

The Lamp

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THEOSOPHY AND GEOSOPHY.

In these days when Science is gathering all its forces to wrench, as it were, by one mighty effort, her secret from Nature, those who rank themselves as theosophists and talk learnedly of the laws of the universe, and numena and phenomena, and the forces of the Cosmos, may well bethink themselves of the old question put to those who consulted the appearances of things: "Do not even the commercial and worthless people thus? What do ye more than they?" Already Science can do with a machine what the clairvoyant vaunted himself upon through his superior development. Our astral gazers and phenomenologists of all grades ought to realize that Science may at any moment extend its domains into the very heart of the Astral Light. Tyndall saw elementals there, and when Röntgen's followers take up that line of research we may have photographs of more than physical objects. Already, in England, we hear that to photograph a "spook" it is not necessary to expose the plate in a camera. And in America we are told that drowned animals may be resuscitated under the influence of the wonderful *x*-rays. When the effect of these rays is tried, and gestation or germination, or the principle adopted of the prism, in aluminum or other substance, liquid or solid, for the septenary decomposition of the *x*-rays, who is to say where the scientists will stop?

It is well to recognize the fact that all our astral and psychic research is only

science, after all, a few stages beyond the mechanical and physical perhaps, but still only penetrating from without inwards, and depending for success on accuracy of observation.

And "the kingdom of heaven cometh not by observation." That kingdom is forever within, and He who dwells at the centre is forever remote to the wisdom that is from without. Says the Krishna: "I am to be approached and seen and known in truth by means of that devotion which has me alone as the object." And says Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

So we have to make the choice. It may have been made in a past life, and we may be faltering. It may be that the turning point has been reached in this, and future lives will be swayed by the brief, yet endless, decision of today. Is our wisdom to be of the earth, earthy? Merely geosophists, shall we spend our substance on the show and glitter that passes with the coming of the night, and lose the life and light of that holy breath whose very word and being is truth?

Theosophists aspire not only to knowledge, but to life. The element of an eternal growth quickens in the deep heart of such, for the will and power of growth are there, for there the Master reigns unrivalled; there rules the Voice of the Silence.

TO MY BODY.

You do not possess me, Oh body mine,
 But are possessed by me,
 These things you fondly call your eyes
 I made that I might see
 The things I must see, in an earthly way—
 The earthly doings of this day—
 They are my servants; I master them,
 And when they no longer see,
 'Tis because I am weary of earthly sights,
 And rest in eternity.

And what you consider your hands and feet,
 They are my servants too;
 I made them to do my earthly work;
 They do not belong to you.
 And if they grow useless, if they are still,
 It is because such is my will.

And what you boast of as your thoughts—
 This thing you call your brain—
 I fashioned it for my own use.
 Chaos in it would reign,
 If my care from it I withdrew;
 And it must do as I bid it do.

When your mission, my body, shall be o'er,
 To dust you will return;
 And I will leave you to your fate;
 And when I come back to learn
 The lessons that this life does not teach,
 To climb the heights that I must reach,
 Another body my will shall rear;
 And wiser that body I'll build
 For I'll be nearer my Father's face,
 And more with his Wisdom filled.

So cease your rebellion, Oh, body mine,
 For you are possessed by me,
 And all you can ever hope to do,
 And all you can hope to be,
 Is to help me a step on my homeward way,
 To be a short hour of my earthly day.

M. G. T. STEINFEL.
In the Universal Republic.

FIVE MINUTES ON THE WHEEL OF LIFE.

The antiquarians of a million years hence may refer to ours as an age of wheels. By wheels we live and move and have our being. By the application, in one form or another, of the principle of the endless line, our modern civilization, with its development in science and in agricultural and mechanical industry, has become possible. Remove the wheel from the nineteenth century, and in a few years humanity would be reduced to naked savagery. We may repeat with the learned divines of 1611 A.D. who accomplished the alchemical feat of the transmutation of gold into baser metals: "As for the wheels, it was cried unto them in my hearing, O Wheel!"

In every age the wheel has been taken, in the form most familiar to the people, as a symbol of the unutterable things of the Universe. The swastica (by which

fire was generated), the chakra or discus, the wheel-shaped shield, the chariot-wheel, the wheel at the fountain or well, the potter's wheel—all these and other forms have been used to represent the zodiac. In our day scarcely anything is more familiar than the bicycle wheel. Let us see if there is any occultism to be found in it.

Those riders of the passing generation who used to move between earth and heaven at the altitude of an "ordinary," as they are now termed, may be better able to realize from those lofty memories what is here set down than those who are content with reduced diameters. However, most riders have had the satisfaction of hearing their spokes humming beneath them, and if they have not, by rotating a bicycle wheel very fast by hand it will be found easy to produce a musical note, or, at least, a well-defined hum. This is caused by the vibration, as it is called, of the air agitated by the fast and regularly moving spokes. One of the features of wheel motion, when undisturbed, is regularity. If the rotation of the wheel is increased the pitch of the note sounded by the spokes may be perceptibly increased, and it is theoretically possible to cover a considerable musical range in this way.

A little thought about this will make it obvious that the spokes are moving faster at the tire than at the hub. A little more thought makes it clear that any point nearer the tire is going faster than any other point nearer the hub. We will see, therefore, that to get a clear musical note we should only hear the vibrations produced at one point in the length of the spoke. And also, that according to the length of the spoke and the rate at which the wheel is rotated we should find those vibrations arranged along the spoke in a regular order, which would give us octaves of notes, tones, semi-tones, and all the phenomena of a musical scale. In fact the wheel is governed in all its parts by the septenary law of which we have said so much, and the value of π , the ratio of the diameter to the circumference, 3.1415 , seems intended to give us a clue to the point of the spoke at which we may find ourselves.

But not only sound is produced by vibration. If we could increase the speed of our bicycle wheel, the sound would become shriller and shriller until finally it would cease to be discernible to ordinary ears, though a microphone might demonstrate to us that sound was still produced. But if the rotation be still further increased new results would be obtained, and several forces, which are the effect of higher vibrations than those of sound, would manifest themselves. We are taking a license to suppose that bicycle spokes could be moved as fast as required; but if we could do so, the place where we knew them to be moving, for we should have long ago lost sight of them as spokes, would begin to give out heat, and finally to glow with light, until one after another the seven colours of the rainbow would occupy the places where the notes of the scale formerly sounded. Ezekiel tells us of this in his first chapter.

Now, this is a very beautiful parable, if it were no more; but when our religious teachers tell us that the Universe is nothing more than the Zodiac, or Wheel of Life, as that strange word means, and when our scientists tell us that the planets occupy in their relation to the Sun exactly that point in space which would mark the particular spot where a great wheel revolving at the proper velocity would show one of the rainbow colours, and where an ear, if the wheel was rotating so as to produce sound, could hear one of the notes of the scale, we are surely impressed with the wonderful harmony that governs our Cosmos, and induced to pay more attention to the ancient philosophers who tell us of "the music of the spheres."

And what is true of the planets is true of their satellites. Following this law, Mr. Andrew Elvins, of Toronto, some years ago indicated the existence of a fifth satellite of Jupiter, which was duly discovered when the telescopes were turned where Mr. Elvin's reasoning pointed.

But what is the wheel? And what is it that vibrates? We have spoken of the Word, whose seven thunders are chronicled. We read that the tongue,

or language, is fire; and James says (iii: 6) that it kindles the wheel of nature, or the zodiac again. So we must have as many fires as we have wheels, and as many wheels as we have units of consciousness. Wheels within the wheels, as Ezekiel says.

As for the spokes of the wheel, if there be twelve of them, like the signs of the zodiac, they can only be powers acting from a centre. At that centre there must be rest. Let us suppose that at the centre there originates another kind of force, which is most active at its source, as in an explosion, or in the ripples in a pond when a stone is dropped in the water. We should then have concentric circles formed by two kinds of force, one most intense at the centre, one most intense at the circumference. Is there anything in this to explain our positive and negative aspects of every form of force, light and life, x rays and cathode rays, centrifugal and centripetal energy, spirit and matter in manifestation, and all the rest of the pairs of opposites.

BEN MADIGHAN.

SOUL KNOWLEDGE.

The Meaford *Mirror* of the 3rd inst. reports a lecture of the eminent Methodist divine, Dr. Carman, in which the reverend doctor laid down as the basis of his line of thought that every man who wishes to accomplish anything should be prepared to affirm something. The men who get a settled ground and declare something come to a settled basis of knowledge. "Did you ever try to think of something without thinking about it?" asked the gifted lecturer. People talk about a preacher putting religion into a man. That was absurd. The preacher brings religion out of a man. In the same way a school teacher does not put education into a pupil; he brings it out of him. The theory that knowledge comes from the outside was materialism. There are only two kinds of knowledge. The one comes from the outside and the other from the inside. The soul was the mainspring of human action; it never sleeps. The soul goes out after knowledge. A question was the law on which the soul goes out.

INTERNATIONAL S. S. LESSONS.**February 23. Luke viii: 43-55.**

The four tassels which formed part of the symbolic detail of the Jewish dress had a semi-sacred significance, and the woman in touching the tassel (not border) that hung over the shoulder of the Master adopted a device of ceremonial magic. "I recognised power going forth from me," said the Master; but it was the woman herself, by the exercise of the power—*πίστις*, faith—who assimilated the vital effluence which the Master shed around Him, and so healed herself of her sickness. "Thy faith hath made thee whole." In the awakening of the daughter of Jairus we have the symbology of the seven—Peter, James, John, the father and mother of the maid, she herself, and the Master. No one else was permitted to enter. Instead of bewailing and regretting our blindness, could we but still the tumult and listen to the voice of the Master, who bids the sleeping awake, we might sooner realize the completeness of the microcosm that dwells within us.

March 1. Luke ix: 18-27.

The knowledge of the fact of reincarnation is nowhere in the Bible more clearly indicated than in this passage. There is absolutely no sense in any other explanation than that which recognizes Jesus' knowledge of the law of birth and rebirth, and the popular familiarity with it. "Whom say the people that I am?" Some thought John the Baptist, some Elijah, some one of the old prophets risen again, or, literally, "some of the ancients arisen" (*anistemi*). He was none of these, however, but greater, the Christ; that is, "the Anointed of God." The writer of Hebrews (i: 9) quotes Psalm xlv: 7, and so carries us back to the Atlantean period to which the psalm evidently refers, in order to emphasize the importance of what is intended by the title of the Anointed. This was to be kept a profound secret, however (verse 21), and was evidently not the basis of the Gospel Jesus had to proclaim, as the Church now mistakenly conceives. He goes on to make this clear in a passage

of great importance, containing the especial message for that inner circle of disciples to whom He taught the mysteries. "If anyone desires to come after me, let him utterly deny (*apaneomai*) himself, and let him take up his cross daily, and let him follow me. For whoever may desire to save his soul (*psuche*) shall lose it, but whoever may lose his soul (*psuche*) on account of me, he shall save it." It ought to be clearly understood that this teaching was given to His pledged followers. The further statement then becomes intelligible to the student of occultism. "I say to you of a truth, there are some of those here standing who in no wise shall taste of death until they shall have seen the kingdom of God." In other words, that they should have developed the spiritual consciousness and the use of the Inner Eye.

March 8. Luke x: 25-37.

It seems strange that the Churches which rightly recognize in the Parable of the Good Samaritan one of the greatest of the sayings of Jesus, absolutely decline to apply its teachings. No neighbours are recognized who are not of the same communion, the same sect, the same creed. In the 27th and 28th verses we have all the religious teaching that Jesus thought necessary for one who desired to learn. "Thou shalt love the Lord *thy* God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Rightly hast thou answered: this do, and thou shalt live." There is nothing here of creeds or dogmas; nothing of trinities, or atonements, or immaculate conceptions, or baptisms, or Bibles. "Thou shalt be in union with thy God in all thy faculties, and with thy neighbours as thyself. This do and live."

March 15. Luke xi: 1-13.

The secret instruction to His disciples is here continued by Jesus, and the prayer, elsewhere included in the Sermon on the Mount, itself taught privately (Matthew v: 1), is made the subject of some explanations. The bread we are to pray for is indicated by

the *three* loaves of verse 5, which are needed at midnight, as elsewhere the oil in the lamps of the Virgins. The prayer is from the Son to the Father, verse 11; and whether it be the typical Son of Man, or each individual Son of Manas who calls upon his Father in secret, the moral is the same. Everyone that asks receives, and he that seeks finds, and to him that knocks it shall be opened. If we ask for the Fish, or Pisces, we shall not receive the Serpent or Dragon. If we desire the Egg, the Scorpion, emblem of sorcery and black magic, will not be given us.

NOTES ON THE MAGAZINES.

The Path reopens the department, *The Screen of Time*, and gives some good advice on the folly of desiring to see the fulfilment of "lugubrious and awful prophecies." An abstract of Mr. Hargrove's lecture on "The Scope and Purpose of Theosophy;" a Platonic essay on the Subjective and the Objective; one of Wm. Brehon's valuable papers on the Bhagavad Gita, and an essay on "How We Should Treat Others," with H. P. B.'s letters to Dr. Hartmann and the usual miscellany, make up an extra solid number. *The Path* promises an article on Mars and Mercury for March.

The Irish Theosophist dwells serenely on the heights. "The dark age is our darkness and not the darkness of life," says "A." in an essay on "Shadow and Substance." In "The World Knoweth Us Not," Mr. Judge says: "A sound body is *not* to be expected, because our race is unsound everywhere. It is Karma. Of course a correct mental and moral position will at last bring a sound body; but the process may, and often does, involve sickness. Hence sickness may be a blessing on two planes: (1) The mental and moral by opening the nature, and (2) On the physical, as being the discharge into this plane of an inner sickness of the inner being."

Lucifer is very vigorous in denouncing certain evil books which are not fit even to be mentioned by name, eight pages,

of "The Watchtower" being so occupied. In the review department the attitude is maintained so far as the denunciation goes, our gentle "Neophyte Wells" thinking it would have been better for the author of one of them if he had "done with his manuscript what we have already done with the book—laid it, tenderly but firmly, in the hottest corner of the fire and watched it burn. Peace to its ashes!" This is the true, firm and gentle spirit of the Inquisition; and in order to make the farce complete and the sacrifice possible, the notice is appended: "Copies of the above books may be ordered from the Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C." Brother Wells, the wheat and the tares will grow together till the end; we should learn to let the tares alone and cultivate the wheat. The *T. P. S.* can supply copies of books only fit to burn, according to the reviewers; but they cannot handle books like Judge's "Ocean" or Wright's "Modern Theosophy." A. P. Sinnett's article on "The Movements of the Earth" gets the place of honour in the month's contents. It deals with Gen. Drayson's discovery of a second rotation, and its relation to occult teaching. "An Epidemic Hallucination" is a clever piece of fiction.

The Theosophical Forum has caused a flutter in some dovescotes by a symposium on the subject of discussing topics foreign to the theosophic philosophy at branch meetings. As a matter of fact no topic is foreign to theosophy in the widest sense, but the Theosophical Society settles its own limitations in dealing with theosophy or universal brotherhood. Ancient and modern religions, philosophies, and sciences, and the psychical powers latent in man, afford wide enough scope, surely, without admitting to debate every ephemeral, social and semi-political fad that transient visitors may introduce. The Beaver Branch has been successful in its work to the extent, apparently, that it has confined itself to ancient and modern religions, philosophies, and sciences. To these the Secret Doctrine supplies the key.

Scottish Lodge Papers, Vol. III., No. 3, continue the discussion of the Tatwas. This series of papers would make a valuable and helpful little pamphlet for students of a recondite subject. "Grammar and Spells" reminds us again that a "Gospel is a Good Spell" or "good magic."

The Islamic World is evidently interested in Manx-land. It seems that the three legs in the well-known symbol "are nothing more than corruptions of the blazing spokes of the flaming wheel of Thor," and consequently another version of the Swastika, indicating, perhaps, the three *gunas* or qualities. *The Moslem World* has also been received.

The Crescent reprints an interesting letter on Suicide, so prevalent in Christendom, though unknown among the Moslems. Wine, women and wealth are the chief causes of suicide among us. As all intoxicating drinks are absolutely forbidden to the Moslem; as the functions of nature and the marriage relation are taught by Mahomet to be sacred; and as Moslem business methods do not permit of any speculation or gambling, no credit wholesale or retail being sought, all transactions depending on a cash basis, it will be seen that the great Christian incentives to suicide are absent among Mahometans.

The Maha Bodhi Journal reports that the Swami Trigunatitananda has visited the holy shrines of Mount Kailas and Lake Manaswaravara, and states that in some monasteries of Thibet he observed pictures of Christ. He says: "Christ is regarded by the Lamas to be an Indian God." He believes that Notovitch's record is not without foundation. A translation from the French of a Roman Catholic life of Gautama, the Buddha, who was canonized by the Vatican as St. Josaphat, is reproduced.

The Theosophic Gleaner is a good number. It makes the startling—and of course untrue—statement, apparently on the authority of Mrs. Besant, page 139, that the branches of the T. S. A. are diminishing in number. We also learn that in England "it is among the

educated classes that Theosophy has taken a firm ground." So much the worse, surely.

Footlights and *The Bookman* cannot be better acknowledged than by quoting the opinion of the one in reviewing the other: "We of the younger school in America must look to *The Bookman* for appreciation. It seems more catholic in its tastes than any of the so-called literary magazines."

The Pacific Theosophist reports a lecture of Dr. Anderson's on "Hell." There seems to be an inclination to identify hell with *Kama loka* or purgatory. Hell seems to be the place of the spiritually dead, therefore this earth, in the experience of incarnation. The descent into hell of the Christs or Saviours is their incarnation here, and they preach here to the "spirits in prison" that message of deliverance to the captives which is theosophy or God-wisdom in one form or another. A series of notes on "The Voice of the Silence" is given.

Isis appears somewhat later than expected, and with a typographical appearance which the publishers find it necessary to apologize for and promise no repetition of. The contents, however, are quite up to the standard proposed. Israel Meldola defines Magic as "the doing by will what others do by science and art." S. L. MacGregor Mathers, in an article dated October last, gives some excellent counsel to the would-be adept, and incidentally drops some interesting remarks on symbolism. The change of the design on the cover of *Lucifer* from a figure in an upright position bearing aloft a star illuminating the surrounding darkness, to that of a figure rushing down, head foremost, into the chaotic waters, and bearing in its hand a *crux ansata* reversed, he views as ominously significant. Dr. Buck, Dr. Hartmann, and the editor, Dr. Coryn, each contribute good papers, and Mr. Patterson's estimate of H. P. B. is appropriate and timely.

The English Theosophist has a suggestive paper on "The Sphinx's Riddle." A query corner of "Side-Lights" has

been established, and a good deal of attention is paid to the skandhas and scandals that have been interfering with the work of our English brethren. Let us hope the air is clearing; still there are many who will remain in the mists.

The Metaphysical Magazine defines the Holy Trinity of Science as: Relation, that which is; Action, that which does; Volition, that which desires. Prof. Bjerregaard carries his account of Being into the domain of the Fire-philosophers. An interesting analysis of the temperaments groups them thus: "The choleric temperament, that of fire, is power, impetuous; the phlegmatic, that of earth, is purity, seeking the one thing. These two depend mutually upon each other; they condition each other. The sanguinic temperament, that of air, is richness, fullness; the melancholic, that of water, is harmony, rhythm. These two condition each other, and together they balance the two former as they in turn are balanced." The psychic experience department grows in interest.

The Review of Reviews (London) devotes a large amount of space to a review of the recently published life of Dr. Anna Kingsford, author of "The Perfect Way." This extraordinary woman becomes more of an enigma as one becomes more familiar with the facts of her life, and her own account perhaps explains the puzzle as well as any other theory could. She claimed to be the ego that had previously appeared, to go no further back, as the notorious Faustine, Empress of Marcus Aurelius; then as the saintly Joan of Arc; and lastly, before her present birth, as Queen Anna Boleyn. A friend remarks that had there been any intervening experience as a dairy-maid or a kitchen-wench, to even matters up a little, the roll of fame might appear less formidable. But it is observable that people who remember their past lives never drop below the peerage or the *legion d'honneur*. Those who desire to establish claims to ancient identities should hasten to file their statements, as the celebrities are being rapidly used up. We have been hearing recently from Mr. Lillie and

others how Dr. Kingsford had to sever her connection with such a pernicious character as H. P. B.; but when we read that the real reason lay in H. P. B.'s refusal to co-operate in acts of black magic, sorcery, and murder, we can only wish that the truth was known as to the cause of many other desertions and subsequent slanders which the infallible critics would have us swallow whole, in spite of our senses. Perhaps some day we will hear what it was Mr. Judge refused to countenance.

Modern Astrology tells Mr. Pearson how much he misunderstands the science. "True astrology teaches us that we reap what we sow: that we are immortal sparks of the Divine Spirit encased in a body of matter made of minute atoms and ever-changing molecules. Also that we possess a mind which is subject to a law of harmony and progression; but if we break this law by seeking to linger on our journey forward, to gratify the lower part of our nature, which we can do being free, we come under what has been miscalled Fate—for this reason: Having lost our way and missed the light, we are blind, therefore necessitated by our ignorance, to suffer from the effects of our folly; but when we have conquered the animal desires, then only are we free from their snares—hence have what is called *Free Will*." Ten pages are devoted to the new department of free answers to subscribers' questions.

We have also received *The Theosophic Thinker, Notes and Queries, The New Bohemian, The Editor, The Occult Review*, containing a very full list of theosophic and other occult works, *Book Notes, Theosophy in Australia, Critic, Assiniboian, Meaford Mirror, The Bibelot*, etc.

TWENTY-FIVE CENTS in postage stamps will bring you THE LAMP for a year.

OUR REVIEWS are again crowded out, and "Septenary Man," De Brisay's "Latin Method," "Hindu Diet," "Homeward: Songs by the Way," and "Studies in Occultism," No. IV., must await next month's issue.

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

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EDITORIAL NOTES.

WHEN in doubt subscribe for THE LAMP.

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 four copies of Volume I, bound in cloth, with title and index. Price, \$1.25 each, post free.

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

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

THE reprint of Aretas' rendering of The Sermon on the Mount we hope to have ready in the course of a month.

The pamphlet will be of 32 pages with a cover, and the price will be ten cents per copy.

IN REPLY to several queries as to whether Madame Blavatsky has yet re-incarnated, we can only say that, whether she has or not, according to the fifth stanza of "The Secret Doctrine," H. P. B. is still in the Ring.

THE Buffalo theosophists have invited Mr. Smythe to visit them, and he expects to do so on the 22nd inst. for a few days, and to speak on "Theosophy the Common Sense of Life," "Theosophy and the New Testament," "Theosophy and Brotherhood," "The Heart of Theosophy."

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; August, 1887; January, February, April, May, July, October, 1888; January, February, and March, 1890.

THE present winter season has been distinguished by much activity in theosophical circles, and the movement is gaining strength in every direction. Programmes of Branch work have reached us from Chicago, Los Angeles, New Britain, etc., etc. Mr. Hargrove's tour has been a great success, and the roll of T. S. A. Branches is rapidly approaching the century mark. The district committees are doing good work, the Central States Committee Report just published showing valuable results. Mr. B. Harding, as lecturer for this committee, has travelled through Indiana, Illinois, and Ohio, with most encouraging success. The Annual Convention in April will undoubtedly find the T. S. A. in a stronger position than at any time since its foundation, twenty years ago.

THE PITTSBURG BRANCH lately enjoyed a visit from Mr. Hargrove. His two public lectures were well attended and awakened much interest in more ways than one. He addressed the Branch also at 64 Fourth Avenue, and gave it many valuable hints as to work and methods. The Pittsburg Society is entering on a new era of usefulness, despite many drawbacks, occasioned by "Iron City" Karma in general. Mr. Hargrove addressed a full house at Karma Lodge, a public meeting being given there under the auspices of the Wilksburg Branch. He struck a keynote of harmony and brotherly feeling that will further the work for Theosophy.

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THE BEAVER T. S. has had an active month's work during January. The Sunday evening meetings have crowded the little hall until the advisability of a larger room has been under discussion. The Friday evening meetings are also well attended, and on Sunday mornings the Secret Doctrine Class rivals in numbers the ordinary weekly meetings of a year ago. On Thursday evening, 28th January, the Corresponding Secretary lectured in Foresters' Hall, Queen Street East, to a good audience, and it is probable that a branch across the Don will be established before long. Meanwhile the Tuesday evening meetings at 136 Carlaw Avenue are maintained, and strangers are cordially invited. The Corresponding Secretary also addressed an audience of about 100 in Occident Hall on Sunday afternoon, 9th inst., on Brotherhood, Karma, and Reincarnation. The Annual Business Meeting of the Branch will be held on Wednesday evening, 4th March.

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THE CHRISTIAN ASSOCIATION announces its Seventeenth Annual Convention on the 21st, 22nd, 23rd and 24th inst. in the Forum Hall. Meetings will be held at 3 p. m. on the 21st and thrice daily on the following days. The chief feature of the convention will be an endeavour to bring the ideas of the Association before non-churchgoers.

The Association is propagating a system of Raj-Yoga, which should be of interest to theosophical students, and is intended to develop "the Voice of the Silence" as the guide of life. The attitude adopted is that "to the close of life we should take all our teaching and guidance from God only; that the outcome of such guidance, no matter how apparently fantastical or irrational, should not change this attitude to Him as supreme, ultimate Teacher; that, if final disaster was to be the only result, such disaster might of itself teach its lessons to after generations, but in the nature of the case could not teach a completed lesson till after our demise." Associated with the teachings of the Secret Doctrine on the Higher Self, Karma, and Reincarnation, we have in this the elements of practical theosophy.

*

THE literary mystery of the day is "Etidorhpa." Hardly anybody knows what it is, and guesses ranging from a new cough cure or sleeping mixture for infants up to the name of a new planet have been hazarded. It is a book, however, and a wonderful one at that, if the favoured few who have read it can be credited. All the published reviews that have come this way are mere ravings, ecstatic appreciations of the inexpressible, which are more entertaining than convincing. The author is Professor John Uri Lloyd, of Cincinnati, and we are informed by the *New Bohemian* that his name is written by European savants beside those of Humboldt and Agassiz. Prof. Lloyd published his book in the first instance privately, but the Robert Clarke Co., of Cincinnati, announce a commercial edition at \$2. A valued correspondent says: "It is well worth reading. Weak-minded people had better pass it by, as it opens a new world to the imagination, viz., the 'solid earth.' Castle-building has hitherto been heavenward or in Spain. Now that the earth is hollow lunatics are safer under the 'pale ray' (not 'Atmic') than in the hollow globe that leads to the jumping-off place. Of course everyone will now read it, as no one will admit that he is weak-minded."

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.

For THE LAMP.

FOUND AND MADE A NOTE OF.

The way to form a nucleus of Universal Brotherhood is—to be a brother.

The way to spread theosophy broadcast is—to live it.

The way to rouse harmony in a Branch or Centre, or between individuals, is—to be harmonious yourself. Such an influence is “catching.”

You go to a Branch meeting and come away complaining you have got nothing from it in the way of help or sympathy. *What did you give?*

He who does not give cannot get, simply because his mind is over full of his own little personal self. There is no room left for anything else. “Give, and it shall be given unto you.”

C. I. A.

**THE MYSTERY OF THE MOON:
Or the Laws and Logic of the Lunatics.**

A SATIRE

BY O. G. WHITTAKER.

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(Continued from page 94.)

Thus were the foundations of trade, commerce, and national prosperity slowly undermined. Sales of land were abolished, and when the loss of revenue was met by a higher revenue tax, the farmers simply would not pay it. The working classes had an interest in fighting the matter which they would not have had if the land belonged to their natural masters the aristocracy. Public position and office were not sought after when it was found that cultivating vegetables yielded more comforts. The law courts languished for want of cases and the price of labour went up as the price of logic went down. As the farmers had no land to pay for they had no interest to make up and so the loan companies, the most powerful factors for the promotion of all large enterprises, were permanently ruined, and with them sank all their dependents from the coachman down to the society dame. With this came a large decrease in the population of the principal towns and cities, with a like falling off in the value of their bonds and debentures which finally became worthless, since the people would only pay for what they wanted, and cash down. This was a severe blow to the charity and missionary societies which had then to depend solely on the contributions of those who earned what they gave.

With the general rise in the condition of the working classes came a falling off in the receipts of those who published fashion and society news, for differences in material and style of clothing ceased to attract attention. Art and literature also suffered to such an extent that it became difficult to find any really very great men and women. A man who had actually held converse with a Count, or who possessed a picture once owned by a Pontiff, properly conscious of his own importance, could no longer walk the main thoroughfare, a glass in his eye, an

uncommon cané in one hand, and his gloves in the other and attract attention of a favourable character.

A general idea of the social and industrial condition into which the Lunatics had sunk may be gathered from the following and last account of the rise and fall of a prominent citizen, which illustrates the sapping of their civilization by a horde of hungry demagogues.

The Town of Crescent in Luna had been a waste strip of sand, rock, and swamp, at the confluence of two important rivers. This was bought from the Government by a Mr. Finnans at a valuation by arbitrators, one of whom was a brother-in-law of the purchaser and appointed by the Government; the other being a wealthy friend of Finnans who was looking for a bargain from the Government, in negotiating which he expected Finnans to act for him. The price paid was secured to the Government by a lien on the harbour dues. The harbour was built by the Government, the expense being covered by bonds of the Crescent City Land Improvement Co., of which Mr. Finnans was president. The interest on these bonds was guaranteed by the Government for twenty years so as to give the Company a start.

The whole deal was accomplished by the push, tact, and perseverance of Mr. Finnans, who thus fairly earned any advantage that might accrue; for without his efforts the thousands of labourers and artisans who were attracted to the new town could not have found employment in the manner they did. Having laid the foundations of the town, he then made the town itself by starting factories and drawing public attention to the many natural advantages of the locality. At the time the Vagrants came into power, the largest factory in the country for the manufacture of handcuffs and prison equipments had been established in the town by its indefatigable founder. When public works were needed, Mr. Finnans loaned the municipality the funds, taking their debentures as security. He sold every artisan who wanted to purchase a lot of land, and loaned the funds to build, when there was enough paid on the lot to secure him against actual loss, taking a

mortgage with easy terms of payment. He owned nearly all the debentures, three-fourths of all the land and the handcuffs factory which gave employment to most of the men, and to the women and children as well. His people were very much attached to him and made his interest their interest because each man who had given a mortgage on his dwelling naturally felt that slack business at the factory meant no work for the labourers, and they could not go elsewhere and lose what they had paid on their homesteads.

Finnans was a father to the town. He supported the church liberally; gave away to missions; and was the mainstay of the local charity organizations. Then came the rule of the Roustabouts, as he called it. First, the price of land went down to zero, and workmen began to leave him for the country, unless he paid them such wages as left nothing for interest on the capital invested. Then trade in handcuffs fell off so that in a year none were wanted. Then came an exodus from the town so that sixty per cent. of the houses were "To Let." Taxes were required for current wants, and no way of collecting them appeared. Debentures would not sell, and inside of six months shares in the Land Improvement Co. were used by school children for scribbling pads. Things got to such a pass that Mr. Finnans felt it his duty to make an assignment for the benefit of his creditors but met with unprecedented difficulty. The assignee said that to overhaul all the business would take some time and work, and to pay for clerks and immediate expenses would require about \$150.00. This, Mr. Finnans was unable to advance in funds that would buy bread, whereupon the assignee refused the job.

The last account, translated from the *Daily Dodger*, describes Mrs. Finnans in a calico sun-bonnet and a faded blush, telling to whomsoever would listen, how, when she drove out with her lord in a coach and four bays in the days that were, the bishop used to bow, and every one that had a hat took it off; and also how in those happy days many a beggar blessed her for her charity, but now she

had not seen one for months at a time, and wondered where they had gone to.

"I suppose," she said, "that the great calamity that has fallen on the whole of us has driven them all away."

FINIS.

THE BEAVER BRANCH.

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

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

THE MONTH TO COME.

Wednesday, February 19, 8 p.m.;
"Magic White and Black," pp.
252-257.

Friday, February 21, 8 p.m., "Immortality." Mr. Port.

Sunday, February 23, 11 a.m., "The Secret Doctrine."

Sunday, February 23, 7 p.m., "Karma."

Wednesday, February 26, 8 p. m.,
"Magic," etc., pp. 257-263.

Friday, February 28, 8 p.m., "Helen, the Symbol of Soul." Mr. Beckett.

Sunday, March 1, 11 a.m., "The Secret Doctrine."

Sunday, March 1, 7 p.m., "Karma and the Body." Mr. Smythe.

Sunday, March 1, 8 p.m., I. John i.

Wednesday, March 4, 8 p.m., Annual Business Meeting, Beaver T. S.

Friday, March 6, 8 p.m., "Concentration." Mrs. M. W. Brown.

Sunday, March 8, 11 a.m., "The Secret Doctrine."

Sunday, March 8, 7 p.m., "Karma and the Mind." Mr. Smythe.

Sunday, March 8, 8 p.m., I. John ii:
1-17.

Wednesday, March 11, 8 p.m., "Magic,"
etc., pp. 263-269.

Friday, March 13, "The Wave Theory of Force." Mr. Armstrong.

Sunday, March 15, 11 a.m., "The Secret Doctrine."

Sunday, March 15, 7 p.m., "Karma and the Soul." Mr. Smythe.

Sunday, March 15, 8 p.m., I. John ii:
18-29.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

THE MORMONS AND POLYGAMY.

Polygamy, among most people, is understood to be one of the leading features of the Mormon system. The Book of Mormon, which is the Bible of the Latter Day Saints, as they call themselves, does not countenance polygamy. In the third of the fifteen books of this interesting work, in the second chapter of the Book of Jacob it is written: "Were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord. This people began to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth (*sic*) in the chastity of women."

Further along in the chapter, the Lamanites, a kindred tribe to the Nephites, are commended for their observance of monogamy. "Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath (*sic*) come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none: and there should not be whoredoms committed among them. And now this commandment, they observe to keep; wherefore, because of this observance in keeping this

commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people."

With the customary perversity of human nature, the practice of polygamy was for a time adopted in the face of these teachings of their own scriptures, but it would appear that the Mormons have now freed themselves from this reproach, and are endeavouring to realize their original standard.

MAORI MAGIC.

I asked the venerable old warrior as to his belief in magic. He said, "If by magic you mean a power possessed by certain inspired or instructed persons and not by the common people, I believe in it. Have you not seen a great stone broken to pieces when the priest touched it with a little wand? I have, often, and have seen the thunderstorm brought on by the incantations. Let me tell you about your famous Bishop Selwyn and the chief, Te Henheu. This great chief lived at Lake Taupo, in the centre of the North Island, and was for his birth and courage held in high respect. The bishop started off to convert the powerful Pagan noble, and reaching Taupo preached about the white man's God. 'What do I want with a God,' said Te Henheu, 'I who am myself a God? I can show you my genealogy. I am one of the Heavenly race. My ancestor was Heaven, my ancestress the Earth. I have no need of gods from over the seas.'

"The Bishop preached on. Te Henheu answered: 'I am a priest, a high priest, and high chief. My power you could not contend with, but it is sacred. See now, here is a Tohunga' (a common priest or medicine man). 'Give him a sign, show him a miracle and prove that you are greater than he.' The Tohunga stepped forward and said, 'What is your sign?' The Bishop replied, 'The religion I preach allows no outward sign; its sign is within, in the changed and purified heart of a man.'

"Pooh!" said the priest. "Can

you make this dead leaf green again?" "No" answered Selwyn "Nor any other man." Then the priest lifted the leaf, a yellow withered leaf of the Ti (cabbage tree) and flung it up a few inches in the air. It came down, green as the forest lizard. Te Henheu died unconverted. Fifty other men saw this, not I alone.—*From Maori Tales and Folk Lore by Edward Tregear, F. R. G. S.*

AT THE WICKET GATE.

Am I a total abstainer from all spirituous liquors?

Do I live a perfectly pure and chaste life?

Am I perfectly truthful, just and honest, in all my words and deeds?

Is my mind perfectly and permanently in a state of serenity, *i.e.*, have I banished from it all passion, pride, hate, malice, envy, anger, greed and craving for worldly advantages? Is my heart, in fact, at peace with itself and all the world?

Have I learned to subordinate myself to others, my own pleasure to the good of my fellows? Is my heart filled with loving kindness towards all living beings; and do I watch for opportunities of doing secret kindness to all within my reach?

Do I thoroughly realize the empty and transitory character of all earthly things, and, while zealously discharging all duties falling to my lot during my brief halt in this world, can I truly say that all my desires centre on the unseen and imperishable, and on the attainment of that higher knowledge which leads to those?—*Hints on Esoteric Theosophy.*

FREDERIC HARRISON ON RUSKIN.

British society can overlook murder, adultery or swindling—it never forgives the preaching of a new gospel.

The Ruskins and the Tolstois, these evangelical zealots, must go their own way and deliver their souls of their own gospel. We can all see their intense earnestness and single-hearted devotion. . . . It is all very well

for you and for me to ask for a more common-sense creed and to feel what a ghastly mess the primitive Christians would make of the world if they had their way. But it is too bad that the professing Christians who read their Bibles on Sundays and pretend to believe in it as the *Word of God* should laugh to scorn a Christian poet who does in his soul accept it as God's own truth and resolutely takes it as the law of his life. The Bible does undoubtedly say, "Thou shalt not give thy money upon usury," "I am the Lord thy God;" and John Ruskin says, "I will not give my money upon usury," whereat the whole Christian world roars out in mockery and wrath—falls upon him as the Jews on Paul as a "pestilent fellow," a "mover of sedition," and calls out in a loud voice, like Festus to Paul: "John, thou art beside thyself; much learning doth make thee mad."—*Nineteenth Century for December.*

JOSHUA AND THE SUN.

So much ignominy has been heaped upon ignorant Bible readers by ignorant sceptics on account of the remarkable astronomical feats attributed to the eminent military commander who succeeded Moses in conducting the invasion and subjugation of the land of Canaan, that a little assistance on this stumbling-block may be useful to both parties. Joshua is the same as Jesus, being the Hebrew form of that Greek word, both meaning the Deliverer. The Deliverer in this instance leads the forces of spiritual man against the forces of the Beast, as King James' divines elegantly put it, or, as we say, the animal nature. These are represented by the five kings of the narrative, none other than our old friends the five senses. The late Mr. Bunyan recognized this in his fascinating account of the leaguer of Mansoul. Joshua, or Jesus, must of course have control over the great occult forces spoken of in the Secret Doctrine as the Sun Breath and the Moon Breath, and so we have, as the Revised Version indicates, the record and rendering of an ancient mantram:

Sun, stand thou still upon Gibeon;
Thou Moon, in the valley of Ajalon.

Gibeon means height or hill, and, together with the valley of Ajalon, furnishes us with the clue, if any were necessary, to the symbolism. In other places we read of conditions where neither sun nor moon are needed, where a holier breath than either solar or lunar provides light and life to the Victor. It may be that Bible-readers as well as sceptics shall continue none the wiser, unaware even that there is such a thing as a solar or lunar breath that may be forced to stand still both in the valley and on the height, and unwilling to learn, lest some cherished opinions might suffer by the knowledge. But even so, What of it? The blissful ignorance must continue yet a little while longer. And a man does not need to be a graduate in electric science in order to drive a motor car.

TH. TINKERMANN.

A NEW MAGAZINE.

"ISIS"

THE Theosophical Society in Europe (England), has arranged to issue a new magazine devoted to the Occult; price fifteen cents monthly.

THE LAMP has accepted the Canadian agency for this important publication, which will number among its contributors Mr. W. Q. Judge, Jasper Niemand, Dr. Buck, Dr. Hartmann, Dr. Coryn, Dr. Keightley, Messrs. Hargrove, Patterson, etc.

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THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attractiveness, for theosophy is not the dull and heavy affair some imagine. And lucid, for to make it interesting it must be remembered that most people know but little of theosophy, and know that little quite wrongly. Nothing must be taken for granted in the reader but common-sense, and even this postulate must not be strained. Technical and foreign terms are to be avoided. Novel presentations of familiar ideas attract renewed attention. Clearness must not be confounded with prolixity.

Short, pithy and original paragraphs, little essays, sketches, stories, etc., are welcome. New phases or applications of well-known laws should be recorded. Contributions on these lines not exceeding 300 words will be considered. Contributions over 1,200 words in length are too long for THE LAMP. Such matter should go to the larger magazines. Poetry, in the form of good verse, displaying an appreciation of the laws of metre, accent, rhythm and rhyme will receive attention. And the gift of humour was not meant to be suppressed.

All contributions must be on theosophical lines. Theosophy and occultism are not synonymous with hypnotism, clairvoyance, juggling, transmigration, spiritualistic phenomena, mental healing, and so forth, as many people seem to think. These things are relatively unimportant at present in comparison with the Brotherhood of Man, the fundamental unity of all religions, the scientific basis of morality, the perfectibility of the human race, the divinity of man's spiritual nature, the unchangeableness and universality of law, the importance of a knowledge of the laws of compensation and equilibrium, of action and reaction, cause and effect, sowing and reaping, and of cyclic manifestation, or periodicity, under which the soul of man advances through repeated births and deaths towards perfection, the Oneness of all Life, and the latent existence in man of all the powers and faculties operating in the universe, whether physical, psychic or spiritual; the reality, in fact, of the Unseen. These questions, dealt with scientifically, philosophically, religiously, in the light of ancient Scriptures and modern letters, afford the widest scope for literary effort.

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Address contributions (without explanations) to the EDITOR,

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main 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 that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavour to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and 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 from them.

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

*

SUNDAY, 11 a.m. to 12.15 p.m., " Secret Doctrine " Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

*

A meeting for members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for the first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.

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