

The Lamp

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

THE ULTERIOR OBJECT.

A dog accustomed to blows and beatings will run away when a hand is raised to caress it.

Theosophists must learn to make allowances for a great uninformed section of the public who have been taken in so often, and defrauded in so many plausible ways, that an impulse of self-protection prompts them to suspicions of our best intentions. These will presently learn by experience of the genuineness of the theosophic ideal, and their confidence then will equal their distrust now.

There is another class of people who, unscrupulous in their dealings with their associates, have lost all faith in others, judging the race by themselves, and unable to conceive of any but a selfish motive at the root of every act. To these, the self-sacrificing deeds of the great world benefactors are incredible. They are the result of fraud, or imposture, or they have been undertaken for some deep Ulterior Object. In our own day Madame Blavatsky, Anna Kingsford, and William Q. Judge have been so assailed, in spite of the most ample evidence of their unselfishness. Mrs. Tingley, again, is credited with every possible motive for her acts, but that noble one which her intimates know to be her inspiration.

A similar judgment attributes to the theosophic workers in America no great, high purpose, but only the ignoble and unworthy intention of "letting others see what they could do." Were that all that animated us the sooner we and our work were abolished the better.

Amidst all this depravity of sentiment it is not surprising to find men and women so influenced and controlled by the prevailing mood that they cannot avoid suspecting themselves, with the

result that this self-suspicion is morbidly brooded upon and cultivated till the pure promptings of the heart are overborne by the traitorous intellect, and men, losing the guidance of the higher, despair of themselves as they find their fairest actions defamed by the suggestions that rise from the rottenness of the lower nature.

Of all the subtle poisons of the theological pharmacy the dogma that exalts this suggestion of baseness into a principle of religion, is the subtlest.

It is an everlasting truth that all we, like sheep, have gone astray; but we have not become devils in the process, and the potentiality within us of hearkening to the voice of the shepherd is the proof of it. Where shall we hear the Voice if not in the heart? And how shall the Voice speak if the heart be not eternally pure?

"Out of the same mouth proceedeth blessing and cursing." But "out of the heart are the issues of life." These lower suggestions are truly from the wisdom that "descendeth not from above, but is earthly, sensual, devilish."

In spite of everything, however, there are some weak brothers, who fear that, after all, a vulgar selfishness and desire for reward traints their efforts. We learn only in action, and, if we will, can be certain of our purpose. "To perish doomed is he, who out of fear of Mara (the Great Ensnares), refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit."

What do we seek? No outside reward certainly. No external endowment of any kind. We have nothing to

get, though much to gain. There is no reward in the sense of gift from another. No one is poorer for our greater wealth. On the other hand the Universe is richer, for our true reward lies in becoming. We become greater, nobler, purer, but no one suffers or bears the expense of it. The reward is in ourselves. We are the Law. The truth has set us free, free with that freedom "obtained by renunciation, filled by active pity, which is a sorrow without pain."

Thus self contained we can face the Universe knowing that, good or evil, nothing can come to us but our own. Our friends and our enemies, our helpers, and those who hinder us, are but the agents of the Law, the decrees of which we have ourselves ordained. He who smites me on the cheek is but the agent of my own moral purpose, for the immortal man is law-abiding, and cheerfully can I turn the other cheek and know that if the debt be paid, no other blow shall smite. "Thou couldst have no power at all against me, except it were given thee from above."

"Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution."

May the Law be your Ultimate Object.



THE PRAIRIE TRAIL.

The long, gray trail, before, behind,
Dim through the dust it showed,
As the traveller turned to gaze, half blind,
On the weary stretch of road.

Never a house, and never a tree,
But the bare brown prairie lay
Stretching as far as the eye could see,
With its girle of dusty gray.

And the dust by the frolic wind was whirled,
Circling across the plain:
Round the traveller's head it madly curled,
As he turned to the west again.

Ah! well, sometime he would reach the end!
And with bended head he trod
Till the sun went down. Did he apprehend
He would see the City of God?

For he raised his head to the golden west,
And his dust-filled eyes unclosed
On a happy valley of light and rest
Mid the strength of the hills reposed.

What mattered the prairie, brown and bare,
To him then, and the trail so long?
The happy valley, his thoughts were there,
And they wove him a joyful song.

JOHN FRANCIS DEANE.

INITIATION AND RESIGNATION.

This is the same doctrine as is found in the Isavasaya Upanishad: *The Identity of all Spiritual Beings*, and *Resignation*. And by "Spiritual Beings" is meant all life above the inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *The Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated*; for, as the Upanishad and the Bhagavad Gita say:

"All this; whatsoever moves on earth, is to be surrendered to the Lord—the Self. When thou has surrendered all this; then thou mayest enjoy."

If this be true, then how necessary to consider philosophy, so as to be able to cut off the false belief? And how useless to pursue occultism merely for your own benefit? You may know all about currents and polarities, about any and every phenomenon possible in the astral world, but with the death of your body it is lost, leaving to you only the amount of real Spiritual advance you happen to have made. But once resign and all is possible. This will not ruin your life nor destroy any proper ideals; poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will only be the first effect of taking this step.

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact desired." For only those ideals can be dissipated which rest upon a lower basis than the highest aim, or which are not in accord with Nature's (God's) law. And as our aim ought to be to reach the supreme condition and to help all other sentient

beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just as long the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasures and disbursers of enormous riches.

Krishna then insists on the scrupulous performance of natural duty. . . . We are not to shirk our Karma; by abhorring it we only make new Karma. Our only true course is to "let the motive for action be in the action itself, never in its reward; not to be incited to action by the hope of the result, nor yet indulge a propensity to inertness." This advice and the direction to see the one Spirit in all things and all things in It express the gist of the Bhagavad-Gita's teaching as to the proper attitude to be assumed by those striving after salvation.

In verse 40 Krishna alludes to this system as being one of initiation:

"In this no initiation is lost, nor are there any evil consequences, and even a little of this practice saves from great danger; there is no destruction of nor detriment to one's efforts."

Although not proclaimed in the newspapers nor advertised here and there through Secretaries, Delegates, and "Doors," this is the mother and the head of all systems of initiation. It is the progenitor of the mystic Rosicrucians, who have adopted the *lotus* and

changed it into a *rose*, and all the other hundreds of initiating occult societies are merely faint and incomplete copies of this real one; but unlike those, *it* has never dissolved. It is secret, because founded in Nature and having only real Hierophants at the head, its privacy cannot be invaded without the real key. And that key, in each degree, is the *aspirant himself*. Until that aspirant has become in fact the sign and the key, he cannot enter the degree above him. As a whole then, and in each degree, it is self-protective.

Thus including all other systems, it is the most difficult of all; but as at some time, in this life or in a succeeding age, we must perforce enter this *Lodge*, the attempt at entry might as well be made at once.—*William Brechon in The Path, Feb., 1888.*



A CHANT OF THE GREAT CRUSADE.

From Walt Whitman's "Chants Democratic."

What do you see, Walt Whitman?
Who are they you salute, and that one
after another salute you?

I see a great round wonder rolling
through the air:

I see diminute farms, hamlets, ruins,
graveyards, jails, factories, palaces,
hovels, huts of barbarians, tents of
nomads, upon the surface;

I see the shaded part on one side, where
the sleepers are sleeping—and the
sunlit part on the other side;

I see the curious silent change of light
and shade:

I see distant lands, as real and near to
the inhabitants of them as my land is
to me.

I see the site of the old empire of
Assyria, and that of Persia, and that
of India;

I see the falling of the Ganges over the
high rim of Sankara.

I see the place of the Deity incarnated
by avatars in human forms;

I see the spots of the succession of
priests on the earth—oracles, sacrificers,
brahmins, sabians, lamas,
monks, muftis, exhorters;

I see where Druids walked the groves

of Mona—I see the mistletoe and
vervain ;
I see the temples of the deaths of the
bodies of Gods—I see the old signi-
fiers.
I see Christ once more eating the bread
of His last supper, in the midst of
youths and old persons ;
I see where the strong divine young
man, the Hercules, toiled faithfully
and long and then died ;
I see the place of the innocent rich life
and hapless fate of the beautiful
nocturnal sun, the full-limbed
Bacchus ;
I see Kneph, blooming, drest in blue,
with the crown of feathers on his head ;
I see Hermes, unsuspected, dying, well-
beloved, saying to the people, "*Do
not weep for me,
This is not my true country, I have lived
banished from my true country—I
now go back there.
I return to the celestial sphere where
everyone goes in his turn.*"

I see the cities of the earth, and make
myself at random a part of them ;
I descend upon all those cities and rise
from them again.

I see the menials of the earth, labouring ;
I see the prisoners in the prisons ;
I see the defective human bodies of the
earth ;
I see the blind, the deaf and dumb,
idiots, hunchbacks, lunatics ;
I see the pirates, thieves, betrayers,
murderers, slave-makers of the earth ;
I see the helpless infants, and the help-
less old men and women.

I see male and female everywhere ;
I see the serene brotherhood of philo-
sophs ;
I see the constructiveness of my race ;
I see the results of the perseverance
and industry of my race ;
I see ranks, colours, barbarisms, civili-
zations—I go among them—I mix in-
discriminately,
And I salute all the inhabitants of the
earth.

All you continentals of Asia, Africa,
Europe, Australia, indifferent of place !
All you on the numberless islands of
the archipelagoes of the sea !
And you of centuries hence, when you
listen to me !
And you, each and everywhere, whom
I specify not, but include just the
same !
Health to you ! Goodwill to you all—
from me and America sent.

Each of us inevitable ;
Each of us limitless—each of us with
his or her right upon the earth ;
Each of us allowed the eternal purports
of the earth ;
Each of us here as divinely as any is
here.

You, Hottentot, with clicking palate !
You woolly-haired hordes !
You owned persons, dropping sweat-
drops or blood-drops !
You, human forms, with the fathom-
less ever impressive countenances of
brutes !
I dare not refuse you—the scope of the
world, and of time and space, are
upon me.

I do not prefer others so very much
before you either ;
I do not say one word against you, away
back there, where you stand ;
You will come forward in due time to
my side.

My spirit has passed in compassion
and determination around the whole
earth ;
I have looked for equals and lovers, and
found them ready for me in all lands ;
I think some divine rapport has equal-
ized me with them.

O vapours ! I think I have risen with
you, and moved away to distant con-
tinentals, and fallen down there, for
reasons ;
I think I have blown with you, O winds ;
O waters, I have fingered every shore
with you ;
I have run through what any river or
strait of the globe has run through ;
I have taken my stand on the bases of

peninsulas, and on the highest embedded rocks, to cry thence

Salute au Monde!

What cities the light or warmth penetrates, I penetrate those cities myself; All islands to which birds wing their way, I wing my way myself.

Toward all
I raise high the perpendicular hand—I
make the signal,
To remain after me in sight for ever,
For all the haunts and homes of men.

SONG OF THE BARD BRICNE.

Of Cuculain then he sang, and the nocturnal slaughter of the men of Meave; of the compact and the bloody fights on the shores of the Avon Dia, and of Fardia, son of Daman, son of Dary; of the meeting of the friends and their giant strife, and of Cuculain perishing alone in the immense forest, somewhere between Fachaine and the sea; but as he sang there was a sound of sobbing voices in the immense chamber, where wept the friends of Cuculain—his foster brothers and school-fellows; but Fergus Mac Roy wept not, but sat erect in the champion's throne, staring out before him, with eyes of iron.

So sang the mighty bard of the Olnemacta, chanting thus far the history of the Tan; but the warriors lifted up their voices and shouted, for their hearts were elated by that noble strain, so that their shout was heard to the end of the camp, and heard, too, by the sentinels who, far out upon the plain, kept watch, sitting each man armed in his chariot upon the white moon-lit plain, so loud shouted the kings and captains of the Tan around the sun of Carliare, and at the lower tables the bardic students gathered around the pupils of the Ard-ollav, eager to learn from them the words of the noble chaunt.

Yet, not were all pleased, for the great Queen herself, enraged at the praise of Cuculain, directed against the bard scornful glances and bitter arrows of sharp speech, capricious and fickle, who formerly caressed and honoured

the son of Sualtam, living, but now desired to diminish and stain his glory, being dead, and to gather to herself and her nation all the renown attending that great foray. Therefore she chid him with envenomed words, upbraiding his paltry verse, and in her folly, taunted the sacred bard in that he had contributed naught to the martial conduct of the foray, and she charged him that he meditated flight to the song-loving monarch of Emain, and had made a pact with the Ultonians for a great reward. But her the Ard-ollav answered in words simple and loyal, not through fear, but obeying the ancient law which enjoined the language of moderation and reverence upon his order, even "purity of mouth without poisonous satire." Therefore, the great Queen abashed was silent, inwardly fretting at the great glory of the son of Sualtam.

[Cuculain, son of Sualtam, who opposed Queen Meave in her war against the Clan Rury, was born B. C. 18, and was slain A. D. 9. "He spake not a boasting word. Nor vaunted he at all, Though marvellous were his deeds." The above is an extract from Standish O'Grady's History of Ireland, Heroic Period, vol. 2.]

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

Try the power that lies in trusting one another: there's magic in it--white magic.

*

Magic, also, there is in suspecting one another--black magic.

*

A sure way to make discord—to talk overmuch about "lack of harmony."

*

Let us not mistake natural phlegm and obtuseness of mind and temperament for equal-mindedness.

*

Why try to fight the shadows of the lower mind? Turn on the Light and they will disappear.

C. L. A.

INTERNATIONAL S. S. LESSONS.

November 22. Proverbs iii : 1-17.

The personified Wisdom of this chapter, who is to be "a tree of life to them that lay hold upon her," must be the same quality which we read of in Genesis iii : 22-24. Between us and that Wisdom is set the "flame of a sword turning every way," nor are the Elohim, or the Lord God, as the translators have it, willing that we should attain it. Not, certainly, until the chastening or instruction (verse 11 and margin) has led us into the Way of peace. In that Path the flaming sword harms not. "Length of days and years of life" (verses 2 and 16) are esteemed by the Wise Man in sharp distinction with the ideals of our modern day when old age, even with the greatest advantages, is considered an evil by most people. The kinship with all men and with nature itself, which results from true Wisdom, accompanied by that direct consciousness of the laws governing the superphysical life, as in the return to new earthly bodies of the souls of men, and the recognition from life to life of the associates and companions of earlier lives, robs "length of days and years of life" of the terrors with which our modern system has invested them. We are, in the fine image of verse 14, traders in knowledge. Compare the parable of the talents. And the merchandise of wisdom is "better than the merchandise of silver and the gain thereof than of fine gold." The writer evidently contemplates no city life, however, since his ways of pleasantness are among the barns and vats.

November 29. 1 Kings x : 1-10.

Sheba is the Hebrew word for seven, and is identical, says H.P.B., with the Oath, the Pythagorean Tetraktis. The "seven habitations" or "seven zones of our globe" are called the Sheba Hachaloth, and it may be possible to understand what is thus meant by the Queen of the Seven coming to Solomon with her spices and gold and precious stones. When she had seen all his wisdom and his house and ministers, and had "communed with him of all

that was in her heart," she had no more spirit left in her. The story best serves as an image of the Soul united with her God. Edward Carpenter says: "The important thing to see and admit is that under cover of this and other similar terms, there does exist a real and recognizable fact (that is a state of consciousness in some sense), which has been experienced over and over again, and which to those who have experienced it in ever so slight a degree, has appeared worthy of life-long pursuit and devotion. . . . People do not sacrifice their lives for empty words, nor do mere philosophical abstractions rule the destinies of continents." Sheba is identified geographically with Abyssinia, where much of the ancient wisdom is still preserved, and whose literary treasures, including the salvage of the Alexandria library, King Menelek has recently promised to make public to European scholarship. It will save much disappointment if the scholars restrain their curiosity regarding an historical Solomon.

December 6. 1 Kings xi : 4-13.

Solomon's catholic tastes doubtless achieved satisfaction in his extensive harem. "His wives turned away his heart." The strange gods to whom he became attached are pictured, like Jehovah, as actual beings of whom Jehovah was jealous. They were, indeed, the several members of the Septenary Hierarchy, the Seven Archangels of our modern churches, the seven Elohim of the Jews. Astoreth or Astarte was the Chaldean Venus, to whom Friday is sacred, the holy day of the Mahometans. Associated with Venus was Diana or the Moon, and the Star and Crescent was their joint symbol, still preserved in the church and sacred to the Virgin Mary. Isis of the Egyptians wore the same star and stood upon the same half-moon. Milcom or Molech was the ruler of the Gods, Melek or Maloc in Hebrew signifying King. That Jehovah-Saturn "was angry with Solomon" displays his jealous attributes. Molech or Baal was the same as Jupiter, whose sign Taurus, the Ox, indicates his relation

to the prevailing Sun symbols. Chemosh, the God of the Moabites, with whom it will be remembered Moses was buried, is one with Apollo, the Glorious God of the Sun. His sign Aries, the Ram, is of course the origin of the ram's horns found on the head of Moses. Solomon's worship of the host of heaven was doubtless tempered with the wisdom and understanding for which he prayed and had been endowed. His quiet reign of forty years according to the record shows that the Gods he respected must have been powerful enough to "keep him in perfect peace," though the Jews, anxious for the honour of their own tribal deity, attribute this (verses 11-13), to the forbearance of Saturn, whose Sabbath they kept holy, as at present, on Saturday.

December 13. Proverbs xxiii : 15-25.

The Revised Version gives a marginal reading of the 18th verse which ought to be adopted in several other passages. "Be in the fear of the Lord all the day long for surely there is a sequel." Did we but understand the sequences of life and their importance we should be on a fair way to an understanding of all mysteries. It cannot be too widely known that wine-bibbing especially, and other fleshly habits in their own degree, are a barrier, while continued, to any development of the organs of the higher faculties. The denial of these faculties will most frequently be found to proceed from those who encourage the lower nature.

December 20. Matthew ii : 1-12.

The Gospels of Mark and John omit all reference to the birth story of Jesus, commencing their narrations with His appearance at Jordan for baptism. Matthew and Luke repeat the ancient legends found in the Scriptures of all religions of the birth of the sacred avatars. The sign of the star and crescent, which is familiar to students of Egyptian lore in connection with the virgin-birth of Horus, is, as has been said, reproduced in the star on the forehead of Mary and "the moon her feet rest on;" the same star guides the wise men to the east "where the young child was." "Jesus was born in

Bethlehem," we read, and Micah tells us (v : 2), that His goings forth are from of old, from everlasting. "This is the same Word that was in the beginning with God," as John tells us. Moreover, "as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name; which were born, not of bloods, nor of the will of the flesh nor of the will of man, but of God." "The Word became flesh and tabernacled among us," he adds. This is surely the birth of the spiritual man that is taught, the new birth in which the psychic is raised, from the flesh in which it has been sown, spiritual and immortal. Of such Paul was "in travail until Christ was formed" in them. The wonder of a virgin-birth presents no essential impossibility to the mind of the scientist, but since it is so, there is no more reason for rejecting the numerous stories of virgin-born and divine Saviours in other ages and nations than in the case of Jesus of Bethlehem. The sign Virgo in the Zodiac, carrying us back indisputably 75,000 years, at least, in Egypt, testifies to the antiquity of the teaching. The Virgo nature in every man must "bring forth the Son, and they shall call his name Emmanuel; which is, being interpreted, God is with us." Until God is actually, and not metaphysically, or as an article of faith merely, manifested in the heart, there has been no birth of the Christ for him who lacks that experience. Without this new birth men are "dead in their sins." The connection of the Birth of the Christ with the ascent of the Sun from its Southern declination in the sign Capricorn or Makara is universal. Makaram means a pentagon, the five pointed star being the sign of Man. The pentagon represents the faces of the Universe, whose figure is the Dodecahedron of twelve foundations. Within this is conceived the Icosahedron, the throne of the Lamb, or Initiate, or Christos. "That which is born of flesh is flesh; and that which is born of Spirit is Spirit," John iii : 6. "Ye know that everyone also that doeth righteousness is born of Him." 1 John ii : 29.

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

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EDITORIAL NOTES.

AIDERS AND CRUSADERS.

*

SOME PEOPLE think ideas, and some people think words. Do you know the difference?

*

WE have only one set of the numbers of THE LAMP containing "The Mystery of the Moon" for sale at fifty cents.

*

ISN'T IT ABOUT time that the Colonel took us all into his confidence, and told us how he wrote "The Secret Doctrine?"

*

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

*

THEOSOPHY got a move on itself lately. This is a slangy expression of facts, which the cultured are at liberty to ignore or repudiate.

*

A LIFE OF MICHAEL SCOT, the Scottish wizard of Melrose fame, by the Rev. J. Wood Brown, is to be published by David Douglas, Edinburgh.

*

BOOKS on theosophical subjects may be procured from THE LAMP office, or

through Mr. W. H. Evans, bookseller, 357½ Yonge Street, Toronto.

*

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.

*

MR. CHARLES JOHNSTON and Mrs. Vera Johnston, Madame Blavatsky's niece, have arrived in New York and will remain at Headquarters during the winter.

*

THE INDIAN SECTION T. S. (Adyar) reports forty-six Branches in good financial standing, with a paid up membership of nearly 700, and an unattached membership of about 200.

*

PARCELS of *back* numbers of THE LAMP, assorted copies, will be sent to Branches for free distribution at the rate, to cover postage, of 15 cents for 50. The quantity on hand is about 2,000.

*

THE Cincinnati T. S. meets in Lincoln Inn Court Building on Tuesdays at 8, and has prepared a syllabus of the discussions to be held till 1st June next. The programme presents a valuable list of subjects.

*

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

*

THE LAMP goes to press so early this month that we are unable to include our "Notes on the Magazines," as usual. A new French venture has just come to hand, *L'Isis Moderne*, a journal of the type of the *Metaphysical Magazine*.

*

MR. BURCHAM HARDING has gone to Chicago via Youngstown, Detroit and Grand Rapids. He will spend three or four months in the territory of the Central States Committee, visiting all Branches north of St. Louis and east of Peoria. This will mean a great in-

crease in activities at the Chicago Headquarters.

*

PROVIDENCE BRANCH of the T. S. A. has issued a particularly neat card announcing the Sunday evening meetings for the year's last quarter. Meetings are held at the new quarters of the Branch, 206 Weybosset Street at 7.30. "Knights of the Rosy Cross" and "Mediums and Adepts" are two new subjects.

*

MR. G. W. FOOTE, of London, England, attended the Secular Convention in Toronto this month with his friend Mr. Watts, and dealt, says *Secular Thought*, in a "witty and sparkling fashion with the questions of soul and body, spirits, future life, Theosophy, the resurrection and day of judgment, heaven, hell and purgatory, etc."

*

WARREN T. S. has been holding its Sunday and Friday evening meetings regularly, and although not many more than the proverbial two or three are gathered together, the nucleus and heart of a strong centre has begun to beat there. Mr. and Mrs. McAlpin are always pleased to receive enquirers at their home, 310 Third Street.

*

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.

*

MR. JAMES PRYSE has left New York for a tour among the Southern Branches. He visits Philadelphia, Baltimore, Washington, etc., and will attend the anniversary meeting of the Macon T. S., 20th November. From there he will proceed to visit all centres south of Louisville, and travel westward to the Pacific Coast, where he will remain until the return of the Crusaders.

MR. B. HARDING visited Geneva 16th-19th October, and delivered lectures in Irving Hall on "Reincarnation" and "The Purpose of Theosophy." The press have been very liberal with reports of lectures and interviews. On Wednesday evenings a Reading Club is held at Mr. Griffith's office, 12 Linden Block, to which all students are invited. The elements of theosophy are discussed.

*

MR. ALBERT SMYTHE will leave Toronto on the 16th for Toledo, Fort Wayne, Bluffton, Indianapolis, Louisville, Cincinnati, Dayton, Columbus, Sandusky, Cleveland, Youngstown and Buffalo, returning to Toronto by the 5th December. A day or two will be spent in each city so that all members and branches may be visited. The Home Crusade movement it is hoped will do yet more to consolidate the workers scattered over the Continent.

*

THE BUFFALO T. S. has been more than usually active of late. Brotherhood Suppers are an established institution, and so many children were found available for a Lotus Circle that one has been opened and others contemplated. A Purple Potpourri in aid of the Crusade was held at the residence of Mr. and Mrs. Stevens, 500 Lafayette Avenue, on 29th October. Mrs. Kent, a member of the Society, has taken charge of "The Wayfare," a home for destitute women "without any distinctions whatever," which the theosophic workers of Buffalo have sustained for a year past. This practical charity attracts much attention, and best of all is a real home for all who seek its shelter.

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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, Bonilay; 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

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THE SAN FRANCISCO T. S. recently removed from their old quarters in the Flood Building to the Academy of Sciences. The board of directors waived all prejudices, and the Society now shares the handsome and commodious lecture-hall, and occupies office and library rooms in a building dedicated strictly to scientific pursuits. What would Toronto think if the Beaver T. S. were similarly installed in the Canadian Institute! The San Francisco syllabus covers many interesting topics:—"Cyclic Law," "Early Days of Christianity," "Gods, Heroes and Men," "Theosophy for Business Men," "Legend of the Holy Grail." Besides the Sunday evening meeting there is a Bible Class at 11, Lotus Circle at 11, Secret Doctrine Class at 1, Ethical Class at 2.15, and other meetings on week days.

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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.

SYRACUSE T. S. has issued a syllabus of discussions for Wednesday evenings from October to June. The meetings are held at Room 128, Bastable Block. One of the subjects noted is "Traditions and Religious Belief of the Six Nations." Lectures are also given on Sunday evening, and a study class is held on Friday evening. A Brotherhood Supper was given by this Branch on Tuesday evening, 13th October, Mr. B. Harding, of New York, then on a visit to Syracuse, superintending the arrangements. About eighty from the highways and hedges were entertained at Brown's Restaurant with beefsteak, potatoes, bread and butter, pie and cake, coffee, bananas, grapes, oranges and pears. Several short and informal addresses were given, and in spite of the pouring rain the whole affair was most successful, and "tended to increase and foster the spirit of Brotherhood."

*

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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THE FIFTH ANNUAL Report of the Indian Section T. S. (Adyar) is just to hand. The amendment of rules caused much debate. We submit a verbatim extract from pages 22-23, which may enable some of us to appreciate where we are at. THE LAMP, which is both democratic and radical in its principles, has no comment to make, though we should like to know what "The Independent Theosophists of Boston" think of it. "Mrs. Annie Besant then stood up and said that she had sat on the Committee in London which drafted the rules now before the Convention, and that therefore it behove her to explain the principle which that Committee had followed in framing the rules, and the difficulties these rules were intended to remove. She pointed out how the democratic tendency of the age had gradually made its way into the constitution of the Theosophical Society, and thereby completely vitiated its organization. She spoke strongly against the application of radical principles to spiritual movements, and showed how it hampered the real growth of the Society, and how therefore it was necessary for progress that complete confidence be placed in the President Founder and his chosen successors, and full powers vested in each of them. The Chairman [Col. Olcott] also upheld the views expressed by Mrs. Besant, recounting the obstacles he had to face from time to time in consequence of his hands being tied down, and fetters being placed upon his discretion. He pointed out how the existing rules made no provision for exigencies which required prompt action, and how their usefulness and efficiency were sacrificed to system and method, how in consequence of this rigidity in the constitution and absence of full faith in him who was the founder of the Society, and had steered its course almost single handed

through many storms and tempests till it made itself felt by all the world, so much labour and money were wasted that very year over the Judge affair, and how easily the matter could have been settled to the satisfaction of all, if he had held the power to decide in his own hands."

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BOOK REVIEWS.

Mrs. Besant's new manual, "Man and his Bodies," will prove somewhat confusing to beginners who first read her former one, "The Seven Principles of Man." The same ground is covered, but the terminology is almost entirely altered, though in most cases with a distinct gain in clearness, and the point of view is changed from the scientific to the psychologic. Mrs. Besant lays great emphasis upon the need of bodily purity, and considers this an essential part of preparation for Yoga practice. "In the East health is insisted on as a condition of discipleship." "The worse kinds of food attract to the astral body entities of a mischievous kind belonging to the astral world." This phase of the question is dwelt upon. Pages 21 and 45 almost repeat the same description of what appears to have been the result of being "endowed with astral vision." If such visions be the effect of eating pure food the reader will be apt to resort to the cheapest restaurants for his future diet. Jesus' teaching "not that which goeth into the man, but that which cometh out of the man, defileth the man," stands in sharp contrast with the caste observances here recommended. The book contains some very clear expositions of the processes involved in the upbuilding of the mind-body, and in the exercise of its functions. There seems to be the tendency throughout the book towards a desire to separate men from their ordinary conditions of life, and we must confess that this appears to us to be more in the nature of setting up the attachment by opposites, than the old fashioned western way of overcoming the world by submission and renunciation. There are

two paths however. "John came neither eating nor drinking. . . . The Son of Man came eating and drinking. . . . But wisdom is justified of her children." [Theosophical Publishing Society, 26 Charing Cross, London. One shilling.] A. E. S. S.

"The Growth of the Soul; A Sequel to Esoteric Buddhism" by A. P. SINNETT. [Theosophical Publishing Society, 26 Charing Cross, London. Price, five shillings.]

One who has not earned the power to pass at will from plane to plane will not attempt to review "The Growth of the Soul" without some misgivings; but he cannot fail to be emboldened by the belief that Mr. Sinnett ought to be among the last to complain of audacity. The Astral and Devachanic planes, rupa and arupa, are handled with the familiarity of an every-day visitor. Rounds and Manvantaras are treated with the assurance of positive knowledge. Initiates from "Sohan" to "Aseka" are apparently old acquaintances; and one gets the impression that Nirvana and the Lipika are not dealt with more fully simply for want of a proper place. This is as it should be, and we want more of it. All will agree with Mr. Sinnett, p. 373, that "The anterior causes of spiritual progress must be goodness united with a comprehension of the great design governing spiritual evolution, and of the purposes which nature has in view as in the cultivation of humanity." Mere "goodness" is likely to become mere "gush." Let each take from the best available sources the best materials he can get, and build as complete a Cosmos as he can; then let him find what he has to do in that. The more complete his Cosmos the more thoroughly will he comprehend the purposes of his existence. But let him be assured that the only absolute knowledge that he has, is the absolute certainty that the Cosmos which he has built in his consciousness is quite other than a *fac simile* of the Cosmos in fact, and that it must be amended with every new experience, with every addition of knowledge.

But it is not the Cosmos builder who is likely to become a dogmatic bigot.

No one knows better than he the imperfections of his structure. It is the Cosmos thief, he who appropriates, hollus-hollus, an entire edifice, built by another, who swears that it is perfect. For this reason we join Mr. Sinnett in welcoming "minor" differences. Some such appropriators will at least be obliged to speak of the gospel according to Sinnett, and the gospel according to Blavatsky, which is a welcome variation from parrot like repetition. We already begin to hear, in high places, of the propagation of "True Theosophy." Theosophy is truth. Whatever is proved to be false is proved to be untheosophical. If we had acquired the habit of praying, we would ask the Gods to keep far off the day when theosophy becomes orthodox. It is those who are attempting to work out in detail the scheme of evolution, we believe, that Mr. Sinnett has endeavoured to serve; and in this he has succeeded in no meagre measure. Every such builder will be profoundly grateful for the timely delivery of the large quantity of excellent material that is to be found in "The Growth of the Soul."

In regard to the Mars-Mercury differences with the "Secret Doctrine," both Mme. Blavatsky's and Mr. Sinnett's interpretations may be applicable in their proper places. We are told that all esoteric writings, symbols, etc., have seven interpretations, each applicable to a plane of existence different from the others. The application of the Secret Doctrine interpretation is so completely harmonious with the law of analogy that there is nowhere any entrance for doubt as to its fitness. The seven "globes" there spoken of are simply the seven principles which Mr. Sinnett recognizes, and which correspond to the seven principles of man, and it is just as correct to call them "globes" as it is to call the human principles "bodies." The description of the course of the "life wave" from the beginning of one round to the beginning of another, is analogous to the course of a human life wave from the beginning of one incarnation to the beginning of another, or perhaps more correctly from the beginning of one day

to the beginning of another; a seven round period corresponding to an incarnation period. But of course the perfect analogy is the *pari passu* development of the "globe" principles with the human principles.

Let Mr. Sinnett attempt to trace the "life wave" through the seven "globe" principles and he will be sure to follow the course of the S. D. interpretation. His Mars-Mercury interpretation may apply to a wider cycle of evolution beyond that of a globe. Evidently Mercury, Mars, the Earth, and four invisible planets are related in a way not yet understood by the uninitiated. But that there should be three physically visible globes, so far apart, belonging to a septenary division of principles corresponding to the human, is so totally unlike anything that we ever heard of that the application of Mr. Sinnett's interpretation to such a division may well be doubted.

At the first glance one would think that the "Nebular Hypothesis" received greater support from *The Growth of the Soul* than from the Secret Doctrine, but this is more apparent than real. The same may be said concerning the relations of Uranus and Neptune to our "system." Within the solar system, it appears that there are systems within systems innumerable: and much or little may be included within the phrase "our system." The S. D., Vol. I. p. 629 (*n. e.*), says; "They (Uranus and Neptune) do not depend entirely upon the Sun as do the rest of the planets." In "The Growth of the Soul," p. 272, it is said "And for any warmth the distant planet may acquire it must be dependent chiefly upon influences with which Physical Science on this earth at present is ill acquainted." There is no greater disagreement than this, and there is none here.

Those who have made themselves sufficiently acquainted with animal consciousness to know that there *are* varying degrees of "wisdom," not only among animals of a given species, but in a given animal at different periods of its life, will believe that Mr. Sinnett "blundered" a wee bit when he said (445): "At any given moment of its

life any animal of any given species has as much wisdom and no more than any other animal of its class." This leaves nothing to be desired as far as sweep and absoluteness of assertion is concerned. But everyone believed that the progress of the soul took place during physical manifestation. If the animal learned nothing from birth to death there would be no evolution. Does Mr. Sinnett deny even temporary individualization during physical existence? But why should he think that individualization commences where he commences to observe it, or end where he ceases to see it? Many will doubt that individualization is commensurate with his power to discern it. One who knows no better would say that there is no individualization in the waters of an ocean, but a scientist could tell him that it is composed of a vast number of individual molecules, and that these molecules are a congeries of smaller molecules, and that the smaller molecules are an aggregation of individual atoms. The fact that birds and animals in newly discovered countries show, at first, no timidity in the presence of man, but quickly learn that he is a terrible enemy, which he gives as evidence in favour of his position, will go farther to damn than support it. The fear of man does not become common to the whole species, but is only coextensive with the *individuals* that have physical intercourse with those which come in contact with man. The birds of every district have to learn not simultaneously but successively, as the wires are placed, that telegraph wires are fatal if not avoided in flight. Mr. Sinnett has evidently been thinking loosely at this stage of his performance. His facts will not account for the phenomena. Let him take another dive. He will be sure to find a loose screw somewhere. If he cannot modify his position he will only have succeeded in convincing us that the investigation of psychic phenomena is more deceptive than the observation of physical phenomena.

WM. SCOTT.

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

Apropos of the crusade still "nearer home," that going on within our own natures—it is all very much as you say Comrade. There is, or should be a "Theosophical Movement" present within us, even as there is one without. The "Purple Banner" must first be raised there on this inner field, and there first, the oath of allegiance taken to its cause—"Truth, Light and Liberation for Discouraged Humanity." For surely, the Light must first be lit in our own hearts before we can help kindle its flame in the heart of another: we must ourselves know something of the Truth, before we can speak of it understandingly: and we must, in some measure at least, be "free" before we can assist in the work of breaking asunder the mental and spiritual shackles of others.

It may be objected that all this goes without the saying; and so it does. But the doing does not always follow, as we each of us may find to our sorrow. Often, we grow so engaged with our outer work, that we forget somewhat the inner. And when our interest in the outer Movement begins to flag, and our zeal in carrying it on to abate, we wonder why it is so, and then it is that we discover we have left our inner defences unguarded, and so, weariness and, perchance, doubt, and kindred foes have crept in, and sapped or obstructed the springs of our energy. For truly it is the inner forces that energize the outer, and the power that moves any given "wheel of action" resides, not in the circumference, but in the centre—a truism, this, which holds good also with the Movement as a whole. For the Force that carries it on, works ever from within, outward; and what is of practical import to us, the hearts and minds of men are the laya centres through which it wells up, and so manifests in the world of external events.

You say, further on, Comrade, that you can do things for the Crusade better when you do them "with a rush." I believe you are right, and that generally it is the best way. The quicker the

thought and the act come together, the better. Be sure of your plan first, and then *go ahead*. Act as if bound to succeed; as if failure were impossible! That great stream of Force, recently liberated, is no fiction. If it finds a channel through you, it will not let you fail—unless, indeed, you doubt it. Then that which you fear will come to pass, instead of that for which you hope and labour. For doubt hinders the free flow of the current of energy, and may even arrest it completely. When I undertake anything for the Movement, I find it best neither to hope nor to fear as to the result, but just take it for granted that I am going to succeed! There is very much in that attitude of mind—whatever it is you may be working at. Try it and see!

Penna.

M.



TO DWELL in love, the wide house of the world, to stand in propriety, the correct seat of the world, and to walk in righteousness, the great path of the world; when he obtains his desire for office, to practice his principles for the good of the people, and when that desire is disappointed, to practice them alone; to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from the right, and of power and force to make bend,—these characteristics constitute the great man.

The great man is he who does not lose his child-heart.—*Mencius Mang Tszé, B.C. 259.*

OH! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to *work!* Do *anything*, so that it helps others; and that will help you more a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavour is incalculable.—*G. Hijo. The Path, vol. iv., page 200.*

THE PARABLE OF THE WATER FILTERS.

The question: If we have lived on this earth before, why cannot we remember past incarnations, has answer in the following modern parable:

Behold, a certain man had a large order for water filters. Now, each filter had two chambers, and into the upper chamber of each filter he caused to be placed, first, a disc of fine, porous stone, then a layer of coarse gravel, then a layer of charcoal, then a layer of fine gravel, and another layer of charcoal, and upon that a layer of fine sand, so that water, being poured upon the top-most layer of the filter, would percolate through all the various strata thus prepared, and finally collect in the lower chamber, ready for use.

But the demand for the filters was very great, and the supply of porous stone for discs small, so the master workman bethought himself and said:

"Behold, the supply of porous stone is so small, and the demand for the filter is so great that we must needs use in the filters the best material that comes to hand." So into some filters in place of porous discs were placed flint discs, and into some iron, and into others wood, and upon them all were placed the various layers of gravel and charcoal, each upon each. And it came to pass that those filters in which porous stone was used, gathered the pure water in the lower chamber in abundance; those in which wood was used, gathered but little and that tasted of the wood, and those in which iron and flint was used gathered no water whatsoever.

The mind in each one of us is the upper chamber of a filter filled with knowledge acquired in our past incarnations. If we have a brain constituted like the porous stone disc of the filter, knowledge from the store house of the mind, works, or filters, through it to our edification. But if, instead of such perfect conditions, we have brains of wood or iron, how can we expect to receive the higher knowledge?

XAVIER STENTOR.

Model City, N.Y.

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, Nov. 20, 8 p.m., "Evolution and Reincarnation." Mr. Scott.

S. D. II., pp. 449-458 (*n.e.* 470-480).

Sunday, Nov. 22, 11 a.m., Colossians i: 18.

Sunday, Nov. 22, 7 p.m., "Theosophy and Education." Mr. Beckett.

Wednesday, Nov. 25, 8 p.m., "Ocean of Theosophy," pp. 14-18.

Friday, Nov. 27, 8 p.m., "Theosophy and the Resurrection." Mr. Port.

S. D. II., pp. 459-466 (*n.e.* 481-489).

Sunday, Nov. 29, 11 a.m., Col. i: 9-23.

Sunday, Nov. 29, 7 p.m., "Theosophy, the State Religion." Mr. Beckett.

Wednesday, Dec. 2, 8 p.m., "Ocean," pp. 18-22.

Friday, Dec. 4, 8 p.m., "The Impersonal Life." Mr. Randall.

S. D. II., pp. 467-474 (*n.e.* 490-497).

Sunday, Dec. 6, 11 a.m., Col. i: 24-29.

Sunday, Dec. 6, 7 p.m., "Theosophy and Mediumship." Mr. Smythe.

Wednesday, Dec. 9, 8 p.m., "Ocean," pp. 23-28.

Friday, Dec. 11, 8 p.m., "The Occultism of the Alphabet." Mr. Brown.

S. D. II., pp. 475-483 (*n.e.* 498-507).

Sunday, Dec. 13, 11 a.m., Col. ii: 1-7.

Sunday, Dec. 13, 7 p.m., "Theosophy for the Seance Room." Mr. Smythe.

Wednesday, Dec. 16, 8 p.m., "Ocean," pp. 29-34.

Friday, Dec. 18, 8 p.m., "Separateness." Mr. Beckett.

S. D. II., pp. 483-492 (*n.e.* 507-517).

Sunday, Dec. 20, 11 a.m., Col. ii: 8-15.

Sunday, Dec. 20, 7 p.m., "Theosophy and Spiritualism." Mr. Smythe.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.



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

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

The following proclamation has been adopted by the Society:

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

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

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

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

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

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

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

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

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

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