

# The Lamp

Vol II.  
No. 8.

TORONTO, MARCH 15, 1896.

No. 20.

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## ACTION, DUTY AND CHARACTER.

Karma implies the subjection of ourselves to a reign of law, as opposed to our involuntary submission to favour, accident or caprice. The knowledge of the operation of Karma makes clear the means by which the apparent chances of life flow in orderly course from causes generated by the very individuals who now suffer these providential effects. For Karma is Providence, as that term is generally understood. Not a personal God, not a compassionate Saviour, not an avenging Deity—these are but aspects of the Truth—simply Providence, the mysterious power that brings each man to his appointed destiny, impartial and impassive, to which our more reverent nature yields due homage. It is this unknown God that Theosophy seeks, like the Apostle of old, to set forth anew. "He dwelleth not in churches made with hands; neither is He served by men's hands, as though He needed anything." "He is not far from each one of us: for in Him we live, and move, and have our being." Greater mystery still, "We are also His offspring." It is not that we are subjects of Karma; it is not that we are pawns in the hands of a player. Truly we *are* Karma ourselves. It is we who make and play the great game of life. Game!—Yes, but a more robust and circumstantial affair than the intellectual pastimes of the few; a struggle of the strong, of the athletes, in which those who win must put aside every impediment, for Life is real and earnest.

As His offspring we entered into His universe as His agents and creative powers. There was a time in lives of old when we "walked with God." Sons of God we were, and might have remained, but we yielded to the seductions of sense; we allied ourselves with the illusions of desire; we immersed our consciousness in the transient conditions of time and space and the world that is passing away, and though we are sons of the Most High, brought upon ourselves the doom and must die like men.

For the law of Karma on the physical plane is of action and re-action. That which we sow we reap. That which we disturb must return to equilibrium, and we who have caused the disturbance must endure the process of rectification, for we only can be the instruments and means of cure. Every jot and tittle of the law must be fulfilled, the debt must be paid to the uttermost farthing, ere we can claim our freedom and re-possess the Kingdom. And herein we have absolute freedom of choice. We predestine our own future.

This is the Karma of justice, but what of the Karma of compassion, of the law of mercy? It is even the same law; the reward is to every man according to his work; no more, no less. Indescribable horrors await only the perpetrators of indescribable crimes. Whatever measure we mete it shall be measured unto us. And more, this law of Karma is the force by which we build up character, the means by which we gain

wisdom, and through the conservation of energy—virtue, strength, if you will—re-acquire the knowledge we have lost while we strayed from the Path. For Karma points the Path, the Way of Duty, the line of least resistance; and ever when we stray from that narrow way, to one side or another, we are forced back by a reaction that carries us across the middle line, and thus we oscillate until we learn to be wise, and choose to walk in the Path of the easy yoke.

And the Law of Love dwells also in Karma. It is *Agape*, or *Yoga* or Union. It is that which suffers long and is kind; it envieth not, nor vaunts itself; it seeks not its own, and is not provoked; it rejoices with the truth, and endures all things, and it never fails. It provides for the Unity of all things, and it acts for the Universe and not for self. And when men realize their citizenship in the Cosmos, and their own Divinity, they accept that freedom from sin which the Saviours of old announced to their hearers, and they repent and turn away from the cramping selfishness of separation; they set themselves free with the knowledge of the Universal Law. The old evils have to be remedied and the old liabilities discharged, but the freedman is an honest man, and he goes forth to justify his faith by works of restitution. Herein is the forgiveness, the "setting free," and the remission of sin.

One life may not accomplish all the debt, but Karma presses none unduly. "As thy days so shall thy strength be," and seven incarnations, seven short and fleeting lives, may see the end of the wages of sin, even as sin itself was ended by turning again to the Divine. The forces of the Supreme are with the man who seeks to obey the Law.

There are Those who have passed along this Way before us. And such an One has said of him that overcomes, that he need go no more out into fleshly bodies of short duration; and again: "He that overcomes, to him will I give to sit with me in my throne; as I have also overcome, and have sat down with my Father in His throne."

May we learn of Karma, and abandon all our actions to the Supreme.

#### FIVE MINUTES ON TIME AND SPACE.

One of the initial difficulties of those who have not thought much about the realities underlying the appearances of things, is the necessity of being able to separate oneself from all ordinary or preconceived standards. This is readily seen by a slight consideration of one's point of view in realizing the various phenomena we observed last month in connection with the Wheel of Life. When you speak of a wheel to a man, he thinks of an object outside himself. You speak of the centre—he pictures that centre in the object external to himself. You speak of the circumference, and he sees it surrounding the space enclosed and related to its centre, but altogether as a thing foreign to and apart from himself. Now, in order to appreciate properly what is meant by a wheel, you have to place your consciousness within that object. You have mentally to stand at the centre and see its spokes radiating away from you towards the rim, you have to see the rim lying around you like a horizon, the boundary and limit of all that goes to make the wheel. To properly appreciate the image of the Wheel of Life we must assume this attitude.

Just as soon as we get to the centre of our wheel we will begin to realize what is meant when it is said that there is no such thing as Time or Space. Of course by Time and Space we mean something quite different from what we say. Space, for instance, is rarely thought of by the average man, except as the distance between objects. When he says space he really means distance or extension. Time simply means to him the succession of events, or the period that elapses between events. Time is really nothing more, therefore, than an attribute of motion. Discontinue motion and measured time would be impossible. Destroy the manifestation of form, and space becomes unthinkable to the brain-intellect, since there would be no means of realizing distance. For anyone who has never thought along this line of the most elementary metaphysics there can be no better plan than to endeavour to be-

come perfectly familiar with the fact that time and space, as ordinarily understood, are conditions of our present existence and state of consciousness, and that in order to change our condition and state it is imperative that we be able to abandon these conceptions.

Taking our stand at the centre of the Wheel and watching it revolve, we become aware that all the fury and force of motion at the rim becomes gradually reduced to quiet and rest as we approach the centre, until at the absolute centre we know there must be a point where no motion exists. If our consciousness is under proper control, that is the point where we have taken our stand to observe the phenomena going on around us. With regard to time, we discover that in the same duration any point on the rim has to pass through a distance which is greater in proportion to that travelled through by any point on one of the spokes, in the ratio in which that point on the spoke is nearer or farther from the centre. And we also see that all the events of motion in every part of the wheel, the swift rotation of the rim, the gradually slower movement of each point in the spokes as they draw nearer the centre, and the absolute motionlessness of the real centre itself, occur in exactly the same period of time. In relation to consciousness, if a being is situated at the rim, his consciousness would be filled with the innumerable events which result from being whirled through the path of the rim, while a being situated at the centre would have absolutely no events to be conscious of in the sense that the rim-dweller had. As a spectator he might be aware of the "sound and fury," but it would "signify nothing."

We know that in one second we can have the vibration of a pendulum, one event; or the vibration of the lowest musical note, say thirty-two vibrations or events, of which the ear is only collectively conscious; or we can have forty-two photographs placed before our eyes and removed in succession in one second by the kinoscope, giving us the impression of motion and of forty-two events; or we can have the four hundred and fifty trillions (American

notation) of vibrations in a second beating upon the eye and giving us red light, four hundred and fifty trillion events in a second. Yet to the dweller at the centre all these events occurred in one second, the same space of time.

We spoke of another force which was most rapid at the centre and radiated outwards. How does the consciousness respond to this? Now here we have an illustration of the difference between the two aspects of consciousness, physical on the one hand, spiritual on the other. The centripetal vibrations, most rapid at the rim of the wheel, give us the physical consciousness of which we become aware in our outer vehicles of cognition. If we associate ourselves entirely with this aspect of being, with substance or matter vibration, we cannot assimilate the knowledge of the other condition. The vibrations of the centrifugal forces, of spirit or motion, give us an entirely different condition of consciousness; and if we learn to associate ourselves with it, we shall be able to control the whole field of action in the plane of the Wheel. For at the rim is the state of becoming where one condition of vibration passes into the other.

Let us beware, however, that we do not materialize conceptions of this kind and accept illustrations and parables for realities. "We measure time by heart-throbs, not by moments on a dial," says the wise poet, and we have to find the truth of these things not in pictures but in the eternal verities that lie deep in our own being. Let us seek for That which is above both spirit and matter, Which only hath immortality, dwelling in light unapproachable.

BEN MADIGHAN.

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THERE is a remarkable "unwritten saying" of Christ, "He who is near Me is near the fire," which is preserved in Ignatius, Origen and Didymus.—DEAN FARRAR.

ON THE 15th May, 1618, Kepler discovered the great law, that the square of the periodic times of any two planets are to one another as the cube of their distances from the sun.

**INTERNATIONAL S. S. LESSONS.****March 22. Luke xii: 37-48.**

This passage was addressed not to the multitude, but (verse 22) to the disciples, to them that were able to receive it. In verse 39 the reference to the digging through of the house is only intelligible in the light of eastern customs, where men dwelt in tents, into which the burglariously disposed entered by digging under the tent-wall. "The master of the house" is the lord of the body, the incarnating ego, and he may keep his "tabernacle" in perfect safety and purity. "Blessed is that servant whom his Lord (the Christos) when He cometh shall find so doing." The ability of every man to absolutely control the various departments of his nature, physical, psychic, or mental, should be clearly understood. Upon that fact rests the reasonableness of the teaching here given. If any man neglects to use the powers in his possession then "in an hour that he knows not" he will be "cut in two," the higher divine nature will be separated from the lower animal nature, the personality of that particular incarnation will be lost. The Karma of such as are instructed will be heavy in succeeding lives, they will be beaten with many stripes. Those who know not, and act in ignorance, Karma will deal with according to their opportunities. "Unto whomsoever much is given of him shall be much required." Peter's endeavour to learn who were disciples and who were not (verse 41) is met by the warning so often given that only they are servants who do the will of the Master. "Not every one that calleth Lord, Lord," merely, "shall enter in the kingdom," but he that doeth the will of the Father, the Atma-Self.

**March 29. Review.**

**GOLDEN TEXT.**—Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. Luke xii: 8.

If the Son of Man be taken as the incarnating ego or the Son of Manas, which is evidently the sense in which the term is generally used, the Son of God implying the Higher Self, the passage in which this text occurs becomes

quite clear. He who rails against the Holy Breath or Spirit shall not be forgiven (discharged or set free is the original meaning of the word, and has to do with causes, not effects, which must take their course); he who declares himself against the ego may find release from that Karma. The law adjusts all these things equitably, even the hairs of the head being numbered. They who associate themselves with the law as manifested in the Karmic ego will be found in agreement in the presence of the messengers of the Divine.

**April 5. Luke xiii: 22-30.**

The frequent question of the curious is again parried in this passage by the Master, "Lord, are there few being saved?" It is not a question of salvation in the ordinary sense. Every man is saved to the extent that he progresses out of evil ways, and no further. Salvation is a constant becoming, just as health means continuous life and action. "Strive with earnestness," or literally, "agonize to enter in through the narrow way. Many will strive to enter and will not be able." This whole passage is worthy the deepest consideration. It is not those who have the brightest opportunities, who may have been able to eat and drink with the Master and hear his teaching, that are assured of that entrance. There shall be weeping and gnashing of teeth among the disciples even, when the exoteric church goes and orthodox preachers (verse 28) are found in the kingdom and the better instructed are cast out. It is not by mere learning, but by growth of character, "self-knowledge, self-reverence, self-control," that the journeying in the Path can be achieved. "And lo, there are last who shall be first." Let us avoid foolish judgments concerning the progress of others, and each make his own vocation and choice assured.

**April 12. Luke xiv: 15-24.**

The parable of the banquet is repeated in various forms, and has been a favourite theme in elaborate versions with several classical writers. In the present narrative, the allegory of the feast of the Bread of the Kingdom of the Holy One, the "Bread of Wisdom"

of the "Voice of the Silence," is addressed to those who neglect their opportunities, or who permit themselves to be seduced into various bye-paths of illusion. One pleads the purchase of a field. "The field is the world," we learn elsewhere, and in this field men lose their way. Another has bought the five yoke of oxen, the five senses which hold him down to the wheel of rebirth. Another has wedded himself to the psychic nature and in the pleasant delights of astral experience, phenomena, and psychological juggling he loses sight of "the things that are more excellent." In the streets and lanes of the city the poor, the crippled, the lame, and the blind, are waiting for the message, and when they have responded there is still room for those along the roads and ditches. Let us understand clearly what the message is; a life to be lived, not for self, but for the whole universe and the Divine Law and Lord that sustains it; a self-forgetting effort to purify and cultivate that portion of the cosmos which is our own place in the great system of Being; a realization of the unity and identity of the interests of all men in all stages of evolution; and a loyalty to the law by which every man reaps what he sows, and is strengthened by the Divine power within him to the extent that he responds to its promptings; these are the means by which man passes from the death of physical incarnation oft repeated, to the life of the Eternal.

#### SWEDENBORG AND OCCULTISM.

Emmanuel Swedenborg asserts . . . that the Lord is God manifested in the Universe as a man, and is thus beheld, interiorly, by the angels (*Divine Love and Wisdom*, 97, etc.)

Swedenborg, however, identifies the Lord who is thus discerned with the historical Jesus, maintaining the latter to be very Deity, Jehovah in person, who assumed a fleshly body, and manifested himself as a man, in order to save men from hell, and commanded His disciples to call him Lord (*True Christian Religion*, 370; *D. L. and W.*,

282, etc.). Swedenborg herein falls into the common error of confounding "our Lord" with "the Lord," the Christ in the man with Adonai in the heavens, of whom the former is the counterpart; an error due to his failure to recognize the distinction between the manifest and the unmanifest, and between the microcosmic and the macrocosmic Deity.

In his presentation of the Incarnation, Swedenborg is at variance, not only with the Gnosis, but with himself. For in it he sets aside the canon of interpretation formulated by himself, his recovery and general application of which—together with the doctrine of correspondence—constitute his chief merit. Thus, to cite his own words:—"In the internal sense there is no respect to any person, or anything determined to a person. But there are three things which disappear from the sense of the Letter of the Word, when the internal sense is unfolded; that which is of time, that which is of space, and that which is of person." "The Word is written by mere correspondence, and hence all its contents, to the most minute, signify things heavenly and spiritual," (*Arcana Coelestia*, 5253 and 1401). He also repeatedly declares that the literal sense of the Word is rarely the truth, but only the appearance of the truth, and that to take the literal sense for the true one is to destroy the truth itself, since everything in it relates to the heavenly and spiritual, and becomes falsified when transferred to a lower plane by being taken literally (see e. g. *T. C. R.*, 254, 258, etc.). According, both to this rule and the Gnosis, that which is implied by the term Incarnation is an event purely spiritual in its nature, potential in all men, and of perpetual occurrence, inasmuch as it takes place in every regenerate man, being at once the cause and effect of his regeneration.

The authority twice cited by Swedenborg (*T. C. R.*, 102 and 827) in support of his doctrine,—namely, an apparition professing to be the spirit of the Mother of Jesus,—is one which a duly instructed occultist would, at the least, have hesitated to regard as ought

but a projection of his own magnetic aura, and as merely a mechanical reflect, therefore, of his own thought. Swedenborg had learned little or nothing from books, was ignorant of any system other than the Christian, and also of the origin and meaning of the Christian symbology, and trusted for his information entirely to his own faculty; and this, extraordinary as it was, was allied to a temperament too cold and unsympathetic to generate the enthusiasm by which alone the topmost heights of perception and inmost core of the consciousness can be attained. Nevertheless, despite his limitations, Swedenborg was beyond question the foremost herald and initiator of the new era opening in the spiritual life of Christendom, and no student of religion can dispense with a knowledge of him. Only he must be read with much discrimination and patience. -- *The Perfect Way, Lecture IX.*

FOR THE LAMP.

### EXPERIENCE.

Life is for experience. Wherever is seen poise of character, reserved force, quickness of thought or deftness of hand, a fine union of gentleness and strength, of calmness and force, and a plenteous endowment of helpfulness, there may be recognized a Karma enriched by ages of stored-up experience.

Experience is the test of knowledge, which, thus tested and made practical, ripens into wisdom. It is the discipline which arouses the soul to a sense of its own powers and teaches perfect control of them as well as their devotion to the highest use.

Slowly but surely as life progresses, experience changes the very fibre of the being without and within—or without because within. If rightly used it may be seen to give a finer grain, higher polish, more of endurance, of firmness yet of flexibility. This alone is true culture.

The soul that would find the Path must recognize this. When others rail at the cruelty of fate or bewail the burdens and bereavements of life, this soul

will see but opportunities for higher achievement, and accepting them in the light of the lamp that shines within, will add experience to experience, grace to grace, and, it may be, accomplish the good of many incarnations in one.

Thus, while looking first of all to the helpfulness of others, the aspiring soul must refuse to admit thoughts of sadness because of their struggles and sorrows, as well as because of his own; never forgetting that life is not an end, but a means to the most glorious end, that it is given not for man's pleasure but for his development.

Even so with sin; the wise soul lives beyond the touch of it, yet will he not hate with a blind hatred that which is God's agent—and such is every force in God's universe; he will not despise the sinner or despair of the ultimate perfect adaptation of every created atom to the place for which it was intended—and this must be good.

Man may grope through densest darkness, but his path leads ever toward the light, however he may stumble, it must ever be toward God. He may rise from the fall bruised and even be-mired, but even so he will arise stronger, wrier, with a new appreciation of the safe footing that is only to be found on higher ground.

Laura Everingham Scammon.

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**SETTLING ACCOUNTS.**

A DREAM.

I had the sense of fuller knowledge, and a keener appreciation of the significance and relationship of things. A wider understanding seemed to enable me to gain vastly more from an ordinary statement than I had ever supposed possible. I had apparently at my command such wisdom and gravity of demeanour as might not be attained except after a long and studious life.

The building in which I found myself appeared to form one of a group, and had the air of a Museum or Library, or some such public building. The rooms were lofty and broad, and lighted by large, uncurtained windows. There were no books visible, but I had the impression of records existing in the drawers that filled the counters which were ranged upon the spacious floors. A few men moved about restlessly. An air of unquiet and discomfort seemed to hang over everything, a feeling of desertion and desolation, as though the population had fled from the city.

Outside, drifts of snow flew past the windows. The sky was overcast and gloomy. One involuntarily shivered at the dreary prospect. We were near the sea. The higher rigging and spars of shipping were to be seen from where we stood. The weather was either unseasonable or unwonted. All wore light clothing unfitted to the temperature. Here and there a few people stood together, conversing anxiously.

I passed into another room where I found some persons talking, "The wires are completely out of order," one said. "All sorts of currents are flying back and forward, but we can get no messages. The electric services are quite useless."

Another man came up and some one asked, "How are the compasses now?"

"The needles are all pointing due east," he replied.

It is impossible to convey any idea of the profound effect this statement had upon me. I seemed to realize in one instant all that could possibly be implied by it, and yet before I had any

time to coherently formulate the ideas that poured into my mind, my attention was arrested by a greater shock.

The faces about me paled. I was conscious of the very presence of Doom. A sound such as language utterly fails to echo, shook the earth and rent the air, and grew in volume, and roared about us. All the artillery and all the effects of mighty explosions multiplied a thousandfold: all the thunders that ever crashed, uttered together and continued without interruption; a million Niagaras pouring their floods in one tremendous and unceasing discharge; the avalanches of all the Alps rolled valleywards in one precipitate plunge of grinding horror; these but weakened by their detail the vast and awful unity of tone of this last ominous word of the voice of Nature. The earth swayed and melted. The mountains may have bowed together. A sense of the passing out of existence of all solid things was followed by a rush of waters and the overwhelming weight of an ocean whose crests curled heavenwards, then broke and quenched out all life in the blackness and darkness of oblivion.

IRIS H. HILL.

**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,

A Theosophical Magazine Published on  
the 15th of Each Month.



### TERMS OF SUBSCRIPTION

Yearly..... 25 cents.  
Single Copies..... 5 cents.

The Theosophical Society, as such, is not responsible for anything contained in this magazine.

The editor will be responsible only for unsigned articles.

CONDUCTED BY ALBERT E. S. SMYTHE,

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

TORONTO, MARCH 15, 1896.

### EDITORIAL NOTES.

DON'T be a geosophist!

WHEN in doubt subscribe for THE LAMP.

THE BEAVER T. S. will take up the study of "Through the Gates of Gold."

MR. CLARK THURSTON, of Providence, R.I., was in Toronto on the 6th instant.

TWENTY-FIVE CENTS in postage stamps (U.S. or Canadian) will bring you THE LAMP for a year.

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, post free.

MR. AND MRS. BECKETT, of Fenwick, parents of the President of Beaver T. S., celebrated their golden wedding on 26th February.

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

Mr. Smythe gave five addresses in Buffalo, February 22-25. The Buffalo T. S. is a strong society with forty-six members, and takes a prominent part in local charities. Members are availing themselves of the interest thus aroused to direct attention to theosophical teachings.

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, July, 1888; February, 1890.

A LITTLE GROUP of Pittsburg F. T. S. have formed a new centre for work which has been formally christened "Triangle Centre." The idea is that members work in threes, and each member of the group is expected to make a new triangle of activity by co-operating with two others. The "Triads" are not limited to F. T. S., but are without distinction of any kind, the aim being to make them truly theosophical in that respect. Meetings are held every Tuesday afternoon and Wednesday evening, at 715 Filbert St., East End.

THE CHRISTIAN HOLINESS ASSOCIATION held its Convention as announced last month, and incidentally the perversion of a good doctrine was illustrated. As one lady remarked, "What do I want with God, when I have Mr. Burns?" The inconsistency of such a position is evident to all who have not become deaf to the real Voice of the Silence, and the fact that such a remark was permitted to pass unchallenged, while a weak-minded girl, well known at public meetings in Toronto, who rose to read a verse of Scripture, was assailed



with a foul epithet and expelled from the meeting, ought surely to claim the serious consideration of the members of the Association. "We should take all our teaching and guidance from God only," says the *Expositor*.

\*

SOME FOREIGN CORRESPONDENCE NOTES: "What a mercy results are not our affair or else we would often be disheartened. The gushers go off with a puff and a bang and then hurl anathemas at you. When I think I've got a fish, it's only a slippery eel that wriggles away." "So many F. T. S. are what I call unprincipled. Think the T. S. is a free automatic book-tract-meeting-lecture-dispenser." "It is a cheering thought that the work of an earnest soul carries so far and energizes at so great distance. Whatever our trials, it must sustain us to know that we may grow roses for others upon our own thorns." "When our storms sweep round us we reach out for the touch of your unseen hands, we hear your voices speaking to the inner ear, of loyal support and fraternal sharing of the burden: the unseen strength floods into us, and we arise and fight on."

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THE aspiration of the organ of the Indian Section of the T. S. (Adyar) seems about to be gratified. We quoted the *Thinker* in December from their issue of Oct. 25, hoping that the theosophic movement would not be annihilated but that it should melt away and be finally absorbed in the time-honored Hindu system to which it might add what lustre it possessed. The Committee appointed to consider the matter report in favour of changing the object of the T. S. from the formation of a nucleus of a universal brotherhood of humanity without distinction to the narrower purpose. "To promote the recognition of the Spiritual Brotherhood of Humanity." Thus are disposed of all the Gentiles, outcasts, pariahs, gaiours, and American and Canadian radicals. They are not spiritual and they do not enter into the Brahmin scheme of existence. Thus Karma retaliates, we shall hear, upon

those unspiritual rationalists and secularists who refused to permit the modern Hyatia to proclaim Theosophy from their free-thought platform. They cannot join a society organized to recognize a "Spiritual Brotherhood" when they have the misfortune to be blind to spiritual things. It becomes more abundantly manifest that the Boston Convention represented the true theosophical movement in the action it took last April.

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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.

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THE FOLLOWING unvarnished narrative illustrates a phase of being which is more familiar to the people of older lands than to Americans. But as life is universal, so seem also to be its manifestations. The gentleman who gives

this account knew nothing of occultism until quite recently, when this experience was recalled. "In 1890," he says, "I was living at the Falls, American side. One morning in July, something after dawn, I had just turned over in bed to renew a life-long discussion with myself as to the easiest way of getting up. I saw a little man about two feet high balancing himself along the edge of the bed at my toes. He had a little blue frock-like shirt on, his arms poised, body swaying, and his little round dark head moving in time with the rest. The appearance surprised a remark from me which must have hurt the feelings of the fairy, or perhaps he was a scout of the brownies. Anyway the little acrobat trotted through the mosquito netting on the window, close to which the bed stood. He seemed to pay no more attention to gravitation than smoke, for the window was not on the ground floor. There was another scene going on at the same time in the room around me. My wife unaccountably screamed and hid her head under my arm. She had not seen anything and never could tell why she had screamed. The room was searched, and the house. Nothing like the miniature man could be found. My remark to the little fellow was: 'What t'ell are you doing your acrobatic feats there for?'

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**ANNUAL MEETING OF THE BEAVER  
THEOSOPHICAL SOCIETY.**

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On Wednesday evening, 4th instant, the annual business meeting of the Beaver T. S. was held in the Forum, 5 Gerrard Street East. Nearly all the city members were present. The report of the Recording Secretary and Treasurer exhibited a record of great activity on the part of the Society since last June. There are at present 26 members on the roll. The meetings held numbered 49 Branch meetings and classes: 124 public meetings: 3 public lectures by Mr. E. T. Hargrove, and 2 by Mr. Smythe: with an aggregate attendance of nearly 4,000. The receipts from collections, donations, etc., amounted to about \$750, \$93 of which was expended on rent, \$33 contributed

to New York Headquarters, and \$10 on books, leaving a small balance on hand. Various activities in connection with the Branch work were sustained privately, and expenses defrayed, of which no note was taken.

The report of the President and Corresponding Secretary referred to the circumstances under which the Branch entered upon its new field of work.

"Believing that the true spirit of unity and brotherhood would be best served by co-operation with the active and working organization through which the Society originally came into existence as a local body, it seemed desirable 1st May to abandon the previous local organization. This was done in the spirit which seeks to realize itself in the permanent achievements of work accomplished and ideals upheld. A few extracts from a private letter received in July expresses the views upon which we had acted: 'If we went on taking advantage of the law, we come under the law, whose strength is sin. Our strength is not in or under law but in our *morale* and work. . . . The less we always have of property the better. It should be all spent in work as obtained. Hence, the "property" could easily go, if not retainable, without regrets. But work and ethic cannot be stolen. . . . These are my permanent opinions. Let the others do as they like. If they want law let them get it; if they do good work, then all the better for humanity and their own karma.'

"Some difficulty was found at first in getting a suitable room, but the present location in the Forum has proved admirably adapted to our purposes, having the advantages of convenience and publicity while the expense incurred is moderate.

"With the ideal of work on theosophical lines as our motive and object, it was determined to carry on the old programme of effort with such additions as might suggest themselves from time to time. The result is a series of meetings in which interest appears to grow, all of which fill distinct and separate purposes. The public meetings on Sunday morning at eleven for the dis-

cussion of The Secret Doctrine, and on Sunday evening at seven; and on Friday evening at eight in The Forum hall, and on Tuesday evening at eight at 136 Carlaw Ave., where by the kindness of Mr. C. B. Hoggan, an elementary class has been established — afford suitable means of appeal to the outside world. It will be a matter for your consideration whether an effort should not be made to establish centres of work in the North and West Ends similar to that now existing in the East.

“The increasing attendance on Sundays indicates these meetings as the most popular with the public, and we recommend that increased publicity be given them by advertising, or in whatever way may seem most appropriate.

“Special lectures are another means of reaching the public, and this suggests the desirability of having addresses given in the West and North Ends, out of which might grow the centres of work before alluded to. It may seem rash to recommend the inauguration of further activities, but we do not advocate these measures unless the demand occurs for them. This demand we can, however, cultivate by continually dwelling on the necessity which we know exists for such work. The power of thought is boundless, and when thought is inspired with the high purposes of help and brotherhood on the spiritual plane, the latent tendency to development is stirred from dormancy. There remains but another year, we have been told, for sowing the seed. After that our labour will be of cultivation and direction. It seems doubly important therefore to put forth every effort of will and act to spread the knowledge throughout the community of the great facts of life and being with which we have been entrusted.

“Our private study must evidently keep pace with our outer work if that is to be useful and illuminating. Our regular branch meeting is intended to serve this object, and the courses of study laid down are expected to afford the members a solid foundation of theosophic thought. During the year the study of “Letters That Have Helped Me” was concluded, and Dr. Hart-

mann’s “Magic White and Black” has also been almost completed. It should be the endeavour of each member of the Society to attend the Branch meeting regularly, and at least one other meeting. Those who can attend more will do so, but this should be at least the minimum of interest displayed by each member.

“In addition to this we have had the great advantage for some months past of the class conducted by Mr. Brown for the improvement of those who desire to assist the work by public speaking.

“The publication of THE LAMP continues as heretofore in connection with our Society, and the many complimentary opinions received from different quarters of the world lead us to hope that its distribution, which has reached about 100,000 copies, may have been the means of presenting theosophic ideas to many who may not immediately be prepared to acknowledge their force and truth, but who will eventually display the effect of their influence.

“We have confidence in recommending to the members the further pursuit of the ideal of ‘ethic and work,’ ‘that good part which cannot be taken away.’ To have a successful Society we must have successful members, those who exhibit in their lives and endeavour to realize in their own characters the operation of the great law of Unity under which men render up the fruits of their labours to the Supreme. ‘It is impossible for mortals to utterly abandon action; but he who gives up the result of action is the true renouncer.’ So is it written in the Bhagavad Gita. Let us then work while it is day, assured that the duty of action will lead us to greater duties that lie beyond.”

On the motion of Mr. Brown, seconded by Mr. Taylor, the officers were re-elected as follows: President, S. L. Beckett; Vice-President, John Randall; Recording Secretary and Treasurer, R. E. Port; Librarian, William Jones; Corresponding Secretary, A. E. S. Smythe. Three delegates to the Annual Convention in Chicago on 26th April were appointed: S. L. Beckett, *ex-officio*, F. J. Brown and A. E. S. Smythe.

## NOTES ON THE MAGAZINES.

*The Path* appears for the last time. For ten years it has pointed out the way to that wisdom which it will for the future represent in name as in spirit. With the new volume beginning in April we are invited to subscribe to *Theosophy*. In the present number we have a worthy close to the ten volumes. In "The Screen of Time" Mars and Mercury are considered. *Apropos* of Anna Kingsford, there are some remarks about "people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity." "It would be real self-sacrifice for such people to sit still and attend to their immediate duty." H. P. B.'s letters to Dr. Hartmann are exceedingly valuable contributions. The true office and relation of Masters has never been more concisely put. "I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master. . . . One word from a wise Master and you possess a draught of the golden water. I got my drop from my Master (the living one); you because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Mr. E. T. Hargrove's powerful article on the "Art of Being Brotherly" forms a link of union between the old and new magazines.

*The Irish Theosophist* begins a biographical sketch of William Q. Judge, chiefly notable for the record of "a memorable illness in his seventh year. . . . The little sufferer was moribund, was thought to be quite gone; but amid the natural outburst of grief it was suddenly found that the supposed dead breathed again."

*Lucifer* contemns such commonplace topics as the sevenfold constitution of man, which *THE LAMP* finds it advisable to place before a public unprepared for the intellectual stuffing with which

our great London contemporary desires to provide them. "Orpheus" is splendid reading for the student, but we question the efficacy of a free distribution of "Orpheus" with all its scholarship among the dwellers in the streets and lanes. Mr. Leadbeater's "Devadran" is a picturesque account of some psychic experiences. We have the nucleus of a Personal God (presumably the subjective head of the Adyar society) on page 476, where we read of "the exalted being who undertakes the formation of a system [and] first of all forms in his mind a complete conception of the whole, with all its successive chains of worlds." Dr. Wells contributes one of his delightful articles in the shape of a Letter to a Catholic Priest. These letters should be illustrated. It is related how the "neophyte" contracted his style. "I was instructed in Watts' hymns." We should have known it. "With you and me," the Catholic priest and the neophyte, that is, "who have lived so long in familiar intercourse, as one may say, with the saints of all ages, the case is different. . . . *I have felt their power.*" Especially Watts. "The Baron's Room" is one of the strongest of Ivy Hooper's stories, but we wish its strength were less gruesome.

*The Theosophical Forum* is nearly altogether devoted to the Social Reform question. "People fail in their efforts to study truth first because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin to work. . . . There is but one way to reach a higher plane, and that is by unselfish labour for humanity as a whole. . . . 'Teach to eschew causes: the ripple of effects thou shalt let run its course,' says the Wisdom of the East. . . . To better conditions we must better that which makes conditions mankind. . . . Theosophy teaches men to build character, and character makes its own conditions, without outside help. . . . It is proper for any individual Theosophist to advocate any scheme for the

amelioration of Humanity that he believes in, and he does not do his duty if he does not do so, but he should commit no one to his method. . . .

That we must struggle for physical existence is a karmic effect. . . . We may be sure that when we are ready for the 'full study of Divine Wisdom' we will not be dwarfed by physical environment. . . . Biology teaches us that function precedes organization. . . .

Theosophy goes more deeply into the question, showing that *desire precedes function*. Before man fights he desires to do so. . . . following function comes organization (man makes weapons of increasing deadliness). Any arbitrary attempt from without to alter the organism before a desire for such alteration has arisen in that organism results in reaction so that the last state of that man or body of men will be worse than the first. . . . To attempt to force conditions of brotherhood on men, whether rich or poor, who do not desire them, would inevitably lead to a reaction which would once more make brotherhood a word of ill fame among men. . . . Any improvement in outward condition which is not the result of better thought and morals will have no permanency. The evil in human nature will still have vent, and will nullify in our system the good which is in excess of public virtue.

It is wiser to try to improve the moral condition of society than to work for legal or material changes. These will inevitably follow the demands of our moral status."

*Scottish Lodge Papers*, Vol. iii, Nos. 4 and 5, contain the beginning of a most interesting article on the "Mythology of the Ancient Egyptians." The identification of the theogonic symbols would give us a new scripture in the "Book of the Dead," the most fascinating, as the most mysterious, of all our Bibles.

*The Theosophic Gleaner* copies a letter from the *Times of India* pointing out the identity of Christian and Hindu sacramental observances.

*The Pacific Theosophist* discovers a difference of opinion with us, of which we are not conscious. We quite agree

that the theological hell is derived from Kama-lokic traditions, but the real hell is nevertheless our own earth, into which the Christos, as the creed says, descends. One of the most interesting problems of heredity and incarnation is well treated by A. E. Gibson. "In place of the mother influencing the child, every impartial examination of the subject will prove that the yet unborn child must have been influencing the mother. For those sudden changes of a woman's mind, consequent upon her becoming a mother, must have a cause. . . . Being foreign to the woman in her ordinary condition, and differing in character with each different child, they can have their origin nowhere else than in the child itself." The case of Col. Ingersoll's mother is cited, who, a devout Quakeress, the wife of an orthodox minister, just before the birth of the famous sceptic, astonished her friends by reading Paine's "Age of Reason." Nothing but some unusual influence could induce such a woman to read a book of this character, and for that influence we can look nowhere but to the character of the incarnating ego.

*The English Theosophist* is practical as ever. Unfortunately the people who need such good counsel simply decline to read it. Brother Bulmer wants to know if the truth becomes inverted in its passage to the Antipodes? Some of the good folks down there undoubtedly stand on their heads and see things upside down when they see them at all. We have waited for months to hear that they possessed the "open mind" which looks at both sides of a question before deciding. We are reminded of the advice of a clergyman to a young man who attended some theosophical meetings, and who found the facts and arguments fatal to orthodox ideas. "Don't argue or reason," said the good minister; "if you do, you are lost. Never mind what they say; just believe what you have been taught." This always implies the highly improbable ideas that God has a particular grudge against those who are most earnest and most reverent in seeking to know Him and

His truth; that the "orthodox" in question are infallible in their knowledge; and finally that the truth-seekers, theosophists or otherwise, are rather anxious to qualify for perdition. Antipodean theosophists seem anxious to have bear-leaders who will teach them to dance and carry their poles in a truly constitutional manner. Those wild and untamable American beasts which roam around in the freedom of Nature, and are liable to claw the garments of chartered respectability into tatters at any moment, are certainly not fit associates for the gentle creatures of the Adyar cages.

*The Metaphysical Magazine* has a particularly suggestive article by Prof. Bjerregaard on "The Eleatics and Chinese on Being." Cora Linn Daniels also speculates interestingly on "Whence and Whither," with approval of the idea of re-birth. She thinks that only one or two hundred believers in a generation may be found in the West. But this is not so. The *thinking* public have accepted reincarnation. We have hundreds in Toronto alone to whom the conception is familiar and practical.

*Borderland* is bigger and better. Mr. Stead is becoming a convert in respect to the theosophic facts, but is still loath to admit the theories. He has had one of the most horrible experiences on record with an obsessed medium; he has seen an astral body under the strictest test conditions; he has accumulated evidence in every department of psychic research; but he still halts for a philosophy. Why does he not study theosophy? Not the intellectual mysticism and eye-doctrine of *Lucifer*, and that line of teaching; but the doctrine of the heart, the re-awakening of the old wisdom of our "journeyings with Deity?"

*Theosophy in Australia* has a bright little article on "Christmas Morn." "That the man Christ died is nothing to the purpose, unless the living Christ be formed within us. As Buddha for the Buddhist, so Sri Krishna for the Hindu Mystic, and Christ for the Christian, are each the types of God manifest in the flesh."

*The Bibelot* for March contains Sentences from Richard Jeffries "Story of my Heart." If ever there lived a nature-inspired mystic, Jeffries was one. "To-day, as I walk, I stand in exactly the same position as the Caveman. . . . At the mouth of the ancient cave, face to face with the unknown, they prayed. Prone in heart to-day, I pray, "Give me the deepest soul-life." A beautiful passage from Walter Besant's Eulogy is prefixed.

*The Theosophic Thinker* has a series of articles on "Tiru Mantra" and reports of various Indian activities. The Rajah of Ramnad has compiled a catechism of universal religion of which a translation is furnished, exhibiting an appreciation of good common-sense. "What is prohibited by this religion? The abuse of other religions. What is the object of this religion? To promote brotherly feelings among men."

*The Metropolitan* for February has a series of photographs of Keely's motor apparatus and a diagram of his "graphic chart," said to be the key to his discoveries. The numbers 3, 4 and 7 recur so frequently that we may be assured of its basis on the ultimate principles of Nature, and music and geometry are so evidently related in it that we cannot escape Pythagorean conclusions.

We have also received *Notes and Queries*, *Teosofisk Tidskrift* (Stockholm), *Dominion Review*, a new activity of the Secular movement, with political features; *Maha Bodhi Journal*, which seems inclined to quibble over the definition of esotericism. The secret doctrine is not secret, says the *Journal*, since anyone qualified is admitted to the teaching; but does this not imply its esotericism to the unqualified? *Valley Record*; *Islamic World*; *Footlights*, *Boston Ideas*, *Critic*, *L. A. W. Bulletin*, *Assiniboian*, *Meaford Mirror*, *Editor*, etc. In reply to enquirers, we do not review *The Theosophist*, *Mercury*, and several other theosophical journals, because they do not exchange with us and we can't afford to subscribe for them. As it is we pay for *The Path*, *Lucifer*, and several others with which we take reviewer's liberties from time to time.

## TO CONTRIBUTORS.

THE LAMP is desirous to encourage the presentation of theosophic ideas in an attractive and lucid manner. Attracting, 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.

Do not send anything you have just dashed off. Let it hatch for twenty-one days.

Do not write for the sake of writing, but because you have something good to record about theosophy which you never saw anywhere else so well put.

Contributors who want their MSS. returned must enclose postage. The letter rate in Canada is 3 cents per ounce.

Our terms of payment, though not munificent, are above the average. Brevity is a merit in verse; in view of this it will be paid for at double rates.

Address contributions (without explanations) to the EDITOR.

## THE LAMP.

157 BAY ST.,

TORONTO, ONT.

## 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, March 18, 8 p.m., "Magic White and Black," pp. 269-274.

Friday, March 20, 8 p.m., "The Wave Theory of Force." Mr. Armstrong.

Sunday, March 22, 11 a.m., "The Secret Doctrine."

Sunday, March 22, 7 p.m., "Man's Composite Nature." Mr. Smythe.

Sunday, March 22, 8 p.m., I. John iii: 1-12.

Wednesday, March 25, 8 p.m., "Magic," etc., pp. 275-281.

Friday, March 27, 8 p.m.; "Theosophy the Lesson of Life." Mr. Beckett.

Sunday, March 29, 11 a.m., "The Secret Doctrine."

Sunday, March 29, 7 p.m., "Septenary Man." A Symposium.

Wednesday, April 1, 8 p.m., "Through the Gates of Gold." Prologue and chap. i: sect. 1.

Friday, April 3, 8 p.m., "Endurance." Mr. Randall.

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

Sunday, April 5, 7 p.m., "Man's Relation to the Visible." Mr. Smythe.

Sunday, April 5, 8 p.m., I. John iii: 13-24.

Wednesday, April 8, 8 p.m., "Through the Gates," chap. i: sects. 2 and 3.

Friday, April 10, 8 p.m., "Mahatmas or Prophets." Mr. Jones.

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

Sunday, April 12, 7 p.m., "Man's Relation to the Invisible." Mr. Smythe.

Sunday, April 12, 8 p.m., I. John iv: 1-6.

Wednesday, April 15, 8 p.m., "Through the Gates," chap. i: sect. 4.

Friday, April 17, 8 p.m., "The Trinity in Mar." Mr. Brown.

YOU ARE CORDIALLY INVITED TO ATTEND ON FRIDAYS AND SUNDAYS.

### 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.

## LIST OF BOOKS

### Recommended to Students of Theosophy.

#### INTRODUCTORY.

Echoes from the Orient. W. O. Judge.....	\$0.50
Modern Theosophy. Claude F. Wright, <i>paper</i> .....	.50
What is Theosophy? Walter R. Old, <i>boards</i> .....	.35
The Seven Principles of Man. Annie Besant.....	.35
Reincarnation. Annie Besant.....	.35
Death - and After. Annie Besant.....	.35

#### A COURSE FOR STUDY.

Ocean of Theosophy. W. O. Judge, <i>paper</i> .....	.50
Occult World. A. P. Sinnett, <i>paper</i> .....	.50
Key to Theosophy. H. P. Blavatsky.....	1.50
Esoteric Buddhism. A. P. Sinnett, <i>paper</i> .....	.50
Magic White and Black. Dr. F. Hartmann, <i>paper</i> .....	.50
Nature's Finer Forces. Rama Prasad.....	1.50
Reincarnation. Dr. J. A. Anderson, <i>paper</i> .....	.50
Esoteric Basis of Christianity. W. Kingsland.....	1.25
Idyll of the White Lotus. M. C., <i>paper</i> .....	.50
Septenary Man. Dr. J. A. Anderson, <i>paper</i> .....	.50

#### FOR MORE ADVANCED STUDENTS.

Five Years of Theosophy. Selected Articles.....	3.25
Isis Unveiled. H. P. Blavatsky, 2 vols.....	7.50
The Secret Doctrine. H. P. Blavatsky, 3 vols.....	12.50
The Theosophical Glossary. H. P. Blavatsky.....	3.50

#### FOR CONTEMPLATIVE AND DEVOTIONAL STUDY.

Light of Asia. Sir Edwin Arnold.....	Various
Light on the Path. M. C.....	.40
Bhagavad Gita, The Lord's Song. (Judge).....	.75
Letters that have Helped Me. Jasper Niemand.....	.50
Through the Gates of Gold. M. C.....	.50
Voice of the Silence. Trans. by H. P. Blavatsky.....	.75
Yoga Aphorisms. Patanjali. Trans. Judge.....	.75

#### THEOSOPHICAL MAGAZINES.

Theosophy (The Path.) Yearly Subscription.....	2.00
Isis.....	1.50
The Irish Theosophist.....	1.00
Pacific Theosophist.....	1.00
English Theosophist.....	.40
Lamp.....	.25

#### PAMPHLETS.

Wilkesbarre Letters on Theosophy.....	.10
Indianapolis Letters on Theosophy.....	.10
Devachan: the Heaven World.....	.10
Culture of Concentration.....	.10
Theosophy Simply Put.....	.10
Things Common to Christianity and Theosophy.....	.10

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