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

“ALL THE SONS OF GOD SHOUTED FOR JOY.”

The new is better than the old. If men could learn the lesson that dwells in the perpetual new birth and development of the future, and in the continual disappearance and absorption of the past, would not the accepted time of all experience begin to glow with fervid interest? Would there not, in the heart of each of us, break into blossom of fire the stifed flame of the soul? Would the Eternal Now not throb with a fullness of life inconceivable to those who spend their opportunities peering into the mists of an impenetrable Past? What is Time but a temple, and the Present its sanctuary? Rend away the veil, and Truth, in the beauty of holiness, bends from the everlasting Throne!

How many sit and long for the glories of lost Atlantis; how many brood over the royal magnificence of Aryavart; how many a heart throbs at thought of Egypt's solemn grandeurs, at the arts of Greece, and all the chivalries that have faded! How many heedless ones still murmur at the fate that brings them to birth in these later days, when past achievement, as they fancy, mocks at effort! Yet all this is but the cry of the brain, the creaking of the machine, the keening of Death in the face of Life, the dirges of doubt in the daunted heart that feels not the splendour of its own possibilities.

And this mood, entertained, will grow with age, chilling into a settled cynicism that may not be ungirthed till winter changes to another spring. They who seek for darkness find it and succeed in sorrow. Yet afterwards they

reach the light, for “these two, light and darkness, are the world's eternal ways.” But for those who rise above the world, who mount to heights of consciousness divine, and, greatly daring, speed their course upon the Sun's own path, for them night draws not near, no sunset falls.

And these make history. We who wandered in El Dorados of youthful dreams, and desired to drink of the golden fountains, who bore the taunts men place upon the peacemakers, who bear them still, yet bear them not, so harmlessly they come, we have learned that life is a song and not a cry, and the epics of life grow into being from the realized dreams of our hearts, and we know that we are great with the greatness of great thoughts, and great deeds grow through us by the love we have borne, and the law we have kept in all the lives that have gone before.

The past was ours—was yours and mine. We made the past. We carved the statues. We compassed victories. We crowned kings. We consecrated temples. We lived and we shall not pass. Has not the Master said, “Not one of all Thy gifts has fallen from my hand?” And now, as of old, we go forth again, conquering and to conquer, to greater, bloodless victories, to save the Race of Man.

The past that is to be is also ours. What we will, we do. We hail you, comrades, as we go! The acceptable year of the Lord is at hand! No chivalry recorded shines like Love's compassionate crusade!

THEOSOPHY AND MARRIAGE.

MR. HARGROVE'S ADDRESS AT MR. AND
MRS. WRIGHT'S WEDDING, 3RD MAY,
1896.

We are to witness a ceremony to-day that will be significant from whatever standpoint we may regard it. Two of our comrades are to be joined together in a most solemn and sacred tie for the purpose of work and for the benefit of our common cause. They are to be married.

A whole host of preconceived ideas will be called up by those familiar words, but I must ask you to lay all such thoughts aside and to approach this fact with a free mind. The too frequent degradation of marriage at the present time will be familiar to all who live in the world and know its ways; and because of this degradation many Theosophists have expressed themselves as being opposed to such unholy marriages. This opposition was natural and right; and men and women who love the human race, no matter what their creed may be, must share this view with us. But Theosophists are the last people to take a one-sided view of life. It is their duty to keep constantly in mind 'the welfare of humanity as a whole, and for them to oppose marriage in all its forms would condemn them as ignorant of man's nature and the world's needs. They do not and never have opposed marriage, if entered into in the right spirit and carried out in harmony with nature's laws. Such marriages are lawful and are necessary, and on certain conditions tend to help on the evolution of both men and women. A man and a woman working together in this way may do much that would be impossible for them to accomplish singly. And it would be clearly contrary to the interests of future races if those who are able to enter into this bond as a sacred trust were to abstain from doing so because some others had degraded this bond into a thing of horror and of shame.

Marriage in olden days was a sacred tie, and the modern world has to be reminded of that fact. It is for Theosophists to lead in this, as in all other

branches of human progress, for they know that before the race can pass on to still higher phases of growth and development, marriage must first be restored to its ancient sanctity and rightful purpose. Whether you take the laws of Manu, the Christian Bible or any other sacred book as your standard, you will find that marriage in its purity was a religious ceremony, and was fully and philosophically carried out on that basis.

This leads me to the subject of the simple ceremony you will shortly witness. Ceremonies in these days are generally used as shows to draw the multitude and create sensation. But this ceremony will have quite another purpose. Let us free our minds once more, and face the fact that a ceremony if carried out scientifically has a power and a meaning, and that there was a time in history when the science of ceremony was fully understood and practiced.

It has been frequently said of late that we have entered upon a new cycle of activity, and that we have done so I for one know to be true. But it may not be known to all that this new cycle carries us back to periods of 2,500 and 5,000 years ago, the shorter cycle to 600 odd years B.C. to the time of ancient, and as yet uncorrupted Druidism, and the greater period of 5,000 years to the epoch of Egypt's spiritual grandeur—to the time when our present teacher and one other in our midst were leading workers for the Master.

In those days they understood the meaning of vibration; they dealt with essences instead of with appearances, and this afternoon's ceremony is in part a revival of an old rite that has been hallowed by ages of sacred usage, and was well known to H. P. Blavatsky.

Remember, then, that what you will witness is not a show; that the garments and emblems worn are not for display, but are used to hide the personal form and to start vibrations by means of colour and motion that will be far-reaching in their effect and beneficial to all concerned. Remember, too, that the sounds you will hear are not to provoke applause or to please the ear; they, too, are vibrations, and

they, too, belong to the magic of anti-quity, which it will before long become our duty to revive. Look for the inner meaning of all that is said and done, and ignore appearances and persons. In that way only can you understand the significance of our proceedings.

To enter now into the immediate subject of our meeting: Some two years ago two of our number greatly wished to marry and informed one, whom both regarded as their occult chief and leader, of their wishes. He did not favour the marriage at that time, partly because the hour for it was not ripe, though he left them free to act as they might choose. It was their test and they stood it. They held back, abiding in their perfect trust till the tide of life and of the law should bring that to pass for which they longed. When I recall that time of their great trial and the way in which each of them loyally and trustingly continued in the work to which both had dedicated their lives; when I think of their labouring on in different cities, giving up to the cause their human affection and their worldly hopes, I do not wonder that shortly before our chief and constant friend, W. Q. Judge, left his body, he expressed himself to one of our number as then favourable to the uniting of these two valued forces, saying that if he lived he would see it carried out.

Our Brother Claude Falls Wright, one of H. P. Blavatsky's pupils and our beloved colleague, and Sister Leoline Leonard, whose work in Chicago and Boston is well known to many of those present, have worked together in past lives on earth. They sacrificed themselves then for the sake of the work; they sacrificed themselves again in this life for the same ideal. Is it not fitting that they should now once again take up together the work that still remains for them to do, and pass hand in hand into the future as a bright symbol of the new age, of the new hope, of the new race?

"No man in the world has been more severely tested than Claude Falls Wright," as was said by one greater than I, but as I myself well know. What need, however, to eulogize one who is so well known and so highly valued by

us all as is our Brother Wright? He has never ceased to work for Theosophy from the moment he heard of its existence. He will never cease to work for it, either in this life or in future lives; and his marriage to-day will only add force to his work and provide a wider field for his labours.

Those of us who live in New York may not be familiar with our Sister Leoline Leonard's splendid record of theosophical activity in Chicago and Boston; but I and many others who have seen the results of that work in one or both of those cities can vouch for the statement that she is one of the very few who have brought both devotion and ability and unselfishness into the service of the movement. In the Temple of Ammon, at Thebes, many years ago, certain "sacred women" were set apart for the work we still carry on. May she always continue as one of those "sacred women."

The conditions of their present marriage are severe, and the fulfillment of the pledges they have taken will call forth all their fortitude and endurance. But those who try and never cease to try can never fail, and, knowing they will try, I know that they will succeed. The step they will now take is but part of the whole plan of action already laid down for us, and has its share in the work of the future, as the world itself will come to see. So let us wish them joy and peace in that work; and I add to that wish my will—that the light and the power may be with them and remain with them forever.

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INTERNATIONAL S. S. LESSONS.

June 28. Review.

Golden Text: "Repentance and remission of sins should be preached in his Name among all the nations." Luke xxiv: 47.

No more appropriate text for theosophists could have been selected at the present time, when, at the commencement of the labours of the earnest party of workers which has set out to deliver the new-old message of theosophy to the world, the real meaning of that message and its relation and relevancy to the messages aforesaid become more apparent, and the added weight and power involved in the changed conditions, and the new creative forces which are implied in its re-announcement, compel attention. Repentance means change of mind, and not merely sorrow or remorse, however keen, for past misdeeds. The popular conception that sorrow for an error is adequate reparation finds no countenance in the processes of Nature, which are determined by Divine law. To turn away from old paths, to change the character, does not imply the escape from the just consequences of past acts. False conceptions concerning "remission of sins" have fostered this idea; but the being set free from sin, which is the result of turning to righteousness, and is what is meant by remission, certainly does not carry with it immunity from the effects of past wrong-doing. It is in character that repentance and remission are wrought; with the changed character we may face the harvesting of any seed-sowing. This is but simple justice, and any change of character, any repentance which omits a consideration of justice and just law cannot be regarded as worthy of the Word, in which, as Isaiah tells us, every knee shall bow and every tongue shall swear. That universal Name or Word, in which the temples of every nation have been raised, the scriptures of every race recorded; that Name, which Horus and Herakles, Mithra and Buddha, Krishna and Christ, lived and died to honour, whose sound is gone out into all lands, whose incommunicable meas-

ures guide the music of the spheres, that Name and Word of Life embodies the Wisdom of the Holy One, which is the message and the ministry of Theosophy. In that Name the message shall be proclaimed to all nations.

July 5. 2 Samuel ii: 1-11.

Has any orthodox Christian of the present day a definite conception of what is meant by "enquiring of the Lord," in the first verse of this passage? Has he any idea of the way in which the answers to such enquiries are received? The Lord of David, and of the Jews generally, is said by some authorities to have been Saturn or Jehovah, the Archangel of the outermost of the seven planets. By others we are told that the Jewish Lord, at least of later times, and of the period of David and the prophets, was Jupiter, that is, the Lord or Archangel of that planet. The word Jew is said to be derived from the first syllable of Jupiter, *piter* meaning father, as in *pitar* or *pitri*. The Lord of Jupiter was known as Eloi among some of the Syrian tribes, the Druzes, for example, and by the Gnostics, and we have the exclamation of Jesus upon the Cross, that is, during His initiation, invoking Eloi. Among the Arabian tribes consultation of the Lord usually takes the form of astrology, and the aspect of the planets, among which Jupiter is the Lord or Ruler, determines the course adopted. To the occultist such allusions convey vastly more than is apparent to the ordinary reader. To consult the Lord (that is, the Master), as David did, is only possible, in the highest sense, for those who have undertaken the necessary training, and who live the life required. "The Lord said unto him, Go up." The brevity of the message reminds one of the charge of triviality once brought against a modern message. For it is well to remember that the Lord is still within reach, and quite as accessible to the civilians of to-day as to the kings of antiquity.

July 12. 2 Samuel v: 1-12.

It has been remarked that David was utterly unacquainted with the his-

tory of Moses and his teachings. This will be more credible to some if they reflect that David only wrote a portion of the Psalms known by his name, the majority of them—like the seventy-eighth, for example—having been written by others, and the collection having taken its present shape at a very much later date than that of David. In the present chapter, verse 10, another aspect of the Sevenfold Deity is named, the God of hosts, Sabaoth, the Lord or planetary spirit of Mars. It was because this "Lord was with him" that he was not permitted to raise the temple of the greater Power to whose worship he aspired. His performance in honour of the Lord of Sabaoth, also the god of generation, as recorded in the next chapter, clearly proves the character of his inspiration, though Michal, who voiced what every right-minded person would think to-day, is held in disrepute.

July 19. 2 Samuel vi: 1-12.

The Ark, which is the subject of the present passage, is described by H. P. B. as the symbolical vessel (not alone in the Jewish rites), "in which are preserved the germs of all living things necessary to repeople the earth." The Ark "represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic Chart of the Western Rite the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—Boaz." "The Ark is the sacred Argha of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of Nature, or of matter—hence, representing symbolically the Ark containing the germs of all living things." The theory has frequently been advanced of late that the Ark was neither more nor less than a powerful electric battery,

the discharge of which caused the appearance of fire so frequently mentioned, and which caused the death of Uzzah, as related in the sixth and seventh verses. Before this potent emblem David performed the phallic dance, as recorded. This was the "circle dance," "prescribed by the Amazons for the Mysteries." (See Judges xxi: 21-23; 1 Kings xviii: 26.) Only the lowest physiological aspects of the Mysteries appear to have been appreciated by the tribal priesthoods. Against these the prophets, initiates of the spiritual Mysteries of the great schools of the temples in Egypt and elsewhere, maintained vigorous conflict. At present even the gross physiological key of the scriptures appears to be lost to the churches, nothing remaining but the dead letter of an alleged historical record. It is the mission of theosophy to breathe life into these dead forms, and to restore to humanity the knowledge of the true Lord and Master, man's own divine and spiritual Self, "from whom all things proceed, to whom all must return."

HE WHO BEGINS by loving Christianity better than Truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all.—*S. T. Coleridge.*

I BELIEVE the first test of a truly great man is his humility. I do not mean by "humility," doubt of his own power, or hesitation in speaking his own opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it; and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work, feeling that they cannot well help doing it.—*Ruskin.*

NOTES ON THE MAGAZINES.

Theosophy is again a W. Q. Judge number and deeply interesting are the articles supplied. It is to be hoped that a biographical volume may be compiled out of the plentiful material existing. Mr. Connelly's article is one of the most faithfully descriptive of the Judge whom the outer world knew. "He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant." The Screen of Time contrasts the attitude of the American press in its comments upon Mr. Judge with that of some who perhaps are "ignorant of the good." "It remained for two or three people, whom I will not name, who had once clasped hands with him as friend, who had looked on him as leader,—it remained for them to cry 'fraud' at him across the valley of death and so brand themselves with ineradicable shame." A fine reproduction of one of the Sarony photographs on plate paper serves as a frontispiece to the number. In "Questions and Answers" those wishing information about the E. S. T. are notified to address, "The Secretary, E. S. T., 144 Madison Avenue, New York City."

The Irish Theosophist continues its sketch of Mr. Judge. There is a very strong protest against the piecemeal publication of private letters, but the picture of the "Friend of all Creatures" in his relations with little children will gain most attention. The other articles are shorter than usual and very readable. "Why do we not remember past lives?" elicits some thoughtful answers. "Because we go outward from thought, instead of from thought inwards." "Perhaps when we have given up the desire we will remember." "He does

not remember partly because he wishes to forget;" that is to say, we do not wish to remember the discreditable parts of the past, and we cannot have one without the other. "And know that to look into the past means you must look into the future also."

Isis presents a most gratifying appearance this month, and almost insists that there is danger in the duty of another. The contents could not improve on those of recent issues, but are fully up to the standard. There are two important "Secret Doctrine" articles, "Finding the Self" and "The Law of Cycles," and "Correspondences" takes the same line.

Ourselves which we thought had been merged in *Isis* owing to its non-appearance since October, comes to hand in the April number. The issue is equal to that of any theosophical magazine published and we trust this exceedingly bright and practical magazine will continue its work. In an article on Epictetus, the three philosophic systems are defined: "Search for Pleasure," (Epicureanism); "Truth Unsearchable," (Pyrrhonism); and "Live as God ordains," (Stoicism). "Desdemona Wing" is a short story charmingly opened.

Lucifer begins a review of the Lives of the Later Platonists by Mr. Mead which promises a stronger interest than usual. A. M. Glass concludes "Early Christianity and its Teachings," and Mrs. Besant writes on "Man and his Bodies," Otway Cuffe on "Sufism." Mr. Sinnett tells Mr. Fullerton that Theosophy "aims at an exact comprehension of the laws which actually as a matter of fact regulate the spiritual evolution of Man." We have been under the impression that it was a life to be lived. Mr. Sinnett admits that a good life "must be conducive to the divine plan," but he "thirsts for a more exact appreciation of the methods by which that result is to be accomplished." He concludes his letter with a most liberal-minded address to such students. "It seems to me a pity that Theosophical students in any part of the world should feel it necessary to pursue their study

under different flags, but the important thing is that they should pursue their study." Mr. Arthur A. Wells, who must world have passed the neophyte's stage by this time, again seeks to proselytize his friend the Catholic priest, and finding the English language all too weak for his powerful thought, italicises his text as freely as a Bible translator.

The Metaphysical Magazine has four articles at least which will interest Theosophical students. Dr. Wilder writes on the Rosicrucians. Charles Johnston follows on "Karma," the teaching of which was revealed by Pravahana, King of the Panchalas. "Never before thee did this teaching reach the Brahmans, but among all peoples it was the hereditary instruction of the warrior Kshattriyas, the Rajputs alone," answers the King in the Upanishad to his Brahman disciple. Prof. Bjerregaard carries the study of Being into Number, and Dr. Hartmann concludes his papers on the "Correlation of Spiritual Forces."

The enlarged size of *Borderland* affords ample scope for a most interesting series of articles in the April number. Mr. Stead has adopted the Spiritualistic platform so far as even to have a little tilt with Mr. Maitland on the difference between mediumship and seership. Mr. Stead will remember Madame Blavatsky's statement that Anna Kingsford was a Nirmanakaya, and can surely distinguish between the revelations of one's Higher Self and the "messages" of outside influences. "To rehabilitate the idea of hell," three articles are contributed, the last of which might suggest the difference between sleep-communication and trance-mediumship. There is an interesting account of some of his experiences by Lord Lytton's pupil, the Hermetist, Tautriadelta. The narrative of Miss X, dealing with Automatism and incidentally with the prophecy of Lady Burton's death eight months before that event, as well as many other psychic phenomena in which the Burtons figure, is perhaps the most valuable item in the contents. "Have your crystals mounted on yellow," Sir Richard orders. "Yellow is the right colour

for seeing me. Put yellow into your room and around my picture. Not that it matters to me, but it does to you."

In the *Review of the Churches* for April, Prof. Sayce has an article that should be read by every student of Egyptian and other early history. "The Inner Life of Egypt as revealed in Archeological Research" is its title. Such revolutionary admissions are made as this: "Henceforward the critical historian of the ancient East will no longer be able to start with the convenient assumption that the age of writing was of much later date than the age of the Exodus. It was so, indeed, in Greece, but it was not so in Western Asia." The suggestion is not exactly made, but indicated, that Melchizedek is identical with Ebed-tob, King of Jerusalem, whose deity was "the Babylonian Sun-god Uras, from which we may infer that he was a form of Baal."

The New Bohemian appears in a new dress and with a most diversified menu. It is perhaps the most readable ten-cent magazine published, and its sixty-four large pages provide abundant material.

We have also to acknowledge receipt of *The Editor*, which is full of good literary counsel and has done excellent work in exploding bogus literary agencies; *Our Monthly*, which we regret to hear our patriotic N. P. post-office has killed by the refusal of postal privileges; *Scottish Lodge Papers* No. 7, with two valuable articles on Egyptian and Norse Mythology; *The Theosophic Gleaner*, which is not familiar enough with "The Secret Doctrine" to recognize a translation in *Le Lotus Bleu* from the second volume, but re-translates H. P. B.'s "thrilling account" from the French; the *Theosophical Forum*; *Journal of the Maha Bodhi Society*; *Theosophy in Australia*; *Dominion Review*; *Secular Thought*; *Notes and Queries*; *The Bibelot*; *L. A. W. Bulletin*; *The Critic*; *Farmers' Sun*; *Assiniboian*; *Meaford Mirror*; *Boston Ideas*, in which Shakespeare, Bacon, and theosophy are under discussion; *Footlights*; *Valley Record*.

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

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EDITORIAL NOTES.

FEAG A BALLEACH !

*

"THERE is no tie like that which binds such comrades together."

*

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

*

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

*

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

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

*

Two copies of *The Irish Theosophist*, No. 1, Vol. 1, October, 1892, are wanted. Any one having spare copies will please communicate with THE LAMP, stating price.

*

THE Tuesday evening meetings at 76 Saulters Street are steadily growing in importance. A special meeting was held on the 9th inst. Mr. and Mrs. Harris will gladly welcome all visitors.

*

THE BUFFALO T. S. expects a visit from Mr. Smythe on the 28th, but arrangements have not been completed. It is hoped to establish a centre at Niagara Falls, N. Y., and it is probable that through the efforts of Mrs. Butt, a lecture may be given and other activities inaugurated there.

*

THE BOSTON THEOSOPHISTS on the 7th inst. had an immense crusade meeting in the Tremont Theatre, the largest in the city. The crowded audience heard with enthusiasm addresses from Mrs. Tingley, Mrs. Keightley, and Messrs. Pierce, Patterson, Spencer, Hargrove and Wright. A purple banner with gold lettering was presented to the crusaders.

*

SEVERAL BOOKS which we have been advertising are now out of print and cannot be supplied at present. H. P. B.'s "Theosophical Glossary" is one of these. Walker's "Reincarnation" is another. "The Key to Theosophy" is reprinting and also Patanjali's "Aphorisms." Mrs. Besant's "Reincarnation" is out of stock at present. The Index to the Secret Doctrine cannot be obtained separately.

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

*

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

*

THE Beaver Theosophical Society joined hands with many other societies all over the continent on the evening of Friday the 12th inst., holding a public meeting in the Forum Hall to celebrate the inauguration of the Theosophical Crusade. Addresses explaining the objects of the Crusade, the relation of the Ancient Mysteries to Modern Religion, and outlining theosophic teachings, were given. Selections from Gruenwald, Mendelssohn, Mascagni, Brage and Schumann were rendered by the Glionna Orchestra.

*

THE PITTSBURG BRANCH has been enjoying short visits from Mr. H. A. Gibson and Dr. G. F. Mohn. Mr. Gibson lectured on "Occult Development," and also addressed a meeting on White Lotus Day at 715 Filbert St. Dr. Mohn lectured on "Sorrow and its Cure," and gave a stirring address on Branch work. The Branch is about to rent a larger hall, hold weekly meetings

and keep open door every day—to enquirers. It boasts already of being parent to two Branches, those of Wilkensburg and California, Pa.

*

The North American Review for June has an article by Mr. E. T. Hargrove on the "Progress of Theosophy in the United States," in the course of which he remarks: "Theosophists not only know what they want, but know how to get it and will get it. The actual force of unity is but little understood. The world has so few opportunities to study its action practically! But I believe that ten men or women acting in perfect unity, without thought of self, or of personal ambition or jealousy, could sway the destiny of a great nation within a few years. There are many thousands of Theosophists in this country who are united in that way. Is it to be wondered at that we feel certain of success?"

*

MANY people are unaware of the great convenience it is to have a handy index of articles on theosophy. They continually read striking articles, and then straightway forget all about them and where they appeared until some months later, when the subject comes up for discussion, or an essay has to be written, or a moot point settled, and then the question arises: "Where was that article I read last fall?" There is an Index published to the first eight volumes of *The Path* which covers the field of theosophic enquiry pretty fully. Every page is left half blank so that the Index can be used to add references to other books and magazines opposite the subjects enumerated. It can be had for 50 cents from The T. P. Co., 144 Madison Ave., New York.

*

A GOOD FRIEND writes from the far west to say that his Branch has dissolved, and follows with three pages of advice about how we should do in Toronto. He discovers in THE LAMP "a certain undercurrent of bitterness, of

intolerance." It is an old story that we can find in others nothing that does not exist in ourselves. THE LAMP is entirely innocent of bitterness or anything akin to it, but does confess to a sense of the absurd, the exercise of which cannot be construed into bitterness or intolerance save by those utterly lacking in humour. As the charge is only a general one and no special instances of our bitterness are mentioned, we can only conclude that our correspondent is feeling sore about something himself. To assume that we spend sleepless nights with a bad conscience, the result of our "unkind words," and "unharmonious thoughts" is somewhat wide of the mark. We certainly had measles in the family last month, but never thought of connecting it with such things. THE LAMP is peace itself and its conscience hasn't a flicker!

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

private libraries, or to those of their Branches. Any books advertised in our columns may be obtained in this way until further notice. This offer applies only to Canada and the United States.

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THE BOW LODGE, of London, England, meeting at 193 Bow Road, E., has issued a syllabus of meetings of so interesting a nature that we take the opportunity of presenting it to Branches which often are glad to avail themselves of such suggestions: April 5th.—Karma: The Law of Perfect Justice—we are what we have made ourselves; we shall be what we now choose to be. April 12th.—Theosophic Study: Its practical aspect—what books to read. April 19th.—Perfectibility of Man: Man's progress is endless—The ideal is ever becoming the real. April 26th.—Short Stories: Facilis decensus Averni—Morituri te salutant!—Where angels fear to tread—Hoa-haka-nana-ia. May 3rd.—Reincarnation: If a man die, shall he live again?—The prince and the pauper—why do we not remember our past lives? May 10th.—Theosophy in Wagner's Music-Dramas: Tristan und Isolde.—An ancient Celtic legend—its inner meaning—The Secret Path of Occultism—Union with the ALL. May 17th.—Theosophy and Christianity: Theosophy; a fuller Christianity—the Christ crucified within. May 24th.—Theosophy and Evangelical Beliefs: The variety of evangelical beliefs—their effect upon human progress—Theosophical interpretation of the Bible. May 31st.—Law of Cycles: Cyclic progression a law of Nature—the natural law in the spiritual world. June 7th.—Buddha's Teachings of Reincarnation. June 14th.—Seven Principles of Man: The Animal—the thinker—the God—Theosophical philosophy. June 21st.—Theosophy and Social Problems: Are Theosophists impractical?—Crucified Humanity—The method of progress. June 28th.—Man: God or Animal? Man's heredity: physical, psychic and spiritual—The four-fold lower man—The spiritual man—Mind is the link—The battlefield—The turning-point.

BOOK REVIEWS.

"Imitation of Sankara" is the title of a new book by an intellectually industrious, scholarly Indian, Manilal Dwivedi, B.A., formerly Professor of Sanskrit in the Rajah of Bhavnagar's fine college. He is a fruitful author and editor, in three languages. He has prepared many volumes in Gujerati, and has edited Sanskrit republications, all for the Rajahs of Western India, and is a critical English writer and translator. The "Imitation of Christ" has been esteemed during four centuries. The "Imitation of Buddha" came forth lately. Shankar Acharya was a representative Hindu, who lived so long ago that his precise epoch is uncertain. But among the religious fathers of India, who from age to age have left their thoughts on palm-leaf manuscript, Sankar Acharya is a vigorous chieftain. Acharya means teacher. S is pronounced sh, and thus his name is often spelled Shankara. This book is a collation of texts from various Sanskrit sources, all agreeing with the teaching of Shankara. He emphasized the oneness, the unity of all Being. His line of thought is called A-dwaitism. A=not; dwaiti=two. In consonance with this, Shankar Acharya and other Hindu fathers elaborate in detail the A-dwaitic formula by Alexander Pope in the memorable couplet:

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.

This book is published in India, and in England by George Redway, 9 Hart Street, Bloomsbury, London. [Price five shillings.] It has a brief, excellent glossary of the Sanskrit words most frequently appearing of late years. The texts, well classified, are on various branches of doctrine; and they are at once topic and aid to reflection, as in paragraphs such as these: Text No. 208.—"Being (universal) is the honey which fills the comb, and is partaken of individually by each bee in its individual cell." No. 219.—"As a spider spins out its web from itself and draws it in, as herbs grow out of the earth, as hairs grow out of the living man, so does the Kosmos evolve from the ever

unchangeable All." No. 100.—"Knowing one's Self, no other knowledge is necessary, for the Self is all-knowledge. The lamp requires not another lamp for its own illumination."

ANNA BALLARD.

"Septenary Man" is unquestionably the most important contribution to theosophic literature which we have had for some years. Dr. Anderson's former work, "Reincarnation," was scholarly to a degree, but it did not profess to be more than a collation of existing material, with the important exception of the technical contribution dealing with foetal life. The style of the present volume has been almost entirely freed from a certain pedantry of expression, which makes "Reincarnation" a difficult book for beginners. In this respect readers may be assured of a pleasure in store in the easy and lucid manner in which "Septenary Man" is written. An admirable introduction serves to place one entirely unfamiliar with theosophy in a position to follow intelligently the account of man's composite nature. To the theosophist, however, the feature of the book is the elaboration of the idea of the fourth principle, the kamic nature. This is recognized as an independent entity, the "Astral," apparently of Anna Kingsford and Edward Maitland, whose redemption is the task of the real man, the divine self, or Triad. This human elemental is recognized as the synthesizer of the body. "The return of this elemental to incarnation necessitates and involves the construction of the outer, physical form in its entirety, as it is the chief Rector of the body as such, and stands in relation to the true man, or reincarnating ego, much as does the Rector of the earth to the Rectors of the 'divine' planets. For as the 'Secret Doctrine' states, 'The Lha which turns the Fourth is servant to the Lhas of the Seven.' And although undoubtedly the next manvantaric step forward of the process of evolution will bring this entity upon the human plane, at present it is but a single step in advance of other and similar elementals which synthesize the

bodies of the animals in the next kingdom below." These "centres of consciousness of our physical bodies, known as the Lunar Pitris, arrived at the 'human elemental' stage, upon the moon, and came to the earth and constructed for themselves fiery bodies during the first Round." The withdrawal of this human elemental from the body at death "means the surrender of the human form to the uncontrolled action of the lower lives, who soon tear and rend it asunder." The "spook" is the result of "the long association during life with the human form," which causes the human elemental "to again surround itself with a low form of astral matter, which assumes the shape of the late physical body." The application of the theory, if one accepts it as no more, to the phenomena of dreams and to the problems of heredity must be studied to be appreciated as its treatment deserves. The clear type and good printing and paper of the volume will commend it. (Cloth, \$1; paper, 50c. Dr. J. A. Anderson, 1170 Market Street, San Francisco.)

The New England Theosophical Corporation has laid theosophists under obligation by the issue of the "Studies in Occultism" just completed by the publication of the fifth and sixth of the series. These Studies are by Madame Blavatsky, and originally appeared in *Lucifer*. The present volumes deal with "The Esoteric Character of the Gospels," and "Astral Bodies" and the "Constitution of the Inner Man." (Cloth, 35c. each; \$1.50 for the set of six.)

Miss Minnie Lawson has published a volume of fiction, "Money to Loan." It is a "story with a purpose," the purpose being the exposure of the system prevailing in most large cities by which money is lent to needy people at exorbitant rates on chattel mortgages. The book has received much favourable notice, though the claim somewhat prominently advanced that a new Dickens has arisen disposes one to somewhat severe criticism. The worst feature of the book is its negative

character. No remedy is suggested for the admitted evil. Constructive imagination such as Walter Besant displayed in "All Sorts and Conditions of Men" may often lead to a practical result. Could Miss Lawson not write us a book in which a wealthy philanthropist would establish a loan establishment for the purpose of obliging widows and invalids with advances not exceeding a hundred dollars at ordinary banking rates? Testimonials of character alone would be necessary in a charitable institution, and the legal interest would cover accidental losses by death or otherwise. This would help. Miss Lawson's story only horrifies. (Paper, 25 cents.)

The present writer was first attracted to the study and the love of Tennyson by the drama "Harold." This in itself seems somewhat an odd taste for a boy of fourteen, but stranger still was the attractive feature in the drama, the bait which hooked another literary gudgeon. Opening the volume in a Public Library, the sonorous Latin hymns of the Fifth Act struck some responsive chord of an earlier life:

Salva patriam
Sancte Pater,
Salva Fili,
Salva Spiritus,
Salva patriam
Sancta Mater.

"Latin Mastered in Six Weeks" is a new method of teaching the language by C. T. De Brisay, B.A. It is based largely on the principle of the many conversational methods of instruction in foreign languages now so prevalent, while at the same time the whole course may be taken by correspondence. Those who are familiar with the occult value of the Latin language may be tempted to try this easy method of acquiring it. The whole course, with four volumes of instruction, costs \$6. Part I., comprising four lessons, will be mailed to any address on receipt of 25 cents, and a pamphlet explaining the method will be sent free on application to Mr. De Brisay, College Street, Toronto.

John Ablett, assisted by Pandit J. C. Roychoudhuri, has produced a twelve-page account of "Hindu Diet and its

Basis." The meaning of Caste is explained, based as it is on evolution, and qualities deeply ingrained, a part of each man's nature. It follows that a man should be "classed according to his prominent qualities and not according to the caste into which he happened to be born." As a matter of fact, Caste is now so mixed, the result of evil-living, as indicated in the Bhagavad Gita, that ages would be required to restore the original balance. More emphasis is thus laid on diet by a pamphlet like Mr. Ablett's than is, perhaps, warranted. To warn the present generation of the danger of such "stimulating and exciting articles of diet" as the Irish potato, indicates the possession of views slightly in advance of the age. (Fourpence per dozen, Ideal Publishing Union, 16 Farringdon Street, London, E.C., England.)

GEORGE FREDERICK SHERBOURNE.

HOW TO SPEAK IN PUBLIC.

I once told a gentleman, prominent in his city, that a leading theosophist was going to speak on that subject. The gentleman had previously heard another exponent of theosophy in which he was somewhat interested, and he asked, "Is he an orator?" "No," was the reply, "he is a clear and fluent speaker." "Well, then I'll come," he said.

This represents the attitude of a very large and important class of people, those who have no desire to be tickled by eloquence, who have little time to waste, and who want to get their teaching in the plainest and most direct manner. And these are the useful and practical people.

To reach them should be a problem among theosophists, for having done so all the others will follow. Reading essays and distributing tracts and writing letters to the papers does not accomplish it satisfactorily. The essayist as a rule covers too much ground, involves too many issues, and talks like a book, not like a man. Tracts have acquired an evil reputation and anything that comes in that questionable shape has to surmount a degree of prejudice proportionate to the number and quality of the

tracts previously perused by the seeker after truth. Letters to the papers only set people enquiring, for few thinking people now permit their opinions to be moulded by what appears in our somewhat irresponsible newspapers.

Speech, clear and plain, without any unnecessary adornment, straight from the heart, earnest, well-founded in original thought and assimilated study and observation, is greatly needed in our propaganda work. How can we attain it? There is a frightful determination to what St. Paul calls "symbolical languages;" "yet in the Society," he goes on, "I would rather speak five words with my own Soul, that I may teach others also by word of mouth, than countless words in a mystery-jargon."

Lord Dufferin, one of the greatest living speakers, once told an audience of students that when he began to speak in public he was accustomed to write out his address. He would then tear it up, without reading it, and write it over again, and repeat this ten or twelve times. As he never read a previous draft, he naturally worded his ideas in somewhat different language each time, and thus became perfectly familiar with the best method of expressing them. He was thus also provided with several vehicles for the same thought. When he spoke subsequently, if one form did not recur to him, another would, and he never found himself at a loss for words. He continued this process, which involved tremendous labour, until he found it no longer necessary. The advantage gained in this way over the antiquated method of writing an essay and committing it to memory is apparent, since it develops the gift of speech, not that of recitation. It also cultivates directness and force of style with all the grace and polish of which the individual is capable.

Nothing can be gained without pains, and probably this method could not be excelled, but it involves more time and labour than the average theosophist has at command. For these, another plan, also found successful in practice, will be discussed next month.

TH. TINKERMANN.

MRS. KATHERINE ALICE TINGLEY.

The following letter appeared in the New York *Sun* of the 24th May in answer to questions asked concerning Mrs. Katherine A. Tingley :

Dear Sir: You asked me for reasons why I regard Mrs. Tingley as an adept or initiate and reliable as such. This is like asking a doctor how he knows a case of pneumonia from a case of measles, and I answer, "By all the signs taken in detail and taken as a whole!" and it is far easier to make the diagnosis than to teach it to another. I have known of Mrs. Tingley's connection with and work in the movement for a number of years, although I never saw her or heard her name until recently. Her previous analysis of current events, predictions of what would follow, shown me by Mr. Judge, showed clear vision and a very wise judgment, and I knew Mr. Judge laid great store by them and we often talked them over together. When I met Mrs. Tingley in New York very few words passed between us, except in the course of passing events; but I had opportunity to watch her methods of work before, during and after the Convention, and became abundantly satisfied that she is a practical occultist. She is not a medium, because she was perfectly conscious throughout on the outer plane. I was not only studying these psychic phenomena all the time as they transpired, but was studying her as well. I cared nothing for these things, even while I observed them, as work of great and far-reaching importance was being done, and at every step I found in Mrs. Tingley unfailing resources, wise counsel, prompt action, and no nonsense whatever. She was conscious of her power as one is conscious of the power of speech, and used it in the same way, not as a novelty just discovered or a trick to be proud of and paraded, but a gift to be used for the great work in which we were engaged, and she inspired confidence, courage, and enthusiasm of the deeper sort. She did not court observation, but avoided it. I wrote at her request the announcement of the school for the revival of the Lost

Mysteries of Antiquity, and told her there should be another paragraph, but I had come to a standstill and could not write it. She quietly replied: "That is right; I am to complete it when the time comes." The time came when at the Convention, Mr. Claude Faus Wright read the paper and Mrs. Tingley followed with a sentence or two and a hailing sign that startled me, coming from a woman, and which no Mason present could fail to understand. The result was, first, a \$1,000 subscription from a Mason not then belonging to the Esoteric School, and nearly \$5,000 subscribed for the school during the confusion of adjourning. Having been a student of occultism for more than twenty years, an observer of phenomena and a student of the philosophy, perhaps I may be allowed to say that I recognize an occultist, or an adept in occultism, as a lover of music recognizes a musician, by the absence of all egotistical claims or pretence, by just going ahead and making the music. I am perfectly satisfied that Mrs. Tingley is under instructions, and acting for "those who know" far more than she or any of us, and I am glad to assist and co-operate with her in every way I can.

Of course she will have to face sneers, ridicule, and detraction in every form, for that is the current coin of the ignorant masses and the dishonest or idiotic pretenders who imagine they form public opinion, when they simply parade their own shallowness. But every lover of his race who can distinguish the real workers for human advancement will recognize Mrs. Tingley as one of these.

Yours, etc.,

J. D. BUCK.

Iesat Nassar.

The story of the Life of JESUS THE NAZARENE from Christian, Jewish and other Records, Legends, etc. By the Mamroovs. Large 12 mo. cloth, 713 pages. Price \$2.

This book is the result of over fifty years researches by the Mamroov family, begun by the father of the authors in 1841 under a firman or charter granted by the Sultan of Turkey. It has met with a most enthusiastic reception wherever it has been read, and no book since "Isou Hur" has so vividly depicted the life of Palestine and the East.

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THE BEAVER THEOSOPHICAL SOCIETY,

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ENTRANCE ON GERRARD STREET.

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

THE MONTH TO COME.

Sunday, June 21, 11 a.m., "The Secret Doctrine."

Sunday, June 21, 7 p.m., "Where Moses Studied Theosophy." Mr. Smythe.

Sunday, June 21, 8 p.m., Philippians ii: 1-11.

Wednesday, June 24, 8 p.m., "Septenary Man," pp. ix-xvi.

Friday, June 26, 8 p.m., "Theosophy and Christianity." Mr. Jones.

Sunday, June 28, 11 a.m., "The Secret Doctrine."

Sunday, June 28, 7 p.m., "The Mysteries at Eleusis." Mr. Beckett.

Sunday, June 28, 8 p.m., Philippians ii: 12-30.

Wednesday, July 1, 8 p.m., "Septenary Man," pp. xvii-xxv.

Friday, July 3, 8 p.m., "Bearing the Cross." Mr. Randall.

Sunday, July 5, 11 a.m., "The Secret Doctrine."

Sunday, July 5, 7 p.m., "Elijah, the Mahatma." Mr. Smythe.

Sunday, July 5, 8 p.m., Philippians iii: 1-14.

Wednesday, July 8, 8 p.m., "Septenary Man," pp. 27-32.

Friday, July 10, 8 p.m., "The Spiritual Life." Mr. Beckett.

Sunday, July 12, 11 a.m., "The Secret Doctrine."

Sunday, July 12, 7 p.m., "Daniel, the Initiate." Mr. Smythe.

Sunday, July 12, 8 p.m., Philippians iii: 15-21.

Wednesday, July 15, 8 p.m., "Septenary Man," pp. 33-39.

Friday, July 17, 8 p.m., "Reincarnation." Mr. Brown.

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

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

The following proclamation has been adopted by the Society:

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

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

"To all men and women of whatever Caste, Creed, Race or Religious Belief, who so 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 unfolding 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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