: The Law of Psychic Phenomena.*

FOR THE LAMP.

THE THOUGHT FAIRIES.

There is a strange place in this everyday world of ours: strange, because we do not see it with our very eyes, and because it is a silent place.

It is called Mental Plane.

The workers in Mental Plane are the thoughts that each one of us holds and that we permit to go out. Who is that little unseen fairy, brightly hurrying along the way of Mental Plane? It is a kind and loving thought just sent out from the brain of one who loves his fellow-men. See it as it goes along, passing through the different houses on its way (the houses, you know, are the people's heads), getting bigger and more beautiful as it goes. In each house it passes, the person feels happier but does not know why. Now it comes into a house where it is recognized, and the man cries out, "Oh! stay a moment, beautiful thought; stay long enough to help me, before you go on!" The little fairy says: "If I stay long enough to help you, there will be one thing that you must do, and that is, send out a companion with me when I go. If you receive help you must give help in return. From me you can know many of my kindred: keep them all but one for a time, but send out one other with me."

So the man did, and the little companions tripped silently along the way of Mental Plane together.

And so they keep going and coming among us; if we do not succeed in holding them for a time, at first, as the man did, we will, some day, I am sure. For to be able to hold one of these little thought fairies for just *one minute* is a great thing. They seem so light, but they really are very heavy when we hold them, and that is because they are so important, and mean so much.

ELIZABETH HYATT.

INTERNATIONAL S. S. LESSONS.**July 26. 2 Samuel vii: 4-16.**

It were well, in considering such a passage as this, to get a clear conception of what is intended to be gained by its study. "God's Promises to David" is the title of the lesson in the calendars. Is it intended to show that the promises were as mutable as the allegiance of the chosen people? The promise is very definite and any possible reservation is provided for in the 14th and 15th verses. "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." As the house of David and his kingdom were not established forever, Jerusalem being held by the Babylonians in 587 B. C., it is safer to conclude that Nathan the Prophet made a mistake on this occasion, than to suppose that God had anything to do with it. This view is supposed by some to be subversive of religion and the Bible and sacred things generally. David's throne was most decidedly a temporal one, and his kingdom of this world. To say that it was spiritual and perpetuated in the sovereignty of Him whose "kingdom is not of this world," is to get a meaning out of the life of David entirely different from anything that is warranted in the historical account of it. If we accept the whole narrative, as an allegory of occult teaching, as is conceivable, we may learn something from the house of cedar that David was to build for himself, and from the more glorious house that his son Solomon was to construct after him. No historical trace has ever yet been discovered of the traditional temple, so it is the more probable that the allegorical view is the correct one.

August 2. 2 Samuel ix: 1-13.

The fact that in the character of David we have the portrayal of one who lived a life utterly uncurbed by anything outside his own desires, is generally lost sight of in the endeavour to make it appear that one who was

declared by his admirers to be a man after God's own heart must have all the virtues and none of the vices of the race. David, with all his poetry and worship was a deceitful, revengeful, adulterous and passionate cowboy, who could only to-day, outside Arabia, be matched on the prairies of the west. He had all the rough generosity and the courage of his class, but we cannot overlook the eleventh chapter of II. Samuel, a narrative of the most contemptible meanness to a loyal friend; nor that death-bed scene recorded in I. Kings ii: 1-10, where his former pardon of one who had offended him recurred to him as a temporary weakness which he could not leave in its humanity, so that he charged his son, as he was a wise man, to carry out the ruffianism of his heart. Eight years before Shimei had called him a man of blood, a man of Bethel, which was little less than the truth, and, in assurance of the reputation, he told Solomon with his dying breath, "Thou knowest what thou oughtest to do unto him, and thou shalt bring his hoary head down to Sheol with blood." We may be excused if we fail in enthusiasm over the present benefaction. The last descendant of Saul, of whose throne and property and wives even (II. Samuel xii: 7-8) David had possessed himself, crippled in both feet, the son of his own bosom-friend Jonathan, seems to have been rather astonished at receiving from King David enough to live upon.

August 9. 2 Samuel x: 8-19.

Milton said of the tribal wars of the early Saxon period in England that they were but quarrels of "kites and crows," and little can be gathered from "David's Victories" beyond the fact that the spirit of turbulence and bloodshed was as prevalent among the chosen people and their neighbours as in other nations. David at this time depended on the generalship of Joab, one of his mighty men of valour, of whom there were thirty-seven, as appears in II. Samuel xxiii. Were the previous and subsequent incarnations of David known to us we could better appreciate the lesson of such a life as this. With the record

we have we know that none are too low nor too evil to enter upon the upward path. Many lives may be necessary to purify men's hearts and minds, and to turn them to the way of peace, but as birth after birth the soul returns to the land of its adoption the lesson is learned. "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the pleroma of the nations be come in, and so shall all Israel be saved." (Romans xi: 25-26).

August 16. Psalm xxxii: 1-11.

After the events of II. Samuel xi. David is said to have written the present psalm, and also the li, xxxiii, and ciii. From the literary point of view this would be sufficient atonement in our degenerate days, when no special claim of inspiration is made for a great poet. "As an angel of God, so is my lord the king to discern good and bad," said the woman of Tekoah, a few years later (II. Samuel, xiv: 17), and this view seems to have been popular with David himself, as Mephibosheth adopts it as a conciliatory speech (xix: 27). The later life of David certainly presents in its leading features a more reputable career than the first twenty years of his reign. David had at least the honesty to confess his sins, and did not try to appear more virtuous than he was. In the recognition of one's weaknesses there is the first element of reform.

No SPIRITUAL and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit.—*Secret Doctrine, o. c., II, p. 243.*

THE CURSE of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahma during his "night's" rest.—*Secret Doctrine, o. c., II, p. 244.*

HOW TO SPEAK IN PUBLIC.

The most important thing for the theosophical speaker to remember is the fact that he is supposed to have something to tell his audience which will be of interest or of service to them, and that what the people are really interested in is the knowledge or information which they are to be given, and only to a relative extent in the person who gives it. It is true, of course, that certain speakers come, after a time, to possess an interest for the public derived from their message, but this personal popularity is purely secondary and resultant. A perfect stranger will interest an audience by the power of his own interest in and command of his subject, quite as readily or more so than a familiar and favourite speaker. And there is also the demagogic exception, the outcome of the desire existing in many to be led around without reason or judgment by those whom they conceive to be leaders. And to such as these, by that method, it is inconceivable that the theosophist should wish to appeal.

It should be clear therefore that all personal considerations may be abandoned at the outset. Possessing knowledge, however limited, but accurate; clear convictions; a thorough understanding of the means by which such knowledge and conviction was attained; and an assurance of its usefulness and benefit for others; it only remains to acquire facility in presenting one's ideas in order to take part in platform work.

It is necessary thus to dwell on the idea of personality, because it is always the greatest barrier to success. The young speaker wonders what people think of his manner, of his accent or grammar, of his gestures or want of them, of his general appearance, and so forth, when all the time the people are never giving him a thought, but are occupied with the new ideas with which he should himself be entirely engrossed.

All nervousness on the platform is really rooted in this thought of the personality. Speaking in public for the first time, men generally fear the sound of their own voices as they fear nothing else. Such people should read in public

for a few times until they grow accustomed to their own noise. And they can reflect, that, however large an audience, it is composed of single individuals, any one of whom they would find no difficulty in addressing alone. Why then suffer more concern when taking them in the multitude? Physical nervousness of an involuntary kind sometimes interferes with a speaker, but this may readily be overcome by any act of self-control which throws one back upon the real inner nature. Any effort, for instance, in the direction of realizing oneself as a spiritual or non-physical being will have a steadying effect. The idea is simply to place the inner man in charge of the situation, and so thus to impress the outer physical man of his unimportance, that he ceases to be anything but an agent through which certain work is to be done. The difference between this attitude and that of the so-called "inspirational medium," who desires to be controlled by some external force, will be readily appreciated.

Having overcome nervousness it will be found that forgetfulness will also disappear. All one's knowledge exists internally, and if the personality be suppressed, the real self has then opportunity to range about the plentiful stores of knowledge accumulated by the ego. As said in the parable, the scribe who is instructed is like unto the householder who brings out of his treasure things new and old.

One of the difficulties that speakers have chiefly to contend with is that encountered in the endeavour to bring forth a treasure which has never been stored up. Do not try to tell what you don't know. Never try to talk about things upon which you are not well informed; and, if asked a question which you are unable to answer, disarm criticism by frankly saying so. It is a sign of weakness to try to conceal an evident want of knowledge.

The full mind pours out its knowledge easily, but the mind is a servant, and a higher principle must control and select the material to be used. Rambling, inconsequent, and disconnected discourses have thus to be avoided.

Nor are a series of bald facts to be laid before an audience as an ice-man deposits blocks of ice on the pavement. A certain amount of exposition and expansion is necessary in all popular speech, and so long as it is to the point and truly illustrative such expansion is welcome. But the other extreme of padding is most distasteful and should be carefully shunned, or presently the speaker will be shunned himself. Nor is there any advantage in talking against time. If you can say all you want in ten minutes don't try to occupy twenty.

For most audiences it is well to assume that they know nothing about what you wish to speak upon. Make every statement as clear and simple as possible and use no words with which you are not on good terms of acquaintance. It is a good plan to be familiar with the ancestors, as well as the cousins and brothers, of the words you use, and a good dictionary is a great help. Nor should you affect the use of foreign terms and phrases when English words or explanations are all that your audience can understand. If you do use a Greek or Sanscrit word be sure and say exactly what you mean by it. Speak with deliberation, but keep on speaking. Five-bar rests are sometimes effective in music, but they make havoc of oratory. Sit down as soon as you begin to feel that nothing remains but the "impassioned appeal," which we frequently read about. Your common-sense and good reason should have supplied the appeal all through your talk, and the hearts of your hearers will furnish the passion.

When you have fully digested the foregoing you will feel quite prepared for the Branch Secretary when that officer comes around and notifies you that you are expected to fill the programme some night next month.

But if you have not been accustomed to standing up in public take the following precautions. They are necessary in consideration of a peculiar weakness in the knees that frequently develops just as the consciousness of a great many pairs of eyes swims before one's sight.

Suppose you have to speak for thirty minutes. Make thirty notes in a legible

hand on a piece of paper large enough to hold them all on one side. You will lose the place otherwise. Be very careful in making your notes and frame them in as few words as possible. Put them in such order that one leads on quite naturally to the next, and so on all through to the end. Think over each note so that you can be sure of finding enough to say about it to fill up one minute. If you speak one minute on each note you will speak for half an hour. Don't be ashamed of your notes, but hold them up where everyone, including yourself, can see them.

You will find probably that you may only be able to speak for half a minute on the first one or two notes. On the next few you will hold your ground, and perhaps recover a minute or two. By the end of ten minutes, if you are in earnest and know what you are talking about, you will scarcely need the notes at all. If you forget a point, however, you can take it up at once from your paper.

Do not be elated by success, and discard your notes at the next trial. You may find, perhaps that twenty or fifteen, or even ten notes are sufficient to fill half an hour. But keep on preparing your address and making out the heads of it for reference. After a year or so you will find that you can systematize your notes into divisions and heads, and as you gain confidence in your own ability to keep on talking you will find that three or four main heads are easily remembered without notes, and that under each head a whole series of sub-heads will array themselves. And so you may develop into a clear and fluent speaker. But never speak on however familiar a topic without preparation. This much is due to your audience, and all audiences differ.

TH. TINKERMANN.

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

THE SECRET OF SATAN.

And so at last I saw Satan appear before me—magnificent; fully formed. Feet first, with shining limbs, he glanced down from above among the bushes, And stood there erect, dark-skinned, with nostrils dilated with passion— (In the burning intolerable sunlight he stood, and I in the shade of the bushes)— Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers (he touched a rock hard by and it split with a sound like thunder). Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes. "Come out," he said, with a taunt, "Art thou afraid to meet me?" And I answered not, but sprang upon him and smote him. And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame; And I was glad, for my body lay there dead; and I sprang upon him again with another body; And he turned upon me, and smote me a thousand times and slew that body: And I was glad and sprang upon him again with another body; And with another and another and again another; And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside; And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy. Then he ceased, and said, "I love thee" And lo! his form changed, and he leaned backwards and drew me upon him, And he bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth and under the moon— Till we stood again in Paradise.

Edward Carpenter,
in Lucifer, Vol. xiii., p. 272.

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CONDUCTED BY ALBERT E. S. SMYTHE,

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

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EDITORIAL NOTES.

WHAT are you doing for the Crusade?

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

*

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

*

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

*

OUR NEXT NUMBER begins a new volume of THE LAMP and affords a good opportunity to subscribe. Our premium offers remain open for a short time longer. We don't wish to sound our own praises, but there are several Branches and members who will tell you what a good way to get books ours is.

BY THE KINDNESS of the author, Dr. Sparham Sheldrake, we are able to offer a limited number of his pamphlets on "Christianity, Freemasonry, and Eastern Philosophy" to any Past Master who will send for one. All Freemasons should read it and we trust those who get copies will be able to use them advantageously.

*

OUR PORTRAIT of Mr. Hargrove, which is intended to serve as a frontispiece to our second volume, now completed, is a reproduction of a photograph from the studios of Sarony, New York. Many will be sorry to hear that the life-size negative of the beautiful portrait of Mr. Judge, taken by Sarony last year, was recently broken to pieces by accident in moving.

*

BESIDES the Boston *Theosophical Notes* mentioned elsewhere, Dr. Hyatt, of Brooklyn, has yet another theosophic organ in contemplation. The Lotus Circles and their work will receive undivided attention in this venture, the first number of which is to be issued about October. The subscriptions, payable to Mrs. E. M. Hyatt, 147 Hancock St., Brooklyn, N.Y., will be 50c. per year for the U.S. and Canada, and 75c. elsewhere.

*

WE REGRET to observe the suspension of *The Pacific Theosophist* and of *The English Theosophist*. There are so many magazines appealing to the theosophical public, however, that it is hardly to be expected that all of them should be self-sustaining. It is a question indeed, if any of them, with one or two exceptions, are. It should be remembered also, that theosophical magazines rely on their subscribers for support, while other publications derive their profits chiefly from advertisements.

*

THE RELATION between Masonry and Theosophy becomes increasingly apparent as the Ancient Mysteries are more closely studied. All Masonic F. T. S. will be pleased to hear of the preparation of a new work which is expected to be ready for press by the

1st September. Dr. Buck, who is the author, and the best equipped man in the movement for the task, an A. and A. S. R. 32^d, will entitle his book "Masonry, Theosophy, and the Greater Mysteries of Antiquity."

*

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

*

THE following copies of *The Irish Theosophist* are urgently wanted. Any one having them for sale please communicate with THE LAMP, stating price. No. 1, Vol. 1, October, 1892 (three copies wanted); Vol. 1, No. 5 (one copy wanted); Vol. 3, Nos. 1, 2, 3, 4 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886; and July, 1888 (two copies of the latter). When we get the foregoing we will in future refrain from the back-number business. There are people who make a living by it, and they are not to be envied.

*

THE THEOSOPHICAL PUBLISHING Co. report an unprecedented activity in their printing department. New editions of "Echoes of the Orient," "The Ocean of Theosophy," Patanjali's "Yoga Aphorisms," "Key to Theosophy," "Theosophy Simply Put," and other books are almost ready. Mrs. Besant's Manuals have not yet arrived from England. The publishers of "Ourselves" are about to issue an elementary manual of theosophy intended for use among the "masses," the various chapters of which have been written by prominent English theosophists. For simplicity and completeness it is expected to surpass any similar publication.

WE HAVE to welcome yet another theosophical publication. Our Boston friends have adopted our idea of a weekly paper and the first number has arrived. It is intended to give all the news from all the Branches everywhere and to make an interesting budget of *Theosophical Notes*. Correspondents are to be appointed in all centres, and events which come to light after two months in the ordinary course of magazine publication are in future to be served fresh every Monday. It remains for the members to put up their dollars and give the Boston folks a chance to fill the long felt want whose existence said dollars will indicate. The movements of the Crusaders and the Crusade Work will form a special feature of the paper, and this in itself should form a powerful attraction. The subscriptions, one dollar a year, should be sent to the *Theosophical News*, 24 Mount Vernon Street, Boston, Mass.

*

MR. SMYTHE visited Buffalo on the 27th June and lectured for the local Society in their rooms at the Genesee Hotel that evening on "Theosophy in Ancient Egypt," and on Sunday evening, 28th June, on "Theosophy and Freemasonry." The press gave good notices, the *Courier* printing a column and a half on Sunday. On Monday evening an introductory lecture was given in the parlors of the Cataract House, Niagara Falls. Out of an attendance of forty or fifty there were enough interested to make preliminary arrangements for a reading-circle, the members of which will be assisted by the Buffalo Branch. On Tuesday evening, 30th June, an address was given in the Y. M. C. A. Lecture Hall, Tonawanda, to about a score of visitors. After the address one or two remained to talk about getting up a study-class. About twenty people were stated to be interested in theosophy in Tonawanda, and an effort had been made last winter to establish a centre, but this had been unsuccessful. With the assistance of the Buffalo theosophists it is hoped that a reading-class may now be formed.

SO MUCH ADVANTAGE has been taken of our offer to supply the theosophical magazines to those sending in subscriptions to THE LAMP to the amount of the price of the magazine desired that we have determined to extend the principle, and for a few months make the same offer apply to our list of theosophical books. That is to say, that anyone desiring to get any book in our list may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want the Secret Doctrine, fifty subscriptions will be necessary; if you want the Voice of the Silence, then three subscriptions will procure it. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

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WE HAVE endeavoured to make our business rules and notices as plain and simple as possible, and we thought our premium announcement sufficiently explicit. But we did not make enough allowances. Let us say that every word of these notices was carefully considered to save space, and to save time and trouble. To illustrate. We say: Send stamps for sums under One Dollar. We mean that, yet people send post office orders for twenty-five cents, which costs them ten cents apiece—a ruinous commission; and they send silver coin, which is dutiable at the rate of 35 cents on the dollar. Why don't they send stamps for sums under a dollar? For sums over a dollar, bills or orders are requested. Yet correspondents will go

with bills and buy several dollars' worth of stamps just to show that they have time to do it, and put us to a little extra trouble. They send us stamped envelopes too, which are no use in Canada, when the only postage we ask is when MSS. are to be returned at the Canada rate of 3 cents an ounce. U. S. rate is two cents an ounce. Yet we frequently get letters with three cents on them from the States, which is one cent wasted. We have had letters asking what books and magazines we give in premiums, although we announce those only which appear in our *advertising* columns. The good people who make all these errors are no doubt aspiring to be occultists. In a recent article about Mr. Judge, it was stated that he would find fault with the way you dipped your pen, and that his suggestions always tended to save exertion. "The unnecessary is the immoral," says Mr. Hargrove, laying down one of the most widely applicable rules of conduct. These little things may seem exceedingly little, but they indicate character, they mean mental activity in all directions. And lest any one go away with a wrong impression, there are weightier matters of the law also, to which these are but anise and cummin. And we speak not for THE LAMP alone, but for every office that has business to do, and to whom attention to the rules of the establishment mean a tremendous saving in labour and energy. Brother Page will endorse.

*

The Expositor of the Christ Life for May, which only reached us on the 11th June, too late for notice last month, devotes nineteen columns to theosophy. We are sorry that we cannot devote a similar amount of space in our pages to an examination of the *Expositor's* views. These are fair just so far as they are based on facts, but when people begin to found their opinions upon assumptions there must always be disagreement. When investigation of facts proceeds to hair-splitting of opinions, very little can be gained. We must speak by the card lest equivocation should undo us, yet even then one who is determined to juggle with words rather than get at ideas may readily find fault. When we make such a statement as "Food satisfies

hunger," the *Expositor* accuses us of having invented a creed and a doctrine. When we speak of theosophists "endeavouring to realise the brotherhood of humanity," we are told it implies a "conscious inability to realise, even as a personal experience, the ideal quantity aspired after in the sentence." When we speak of the development of the *Expositor's* system as the "result of the effort of weak minds, cut loose from conventional standards, unable to rely upon themselves, and naturally turning to any tangible authority which may offer," the "tangible authority" in question, who must undoubtedly be a man of strength of purpose and character to be the nucleus of such a movement, with a weakness which we should not have anticipated, makes it a personal issue and, classing himself with the "weak minds" who depend upon him, complains of an affront, we feel that language is powerless. We are also accused of garbling Mr. Truax's letter in our May issue, and fault is found because space was not reserved for a communication which was not received on account of absence in New York, till a day or two before going to press. The inference drawn might have been more charitable. The point of the few lines omitted from Mr. Truax's letter, consists in the statement that it "applies only to those who, after investigation, profess to believe our gospel. To those who are still investigating to find out whether our gospel be true, Burns' word is nothing as authority." We do not wish to be hypercritical, but what is the difference between this "gospel" and a creed or dogma? It is stated that the basis of the *Expositor's* system is the law of mutual service. "In this kingdom, everyone is lord and master who obeys every other one, and everyone is quite as much master as servant." Our own idea in regard to service is perhaps a little wider. We do not even expect the reciprocity which Mr. Truax seems to insist upon. We do not wait for some one else to join us. We simply try to serve all, irrespective of reward or recognition. Do unto others, not as they do unto you, but as ye would have them do unto you. The power to do this comes from within.

It is a doctrine preached everywhere. In Asia, in Africa, in Europe, in America, people of all tribes and nations and tongues know it. They do not learn in one life to observe it. They need no outside authority to enforce the law, for universal justice will itself establish that. It is the old Way. "There is no other Path to go."

**MADAME BLAVATSKY'S MASONIC
DIPLOMA.**

To the Glory of the Sublime Architect
of the Universe.
Ancient and Primitive Rite of Masonry,
derived through the Charter of the
Sovereign Sanctuary of America,
from the Grand Council of the
Grand Lodge of France.
Salutation on all points of the Triangle.
Respect to the Order.
Peace, Tolerance, Truth.
To all Illustrious and Enlightened
Masons throughout the world—
Union, Prosperity, Friendship,
Fraternity.

We, the Thrice-Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, thirty-third and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the Grand Star of Sirius, etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a crowned Princess of Rite of Adoption.

Given under our hands and seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, thirty-third degree,
Sovereign Grand Master.

M. CASPARI, thirty-third degree,
Grand Chancellor.

A. D. LOEWENSTARK, thirty-third degree, *Grand Secretary.*

NOTES ON THE MAGAZINES.

Theosophy for July presents a more than usually varied programme. In "The Screen of Time" several nefarious nails are knocked on the head. Mr. Fussell pays a notable tribute to his chief, and concludes, "Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity." An article on "Paul the Initiate" by "C.," suggests "C. J." "To get at Paul's real thought we must . . . go back once more to his own words. This is excellently worth doing, because, as we have said, Paul is an Initiate, an initiate in real life,—the only thing, after all, into which it is seriously worth being initiated." The article is to be concluded. Dr. Hartmann, Basil Crump, and Vera Johnston also contribute excellent articles.

The Irish Theosophist for June concludes Jasper Niemand's sketch of the life of Mr. Judge. One passage is so fine that we must endeavour to quote it in full next month. It describes the author of "Letters that Have Helped Me" in his more highly mystic character as an Initiator. The other articles are of their usual elevating character, strong as literature, spiritually powerful. "E." contributes a poem, "The King Initiate," with a drawing of "The Crown of Thorns."

Isis is again enlarged and ranks in appearance and contents with any of its contemporaries. The greater part of the space this month is devoted to the English Convention, which was a most successful gathering. Some Americans were present, including Brother Thurston of "quiet speech," "whose words will linger long." Music was also introduced and was well received. "We want more music, and we must have it. We have players, ay, and singers among us, and it is time they took their rank. The born musician is a ripe occultist, he wears the seven-

league boots, as someone put it, and with one stride o'ersteps all barriers, and stands in the midmost circle of the chosen. Every lodge, therefore, must find its musician, its true musician—not of the tinkler or comic accompanist type—but one who knows what it is to pray in sounds, and speak in chords and phrases of harmony."

Ourselves for May also exhibits the same new life of rejuvenescence which animates *Isis*. A tribute is paid to Mr. Judge, "the INITIATE, Z.L.Z." "Desdemona Wing" is satisfactorily if conventionally ended at the altar. The "Simple Talks" are exactly what they profess to be, couched, in clear and plain English, the most necessary and useful truths.

Lucifer for June is fortunate in excelsis, having an article of H. P. B.'s on "Spirits of Various Kinds," discovered among the MS. of "The Secret Doctrine." Its publication just now is opportune in many respects. The abominable practices of those who indulge in "spirit marriage" and similar sorceries have by many been attributed to theosophists, and it is certainly advantageous to the movement to have these evils pointed out and explained, and the true attitude of theosophy towards such doctrines established. The remaining articles by G. R. S. Mead, Mrs. Besant, Alexander Fullerton, C. W. Leadbeater, and Hon. Otway Cuffie make up the most interesting number of the year. The Editor in "On the Watch Tower" makes a remark which had well been omitted. Theosophy in America "would be in danger of perishing beneath the wave of ridicule and contempt brought on its name at the present time" but for Mr. Fullerton's little band of followers. An occultist would have known how much truth there was in the absurd newspaper stories, some of them originated by "prominent theosophists" who certainly do not belong to "Mr. Judge's Society," and a strictly charitable person would have given us the benefit of the doubt. Ridicule and contempt have never injured theosophy and never can. Meanwhile the letter signed by Mr.

Hargrove and others might be profitably perused at Avenue Road.

The Metaphysical Magazine has a capital article by Prof. Elmer Gates on "The Art of Mindbuilding" which should be read by our pseudo-psychologists. "My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character." Charles Johnston writes on "Karma in the Bhagavad Gita." Dr. Edward G. Day on "The Subtle Body," and Lieut. Foster, U. S. N., on "The Serpent and its Symbol."

Three numbers of *The Theosophical News* indicate the line of work proposed by the Boston editors. The Branch correspondence has not yet begun to come in, but we trust the various societies will take full advantage of this golden opportunity to advertise their doings. The Crusade work is well reported up to date, and the newspaper clippings are very interesting.

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*, which has absorbed *The Authors' Journal*; *The Dominion Review*; *Secular Thought*; *The New Bohemian*, among whose contributors E. M. Nicholl gives promise of strong work; *Modern Astrology*, which commences a new volume with the new price of ten shillings and sixpence a year; *Notes and Queries*, which gives a list of the thirty-three degrees of the A. and A. S. Rite, and an article by the late George Stearns on the "Constancy of Earth's Orbital Motion"; *The Bibelot*; *Booknotes*; *Islamic World*; *Rays of Light* (Ceylon); *Theosophy in Australia*; *Cleveland Critic*; *L. A. W. Bulletin*; *Farmers' Sun*; *Assinibolan*; *Boston Ideas*; *Footlights*; *Meaford Mirror*; *Valley Record*; *Wheelwoman*, etc.

LETTER OF DENIAL.

The following letter appeared in the New York papers on May 30th, 1896:

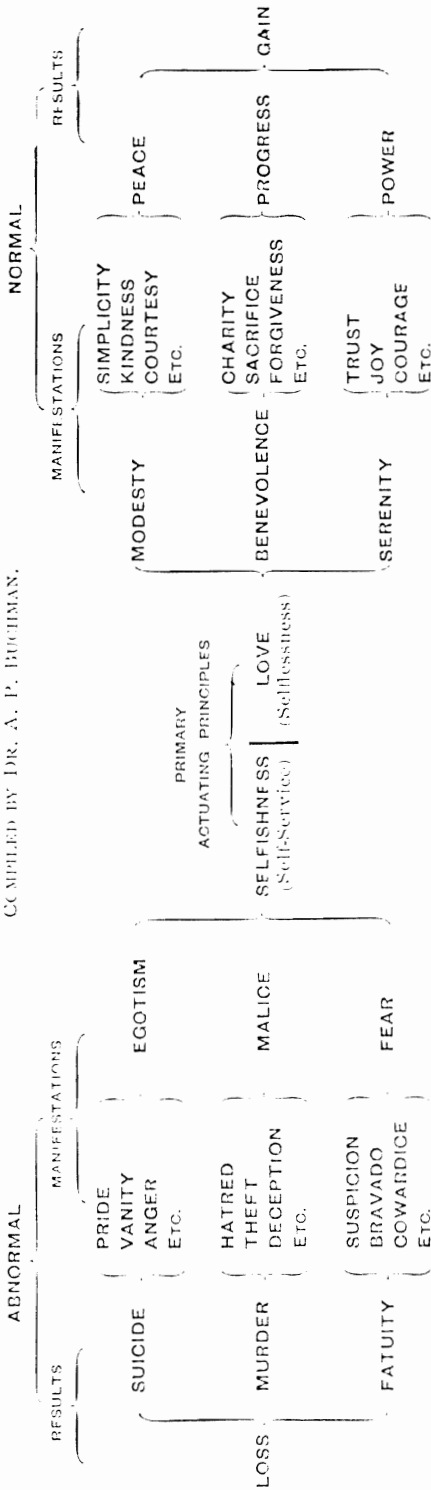
TO THE EDITOR OF ————*Sir*: A fantastic and vulgar report concerning the reincarnation of the late William Q. Judge has been circulated in the columns of the daily press by certain persons posing as "prominent Theosophists," but who are not members of the Theosophical Society in America. It is asserted by these individuals that the members of our society are looking for the immediate reincarnation of Mr. Judge, with additional statements equally foolish and coloured with repulsive coarseness. This report having been originated and circulated solely by enemies of the society, we, the undersigned, as representing almost the entire body of Theosophists throughout the United States, hereby make this emphatic public denial of the truth of all such rumours. No member of the society known to us has originated this absurd story, and no such expectations are entertained by any prominent Theosophist or by any member who is a real student of the solemn mysteries of life and death. We are, yours faithfully,

E. T. HARGROVE,
E. AUG. NERESHEIMER,
CLAUDE FALLS WRIGHT,
ALEXANDER H. SPENCER,
J. H. FUSSELL,
H. T. PATTERSON,
JAMES M. PRYSE,
KATHERINE A. TINGLEY.

THE PITTSBURG BRANCH "lit the Fire" in its new Headquarters in Curry Institute Building, June 28th. Papers were read by Mrs. Geo. F. Jones, Mr. M. A. Oppermann and others. The address of the evening was given by Mr. H. A. Gibson, of Los Angeles, on "That which Man Seeks." A collection was taken up at the close towards defraying expenses. Henceforth the Room will be open daily in the afternoon and evening, and a series of public lectures, a study class and other features of interest are planned for the coming months. A life-size portrait of Mr. W. Q. Judge was presented to the Branch by a generous member.

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THE BEAVER THEOSOPHICAL SOCIETY,

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ENTRANCE ON GERRARD STREET,**

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

THE MONTH TO COME.

- Sunday, July 19, 11 a.m., "The Secret Doctrine."
- Sunday, July 19, 7 p.m., "Theosophy and Heredity." Mr. Smythe.
- Sunday, July 19, 8 p.m., "Philippians iv: 1-9."
- Wednesday, July 22, 8 p.m., "Septenary Man," pp. 40-45.
- Friday, July 24, 8 p.m., "Discourse on the Soul." Mr. Port.
- Sunday, July 26, 11 a.m., "The Secret Doctrine."
- Sunday, July 26, 7 p.m., "Theosophy and Toleration." Mr. Smythe.
- Sunday, July 26, 8 p.m., "Philippians iv: 10-23."
- Wednesday, July 29, 8 p.m., "Septenary Man," pp. 45-51.
- Friday, July 31, 8 p.m., "Duty." Mr. Armstrong.
- Sunday, Aug. 2, 11 a.m., "The Secret Doctrine."
- Sunday, Aug. 2, 7 p.m., "The Degrees of Ascent." Mr. Smythe.
- Sunday, Aug. 2, 8 p.m., Ephesians i: 1-14.
- Wednesday, Aug. 5, 8 p.m., "Septenary Man," pp. 52-56.
- Friday, Aug. 7, 8 p.m., "Justice." Mr. Scott.
- Sunday, Aug. 9, 11 a.m., "The Secret Doctrine."
- Sunday, Aug. 9, 7 p.m., "Theosophy and Concentration." Mr. Smythe.
- Sunday, Aug. 9, 8 p.m., Ephesians i: 15-23.
- Wednesday, Aug. 12, 8 p.m., "Septenary Man," pp. 56-62.
- Friday, Aug. 14, 8 p.m., "Christianity Before Christ." Mrs. Brown.
- Sunday, Aug. 16, 11 a.m., "The Secret Doctrine."
- Sunday, Aug. 16, 7 p.m., "Paul, the Master Mason." Mr. Smythe.
- Sunday, Aug. 16, 8 p.m., Ephesians ii: 1-10.

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

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

The following proclamation has been adopted by the Society:

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

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

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

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

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

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

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

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

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

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