

The Lamp

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

"IN THE NAME OF THE GREAT MYSTIC VASE-MAN."

Truth is a mirror wherein every man sees his own face. The Bibles of the world are mirrors in which men read their own hearts.

Such a mirror and such a book is the reviewed of all reviewers—"Eti-dorhpa." Doctors of divinity, having perused it, thank God for "proof of the teachings of Christ as to the super physical world;" literary men talk about Dante, Bunyan, Goethe, Hugo, Hawthorne; philosopher-folk emit platitudes about horrible vices and transcendent virtues; physicists find Tesla and Roentgen forestalled; chemists get suggestions that a Crookes or a Rayleigh may spend an incarnation in determining; ordinary novel-readers receive unwonted and grateful stimulus; critics exhaust their adjectives and seek within their theme for a fresh supply;—the mirror reflects, indeed; and will reflect Heaven, should Heaven pore over it.

What more can be said of any book than that? And what in especial of this? Nothing which is not already contained in the volume itself. A hint perhaps of the special age to which it is addressed? But even that could serve those only who already understood. A word of endorsement? To paint the lily and throw another perfume on the violet. They who cannot sense the beauties of Aphrodite, however veiled, will listen no laudation.

"As time passes," says I-Am-The-Man-Who-Did-It, "investigation will show that every word I have read or uttered is true, historically, philosophically, and spiritually." These three keys are sufficient for the ordinary student. Pythagoras' triangle on the cover hints of others. And here, also, is a clue to

the settlement of that debate among the curious if the book be an allegory or a fact. O ye sons of men, are facts not the greatest of allegories, and did ye rightly understand that, had ye not understood all? "Existence is a theory, and man is incapable of demonstrating that he has a being." p. 320. And, to prove the paradoxical unproveable, men must undertake the journey to the Inner Circle.

Briefly, the book is the story of one who undertook the journey. "There were few evenings in which I did not give myself up for a brief period to quiet communion." A certain book led to his affiliation with an occult brotherhood, a fraternity of adepts, "who in secret circulate among themselves a literature." In the determination to devote the knowledge thus gained to the benefit of the race a course of training is involved, which is described, literally or figuratively, as the reader has a mind.

In the course of the narrative various interruptions take place which invariably prove, like the accidents of real life, as we call it, to be very much a part of the play. An instance of this occurs in the apparently unnecessary journey of chapter xxx, to try an experiment which might have been made at home, and by anyone. But the difficulty suggested and the warning given have their reason, one not entirely depending on the chapters omitted at this point, some of which have been read in public. The illusions of sight are demonstrated. "We see the sun in the sky, but there is no proof that it is where we see it. We may be looking at it along rays bent by some reflecting or refracting substance." And the intel-

ligent journalist adds his comment that "the tendency of these suppressed chapters is to send a thrill of horror over one." He who thrills thus may not follow him of the seven-syllabled name. Until fear has been passed no progression is possible. As fear is overcome the student advances. Again and again the hero of "Etidorhpa" hesitates, and again and again he goes forward. There can be no end to the journey, once it is undertaken, until "the Three Great Lights are closed." Let none enter upon this Way who is not prepared to live in absolute solitude—the solitude of the All-being. At every crisis the exercise of the greatest will force is necessary in order to further progress. When the "jumping-off place" is reached, the supreme effort of self-abnegation necessary to reach the heart of things proves to be the "great sifter."

Historically, people who remember the great Masonic mystery of the first quarter of the century will find a renewal of the mystery in "Etidorhpa." Disciples of Capt. Symmes will find confirmation in this weird tale of the great polar hole theory. Prof. Lloyd's diagram shows the hole to be in much the same latitude as Symmes placed it, but far below the surface of the earth, in a cavern whose entrance is situated thousands of miles away in Kentucky. Capt. Symmes came to Kentucky and died there. And Bulwer Lytton descended into the earth in "The Coming Race" in the same region. Just suppose it were true—?

Prof. Lloyd desires readers—not mere purchasers. If we could persuade people to study the book we believe we should have done more to please him than in evolving the most perfect critique upon it. And the critical faculty is inappropriate in connection with it. Its singular strength is apparent in the absence of superlatives from its diction; they exist only in its substance. If Prof. Lloyd is not its author, he has the satisfaction of knowing that he is the only man living who could be.

More than a word of praise is due to the artist, Mr. Knapp, who supplied

the exquisite illustrations. Some of the pictures of flowers and insects, the magnifications of microscopic objects are wonderfully beautiful. Taste and talent mark every drawing.

[ETIDORHPA: Copyright by John Uri Lloyd. \$2. Cincinnati: The Robert Clarke Co. New York: The Theosophical Publishing Co., 144 Madison Avenue. Toronto: THE LAMP.]



FOR THE LAMP.

REVELATION.

The flame that lives supreme in mortal clay
Recks not the passing of a moment's breath,
Nor fears those forms, who, at a loom called
Death,

Weave sombre clouds to shroud an earthly day

It is a flame that burns where men obey
The altar-mandate from that Mystic East
Whence man was banished from the wedding-
feast

Where none may sit that lack the Soul's array.

My soul receives it! From the star-lit West
There comes a tremor—an ecstatic thrill!
The Golden Gates swing backwards and the
Dove

Broods in the branches of the Tree of Rest.
The First and Last descends again to till
A new world-garden, the abode of Love.

GEORGE LASHER TAYLOR.



JUSTICE.

(Concluded from page 4.)

The correct solution of this riddle is certainly of the utmost importance. The phenomena of form is but the passing show and has been interrogated in vain. The answer must be looked for elsewhere. We must turn to the noumenal side of things, to the inner soul, the subjective force which is the cause of objective form. Here, too, as in the evolution of the suns and planets we find a struggle for existence, and the survival of the fittest going on. But here we find something more than the mere aggregation and consolidation and the balancing of forces and of masses. Here the struggle is for a permanent centre of consciousness that can recollect and profit by experience, and thus advance in knowledge and intelligence, and grow in wisdom. We find that the centres of consciousness in human beings have profited by experience, and grown in intelligence and wisdom to a degree far beyond that

which could be acquired between one period of dissolution and another, and which upon the cellular transmission hypothesis could never have been acquired at all.

The Secret Doctrine is in harmony with this fact when it says: "Pralaya is the Paranirvana of spiritual egos and monads, and does not mean annihilation. Nor is the individuality, nor even the essence of the personality lost, because reabsorbed. The same monad will re emerge therefrom as a still higher being on a higher plane, to recommence its cycle of evolution at the dawning of a new manvantara." And again, "Thus proceed the cycles of septenary evolution, in sevenfold nature: The Spiritual or Divine; the psychic or semi-divine; the intellectual; the passionate; the instinctual or cognitional; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing one into the other, in a double centrifugal and centripetal way."

From this, it appears, that the monads which ensoul the forms of any kingdom of nature, or plane of consciousness, evolve from the lowest to the highest of that plane during the period of a manvantara; but, at the opening of a new manvantara, they pass on to the kingdom or plane above, *i. e.*, those subjective forces, or noumena, that cause crystallization in the mineral kingdom, will spend an entire manvantara in the development of crystal life or consciousness, but at the opening of the next manvantara they will pass into the vegetal kingdom and become the monads that will ensoul the vegetal forms. The vegetal monads will pass into the plane of animal consciousness, and become the cognitional or the instinctual in animal forms. The cognitional or the instinctual in the animal kingdom will pass into the emotional in human forms. The emotional will become the intellectual; the intellectual the psychic or semi-divine; the psychic the spiritual or Divine; and the spiritual will pass into the lowest grade of a higher septenary cycle of existence, the Dhyan Chohanic.

Thus in seven manvantaras the entire cosmos would be completely renewed, just as the physical body is completely renewed in seven years. Although a manvantara is a long period, yet this does not seem improbable.

Between the lowest and highest states of consciousness, in any kingdom, there is a wide range. Between the sponge and chimpanzee there is a vast distance which may well take a manvantara to traverse. The same may be said of the wide range between one of the Australian aborigines and the highest mahatma.

In surveying these various planes of consciousness, a very marked change is seen to take place when the human stage is reached. Below that point the monads have not acquired discernment and understanding sufficient to enable them to appreciate the why and wherefore of their existence. Their evolution must therefore of necessity be guided by some overshadowing superior wisdom. This overshadowing intelligence, the Secret Doctrine calls the Dhyan Chohans. But man can appreciate and understand the why and wherefore of his existence, and must therefore take his evolution in his own hand.

He has become a guiding factor in the evolution of the cosmos, and must recognise his calling and pursue it. If he fails to do this the cosmos will fail to recognise him. His newly acquired principle of free will makes him feel ill at ease, and we find him gravely preaching the doctrine of necessity. The entire Blockhead! How could he dispute its existence if he had no free will? At least none of the beings below him ever think of raising such a question. The same may be said of his newly acquired possibility of positive consciousness in spiritual existence, and of a hundred other things. He has just reached that positive-negative stage where his potentialities seem to be somewhat of this, and somewhat of that, but not exactly either, and he has taken to wrangling over them. This is why he is such a jargon of contradictions. But if he spends half the manvantara wrangling over these things, the Cosmos will settle the question for him. She will

send him back to begin over again, and, next manvantara, when he arrives at the same point, he may be less disposed to wrangle.

What, then, is his task? Let him look within himself and see what has to take place there, and he will know at last what has to be done. The emotional has to be raised to the intellectual, the intellectual to the psychic, and the psychic to the spiritual, and the spiritual has to be fitted for a higher plane of consciousness. When he has done this, his day's work will be ended, and he can go home to Nirvana and rest till the dawning of a new manvantara, when he will wake up as a Dhyan Chohan.

How is this to be done? He must first of all recognize the fact that he is but a part of cosmós, and not a separate independent entity, who can corner some portion of the cosmos for nothing, to be used for his own special and particular interests. He must recognize that he is part of the cosmos and work for the evolution of the whole; as the heart recognizes that it is part of the physical body and must work for the good of the entire system. For each individual is just as indissolubly linked to the whole as the heart is to the Body. Should the heart refuse to circulate blood for any but itself, the lungs would soon refuse to aerate it, the stomach would cut off the supply, and the end would be easy to predict. It is no more possible for human individuals to continue indefinitely endeavoring to get treasure for themselves without any thought of the All, than for the heart to continue pumping blood for none but itself. Nature sooner or later will cease to recognize all such.

Yet, as a matter of fact, that social activity which is known by the name of business, consists almost entirely of a series of efforts to get something for nothing, or to get a great deal for very little, which is the same thing. As a result, according to Bradstreet, ninety-five per cent. of all the business ventures are failures. In the *Forum* for November, 1889, T. G. Sherman, himself a millionaire, gave statistics showing that half of the wealth of the United

States is owned by 25,000 people, about one-thirtieth of one per cent. of the population. The *Twentieth Century*, of New York, in 1894, gave statistics showing that during the year, in the United States, 13,000 people had committed suicide, chiefly on account of financial distress. If this is a fair average, it seems that in two years the number of poverty-stricken suicides is equal to the number that own half the wealth of the United States.

Commissioner Peck, of the United States Bureau of Labour Statistics, showed that the average adult workman produces about \$10.50 per day, and receives on an average but little more than \$1 per day the year round.

These figures are taken from the most reliable sources attainable, and are, presumably, somewhere near the truth. Yet some think that the part that each actor plays in this drama, or rather tragedy, of life, is his first and last act. If this be so, then there is no justice except an accidental one here below. But just as surely as sidereal masses must get themselves equilibrated, so must all these inequalities in human relations eventually get themselves adjusted.

After all, stealing is but relative. As soon as the theft takes place ethical forces are set in motion that must eventually, in a longer or shorter time, restore equilibrium. The act has been registered upon at least two tablets in the cosmos—the minds of the thief and of his victim. And by stealing, not merely that kind of untruth which can be measured by dollars and cents is meant, but all manner of untruth, from the grossest to the most subtle. As Shakspeare says:

"Who steals my purse steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

No matter how stealthily the untruth may be perpetrated, there is always one who feels it. There is always one looking on who despises it, and never forgets it, and who wishes he had taken Polonius' advice to Laertes:

"This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

These two forces which are set in motion, in the spoiler and the victim, are as indestructible, and will fight for equilibration as unerringly as gravitation itself. Being positive and negative they will attract each other as certainly as the needle and the magnet; and like the disturbed pendulum will oscillate to and fro until equilibrium is established. Ah! what a network we weave daily! Nor can we leave the scene of action until all these forces, which we have set in motion, have been balanced. Life after life we must return until every account has been settled. Upon no other principle can man be reconciled to the apparent injustices of life.

But to recognize the principle of even-handed justice and practice it, to be willing to give one hundred cents for a dollar and to insist on getting a dollar for one hundred cents is not enough to fulfill one's mission in the cosmos. To try to establish a society upon this basis is like trying to balance a stick upon its lower end, which must eventually fall to one side or the other. There are three courses which may be pursued. First, there is the endeavour to get something for nothing, which is disintegration and death. Second, there is the endeavour to give value for value received; this is stagnation, and stagnation is the synonym of instability. The third course is to recognize the fact that we are not separate universes that can steal from or trade with other universes, but that we are only centres of consciousness in the cosmos, as the brain, heart, lungs, liver, and so forth, are centres of energy in the physical body; and we must work for the All as do these centres in the body, regardless of rewards or punishments. When we have raised our motives to that plane, then we may put desire before, behind, or on the top of will, then we may be as selfish as we wish, for then we would desire, will, and be selfish for the All—from the cosmic, instead of from the individual standpoint. This is progress. This is evolution. To cease to desire, will, or be selfish, in any shape or form is to cease to be a factor in evolution.

WM SCOTT.

INTERNATIONAL S. S. LESSONS.

September 27. Review.

GOLDEN TEXT. The Name of the Lord is a strong tower: the righteous runneth into it and is safe. Proverbs xviii: 10.

The righteous runneth into it, says the Hebrew, and is set on high. The Lord, here, is in the original, Jehovah, who, at the building of a certain other "strong tower," confounded the language or lips of men so that they could no more by the Name be "set on high." "Let us go down," said Jehovah, presumably to the other Elohim; "they are one people and they have all one thought. Nothing will be withheld from them which they propose to do. Let us confound their language that they may not understand one another's thought." The literal rendering of the Hebrew enables us to understand the cause of sectarianism. "Jehovah scattered them abroad from thence upon the face of all the earth." (Genesis xi: 8). When men learn to know each other's thought once more, and cease quibbling over words, they may then learn the power of this Name, the "lost Word" by which they may indeed build a tower which shall raise them to the Over-World.

October 4. I Kings i: 28-39.

The fortieth verse goes on to tell how, after all the people had said "God save the King," they came up after him, "and the people piped with pipes," or chalalled with chalals, whatever they were, "and rejoiced with great joy, so that the earth rent with the sound of them." If this had been a newspaper account we should have had our own opinion about the rending of the earth. In an inspired narrative many things have to be considered. Those who have a proper sense of the divinity that doth hedge a king could quite easily understand why the earth yawned at the coronation ceremonies of Solomon. Those who are familiar with the fervour of Oriental imagination will content themselves with reflections upon the appropriateness of the imagery. It may occur to some students that the ascendancy of the lord of the solar dynasty (Sol-om-On is the name of the

sun in three languages) may not be accomplished without rending of those physical veils which hide the True Sun. Zadok the priest, according to Josephus (see *Antiquities*, x., 8, § 6), was the first High Priest Hierophant of Solomon's High Temple. Masons connect him with some of their degrees. He is not to be confounded with Zadok, a disciple of Antigonus Saccho, founder of the sect of the Sadducees. Zadok the priest, Nathan the prophet, and Benaiah, the "mighty man," represent the threefold nature, united in Melchizedek, and to be manifested in Solomon, and men of the type of that Order.

October 11. I Kings iii : 5-15.

In the whole Bible there has nowhere been embodied more practical wisdom, more common sense, more useful precept for the man who wishes to make the most and the best of life, than in the story of Solomon's dream. "And now, O Lord, my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or to come in." The young man who realizes that he has entered into the sovereignty of his life in this world, that the rule of his parents no longer controls him, and that the Kingdom of Self waits his regency, that he is now a responsible being with an account to render of his reign, will find in this narrative, irrespective of any deeper occult significance, the plain guide to the way of peace. "Give thy servant therefore an understanding heart to judge thy people," this concurrence of thoughts, impulses, emotions, desires, which dwell in my kingdom, "that I may discern between good and evil, for who is able to judge this multitude?" "My mind to me a kingdom is," said the poet, and happy he who with wise and understanding heart wields due authority therein. "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding (Binah, the third of the ten Sephiroth) to discern the Law (Mishpat), behold I have done accord-

ing to thy word. . . . And I have also given thee that which thou hast not asked." "Seek first the kingdom that is within, and all these things shall be added unto thee," enjoins the later Scripture.

October 18. I Kings iv : 25-34.

Solomon was wiser than all men, we are told. Wiser even than Ethan, the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol, and we do not need to be reminded of the transcendent wisdom of this quartette. In the 88th Psalm, which was written by Heman, we have the apostrophe of one who must have been initiated in some of the Lesser Mysteries at least. "Shall Thy loving-kindness be declared in Kama-loka?" he asks, "Or Thy faithfulness in the Pralaya?" (Psalm lxxxviii: 11). The whole psalm is similar to the mystical writings of Job. The last verse has the touching exclamation that seems to be wrung from many students of Wisdom (See Luke xxi: 16). The same note is not so apparent in the 89th Psalm by Ethan, but it is clear enough, as in verses 36 37, and 5, 6, and 7. Calcol and Darda are included in I Chronicles ii: 6, as among the sons of Zerah. In verses 7-21 of the present chapter, King Solomon's twelve officers who ruled over the land, each making provision for a month in the year, are enumerated. All this relates to the zodiacal divisions of the solar cycles, and, while the details may be gathered from the names and duties of the several officers, for general purposes it is sufficient to indicate the fact, as bearing on the greater allegory of the Temple which is to follow. Solomon was wise "exceeding much," and had "largeness of heart, even as the sand that is on the sea shore." The heart of sand is suggestive. Solomon's knowledge (*v.* 33-35) about trees is another clue. "He spake of trees, from the cedar that is in Lebanon, to the hyssop that groweth out of the wall." In "The Secret Doctrine," ii, p. 494, Madame Blavatsky refers to the Holy Mountains as the abodes of Initiates. Ezekiel xxxi: 3-9 reads: "Behold the Assyrian [Atlantean] was a cedar in Lebanon.

His stature was exalted above all the trees of the field. . . . The cedars in the garden of God could not hide him . . . so that all the trees of Eden envied him." Throughout Asia Minor the Initiates were called the "trees of righteousness" and the "cedars of Lebanon." The hyssop was an herb of sacrifice. Solomon's three thousand proverbs have only partially survived, and of his thousand and five songs, we have not five. The Song of Songs was certainly not the work of the traditional monarch. Psalms 72, 127 and 132 are attributed to him.

THE FALL OF THE ANGELS.

Semi-exoterically, the "First-born" of the Almighty—*Fiat Lux*—or the angels of primordial light, were commanded to *create*; one-third of them rebelled and refused; while those who "obeyed as Fetahil did—*failed*" most signally.

To realize the refusal and failure in their correct physical meaning, one must study and *understand* Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedautins, with regard to the utter fallacy of attributing functional activity to the infinite and absolute deity. Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light*—passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings—who become collectively a Being or creative God, differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation. ("Creation"—out of pre-existent external substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.)—*Secret Doctrine*, v. e. II., p. 239.

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

The best guard against reaction—action.

*

Less red tape in Branch affairs, Brothers, and more love, trust and enthusiasm.

*

A good theosophical "grace"—Let us eat for the benefit of all creatures.

*

It is possible to write a most unbrotherly letter and to sign it, "Yours fraternally."

*

It is possible to delude ourselves into the belief that we put our "whole trust and reliance on Karma" and yet go halting around on the crutches of our own personal hopes, desires and plans. In a word, like too many an over-anxious Christian, we put ourselves in the "Hands of the Lord," only to take ourselves right out again. C. L. A.

*

THEOSOPHY—THE SOUL'S WISDOM.

The questions are often asked, What is Theosophy? What benefit does it confer? And does it answer the most vital questions of human life—Whence came we? For what purpose? And whither does the Path of Silence lead? Three great questions which have been asked all adown the centuries with no satisfactory reply. Is there no answer? With no uncertain voice Theosophy replies to him who dares to question the creeds and isms of the day—"In the olden times thou and I were One, and all the wisdom my divine name embodies is thine, and awaits thy taking. But thou, from the bright realms of the sky, hast descended into the lower world to conquer and refine the material elements, to purify and enrich the soul, and to impress every atom with which thou comest in contact with thy diviner life. In the darkness, thou hast forgotten thy home of Light—but as the grand truths of Theosophy fall upon thy listening ear the eyes lose their dimness, and the Soul, gathering up the threads of the Past, knows itself, the Immortal."

Massachusetts.

S.

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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.

I CANNOT help saying a word in acknowledgment of the many kindly and helpful messages that are received from time to time from readers of THE LAMP. Many of these can scarcely be otherwise responded to than in this general way, but we, in Toronto, have a deep appreciation of the fraternal and kindly feeling that prompts these utterances which come to us from all parts of the world. This week completes for myself a period of seven years' residence in Toronto, and it is very wonderful to realize how the theosophical movement has grown in that time. For the last two years THE LAMP has brought us into touch with a world-wide circle. Those true comrades who have helped to keep the little light a-flame unite with me in this word of greeting. And as our Crusade passes from land to land a far deeper feeling than satisfaction displaces any thought of self-congratulation. Enough that we all live and work together in the new age.—A. E. S. S.

WE regret to hear from *Lucifer* that Col. Olcott has had "a slight return of the Old Mischief."

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.

MR. CLARK THURSTON visited Toronto during Exhibition week and addressed the Beaver meeting on Friday, the 4th inst.

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

THERE are only three or four copies left of Dr. Sheldrake's "Christianity, Freemasonry, and Eastern Philosophy." First applicants get them free.

HAVE YOU SUBSCRIBED to *The Theosophical News*? Send a dollar to 24 Mt. Vernon Street, Boston, and hear all about the Crusade every week.

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulters Street on Tuesday evenings at 8 o'clock.

SEND ten cents and get a copy of "The Sermon on the Mount." There is more "practical occultism" in it than has ever been included before in the same space.

"IF HEAVEN," asked Mang Tsze, the Chinese philosopher, "wishes that the world should enjoy tranquility and good order, who is there besides me to bring it about?" Kind reader, consider.

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.

"CHILD-LIFE" is to be issued next month. The subscription to this new child's magazine is 50c. for the U. S. and Canada. Send all orders to E. M. Hyatt, 147 Hancock Street, Brooklyn, N. Y.

*

MANASA T. S., of Toledo, Ohio, has got out a syllabus for the last three months of the year. The meetings are held in Room 407, Chamber of Commerce, Summit and Madison Streets, 8 o'clock Tuesday evenings.

*

SEVERAL PEOPLE have enquired for the names of Balzac's occult novels. They are *The Magic Skin*, *Louis Lambert*, and *Seraphita*. An English translation by Katherine P. Wormley has been published by Roberts Bros., Boston.

*

THREE MONTHS have elapsed since the Crusaders set out on their mission. One-third of the time to be devoted to this work has expired. One-third of the money needed has been expended. Let him who has put up a dollar put up two more and we'll see this thing well through.

*

MRS. MARTHA GERNER, 1222 P. Street, Lincoln, Nebraska, has offered to supply readers of THE LAMP with copies of the new edition of her "Electric Schottische" for 25 cents, the profits of the publication to be devoted to the Theosophical Crusade. Send all orders direct to Mrs. Gerner.

*

BROTHER W. B. HEARN, of the *Cadiz Republican*, gives his readers a column of theosophy in every paper. "Our Theosophical Column" will begin to be a feature in newspapers. One of the big New York dailies on being asked why theosophy received so much attention, replied that it gave what its readers wanted.

*

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.

*

MR. SMYTHE visited East Aurora on the 20th August on the invitation of Mr. Elbert Hubbard, of *The Philistine*. Some thirty or forty friends assembled at Mr. Hubbard's residence and the prominent aspects of theosophic teaching were discussed. An invitation to return was extended, and much interest in theosophy displayed as was natural in this American home of the *Zeit Geist*.

*

THE Primate of All Ireland, in an interview with Mr. Stephen Gwynn, reported in *The Sunday Magazine*, declared that a clergyman "should never quote any text or any portion of Scripture, certainly none of the New Testament, without looking it up in the Greek. Otherwise men get into the strangest misunderstandings." If this be proper for the clergy, how much more so for the laity!

*

THE RENOWNED "Saladin," Mr. Stewart Ross, of London, a great admirer of Madame Blavatsky, and whose tribute to her in the "Memorial Volume" is one of the most beautiful that has been written, has also come under the charm of "the Raymond of Toulouse," Ernest Temple Hargrove, "who has more of the attractive God-knows-what which distinguished Madame Blavatsky, than any other theosophist I have met."

*

ON SATURDAY EVENING, 22nd Aug., Mr. Smythe spoke in the Genesee Hotel Parlours at Buffalo on "The Theosophic Crusade," and on Sunday afternoon on "Theosophy" at Woodlawn Beach, where, owing to the stormy weather, only a small attendance gathered. Among these, however, were found several who intended to pursue the subject. On Sunday evening in the Genesee Hotel a large audience listened to an address on "Madame Blavatsky: Her Life and Work." The Buffalo press

has quite changed its attitude of hostility, both the *Express* and *Courier* giving good reports. The *Express* also published an interview on the subject of the School of the Mysteries, and a long despatch from New York on the same topic.

*

MRS. PRATT, Secretary of the Central States Committee, has found one of the most useful activities inaugurated to be the circulation of papers and essays contributed by the several branches for this purpose. Nearly 150 selected papers have been typewritten and catalogued, and have done service among the New England, Southern and Atlantic States and in the territory westward to the Rockies. She will be glad to lend any of these papers to branches which are short of essayists, or to members at large for use in getting up study classes, or in such other places as they may be required, the payment of postage both ways being all the charge made. Mrs. Pratt's address is 303 Sheffield Avenue, Chicago. A stamped envelope will bring a list of the papers.

*

THE CRUSADERS' ITINERARY has been arranged as follows: August 13-17, Paris; 17-18, Brussels; 18-25, Amsterdam; 27-30, Berlin; September, 1-3, Frankfurt; 3-6, Geneva; 6-7, Zurich; 7-9, Munich; 9-12, Vienna; 12-17, Venice; 17-21, Rome; 21-23, Naples; 25 Syracuse; 27-29, Malta; October 2, Brindisi; 4-9, Athens; 11-13, Alexandria; 13-21, Cairo; 21-22, Ismailia; November 2-9, Bombay; 9-13, Poona; 17-20, Allahabad; 20-23, Benares; 24-28, Calcutta; December 1-7, Madras; 8-9, Tuticorin; 10-15, Colombo; January 1-4 Adelaide; 5-8, Melbourne; 10-15, Hobart; 19-20, Bluff; 20-23, Dunedin; 23-26, Lyttleton; 27-29, Wellington; February 1-2, Auckland; 7-17, Sydney; March 10-11, Hong Kong; 21-31, Yokohama; April 16, San Francisco.

*

THE LAMP is only sent to paid subscribers, so that persons who receive it regularly and who have not themselves subscribed, have been paid for by some

friend. THE LAMP need not be refused through fear of the U. S. newspaper subscription law. We drop subscribers' names from our list immediately on expiry of subscription. If you wish to receive THE LAMP regularly renew your subscription at once. Subscriptions are reckoned from the first number issued after receipt of order; 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 no sense in paying for a postal order for 25 cents.

*

TAKING the table in *The Secret Doctrine* Vol. ii., page 710, *c. e.*, for the purpose of graphic illustration the age of the several geological strata from the Laurentian to the present deposits may be compared to a period of nine years and three months. The Laurentian, Cambrian, and Silurian lasted relatively about five years; the Devonian, Coal, and Permian measures about three years; the Secondary, including the Triassic, Jurassic and Cretaceous beds, about a year; the Tertiary strata, the Eocene, Miocene and Pliocene, about ten weeks, and the Quaternary about two weeks. The present Fourth Round may date some two years or more back. Men began to emerge from the astral plane in the Third Race about fifteen months ago, and to put on their "coats of skin" somewhat later. The great destruction of Atlantis occurred some two months since, Rata and Daitya sank a few weeks later, and our present epoch is perhaps a week old. The present cycle, page 331, has only a few hours (16,000 years) to run.

*

DR. DOWER, President of the Syracuse T. S., writes in expectation of a visit to Toronto. He wishes to inaugurate some system of co-operative action amongst the Branches in the Lake Ontario district. "We are trying to extend our lines from here, and con-

nect with other lines. Note the few Branches in New York State. Could not means be devised whereby Toronto, Buffalo and Syracuse might make concerted action and start into life theosophical activities in Western and Central New York and along the border? I think so many places are ready, and it only needs some one to make a little demonstration—give a gentle shake—and crystallization will surely follow. Syracuse stands ready to lend every assistance." In the event of this suggestion leading to the formation of a Territorial Committee it has already been suggested that Buffalo should, as the most central city, be the Headquarters. Mrs. Stevens has already done much secretarial work, and the meetings at Niagara Falls and Tonawanda have been due to the zeal of the Buffalo members. Mr. and Mrs. Griffith have recently moved to Geneva, N. Y., and promise to have a centre there. Jamestown is also in the district. It is hoped to inaugurate some active work in Hamilton before long, as well as at some other points in Ontario.

*

ANYONE desiring to get any book in our list of books recommended to students of Theosophy, may do so by canvassing among his or her friends for THE LAMP and getting as many subscriptions as amount to the price of the book. If you want The Secret Doctrine, fifty subscriptions will be necessary; if you want The Voice of the Silence, then three subscriptions will procure it, and similarly for any other books on the list. We have only three conditions, but they are cast-iron and no exceptions will be made: 1. Lists of subscribers must be sent in complete; for example, the entire fifty names would require to be sent in at one time with addresses in full, if The Secret Doctrine was wanted. 2. Names sent in must be those of new subscribers. 3. Remittance in full must accompany each list. We believe that many who are unable to purchase our somewhat expensive literature will find this an easy means of adding to their private libraries, or to those of their Branches. Only books advertised in our columns may be obtained in this way. The offer applies

only to Canada and the United States. Remittances under a dollar should be made in U. S. or Canadian postage stamps. U. S. silver coin is dutiable in Canada at 35 cents on the dollar, so don't send silver. Bills or post office orders are preferred for amounts over a dollar. Postage from U. S. to Canada is 2 cents per ounce. From Canada to the U. S. postage is 3 cents per ounce.

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FOR THE LAMP.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

Christianity teaches this dual principle; latter day reformers and socialists proclaim it; poets and hymnsters sing it, but what do they mean by it? Who has given us a rational philosophy of this relationship or attempted even to explain how and why God is our Father and all men are our brethren—except as a sentimental fancy inclining men to increased devotion toward God and philanthropy among themselves? Surely none of these have done so, and it remains for Theosophy to prove the statement. This she has done always, in the clearest, most direct manner. Her explanations make the eternal Fatherhood of God and Brotherhood of Man a very practical fact of everyday significance and of immeasurable importance, a scientific verity to be brought to the attention of humanity, but equally true and effective whether accepted by men or not.

The teaching is simple, convincing to the judgment and exalting to the moral nature, giving man his true position in the economy of creation as the Son of God and joint heir of immortality with his brothers. Each human being, so Theosophy teaches, is an individualized emanation from the great Source of Life, as is each ray of light from the great source, the sun. This is not a mere figure of speech, but a plain statement of absolute fact, the counterpart upon the spiritual plane of the philosophy of light upon the material.

As each ray is a part of the sun's light and thus a part of the sun, and of every other ray, so each man is a part of God and at the same time a part of every other man.

By an individualized spark of the divine flame, is by no means to be understood a portion walled in and to be devoted to special personal use. Even in our material bodies there is no such thing as separateness. Those bodies themselves are in a state of continual change; the aura which is the rarified invisible part of them extends several feet in all directions, and those who approach us become literally and physically a part of us and we of them.

The animating life principle is common to all that live, and interchanged at every breath; and in the same literal sense the higher principles, thought currents and finally spirit itself—all are universal and interchangeable, all drawn from a single source.

The man, therefore, who scorns his fellow-man and shuts himself up in an imagined superiority has not rid himself of the human flux which makes all flesh one, because this can never be done. But so far as in him lies he has cut himself off from the great general supply of sympathy and love, the health-giving, happiness-bestowing principles which construct and hold intact the wholesome human being. Certain higher parts of himself must suffer, pine and die, as surely as the limb dies when amputated from the body. His attempt at isolation is not so much an injury to humanity as to his own misguided self to whom it means an attempt at suicide. Still more unhappy, still more fatal to him who commits it, is a wrong against a fellow being; injurious thought recoils upon the perpetrator with augmented power—for thought-forces move in an elliptical orbit, returning with increased momentum to their source. The words "fatherhood" and "brotherhood" in this wide application are both inadequate and misleading, expressing a relationship which is but a little farther extension of personal selfishness. The final truth is *All Life is One*. All injury recoils upon the actor whether expressed in deed or not, whether against humanity or lower grades of life.

Helpfulness, sympathy, love, these are the great sources of happiness.

"Kill out all sense of separateness," this is the great lesson.

L. E. S.

NOTES ON THE MAGAZINES.

Mr. Hargrove's report of the Crusade work in *Theosophy* is exceedingly concise and comprehensive. The extensively circulated report originated by certain geosophists that Mrs. Tingley claimed to be a reincarnation of Madame Blavatsky is met with Mrs. Tingley's own statement that Madame Blavatsky has not reincarnated. "Nature's Veils" is a wise and simple statement of the aids and adversities that are to be found in the debateable ground between reason and faith, or expediency and wisdom, or doubt and action. A number of interesting short articles complete the contents.

The Irish Theosophist reports the convention of the T. S. in Europe, and has some excellent articles from Charles Johnston, A., Vera Johnston, James Duncan and Mrs. Tingley. A. E. has a beautiful monochrome with a poem for child-men.

Isis is one of the best of the month's magazines, Dr. Coryn's two articles, and Dr. Keightley's on the "Lost Mysteries," being timely and suggestive. A good portrait of the President of the new Theosophical Society in Germany, Dr. Hartmann, supplements a note on Paracelsus.

The Metaphysical Magazine sustains its recent standard with the conclusion of Prof. Gates' interesting report. The Professor does not appear to know anything about reincarnation, but those who do will find his facts most conclusive as to the power of the inner will over its vehicles. The question as to what power decrees the choice of the subjects who are to be improved by the Professor's methods, is one also that can only be settled by karmic considerations. Dr. Wilder contributes an article on "Paracelsus as a Physician." In "The Psychic Club" an account of the performance of a ceremonial magician is given, embodying a sneer at theosophy, which, if it does nothing else, will serve to draw a distinction.

Lucifer approves the researches of Prof. Frank Cushing, and admits the ancient civilization of America. A few fragments by H. P. B. are given, in

which a hint about the "Watcher" appears. In "The Unity Underlying all Religions," Mrs. Besant, we are glad to see, does not agree with those who "argue that only the pre-existence of the soul" is taught by the Christian Fathers. "This view," she says, "does not seem to me supported by the evidence." Arthur A. Wells informs us that he belongs to the old school. This explains his method of dealing, as the *Madras Thinker* of July 11 puts it, with "points more ably and forcibly treated by that giant intellect, Col. Ingersoll." "An Important Letter" from a source much revered by H. P. B., first mentioned in 1886, is now republished. It is a pretty severe indictment of those who would ignore the noblest title of the T. S., "that of the Brotherhood of Humanity," and who would allow it "to become a simple school of philosophy." "He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him."

The Thinker (Madras) is a most readable weekly. We regret that our Indian contemporaries go to irresponsible outside sources for news of the Theosophical Society in America when the official papers are all accessible. Let us hope that this will all be changed by our Indian brothers to whom the Truth is first and last. Anonymous letters such as that quoted in the 4th July number from the *New York Sun*, and reporter's imaginative and embellished sketches, do not represent the T. S. in A. "The Miracle of the Snake-bite" is an account that discounts the *Metaphysical Magazine's* story of ceremonial magic out of the market, and it bears every stamp of truth also.

The Scottish Lodge Papers, vol. iii, No. 8, has a scholarly and sensible article on the "Planetary Chains and Rounds" which begins by "knocking out altogether the first root error, which is that the hosts of monads sweep round the visible astronomical planets of the solar system." Mr. Sinnett's pet misconception, lately endorsed by Mrs. Besant, is not directly referred to, but

the President of the Scottish Lodge follows H. P. B. in her account. "The chain of worlds, the earth's chain of worlds, is the earth's seven principles, of which this visible material globe that we walk about upon and philosophize as best we may, is the Sthula-Sarira. Now, every planet has its own chain of seven globes, one of which is visible." The other paper has to do with Clemens Alexandrinus.

Mercury for August, which has been lent to us, contains a statement signed "ANNIE BESANT, Head of the E. S.," which is apt to mislead. The E. S. has existed since 1874, and after fourteen years private work a public announcement was made concerning it. It was also then chartered by Colonel Olcott as part of the T. S. organization. Subsequently Madame Blavatsky severed it from official connection with the T. S., and changed its name to the Eastern School of Theosophy. The real head of the Eastern School of Theosophy is a MASTER, who is of course not known to the public. Mrs. Tingley is the present *outer* head. The Secretary of the E. S. T. may be addressed at 144 Madison Avenue, New York. Mrs. Besant's E. S., of which she signs herself the head, is to be heard of through Mr. Alex. Fullerton, 108 East 17th Street, New York.

We have also to acknowledge receipt of *The Theosophical Forum*; *The Editor*; *The Dominion Review*; *Secular Thought*; *Notes and Queries*; *Theosophic Gleaner*; *Prasnotara* (Benares); *Maha Bodhi Journal*; *The Bibelot*; *Booknotes*; *Crescent*; *Islamic World*; *Righteousness*; *Cleveland Critic*; *L. A. W. Bulletin*; *Weekly Sun*; *Assiniboian*; *Boston Ideas*; *Meaford Mirror*, etc.

UNITY.

Strive, thou, thyself to understand,
That all selves may united be
In the One Self in one harmonious band
Whose thoughts, as pure as foam caps on the
 ^{sea,}
Reflect the Shining One, and discords cease
Beneath the wide-arched Iris hues of peace.

W. H. G.

FOR THE LAMP.

NOTES ON "THE VOICE OF THE SILENCE."

A Chela said, once, that the Bhagavad-Gita in the immensity of its scope gave protection against the sorrow surging up from the sins of his Self in the Race, but that The Voice of the Silence appalled him. He could see it unfolding a never ending complexity of commands from the Self of all ages: that in utter hopelessness of accomplishing even the simpler rules he sought the plainer precept of the Gita: the duty of the lesser days. Thus a specific knowledge of the requirements for living practically as an occultist shows us that the "Voice," in poetic rendering, contains all the beginnings and the ending of a Chela reaching towards Adeptship.

The first acquainting is the life of duty to be done to the Brother, for unity is the law of nature. In expressing this law action in human relations is the broad platform on which we rest the scaling ladder to the heights of the Inner Life. Realizing that we can draw from the inner centre of the atom the entire strength of creation we must seek to centre the life of the human world in our own heart. Comprehension of the power of human brotherhood gives the keynote to the dynamics of all planes. Therefore the outer vesture of the "Voice" is the ethical life.

To the student who lives that life the inner motive of these "Golden Precepts" then stands in literal boldness on the surface. Its scientific import is in every line. All the siddhis, by using which the illumination from the higher mind may be attained, seem stated almost too boldly.

The first section states that the disciple must live in accord with the ethical principle. Then the two following give working rules to make the Heart Doctrine the measure of each moment's action:—the mind cleansed from impure desire, the astral self made an impervious vehicle for the steadied mind, compassion for the host of bleeding souls who hover unconscious of the treachery of life's waters—lead to the salient feature of the Heart Doctrine:—"Let not thy 'Heaven-Born,' merged in the sea

of Maya, break from the Universal Parent (Soul), but let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother. Then from the heart that Power shall rise into . . . the place between thine eyes, when it becomes the Breath of the ONE-SOUL, the voice which filleth all, thy Master's Voice."

Of the physical vehicle resting lightly on the breath of Spirit but two organs have specific function to raise personal consciousness to the divine. Although the higher principles have their correspondences in all parts of the body, the spiritual Soul and the Higher mind function in definite relation to only the heart and the brain. The heart drinks deep of Amrita's water. From the Heart comes the aspiration of the Spirit and the Voice of Conscience. Within the brain certain organs made receptive to those images flash out the message of the Higher Mind. That power sinks from the vial centre to the caves of the mind's harmonies, carrying with it the memories of the soul. These give energy to the potent vibrations called poetic action. From the cardiac centre the Voice of our God gives life to the Higher Mind and thus the silver strings of our being are tuned to melody which the echoing spheres catch up exultant. Man takes his place among the immortals.

For sound ruptures the molecular encasement and the atomic force is released to wake the potencies of the "heavens" in the head. These are "the mystic sounds . . . the voice of thy inner God in seven manners."

Next come the technicalities of "The Two Paths" teaching the "songster" to open wide to the cosmic airs of Soul Wisdom, and to call the whole sweep of Karma into the fulfilment "of to-day." "From the bud of Renunciation of the Self, springeth the sweet fruit of final liberation."

Mignar, Lhagpa, and Nyima are the various degrees of adeptship from first initiation to that of God of the Solar dynasty, attained along "the long Path of Woe . . . throughout the coming cycles."

The keys to the Seven Portals show

that in the five graces and the two nameless ones lie the whole essence of spiritual nature. This combination applied to the doors of life opens to the disciple the threshold of the "heaven-world."

Practice of all virtue in itself raises a tuneful vibration of inner essences which shakes from the lower vehicle the grosser elements. With that, Man walks in the body of sublimated atoms—a robe of living fire—ready to scale the clouds with the bright skywalkers, to catch the flaming lightning which now rears itself to flash on sluggish humanity. Then, indeed, we stand close-wedged "with countless other stones which form the 'Guardian Wall.'" The first of the four rules has become the last. In the presence of the Masters we stand with "feet washed in the blood of the heart." That purple essence is the life blood we have called forth. For Humanity we shall offer it as a sacrifice to the Cosmic flame. That altar of devotion will house the radiance of Padmapani, until humanity purges its sinning bodies to bear the Cyclic embrace we dare not yet to court.

NEW YORK. GOLDENHAIRD.

No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: Those who selfishly prefer their own reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend *cant*—that which Webster and other dictionaries define as "whining, hypocritical pretensions to goodness"—even while despising it—rather than risk their dear selves against the above-mentioned howling majority. The Theosophical Society, or rather the few working members of it in the West, court such "contempt," and feel proud of it.—*H. P. Blavatsky in Lucifer, March, 1888, p. 69.*

THE BEAVER THEOSOPHICAL SOCIETY,

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

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

THE MONTH TO COME.

- Friday, Sept. 18, 8 p. m., "Kama Loka." Mr. Beckett.
 Sunday, Sept. 20, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 20, 7 p. m., "Theosophy and Heaven." Mr. Smythe.
 Sunday, Sept. 20, 8 p. m., Ephesians iv: 1-16.
 Wednesday, Sept. 23, 8 p. m., "Septenary Man," pp. 90-94.
 Friday, Sept. 25, 8 p. m., "Character." Mr. Brown.
 Sunday, Sept. 27, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 27, 7 p. m., "The Voice of the Silence." Mr. Beckett.
 Wednesday, Sept. 30, 8 p. m., "Septenary Man," pp. 95-99.
 Friday, Oct. 2, 8 p. m., "The Atonement." Mr. Armstrong.
 Sunday, Oct. 4, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 4, 7 p. m., "Theosophy and Prayer." Mr. Smythe.
 Sunday, Oct. 4, 8 p. m., Ephesians iv: 17-24.
 Wednesday, Oct. 7, 8 p. m., "Septenary Man," pp. 99-103.
 Friday, Oct. 9, 8 p. m., "Freedom and Theosophy." Mr. Harris.
 Sunday, Oct. 11, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 11, 7 p. m., "Theosophy's For-Ever-and-Ever." Mr. Smythe.
 Sunday, Oct. 11, 8 p. m., Ephesians iv: 25-32.
 Wednesday, Oct. 14, 8 p. m., "Septenary Man," pp. 104-108.
 Friday, Oct. 16, 8 p. m., "The Charity of the Theosophist." Mr. Port.
 Sunday, Oct. 18, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 18, 7 p. m., "Theosophy's Amen." Mr. Smythe.
 Sunday, Oct. 18, 8 p. m., Ephesians v: 1-14.



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 5 Upper Ely Place, Dublin.

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