

blow.' For this day has the ego toiled and striven that we make the choice between the voice of sentiment, mere materialism on the one hand, and the voice of God on the other. It will never be easier than now." Remembering, with this, H. P. B.'s statement that "a theosophist's first duty is by every duty," the middle path of detachment may be found.

*Secular Thought* concludes the series of articles on the Philosophy of India by the Swami Abhayananda. The following paragraph illustrates the Swami's style: "Brahman, then, is the infinite, eternal, immutable, all-pervading, all-embracing principle, the only substance of Spinoza, the only thing that exists, an entity which cannot be described because it is attributeless, and which is attributeless because it never can be *objectified*. 'I am that I am,' Moses heard in the burning bush; a stupendous declaration which the Free Mason of the Royal Arch Chapter repeats as he passes the second veil, unaware of the tremendous import of its significance, of the vastness of its comprehension. ONE Substance, one Brahman; one Jehovah; one Principle; one without a second! That idea embraces in its folds all men and all things, and resolves them into one essence, eternal, infinite, unconditioned, entire, pure, divine. In this essence nothing exists, —there is no good nor bad; no saint nor sinner; no initiated nor profane; no great nor small; no superior nor inferior; no judge nor accused; no creator nor created; all grade and class and caste and difference forever vanish, nothing exists but the Eternal and the Free!"

The four weekly numbers for October of *The Theosophic Thinker* have come to hand. The *Thinker* is well supplied with articles by native writers, and must be of great service to the work in India. The issue of 12th October is especially good, with an article on "Kama Rupa and Mayavi Rupa," and some commentaries on native Scriptures, in which the birth of the inner body is accounted for. The *Thinker* seems to hold that

theosophy can best be advanced by the adoption of Brahmanism, and it becomes more evident where the Avenue Road Headquarters seeks inspiration. "We may surely hope," says the *Thinker*, 19th October, "that before the close of the present cycle in 1897, there would be left but little difference in the matter of either doctrinal faith or metaphysical speculation between what may be called 'Theosophic Hinduism,' and 'Hinduism proper.' Not that the individual character of 'Theosophy' would be altogether annihilated, but that its form would melt away like those of so many other cults, only to be merged into the time honoured Hindu form to give additional vitality and lustre to it." (! ! !)

*Ourselves*, the East London organ, is full of spirit. William Jameson's allegory of a visit to an anthill is one of the best things of recent years. The short and pithy essays on the Wisdom Religion, Cause and Effect, Some Laws, etc., are just right for East Enders of all ranks and latitudes.

*The Oriental Department* closes the year with a fine number. Subscriptions should be renewed at once for next year's issues.

*The Chap Book*, 1st December, has a weird drawing by Claude Fayette Bragdon of "The Suicide," showing the horror stricken and miserable soul thrust out of the shattered body.

*The New Bohemian* appeals to the neophytes of literature, and after three months demonstrates the ability of the mute inglorious multitude in a striking degree. A good portrait of Eugene Field, and a sketch of the Chicago poet by LeRoy Armstrong, distinguishes the December number. The tendency towards mystic and occult themes is observable in many of the *Bohemian's* bright contributions.

THE LAMP has received *Editor, Mcasford Mirror, Maha Bodhi Journal, L.A.W. Bulletin, Amusement Gazette, Theosophic Gleanings, Theosophy in Australia, Footlights, Booknotes, Islamic World, Our Monthly, The Bookman, etc.*