

# The Lamp

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



“THE GREATEST OF THE EXILES.”

## NOTICE.

*To the Theosophical Society in America  
and its Fraters Throughout the  
World.*

BROTHERS:—Our leader has disappeared from the field of conflict. With courage undaunted, with will unconquered, with zeal unabated, with devotion undiminished—the vehicle failed. The chariot went to pieces on the field of battle, and the charioteer is lost from the sight of men. William Quan Judge has finished the work given him to do for this generation, and reserving scarcely time from his great work in which to die, has left us only memories, and the record and power of his example. The influence of these has extended around the globe and will help to mould the thought of the coming century. Energy, steadfastness and devotion were the characteristics of his life, while beneath the sometimes stern exterior, impatient at folly and triviality that wasted time and deflected energy from work and duty, there beat a “warm Irish heart” as gentle as a woman’s and as tender as a child’s. Those who saw him most appreciated him most; those who knew him best loved and trusted him unreservedly. And why all this confidence and love? Simply because he was the soul of devotion; because he utterly sank self, and sacrificed everything to the work he had undertaken; the spread of Truth and the permanency of the T.S. There was an undercurrent in his life like that of the deep sea, and this never ceased its flow or lost its source for an instant. His resources seemed inexhaustible, and his judgment of men and measures wonderfully exact. In ten years of very intimate association I have never once discovered a purpose outside his beloved T.S. Night and day, in sickness and health, racked with pain or in the pleasant hours of social intercourse, you could detect but one only motive and aim; and when the veil of silence fell over his spoken words, his busy pen ignored the pain, and sent scores of messages and words of advice and encouragement all over the world. I never before witnessed such determination to live, such unconsciousness of

possible defeat, such unwillingness to stop work. I tried last December to get him to stop work and use his waning strength to regain health—but in vain. And so he worked on to the last, and only desisted when he could neither walk nor stand; and when from choking cough and weariness he could scarcely lie down or sleep. He was indeed the *Lion-hearted* and worthy successor of his great teacher, H.P.B.

I feel sure that I am but voicing the thought of thousands in this estimate of the character and life-work of our Champion and Leader. The application is plain. His life-work and sacrifice must not be in vain, his example must not be lost. “Those who are wise in spiritual things grieve neither for the living nor for the dead.” Steadfastness, Devotion and Work! should be our motto, no less than the text and the sermon, on this occasion. “*Deeds not words, are what we want,*” once wrote a Master. Mourning and sorrow may be in all our hearts, and the gentleness and tenderness thus engendered should only enrich and make more fruitful the soil of our own lives, and the blossom and the fruit be for the healing of the nations. The century draws near its close; our Annual Convention is near at hand. Let us show by greater devotion, more courage and a deeper sense of Brotherhood that the sacrifice of our Brother, William Q. Judge, has not been in vain, but that he still lives and works in us; and so there can be no death, but transition only; no destruction, but rejuvenescence, and no defeat to him “who realizes that he is one with the Supreme Spirit.”—J. D. BUCK, *Vice-Pres. T.S.A.*

## THE DEATH OF MR. JUDGE.

What a union of all the affections and powers  
By which life is exalted, embellished, refined,  
Was embraced in that spirit—whose centre was  
ours,  
While its infinity circumference circled man-  
kind.

*Mrs. Q.'s Irish Melody.*

WILLIAM QUAN JUDGE died at nine a.m., 21st March 1896.

There were present at the last moments, Mrs. Judge, Mr. E. T. Hargrove and a nurse. Mr. Judge’s two sisters

one of them the well known organist, have been residing with him.

About a month before his death Mr. Judge returned to New York from Fort Wayne. Since then he had been growing gradually weaker.

Mr. Judge had been suffering from pulmonary disease for many months past. He fought against it with all the force of his strong will, carrying on the work he had set himself to do. His literary work during these later months is stronger and more forcible, if anything, than that of any other period.

AT THE HEAD of *The Path* for March, 1895, appears the text from Jeremiah xxvi: 15, "But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears."

Mr. Judge was born in Dublin on 13th April, 1851, and removed with his family to New York in 1864.

His father, Frederick H. Judge, was a Mason and a student of mysticism. His mother's name was Mary Quan.

Mr. Judge studied law and was admitted to the bar in 1872, also then becoming naturalized. In 1874 he married Miss Ella May Smith, of Brooklyn. Their little daughter, the only offspring of the union, died at the age of five.

A plaster mask of Mr. Judge was taken by August Linström, the sculptor. It is proposed to place a life-size bust of the late leader of the Society in Aryan Hall.

A simple ceremony was held at 144 Madison Avenue at noon on the 23rd March, before the cremation of the body. Only eight non-residents were present, including George Ayers, W. H. Witham, C. Thurston, W. H. Stevens, Miss L. Leonard, etc. The rooms were decorated with tulips, roses, violets, daisies, white and yellow lilies, and palms. Mr. Claude Falls Wright, Mr. James M. Pryse, and Mr. Ernest T. Hargrove made short and impressive addresses. The pall-bearers were Jas. Pryse, John M. Pryse, Claude Falls Wright, Richard T. Prater, Elliott B.

Page and Joseph H. Fussell. The body was cremated at Fresh Pond, Long Island, and the ashes will be buried in a cemetery plot of Mrs. Judge's.

The work of the Society goes on as usual. Dr. Buck as Vice-President, under the Constitution will officiate as Acting-President until the Convention. Article V., Section 3, provides: "When the necessity arises for the election of a successor to William Q. Judge as President, his election and term of office shall be fixed by a Convention called for that purpose or occurring in regular order."

Mr. Judge, besides being a lawyer, was a philosopher, author, editor, and lecturer. Among his published works are "The Ocean of Philosophy," and "Echoes from the Orient," and among his translations from the Sanskrit are "The Bhagavad-Gita," the Bible of the Hindus, and Patanjali's "Yoga Aphorisms." He was the editor of the *Path*, the organ of theosophy in America, and was one of the editors of the Standard Dictionary. He received no salary as president of his Society, and dies without possessions.—*New York Journal*, 22nd March.

It is well to remember just now that the author of "Letters That Have Helped Me" was Mr. Judge, a fact first made public by Mr. Bertram Keightley in *The Path* in 1894. The dedication of the "Letters" by their compiler, Jasper Niemand, was a clue to many of the lofty character of the Adept who has just left us. "To Z. L. Z., the Greatest of the Exiles, and Friend of all Creatures; from his Younger Brother, the Compiler."

In addition to his books, Mr. Judge's literary work included numberless articles contributed to the magazines, and especially *The Path*. In the latter, the majority of these appear over pen-names, such as Hadji Erinn, Bryan Kinnavan, Eusebio Urban, G. Hijo, Ramatirtha, William Brehon, Student, etc., etc.

The *N. Y. World* of 29th March claims to have Mr. Judge's last literary work, a short paper on "Hypnotism," written at the request of the *World*.

He died as he had lived—for the Society; died as he had lived—upright: and though we must regret that such a sacrifice was necessary, the fact remains that it was not thrown away, for the hundreds that loyally remained with him in the hour of the Society's trial and of his greatest fight will remain unshaken as the wedge by him driven far into next century on inner and real planes.—*Theosophy for April*.

This man had more friends, perhaps, all over the world, than any man alive. He had enormous power. He had an extraordinary influence over all with whom he came into contact. He might have told any one of a thousand men to go to the uttermost ends of the earth and his command would have been obeyed. Yet he never took advantage of his power. He never accepted a cent from anyone for his own personal advantage. He might have been wealthy, but he preferred his modest life of benefactions to any other that the world could offer.—*E. T. Hargrove in N. Y. Herald, 24th March*.

Mr. Judge has lived hundreds of lives. So have all men, but very few have any recollection of them. Mr. Judge's existence has been a conscious one for ages, whether alive or "dead," sleeping or waking, embodied or dis-embodied. In the early part of his last life I do not think he was completely conscious twenty-four hours a day, but several years ago he arrived at the stage where he never afterwards lost his consciousness for a moment. Sleep with him merely meant to float out of his body in full possession of all his faculties, and that was also the manner in which he "died"—left his body for good. In other bodies, and known under other names, he has played an important part in the world's history, sometimes as a conspicuous visible figure. At other times he worked quietly behind the scenes, or, as in his last life, as a leader in a philanthropical and philosophical movement. He is a member of a great secret brotherhood of sages, who have their headquarters in Tibet, and I can state positively that both Jesus and Gautama Buddha were mem-

bers of the same when they appeared on earth, and are to this day. Jesus and Buddha, however, are among the very highest of the order, while Mr. Judge is one of the "younger brothers."—*Claude Falls Wright in N. Y. Journal, 25th March*.

IN THE CONVENTION of 1895, some ninety persons out of four thousand or thereabouts, were found, after six months' active work and search, to sign a species of memorial unfavourable to Mr. Judge. Not half-a-dozen of these were active workers. With a single exception they could not be said to be persons of any marked standing. They had, as against them in judgment, men and women whose names are as well known in foreign cities, or upon the great foreign exchanges, or through the United States as they are known in the cities of their residence. Commenting upon this fact, a party of such men were lunching in New York, just after the Convention, 1895, and said to an English guest: "Here are we, whose word is our bond in the communities where we live and beyond them; we can raise thousands of dollars upon our mere word at half an hour's notice, and that financial test is the great test of the present time. We know Judge intimately, we have seen him almost daily for years. He can have anything he wants of us, and he wants nothing for himself. We know his character and daily life; the whole community knows it, and we know these charges are untrue. A man is known where he lives as he is known nowhere else. We are by no means fools, as our business contemporaries can tell you, and we stand by Judge to a man."—*Irish Theosophist for March*.

LET NO THEOSOPIST hug the delusion that the division in the Society was the result of the attack upon Wm. Q. Judge by his enemies. They whom he served could have made his innocence clear as noonday even to the most perverted vision (They did, after all was accomplished which they willed) in a single moment, had the disrupting of a great Society depended upon such a small thing from Them. The evil lay deeper; it was recognized years before

her death by H. P. B., when she wrote to Dr. Hartmann that "H. P. B. was dead to the European Section." It was the flood of phenomenalism which was tearing out the roots of the movement. It was the strong steady appeal to ethics and philosophy as opposed to phenomena, which Wm. Q. Judge made and *lived* that caused the American organization to take the stand it did. This was the real issue: Ethics and Brotherhood against Phenomena hunting, and the pride and selfishness which are the natural outgrowths of the latter. *Dr. J. A. Anderson, in Pacific Theosophist for April.*

#### INTERNATIONAL S. S. LESSONS.

April 19. Luke xv: 11-24.

More pathos and eloquence has been expended upon this parable than upon any other in the series. Yet no parable fails so generally of self-application. Clergy and laity alike identify themselves with an unmentioned elder brother, or in cases of unusual humility, with one of the hired servants, who have nothing but the kindest feelings for the lost one. Yet even from this point of view the practical charity of the fatted calf and the best robe is rarely heard of in real life. If the scripture parallels of the story be sought, it will clearly appear that the Prodigal is Man himself, who in his journey into the "far country" of physical life, is gaining the experience of the swineherd. The bodies of men, as in the Story of Circe, are brought by voluptuous and "riotous living" to the semblance of swine, and the Soul, degraded into the mere slave of the physical envelope, and losing its own spiritual consciousness, is fain to fill itself with the husks of physical sensation. It should be clearly understood that every man in a physical body has his face set outwards or homewards in the journey of the far country, if he be not indeed immersed in the grosser vices of its farthest limit. The absolute independence of the Son is a feature of the story. His father in no way interferes with him when he determines to go abroad. It is of his own volition that he turns again home. The loving care and help of the father is

emphasized even more strongly in the earlier form of the story related by the Lord Buddha. In it, the father, by the aid of deputies, gives his son employment when he aspires towards a better life. "The father watched his boy, and when he saw that he was honest and industrious, he promoted him higher and higher. After many years he summoned his son and called together all his servants and made the secret known to them." "Little by little must the minds of men be trained for higher truths," is the Buddhist moral, and if there be any in the Christian story it must be of the strength of character gained by conquered temptations. "Only they who have gone out from God, returning, know God." So is epitomized the Soul's history.

April 26. Luke xvi: 19-31.

It is always necessary to remember the moral the Master was pointing in the recital of His parables. The impossibility of serving two masters (verse 13), was the theme in this instance, and the parable of Dives and Lazarus must therefore apply to the individual, and not to different people, as usually interpreted, with the inference that poverty is a path to heaven, and wealth a way to the evil place. The word translated "poor man" (v. 20) is the same as that used in Matthew v. 3, "blessed are the poor." The poor, starved beggar is in fact the inner spiritual nature, lying at the porch of the tabernacle of the man of the carnal life, who was clothed in purple and fine linen and made good cheer daily in splendour. But the inner life was starved: like the Prodigal, fain to eat husks, it got but crumbs from the feast of life. As in xii: 46, the time comes when the connection is ended. The spiritual self passes away first to Abraham's bosom, Brahma-loka, as the Easterns say, and the lower self, cut asunder from the higher, passes into the Hades, or kama-loka. There is then repeated in part, the Greek myth of Tantalus desiring one drop of water to cool his tongue. The mystery of the dual consciousness is as clearly treated as is possible in the limits of a folk-tale. The existence of the mind as the "internal organ" of Patanjali,

the sixth organ, desiring help for its five brethren, the external sense organs, itself a reasoning, conscious, and apparently repentant entity, and still bearing a definite relation to the higher nature, as is clear from the appeal to Abraham as "Father," and the tender response of "Child,"—the existence of the mind as an independent and evolving centre of consciousness, desiring to be united to the higher life symbolized by Lazarus, is worth earnest study in the light of the Secret Doctrine. The outer senses are not to be moved "though one rose from the dead," which incidentally indicates the value of such a phenomenon; if the ordinary standards of ethics and morals are inadequate to control the outer nature, then we must await the time when in some future incarnation the subjective experiences of the soul make such an impression on character as will change the current of action. Out of the heart are the issues of life.

**May 3. Luke xvii: 3-19.**

Faith is not a gift to be bestowed. It is a faculty to be unfolded, a power to be developed, a quality to be evolved. Its growth depends on right action, which implies obedience to the Law, and consequently the quality of self-denial. The parable of the servant is intended to indicate this, and was also a rebuke to the presumption and thoughtlessness of the disciples. When we have done all we are unprofitable servants, and even action alone will not cultivate the powers of the soul. Renunciation of action conserves and makes permanent the results of action itself. This is illustrated in the case of the healing of the ten lepers. Nine of them were satisfied with the immediate result and departed after their own ends. The tenth, with all the reliant obedience of the nine, at the same time recognized the divine source of the power which was manifested in him. They were cleansed. He was made whole. Theirs was but an outward healing; for him faith sprang from the Inner One to whom he rendered glory.

**May 10. Luke xviii: 9-17.**

"Trusted in themselves" is scarcely the meaning in 7. 9. The parable is of

"certain who persuade themselves that they are righteous, and despise others." The mere "filthy rags" of outward morality, the formalism of a correct life, the ritual of pious church membership, and the cant of public prayer, avail nothing in the absence of the inner union with the spiritual life which knows all men as brethren, whatever their station or character. Love for your neighbours, your brethren, is the supreme test in the religion of the Christ. "How can you love God whom you have not seen, if you love not your brother whom you have seen?" The tax-gatherer, possibly a good enough man as men go, had a true sense of his own worthlessness, realizing that when all was done he was but an unprofitable servant. His humility was his justification. The character of childhood is taken to illustrate the attitude of the seeker for the Kingdom. The simplicity, the modesty, the natural exercise of such powers as are possessed, the ready and fearless acceptance of new powers as they come, the eager and impetuous joy of life, the unconscious growth and development, these are the imitable features of childhood.

**May 17. Luke xix: 11-27**

The parable of the pounds should be read in connection with the parable of the talents, Matthew xxv: 14-30. While both were evidently spoken about the same period, they represent different points of view. The parable of the talents formed part of a long discourse resulting from the request of the disciples (Matthew xxiv: 3). "Tell us when these things shall be, and what shall be the sign of thy presence, and of the completion of the age." Of the parable of the pounds it is said that He spoke it "because they thought the kingdom of God was immediately about to be manifested." The idea of the Christ, the Master, as the incarnate Law, was as difficult to assimilate in those days as it seems to be in our own, and a Lord of outer glory was the expectation of all but the few who had realized the inner presence and the everlasting radiance of the Divine One. All these years they had been receiving their talents, unconsidered trifles, many

of them, slight opportunities, latent possibilities. The Noble-man is now going away "to receive for himself a kingdom." On his return at the beginning of the new cycle, Karma, the law of compensation, will accurately adjust the rewards of the servants. He that has been faithful, even in a very little, shall receive the greater responsibility which his strengthened character warrants. He that neglects his opportunities (and after all, opportunity is everything in life and duty), will naturally find them occupied by others, so that he shall lose both his reward and the chance to gain it. In Matthew we are told he shall be cast into outer darkness, the darkness of physical existence, where there is the weeping and the gnashing of teeth. In Luke we read that his enemies, who would not that He should reign over them, were to be brought before Him to be slain. The word "slay" has a sacrificial sense, and the whole passage might be replaced by one from the Bhagavad Gita, chap. xvi.: "Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of re-birth."

FOR THE LAMP.

#### THE PILGRIM TO THE DAWN.

Bright is the world to-day!  
O'er wood and wold, o'er river, lake and sea  
The first long shaft of light sheels gloriously  
Its vivifying ray.  
The solar gates swing open, and I see  
The brilliant hosts of Morning issue forth,  
Whose genial lustre spreads to South and North,  
And, darting West, its glamour falls on me.  
And I am glad,  
I could not now be sad,  
For from the well-spring of my vital soul  
Fresh flows exhilaration through my heart,  
And in my veins eestatic currents roll,  
And of my nature gladness seems a part.

Bright is the world to-day!  
The world's Redeemers ancient lore unfold,  
And from the sepulchre of Self is rolled  
The stone of pride away.  
Beginning with the lesson they began,  
I spurn the barriers of form and rule,  
And take my place in this Life's common school,  
Learning of Christ to love my fellowman,  
Along the path  
What awful aftermath  
Of other lives it is my lot to reap,  
That—that I reap, and murmur not at Fate,  
Eager to hasten to the Golden Gate  
And Him who waits the Master's tryst to keep.

Bright is the world to-day!  
But there are souls, void of celestial fire,  
Benumbed to apathy, who in the mire  
Have fallen by the way,  
Shall I not rouse them to behold the light?

Shall I, so long enveloped in the night,  
No gratitude display?  
Arise, my brothers! I have cheerful news!  
The Sun of Righteousness will warmth infuse  
Into the dreary heart.  
Why slumbering yet in this the prime of morn,  
World-weary pilgrims, comfortless—forsorn?  
Up! Let us hence depart.  
'Tis morning now. No longer let us stay  
Where hope will wither, love and life decay:  
Bright is the world to-day!  
Toronto. WILLIAM T. JAMES.

#### "A SLEEP AND A FORGETTING."

There was a certain Soul for whom the hour came, and it cast aside the outworn garment of flesh. A great light shone about it, and it saw far back into the fore-lives of its Path.

And it said: "It is just, it is just! Alas! had I but remembered when I descended into clay."

And a Glorious One came near, and the Soul said: "May I not remember when I go forth again?"

And the Glorious One answered: "Thou mayst remember all that thou canst declare before HIM. HE hath sent for thee. Come."

And the Soul went. And it thought upon HIM on whom it had believed.

And the Soul said: "O thou radiant One, Give me joy, for now shall I tell HIM all that ever I did, and never shall oblivion cover me again forever."

But the Glorious One said: "Wait."

And they drew near to the River of the Water of Life. And its waters eddied as they ran, and rippled on the banks, and broke, as they flowed, in bubbles sevenhued. And the Soul trembled, for the River flowed from the Throne.

But they went on, till, behold! a brightness beyond the Sun, shining at noonday.

Whereat the Soul fell prostrate.

And HE said: "Thou art weary, I will give thee rest."

And the Soul lay at His feet.

And HE spoke: "Sayest thou nought?"

And the Soul murmured: "LORD, I worship."

And HE said: "Child, be this thy memory. Now rest thee in thy mansion."

And the Soul passed to peace.

October, 1894. IRIS H. HILL.

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

TORONTO, APRIL 15, 1896

### EDITORIAL NOTES.

“SCIENTIFIC BROTHERHOOD:” “It served him right. It was a judgment on him.”

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TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

\*

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

\*

THE LAMP has for sale three copies of Volume I, bound in cloth, with title and index. Price, \$1.25, post free.

\*

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.

THE CONSTITUTIONALISTS who desired to elect Mr. Judge for a year may now claim to have exceeded the loyalty of his friends who could only pay him the poor tribute of an eleven months' term.

\*

OVERCROWDING in the regular meeting room has compelled the Beaver T. S. to occupy the Main Hall of The Forum on Sunday evenings since 22nd March last. As the attendance is increasing at every meeting, the Society feels much encouraged in its work.

\*

THE Toronto City Public Library is very well supplied with theosophical literature and recently completed its set of *Lucifer*. The first ten volumes of this magazine are full of H. P. B.'s work and are invaluable to the student. They are to be found in the Reference Library.

\*

Two extra lectures have been given in Toronto recently, one on the 12th March, at Forester's Hall, Queen Street East, on “Reincarnation,” and one on the 26th March, in Occident Hall, Queen Street West, on “Theosophy.” These will probably lead to further efforts in a similar direction.

\*

IT IS ALL very well to say great things about Mr. Judge now that he is gone, but the greatest satisfaction some of us have comes from having done little things for him when he was with us, and from the fact we can go on doing them just as usual in his spirit and in his strength. For this is the Good Law of the Lodge that Love never faileth.

\*

OUR portrait of Mr. Judge is from a photograph by Sarnoy, of New York. They may be had from Dr. T. P. Hyatt, 147 Hancock Street, Brooklyn, N.Y., at 50c. each for ordinary cabinets, or 75c. in bromide finish. Life-size portraits, not enlargements, but direct photographs, may also be had from Dr. Hyatt in bromide finish, in the same attitude as in our engraving, for \$6, charges paid.

THE following letter has been addressed to the Editor of *Book Notes*, enclosing postage, and awaits a reply. "In your March issue just to hand, in a note on the February LAMP, our reviewer is charged with making 'statements that are absolutely false.' I shall be much obliged if you will furnish me with the necessary corrections for publication in THE LAMP. We have a considerable circulation on this continent, and are anxious to be as correct on matters of fact as possible."—Editor LAMP.

\*

ONE OR TWO CORRESPONDENTS have sent in for the spare copy of *The Path*, July, 1888; so, if there are any more to be had, THE LAMP will pay \$1 each for two more copies at least. The following issues of *The Path* are also wanted, and we will pay a reasonable price, say 30 cents per copy, for the first copies sent in. The numbers wanted are: June, 1886; January, July, 1888; February, 1890.

\*

THE BEAVER T. S., at their meeting on the 25th March, unanimously adopted the following resolution: Resolved, That the Beaver Theosophical Society, in the realization of the great loss sustained by the theosophical movement by the death of William Q. Judge, the President of the T. S. in A., recognizes that such a loss entails upon every member a redoubled responsibility and increasing earnestness and devotion in the cause for which he laid down his life; no memorial that we could offer to his honour being half so worthy, nor so likely to be acceptable to him as the consistent and earnest effort of those who have studied his counsel to give it expression in their lives.

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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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THE UNANIMOUS DECISION of the Executive Committee to change the Annual Convention from Chicago to New York, is one which will meet the approving judgment of all who consider the interests of the Society as of first importance. It is sure to be a serious disappointment to the Chicago branches, which have been outdoing themselves in diligent preparation, but the cause of the change is a still greater sorrow to us all. It was Mr. Judge who reminded us that "the occultist is never tied to any particular mortal plan," and as Convention plans are but mortal the wisdom of the change will be apparent in the spirit in which it is carried out, and the success which will attend it. For the coming Convention will be an occasion of the utmost consequence and weight, and important as all felt the Boston Convention to be, at the present one there must be made evident to an even greater degree the unity, the solidarity, the welded purpose of the partakers in a great spiritual movement. The official circular of the Executive Committee gives the main

reasons for the change of the meeting, among which that of greater proximity to Europe is not the least. But if we remember that the heart is the centre of life, that life in any body first appears in the heart and continues there to quicken with the warmest pulse, we must be impressed with the propriety, after twenty-one eventful years, and under circumstances of such unusual moment, of returning to the centre at which the present Theosophical movement came to birth in 1875.

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WHEN every one is offering homage it would ill become me to be silent. Not that I have anything new to add, but that silence is liable to misconstruction—immaterial for oneself, but important where others are concerned. I first met Mr. Judge in November, 1884, on board the S.S. "Wisconsin," sailing from Liverpool to New York, he being then on his way home from India. There were just eleven passengers, and Mr. Judge's strong personality excited considerable comment among us. As an instance of his kindly nature, on the last day of the voyage he prepared and engrossed an address of thanks to the Captain, ornamenting it with some marine draftsmanship, and getting our signatures to it, and the presentation of this address was an event in our little circle. I do not claim intimacy, much less familiarity, with Mr. Judge, but this early meeting had a distinct influence upon my life, and when, some years later, I returned to America and began to try to help in the work, it was from Mr. Judge I got the best advice and inspiration. There should be no misunderstanding about this, however, for he never gave definite directions. His whole purpose, in my experience, was to inculcate self-reliance. General principles he would lay down; their application never. In all my relations with him I never saw a trace of the desire to rule which some former friends and some strangers have endeavoured to establish as one of his characteristics. Helpful and encouraging he was always, and there are few, even among those who opposed him, but will acknowledge his assistance.

#### NOTES ON THE MAGAZINES.

*Theosophy* begins its new cycle most auspiciously, in spite of the sad event which deprives it of its Founder. A number of articles from the dead hand exhibit all the force and directness, clarity and terseness, which characterized Mr. Judge's literary work. In "The Screen of Time" the itch for reading novels is referred to as simply the transfer of the alcohol habit to another plane, the object being the same: to deaden personal consciousness. E. T. Hargrove considers the materialistic tendency of thought which has been unable properly to appreciate the metaphysical character of the universe and of the teachings of the Secret Doctrine. "It has taken a metaphysical conception, such as the septenary constitution of the earth, and by meditation has produced seven balls tied together with a string, gummed to space, fixed by a hawser to the Absolute, and held in leash by the sun with the help of all-pervading gas." Jasper Niemand contributes an unusually strong paper on "The Vow of Poverty," that interior attitude of the soul in which it "knows that It possesses naught because Itself is all." A misprint on the sixteenth line from the bottom of page 12 quite changes the sense, "Is it not" appearing for "It is not." Mr. Judge deals with the attempt which continues to be made to destroy the reputation of H. P. B. for reliability and honesty. Mr. Herbert Burrows' last letter to *The English Theosophist* clearly enough indicates the sources of attack, and the present article conclusively sums up the whole position. Dr. Buck, in "Historical Epochs in Theosophy," points out how the movement four hundred years ago was buried under the ceremonial magic of Cornelius Agrippa and the emotionalism of Tauler, the theosophy of Trithemius making little impression. "The strength of the present movement consists in its simple but firm organization, and in keeping it free from dogmatism, vapid mysticism (emotionalism), and the occult arts (ceremonial magic)." A series of papers by Basil Crump on "Richard Wagner's

Music Dramas" opens well. The number is, altogether, a particularly strong one, and people who are interested in theosophy cannot afford to be without this magazine. The subscription is \$2 a year.

In *The Irish Theosophist* we have the completion of "The Enchantment of Cuchullain." A paper on "Cycles," one on "William Q. Judge," from which we quote elsewhere, and some notes on "Propaganda," make up the contents.

*Lucifer* is up to its average. Mr. Mead's instalment of "Orpheus" is the most interesting yet published. The various symbolical instruments of the Bacchic mysteries are described: the thyrsus, akin to the rods of Hermes and Moses; the winnowing-fan, named by Virgil (*Georgics*, i: 166), "the mystic fan of Iacchus," and familiar to readers of Matthew (iii: 12) and Luke (iii: 17); the playthings of Bacchus, from which our standard toys are descended: the die, with its six faces, representing the "city set four square;" the spinning top, representing the pineal gland and the vortical and spiral forces playing around it; the ball, type of the spheres; the mystic wheel or discus, like the modern hoop, symbolising the cycle; the mirror, signifying the illusion of reflected nature which we accept as the reality; the golden apples of the Hesperides, of Eden, of the judgment of Paris, etc. The Orphic Lyre is the same as the seven-stringed lute of Apollo, and, of course, the "harp" of the Christian writings. Orphic ethics and discipline are also treated, and a chapter on psychology promised. The passage of the soul through the planets (earth-principles) is sometimes called the Ladder of Mithras, or the Seven-Gated Stairs. This is the older form of Jacob's vision. A. M. Glass continues a useful article on the early teachings of Christianity.

*Isis* for March has a substantial bill of fare. An editorial defends "H. P. B." on lines similar to those followed in *Theosophy*. The value of loyalty to the teacher, once we have decided that

we desire to learn from him, is emphasized. "This power is independent of intellect, of knowledge, of culture, but it underlies all that is said or done on the field. Loyalty alone makes the heart a focus of the force of the Lodge, makes of the man the 'power-bearer,' the 'colour-bearer,' is the one path of personal advance. In this or another life, intellect, knowledge and culture are easily acquired, but it is the co-existence of loyalty that makes them valuable spiritually to humanity." One of the best essays we have read on the study of the Secret Doctrine is followed by a chapter from the life of Cagliostro, a paper by Dr. Anderson, "In Deeper Dreamland," and one on the "Position of Modern Science." "Songs on the Field" are good poetry, and have that note of optimism which some of us need badly enough. When will people stop writing poetry and romance to the effect that this is an awful bog and heaven is away beyond the mountains, and if we only could get there we might be happy, and even come back and tell others how to go there too? Heaven is here and now, if we can make it.

In *Scottish Lodge Papers*, No. 6, Vol. III, "The Mythology of the Ancient Egyptians" is still further considered. The President of the Lodge follows with one of his suggestive papers, treating of the Story of the Deluge on Four Planes.

*The Forum* continues to deal with the Social Reform question of last month. Very little remains to be said on the subject when the contents of those two *Forums* are considered, and it is to be wished that all surface-dwellers and temporary expedientists might read, mark, learn and inwardly digest them.

*The Pacific Theosophist* follows the example of *The Irish Theosophist* in making an appeal to its readers for co-operation. L. E. Giese has a clever paper on "The Aim of Life," pointing out the possession by each man of just so much force, which may be expended on any one of the various planes of being. The balance of the issue is devoted to the death of Mr. Judge.

*The English Theosophist* for March has a good article on Branch work by C. H. C. Sympathy and tact are the keys to successful Branch management, but members cannot get too many suggestions on the subject. The Editor's remarks are wholesome and practical as ever. "It is pre-eminently the theosophic life which is the mark of the Theosophist."

*The Expositor of the Christ Life* for March is one of the most truly remarkable papers we have read. An explanation seemed to be discovered in the passage stating that "The most prominent topic of the whole convention was that of insanity, in some of its phases. But as we are as yet merely skirting around the borders of this dreaded disease," etc. (p. 104) *The Expositor* anticipates the justifiable inference by the remark, "How silly to us all the spectacle of the Prophet Balaam when striking the ass, in place of listening to God talking to him through the animal?" (p. 107). Here are some of the things that "God talks" through the present medium: "And now again the Christ-life is being reproduced in human flesh, and the history connected with the first appearance is being re-enacted. We, like Jesus, are of the human race, with no claims to superiority in any direction. But we, too, like Him, profess to be one with God exactly in the same sense that He was one with God. We say to those who profess to wish to follow God, follow us and you will obtain your desire. . . . But this is the same as saying, that what of fealty they formerly accepted as due to Jesus they now as fully owe to the living representatives of the Christ-life to-day. When confronted with this question of independence it must be met in the spirit of 'to die is gain.' . . . Hence our public message to those who have recently separated themselves from us, either openly or secretly, is that they never can return until their independence is given up as absolutely as Jesus gave up His life. Moreover, we can make no promises or conditions as to the use or abuse we may make of their lost independence. In yielding it up to us

they yield to God. In refusing to 'jump when we touch the button,' they refuse to walk with God." That will do for the new Vatican. *Demon est Deus inversus*. The somersault which arrives at the above position from the point of accepting God as the supreme, ultimate Teacher from whom only guidance should be sought, as declared in the January *Expositor*, is a mental feat which we certainly are not yet able to accomplish. The development of the system seems to be 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 itself. The inability to even conceive of a system without a "leader" appears in a short account of the *Expositor's* adventures among the theosophists, where "leaders" are alluded to who have no existence. As well talk of a leader in dry goods or hardware or groceries. "He that is chief shall be servant of all" is the gospel of man's independence, and by no other way shall it be won. *The Expositor of the Christ Life* has one weak point in its position. It is absolutely without knowledge on such facts of nature as reincarnation, which it terms a "device." Nature has many devices of that kind, but it is well to remember in making claims to infallibility that a seven years' real exposition of the Christ-life would demonstrate to anyone the existence of many of these so-called devices of which the *Expositor* is quite ignorant.

*The Metaphysical Magazine* presents one of its strongest numbers. Theosophists will naturally turn to Dr. Hartmann's article, "The Correlation of Spiritual Forces." It is the result of an attempt, he informs us, to systematize the teachings of a quite illiterate school of German mystics with which he is acquainted. Their ideas are the result of knowledge, not mere imagination or theorizing. This implies the possession of "the greatest of all spiritual powers . . . that of spiritually recognizing the truth." Prof. Bjerregaard continues his studies of "Being" with an exceedingly interesting article on "Pain," and

the growth of the idea of martyrdom. The worship of Baal, "the Lord," was entirely founded upon it, and the evolution of the several systems of the Syro-Phœnician religions is traced. "The whole Syrian worship centred in that of Adonis, another name for Adonai." A few centuries later, "The 'Man of Sorrows' became a Saviour, a living symbol of the Trinity: generation, death, regeneration. Baal became the Father; Pain, the Holy Spirit; and Ashtaroth, Mother Mary." The recantation of Doctor Ochórowicz, the well-known author of "Mental Suggestion" and his admission of the reality of the psychic phenomena which he had previously denied, is an interesting item.

We have also received the *Crescent, The Maha Bodhi Journal*, in which Mrs. Besant is taken to task by the Southern Buddhists for certain statements she has made about their scriptures; *Footlights, Notes and Queries, The New Bohemian*, with a capital little paper on "The Occult," by W. C. Cooper; *The Editor, Theosophy in Australia, The Dominion Review*, chiefly reprints, in one of which the interesting distinction is drawn between symbolic and sacerdotal ritualism (we often find our secular friends starting good hares, but they don't seem to "stay" long enough for "a kill"); *The Cleveland Critic*, with a beautiful Easter cover; *The Bibelot, Secular Thought, Assiniboian, Meaford Mirror*, which has had a series of articles on astronomical cycles, calendar-making, etc.; the *Teosofisk Tidskrift*, in which the membership of Mr. Fullerton's American Section is stated to be 178, *L. A. W. Bulletin*, etc., etc.

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**TAO, THE WAY, THE WORD AND THE LIFE.**

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In the introduction to a translation of the Tao-tih-King by the Rev. John Chalmers, A.M., the author, after having passed in review the several English words which might be substituted for the Chinese character Tao, gives as his reason for leaving it untranslated, his belief that no one of them can be considered an exact equivalent; and then

he proceeds to say: "I would translate it by 'the Word' in the sense of 'the Logos,' but this would be like settling the question which I wish to leave open, viz:— what amount of resemblance there is between the Logos of the New Testament and this Tao, which is its nearest representative in Chinese? In our version of the New Testament in Chinese we have in the first chapter of St. John — 'In the beginning was Tao,' etc."

MAJOR-GENERAL G. G. ALEXANDER,  
C. B., in *Lao-Tsze, the Great Thinker*.

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FOR THE LAMP.      **SIGNS.**

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How like from age to age the hearts of men!  
If the sign be some gilded earth-bought thing  
If doubled gains, if trebled leaves it bring,  
Such signs are still within the rabble's ken,  
But if in market places lips be dumb,  
And eyes averted from the world's display,  
How few of all earth's millions know to say:  
"This surely is the prophet that should come."  
LEVEY L. STOUT.

---

FOR THE LAMP.      **FOUND AND MADE A NOTE OF.**

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Does your Branch bear only leaves?  
Are you one of them?

\*

The living Branch is the lively Branch. You who mourn the deadness of your Branch, what are you doing to keep it alive?

\*

Do you, do any of us, realize what a privilege it is to work for this cause of ours? Study the T. S. movement historically, and you will understand better what it means to be an F. T. S.

\*

Some join the T. S. as if the act conferred a favour thereon. It is the other way; it is we who are honoured in that we are accepted.

\*

There is too much talk of the Branch as if it were an entity apart from its members. Whereas, the members are the Branch, and the Branch is just what the members make it—neither more nor less. It won't "go" of itself, though some, to hear them speak, would seem to think it ought to. When all the members put their shoulders to the wheel—rat or no rat—then and then only will the Branch "get along." A little more elbow grease, then, brothers!

A.

FOR THE LAMP.

**THE ALPHA AND THE END.**

We wonder how  
The seven ages of man's spectrum join  
And broaden to the white effulgent light  
Of balmy beams eternal,—endless day.  
Have we some dim anticipative sight,  
While here encapsuled in organic clay,  
As darkly through a glass? or, do we see  
The fading image of a life long past,  
Lived in some bright, but dead, eternity  
That lies behind us? Or, perchance are cast  
Betwixt the eternities? The one, our source  
Of mystic origin; the other, the sublime  
And God-like goal at life's concluded course—  
The ebbing and returning tide of time.  
We see in twilight this great truth alone  
Of life's philosophy the Alpha and the End:  
Our fount and fims is the Great Unknown.  
From this we come; to this all creatures tend.

J. M.

**THE FIRST INITIATION.**

"In thoughts from the visions of the night,  
when deep sleep falleth on men, fear came upon  
me, and trembling, which made all my bones to  
shake. Then a Breath passed over my face: the  
hair of my flesh stood up."—*Job iv: 13-15, R. V.*

In all places and states the Adept is self-identified. He moves from state to state at will. When he reaches the spiritual centre, from it he controls all the rest. *This centre is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all? It cannot be done for us by those who *know* unless we give them the word and the sign. Not the word of any order, but *the self-communicated signs*. Who has wakened at midnight and felt the mystic breath within himself; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand? Who, amid thrills of physical terror, has waited till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power *is the man*, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain it? For him there

is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the Adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple.—*Jasper Nicmand in The Path, July, 1889.*

**TWO SCHOOLS OF MAGIC.**

The Bible, from *Genesis* to *Revelation*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob . . . "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach the candidates *black magic*). . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch remarks that they ". . . are brethren; instruments of *cruelty* are in their habitation. O my soul, come not thou into their *secret*, into their assembly." Now, in the original, the words "their secret" really are "their *Sod*." And *Sod* was the name for the great mysteries of Baal, Adonis, and Bacchus, who were all sun-gods and had serpents for symbols.—*Secret Doctrine, Vol. II, p. 211, e.c.*

The way to interest other people in theosophy is—to be so interested yourself that your interest will be contagious.

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

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Sunday, April 19, 7 p.m., "Theosophy and the Liquor Question." Mr. Smythe.  
Sunday, April 19, 8 p.m., I. John iv : 7-15.  
Wednesday, April 22, 8 p.m., "Through the Gates of Gold," chap. I, sec. 5.  
Friday, April 24, 8 p.m., "The Theory of Life." Mr. Randall.  
Sunday, April 26, 11 a.m., "The Secret Doctrine."  
Sunday, April 26, 7 p.m., "Theosophy and Rationalism." Mr. Beckett.  
Wednesday, April 29, 8 p.m., "Gates of Gold," chap. I, secs. 6-7.  
Friday, May 1, 8 p.m., "The Genesis of Pain." Mr. Beckett.  
Sunday, May 3, 11 a.m., "The Secret Doctrine."  
Sunday, May 3, 7 p.m., "Theosophy and Spiritualism." Mr. Smythe.  
Sunday, May 3, 8 p.m., I. John iv : 16-21.  
Wednesday, May 6, 8 p.m., "Gates of Gold," chap. II, secs. 1, 2 and 3.  
Friday, May 8, 8 p.m., "Ethics of Christ." Mrs. Brown.  
Sunday, May 10, 11 a.m., "The Secret Doctrine."  
Sunday, May 10, 7 p.m., White Lotus Day Celebration. Address: "Madame Blavatsky, Her Life and Work." Mr. Smythe.  
Sunday, May 10, 8 p.m., I. John v : 1-12.  
Wednesday, May 13, 8 p.m., "Through the Gates," chap. III, sec. I.  
Friday, May 15, 8 p.m., "Theosophy for the Masses." Mr. Port.  
Sunday, May 17, 11 a.m., "The Secret Doctrine."  
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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."

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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.

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