

The Lamp

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

“BLESSED ARE THE PEACE-MAKERS.”

Christ's Mass is Peace, and all who truly celebrate that Mass are members of His Body. Peace marks the beginning and constitutes the condition of the new life. As perfect love casteth out fear, so love is the forerunner of peace, and in peace are all things perfected. Here men find the equipoise of love and justice, where mercy and truth are met together; for righteousness and peace embrace each other.

Men have called Him Wisdom and Truth, and Nebo, and Budha, and Woden, and Mercury, and Christ. But the Gods call Him not. They know Him face to face. And men become Gods.

When men enter into the Godhead they enjoy the communion of the Saints. Here are the noble army of martyrs, and the goodly fellowship of the prophets, and the glorious company of the apostles. Here is the great cloud of witnesses. And here are they of all nations, and kindreds and people and tongues.

For eighteen million years mankind has circled around the great orbit of necessity, the wheel of birth. Generation after generation has revolved and one or two in each age, striving mightily, have found the centre and attained the Region of the Immortals. And those that remain, passing into the Silent Land, return again, and strive anew. “Death is certain to all creatures, and re-birth to all mortals.”

The power that draws men to the centre is love, and the power that drives them away is egotism; and these two, union and separation, are the world's eternal ways. And they who have overcome self are on the way to Peace, and of all such is the Kingdom, and they stand at the portals of the

Church Universal. And they who have overcome self and who would enter in must abandon self, for he who would gain his life must lose it, nor may the self of matter and the Self of Spirit ever meet.

“What are these that are arrayed in white robes, and whence come they?” “These are they which came out of the great trial, and they washed their robes and made them white in the life currents of Aries.”

Ah! men and women, through how many more trials and tribulations will you lead yourselves before you find “that Jesus Christ is in your own selves?” Some of you think He died eighteen centuries ago, and some of you know Him not, and some deny Him, and some of you call Him by strange names. “He is in your own selves.”

Life after life will you pass. the gates of birth and death will open for you as often as you please, and the bountiful Law will render you all the harvests, good or ill, that you may please to sow. But you may, even when it is called to-day, realize within yourselves a throbbing heart of life that beats in unison with the God-life and with your brothers'. And you may catch glimpses of the whiteness and purity of that inner nature of yours, whatever be your outward task, and arouse the force of the sleeping Lion of Fire in your souls to achieve the glory of the deeds of your dreams, for oh! men and women, you are Gods, every soul of you, and the world is groaning for the day that shall see it declared.

The Altar of Life is aflame. Has not the Messenger touched you on the lips with the coal of fire?

THE MYSTIC'S CHRISTMAS.

"All hail!" the bells at Christmas rang,
 "All hail!" the monks at Christmas sang,
 The merry monks who kept with cheer
 The gladdest day of all their year.

But still apart, unmoved thereat,
 A pious elder brother sat
 Silent in his accustomed place,
 With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried,
 "It is the blessed Christmas-tide;
 The Christmas lights are all aglow,
 The sacred lilies bud and blow;

"Above our heads the joy-bells ring,
 Without, the happy children sing,
 And all God's creatures hail the morn
 On which the holy Christ was born!

"Rejoice with us; no more rebuke
 Our gladness with thy quiet look."
 The gray monk answered: "Keep, I pray,
 Even as ye list, the Lord's birthday.

"Let heathen Yule fires flicker red
 Where thronged refectory feasts are spread;
 With mystery-play and masque and mime
 And wait-songs speed the holy time!

"The blindest faith may haply save;
 The Lord accepts the things we have;
 And reverence howsoever it strays,
 May find at last the shining ways.

"They needs must grope who cannot see,
 The blade before the ear must be;
 As ye are feeling I have felt,
 And where ye dwell I too have dwelt.

"But now, beyond the things of sense,
 Beyond occasions and events,
 I know through God's exceeding grace,
 Release from form and time and place.

"I listen, from no mortal tongue,
 To hear the song the angels sung;
 And wait within myself to know
 The Christmas lilies bud and blow.

"The outward symbols disappear
 From him whose inward sight is clear;
 And small must be the choice of days
 To him who fills them all with praise.

"Keep while you need it, brothers mine,
 With honest zeal your Christmas sign,
 But judge not him who every morn
 Feels in his heart the Lord Christ born!"

—John Greenleaf Whittier.

EVOLUTION AND REINCARNATION.

"The spark hangs from the flame by the finest thread of Fohat. It journeys through the seven worlds of Maya.

"It stops in the first, and is a metal and a stone; it passes into the second, and behold—a plant; the plant whirls through seven changes and becomes a sacred animal.

"From the combined attributes of these, Manu, the thinker is formed." From the stanzas of Dzayan, Stan. 7, v. 5.

The Book of Dzayan, from which this extract is taken and quoted in "The

Secret Doctrine," is said to be the oldest book in existence. I do not know its exact age, but from what I learned I would have no difficulty in believing that it has existed about 1,000,000 years. It is said to be an esoteric work and is seen only by the initiated. If my guess at its age is near the truth, it will be seen that the idea of evolution is not a new one. There is a widespread impression that it originated with Charles Darwin, but nothing could be further from the truth.

In his introduction to the "Descent of Man" Darwin himself says: "The conclusion that man is the co-descendant with other species of some ancient, lower and extinct form is not in any degree new. Lamarck long ago came to the same conclusion." Lamarck was supported by Goethe and others of his time. In one form or another it has been taught by Aristotle, Anaxagoras, Plato, and indeed all the great sages of the past, and it is common to all the great religions of the world. In short, the idea of evolution is universal both in time and place, wherever the intelligence of man has been active. It was during the so-called mediæval or dark ages of Europe when ecclesiasticism held sway, and endeavoured to make its permanency secure by interdicting thought to all but the priesthood, and, as the faculties of that craft were ill adapted for that function, thought almost became a thing of the past, and the learning of the preceding ages was forgotten, that the very idea of evolution was buried deep in the ruins of the acquired knowledge and wisdom of our earlier ancestors.

The distinctive feature of Darwinism is, that natural selection or the survival of the fittest in the struggle for existence operating in conjunction with the inherent tendency in nature to variations of structure and function, are factors in organic evolution, especially in regard to the origin of species. To account for the origin of species was held by Cuvier and others to be the chief defect of the Lamarckian theory. This want, in the opinion of nearly every Scientist of note, Darwin's theory supplied. This is why Darwin's name has become so

closely identified with the evolution as a whole.

What the Scientists of the present day have been endeavouring to do was to prove that evolution was a fact. This they have now accomplished, and hereafter Scientific thought must be directed towards the investigation of the *modus operandi* of evolution. Those who are acquainted with the evolutionary ideas of antiquity will have no difficulty in predicting the result. That the ancients had arrived at the truth, no one who has studied their doctrines and methods of investigation will doubt. If Scientific endeavour is honestly directed towards discovering the truth it will ultimately reach it. Truth being the same in all ages and in all places Science will arrive, sooner or later, where the ancients were.

Some may think that science has already given much time and attention to the *modus operandi* of evolution. Certainly, many vague generalities about heredity, the transmission of acquired aptitudes, cellular transmission, etc., are bandished in the air with great flourish, but nearly all that has been said and written upon these subjects has been intended to prove that evolution is a fact. Who inherits? What transmits? and Who receives? are questions that have been almost wholly untouched, except by the unorthodox.

In Sec. 145 of "First Principles," Herbert Spencer has given his definition of evolution. He says, "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

This was thought by Mr. Kirkman to be a little hazy and he endeavoured to make it clearer by the following transformation. "Evolution is a change from a no-howish, untalkaboutable, all-alikeness, to a somehowish and in general talkaboutable not-all-alikeness by continuous something-else-ifications and stick-togetherations." Some may think that this does not throw much light upon the subject, and they may even go so far as to doubt the sincerity

of Mr. Kirkman's intentions. But we will not inquire into motives.

Be this as it may, most will admit that this definition of Spencer's fairly describes the phenomena of evolution, but no one has ever been so stupid as to believe that it is the phenomena which evolve. Everyone can see that this would be the very climax of absurdity. But here is a definition of evolution, which is said to be the most abstruse ever given to the world, yet no mention of anything but phenomena is made. Clearly, then, it can have no bearing on the questions, What evolves? and, How does it evolve? It may have some relation to the question, Is evolution a fact?

There can be no manifestation without the trinity, Consciousness, Substance and Force. Let consciousness be followed downward from its greatest complexity to its least complexity and all manifested forms would be included.

This, to most of us, would mean to commence at the consciousness of a Shakspeare or a Blavatsky according to the complexity of the consciousness that is in us.

As we go downward through the varying degrees of human consciousness we find that it merges gradually with the animal consciousness; the animal consciousness blends indistinguishably into vegetal consciousness, the vegetal consciousness sinks imperceptibly into the mineral, and finally we reach the least complex aspect of crystal consciousness.

From the highest to the lowest the descent is gradual. Nowhere is there a break or change sufficiently perceptible for one to draw a line and say consciousness ends here. Consciousness, in varying degrees of complexity, exists in every manifested form. How could it be otherwise? Form and motion are but the expression or phenomena of consciousness, soul, noumenon, or whatever it may be called. Consciousness, as it seeks to express itself through force and substance, presents the phenomena of form and motion and becomes more and more complex, or evolves. Consciousness is that which does evolve.

Although Spencer has left conscious-

ness altogether out of his definition of evolution, yet he elsewhere recognizes the fact that it is the consciousness which evolves. In "Principles of Psychology" §. 378, he says: "The lowest form of consciousness that can be conceived is that resulting from the alteration of two states. When there is a change from state A to state B, and from state B to state A . . . there have arisen two relations of likeness between primitive states of consciousness. . . . And by a perpetual repetition of these changes A—B, B—A, the two states and their two relations tend to become more and more cognizable. Thus, even in a consciousness of the lowest imaginable type, there are foreshadowed the relation of sequence, the relation of unlikeness among the sensations, and the relation of likeness among the sensations, the relation of unlikeness among the changes, and the relation of likeness among the changes. The earliest possible experiences are those supplying the raw material from which these cognitions are developed. Suppose a third state C is now joined to the others, further relations of likeness and unlikeness between states and changes result. . . . And we have but to conceive an endless progress in this consolidation of changes, to comprehend how there can arise the consciousness of complex things, how the objects with which human intelligence deals become thinkable as like and unlike—how the highest acts of perception and reason become possible." Thus, although he has excluded consciousness from his definition of evolution, no one could have shown more clearly that the essence of evolution is the development of consciousness. But Spencer seems to think that consciousness is the result of change, as noise is the result of the action of a rip saw. He does not say so, but he does say, (Prin. of Psy. §. 377): "It is admitted on all hands that without change consciousness is impossible."

If he means by this that change precedes consciousness, then it is sheer absurdity. There certainly could be no change without consciousness. Change without consciousness is un-

thinkable. All changes as far we know, as far as we can think, are not the causes but the results of consciousness.

Some have thought that this is a rash statement, but in this I am supported by Spencer himself. At the beginning of § 18, of "First Principles" he says: "On lifting a chair the force exerted we regard as equal to that antagonistic force coiled the weight of the chair; and we cannot think of these as equal without thinking of them as like in kind, since equality is conceivable only between things that are connatural . . . Yet contrariwise, it is incredible that the force as existing in the chair really resembles the force as present in our minds. . . . Since the force as known to us is an affection of consciousness, we cannot conceive the force existing in the chair under the same form without endowing the chair with consciousness. So that it is absurd to think of force as in itself like our sensation of it, and yet necessary so to think of it if we realize it in consciousness at all". Thus Spencer admits the inconceivability of change without thinking of it as the result of the consciousnesses of the things changing, yet he assumes that changes do occur that are not the results of consciousness.

On the other hand, if we grant that consciousness is the result of changes, then the mind cannot conceive of a result of changes progressing. To say that consciousness is the result of change, that it has no existence apart from change, is to say that it has no existence *per se*, that it is, in fact, nothing. How could nothing learn something by experience, and be merry or sad over it, as it feels tickled or tormented. If consciousness were produced by change, as noise is produced by a rip saw, each change would give birth to a new consciousness separate and distinct from the consciousness produced by any other change, and the consciousness produced by any must be co-existent with the change, beginning when the change begins and ending when the change ends. No matter how many changes might occur, either simultaneous or successive, there could be no possible relation between the consciousness of a

given change and the consciousness of any other change; hence there could be no consolidation of changes, no co-ordination of experiences, no memory, no development of consciousness, no evolution.

(To be continued).

WM. SCOTT.

THE VOICE OF THE WATERS.

Eugene Thayer, the well-known organist, has published an analysis of the music of Niagara Falls. He says: "It had ever been my belief that Niagara had not been heard as it should be, and in this belief I turned my steps hitherward. What did I hear? The roar of Niagara? I heard nothing but a perfectly constructed musical tone, clear, definite, and unapproachable in its majestic perfection, a complete series of tones, all uniting in one grand and noble unison as in the organ."

Mr. Thayer then describes at some length the compound nature of a given tone, and illustrates the overtones or partials of the lowest C of the 32-foot pipe of the organ. Then he continues: "I had long had a suspicion that I should hear all this at Niagara when her wonderful voice should first greet my ears. It was just as I had supposed. How should I prove all this? My first step was to visit the beautiful Iris Island, otherwise known as Goat Island. My next step was to stand on Luna Island, above the central fall, and on the west side of the American fall proper. I went on the extreme eastern side of the island in order to get the full force of the larger fall and sat among the rapids. Next I went to the Three Sisters Island. With more or less variation of pitch at these and many other points, I heard everywhere the notes of the chord of G, only four octaves lower.

"I arrived at my conclusion, both theoretically and practically. Let me first call attention to the third and fourth notes, D and G. The ground note, G, was so deep, so grand, so mighty, that I never could realize it or take it into my thought or hearing, but these two tones, only four octaves lower, were

everywhere, with a power which made itself felt as well as heard.

"But, it will be replied, these two notes were too low to be detected by the sense of hearing. How did I determine their pitch?

"I first caught the harmonic notes above them that were definite in pitch, and then, counting the number of vibrations of these lower two notes, easily determined their distance below. And here comes a curious feature which proves that Niagara gives a tone and not a roar. The seventh note, the interval of the tenth, was of a power and clearness entirely out of proportion to the harmonics as usually heard in the organ. Were the tone of Niagara a mere noise this seventh note would be either weak or confused or absent altogether.

"What is Niagara's rhythm? Its beat is just once per second. Here is our unit of time--the chronometer of God."

INTERNATIONAL S. S. LESSONS.

December 27. Review.

Golden Text. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Ecclesiastes xii : 13.

This same fear of God, which is the end of the whole thing, we are told in Proverbs is also the beginning of Wisdom. It is an attitude of the soul, when the soul begins to manifest itself. It is the recognition of the Over Soul, with which all souls are identical. It is SELF-reverence, SELF-knowledge, SELF-control. Those who dwell wholly in the brain-consciousness do not experience it, and often deny its possibility or utility. It is the beginning of Wisdom, which is *Pistis*, or Faith in the primary sense, the power by which we live, by which we connect each moment with the next. To have this fear or reverence and to develop this Wisdom necessitates the keeping of the commandments, which are "not in tables of stone, but in tables that are hearts of flesh." The knowledge of the Great Law as it governs Life through Love and Justice comes from within, and can only be gained by obedience to the voice of the

soul. Man's duty does not consist in belief or profession, but in performance of actions, moral, or spiritual. "Thou shalt love the Lord thy God (*Greek*, thy Holy One) with all thy heart, and with all thy soul, and with all thy mind. This is the first and Great Commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

January 3. Acts i:1-14.

It will serve no particular purpose so far as we are concerned to point out, as the Higher Criticism has done, what a flimsy piece of composition the Acts of the Apostles is from the historical point of view. Most scholars are agreed that it is a kind of patch-work in which several hands appear. We are more interested in trying to discover what unifying idea may underlie the self-contradictory statements that appear in it, and those which disagree with other New Testament writings. The Paul of the Acts, for example, is a different man to Paul of the Epistles. The narrative begins with an account of the Ascension from Olive Tree Hill of Jesus the Christ, or, (as these are titles and not names, His name being Emmanuel,) the Anointed Saviour. In I Samuel xvi: 11-13, we have a description of the anointing of the Beloved One, for the name David is also a title. To understand the writings of the Jewish Christians properly we must accept the statement made by them that Emmanuel, the Anointed Saviour, or Deliverer, was a reincarnation of David the Beloved. The technical expression Son of David meant neither more nor less than this, and the Prophet of Nazareth is the only "Son of David" who has the title. In Matthew xvi: 13-17, we have a conversation between the Lord and His disciples. "Whom do men say that I, the Son of Man (a title used by David, Psalms viii: 4 and cxliv: 3) am?" And they said, "Some say that Thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." He said unto them, "But whom say ye that I am?" And Simon Peter answered and said unto him, "Thou art the Anointed, the Son of

the living Holy One." And Jesus (the Deliverer) answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hast not revealed it unto thee, but my Father which is in the Overworld" (*Ouranos*). His title of King of the Jews originated also from this fact of the secret teaching of the time. See also Revelation v: 5, and xxii: 16. The relation of the Messianic psalms to the events of the life of the Nazarene from any other point of view is purely arbitrary and artificial, and has long been a perplexity to sceptical writers and thinkers who can discover absolutely no external reason for the applications made by theologians who in turn have no reason to offer, except that of authority. The query in the present passage, verse 6, "Lord, dost thou at this time restore the kingdom to Israel?" becomes at least intelligible, without making the disciples to appear to be such an entirely dunder headed and materialistic set of people as theologians tell us they were. The idea of a future coming has been much misunderstood and confused with the "coming in the clouds with great glory" described in Revelations, and copied from the Indian prophecies in the Vishnu Purana about the Kalki Avatar, and from the Persian scriptures about Sosiosh, whose coming is to take place 427,000 years hence when the race shall have been regenerated, at the close of the Kali Yuga or Black Age. "This Deliverer," said the two men in white apparel, "which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven (the Overworld)." If this be so, whatever our opinion about the Crucifixion and Resurrection, literal or mystical, there would be no more public knowledge of His return than of His departure. A few faithful ones alone would be aware of it. If His goings forth (Micah v: 2) have been from of old, from everlasting, we may suppose that they were all accomplished in the same quiet manner, "like a thief in the night." His direct promise was (Matt. xxviii. 20) "Lo, I am with you all the days even unto the consummation of the age."

January 10. Acts ii : 1-13.

The occult organization, whose members first began to be called Christians at Antioch, and whose doctrines in later centuries only survived as formulæ, the meaning having been forgotten, at the time described in the Acts held its secret meetings and celebrated its mysteries like other occult bodies. The great feast of the day of Pentecost was one of those occasions on which "they were all together in one place." A long probation must have preceded the attendance of the disciples at this ceremony. The account given of it resembles other narratives that have been divulged from time to time, and appears to describe one of the initiations of the Greater Mysteries. The Master had promised the *Parakletos* (John is the only writer to use the word), and the powers which were to come with the Divine Gift are those we read of in Patanjali. "He shall teach you all things, and bring to your remembrance all that I said unto you." John xiv : 26. The third book of Patanjali gives a very full account of the powers acquired by the ascetic. The gift of tongues, "the power of understanding the meaning of any sound uttered by any sentient being" (Aphorism 17) is one of these. Paul frequently refers to these gifts. The *Parakletos* is frequently identified with the Holy Ghost or Holy Spirit, but it may be more correct to understand the Holy Ghost as the "creator of all, as in the ancient systems;" the "Boundless All," "En Soph," the "Shekinah," the "Ancient of Days;" "Sophia," "Divine Wisdom;" "Akasa," the Divine Astral Light; "Kwan-yin," the Goddess of Mercy, and "Divine Voice" of the Chinese,—that is to say, the Universal Aspect of the Divine Fire, while the *Parakletos*, the Comforter or Strengthened, as the word really means, is the individualized aspect of the Holy Fire in each man, the Flame which burns in each consecrated heart. These Flames are the "Sons of Fire," apparently, "because they are the first Beings (in the Secret Doctrine they are called 'Minds'), evolved from Primordial Fire." They are the Agnishwatta Pitris, "and these are the 'fashioners of the Inner Man.'" "The informing Ego can, and often

does, increase the rapidity of the oscillation until the normal Karma is exhausted at an early stage of the body's life-span, and then may occur that mysterious process of one inspiring soul retiring to give place to one greater." This is the losing of life to find it which Jesus speaks of, and it is the natural order of evolution, perfectly regular and simple and occurring to-day, whether recognized by the Churches or not, as it did centuries ago. As men overcome their lower nature the unsuspected marvels of the spiritual life are manifested. The outpouring of the Spirit is from within. The Church to-day is looking for an in-pouring from without.

January 17. Acts ii : 32-47.

The "Man approved of God" (verse 22) has been identified, as we have seen, as a reincarnation of the "Man after My heart (xiii : 22) who shall do all My will." (I. Samuel xiii : 14). If the whole chapter is read from this point of view the force of the quotations from the Psalms will be more apparent. "For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly that God hath made him (Revised Version) both Lord and Christ, this Saviour whom ye crucified." "When they heard this they were pricked in their hearts," we are told, for the story of David, King of Israel, was still dear to the nation. There were added to them about three thousand souls as a result of this stirring appeal to their traditional patriotism. "To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Peter remained Jew first, and Christian secondly. Paul, who was called Saul, and who, many think, was the re-embodiment of King Saul, taught a wider ideal. Verses 42-47 present a strange contrast between the ideals of primitive Christianity and the practice of the present day. The endeavour to establish a colony of "practical occultists" in the middle of a "civilized" community would meet with no more success at present than long ago in Palestine.

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EDITORIAL NOTES.

WHAT is your Christmas gift to the world?

*

WE HOPE next month to have an article from the pen of Jasper Niemand.

*

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.

*

MR. AND MRS. HARRIS extend a cordial invitation to all enquirers for the theosophical study class at 76 Saulter Street on Tuesday evenings at 8 o'clock.

*

THIS IS THE MONTH when the diligent Branch Secretary collects One Dollar per pate from his constituency and exchanges compliments with Treasurer Neresheimer.

*

OUR readers and subscribers will please note that our premium offers of books and magazines have been suspended. Orders will be filled until the end of the year.

WE DO NOT practice clairvoyance during office-hours, and people who want their addresses changed must state where from as well as where to, if satisfaction is demanded.

*

THE *Forum* announces the Crusade Itinerary, Adelaide, 15th December; Hobart, 3rd January; Sydney, 26th January; Hong Kong, 25th February; Yokohama, 6th March.

*

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

*

WE HAVE RECEIVED a copy of Mabel Collins' "Pleasure and Pain," an instructive little booklet, which follows, it must be confessed, at some distance, the inspiration of "Through the Gates of Gold."

*

Theosophia is another new magazine hailing from Stockholm and is the organ of the Svenska Teosofiska Samfundet. It contains monthly a short account in English of theosophical activities in Scandinavia.

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

*

THE MOUNT ROYAL CEMETERY Co., of Montreal, is to consider the advisability of establishing a crematorium in connection with the burying ground. "The Bystander," writing in *The Weekly Sun*, strongly endorses the proposal.

*

THE BEAVER T. S. has been having a greatly enlarged attendance on Sunday evenings, the Forum Hall being well filled. On Tuesday, 8th November, a lecture was given in Foresters' Hall, Queen Street East, to a good audience by Mr. Smythe.

WE (THE LAMP), have been absent on a tour. The most striking result is a vast duplication of correspondence full of concern as to why that previous letter is not answered. We trust that all communications have been attended to by the time this explanation appears.

*

PEOPLE who look upon annihilation as the greatest boon that the Universe could offer are the first to raise the objection to the theory of previous earth-lives that their memory of them has been extinguished. Consistency, where are the charms that sages have seen in thy face?

*

A LECTURE on "Theosophy and Christianity" was given on 10th November in Green's Hall, Hamilton. About fifty were present and as a result a reading class has been formed and has met weekly since. Mr. Clark Thurston, of Providence, R.I., met the class on Friday evening, 11th inst.

*

THE TORONTO *Mail and Empire* recently opened its columns to an article on theosophy, which was followed by one of hostile character, displaying much misconception of the subject. A capital letter in reply by Mr. Wm. Melville Newton, of Rossland, B.C., appeared on the 12th inst.

*

TWO NEW monthly magazines have come to hand this month. *Child Life* is the Lotus Circle organ of the American Theosophists, while *Magic* is an organ of the Australian theosophic adults. Both magazines have a most attractive appearance, and their contents are most appropriate. The subscriptions are one dollar a year each.

THE following copies of *The Irish Theosophist* are urgently wanted. Any one having them for sale please communicate with THE LAMP, stating price. No. 1, Vol. 1, October, 1892 (three copies wanted); Vol. 1, No. 5 (one copy wanted); Vol. 3, Nos. 1 and 5; Vol. 4, Nos. 1, 2 and 3. (Two copies each.) We also want *The Path*, June, 1886.

*

WE HAVE BEEN offering the best books in the world, as we think, for a year for nothing, and the rush to get them has been no greater than we expected.

Those who procrastinated are now too late, for our premium offers are withdrawn. Readers kindly make a note that when a cycle is closed nothing remains to be said. New days, new deeds.

*

THE BEST introduction to theosophy we have seen is a 38-page booklet, "Elementary Theosophy," by a Toledo F. T. S., reprinted from the *Toledo Commercial*. It costs five cents a copy or \$3 per 100. Address Mrs. Lang, 2268

Ashland Ave., Toledo, Ohio. There are six chapters, exceedingly clear and simple, most attractive in style, and wonderfully comprehensive and suggestive. It is just the thing for six weeks' elementary study-classes.

*

THE SALVATION ARMY raised Fifty Thousand Dollars by their week of self-denial. Wait till you see what the Theosophists will do some week when they take the notion. As it is, candy-money, cigar-money, pie-money, tie-money, glove-money and other miscellaneous monies are trickling through



MRS. VERA JOHNSTON.

the Purple Pence Houses into New York. Still, there are few people brave enough to take account of the value of the things they don't need, and, perfectly legitimately, of course, spend their substance on.

*

DR. J. D. BUCK's book "Mystic Masonry" is one of those waymarks of the movement which in recent years have served to fittingly commemorate the progress of theosophy. As a re-statement of the philosophy in plainer and simpler language than we have been accustomed to, the volume has an immense power within it. Here is not technical theosophy. Here is no creed or cult. Here is no mere modern philosophical speculation. It is the Ancient Wisdom, the Secret Doctrine itself. It is to be hoped that a wide circulation will be accorded the volume. (Cincinnati: The Robert Clarke Co. \$1.50.)

*

MRS. MOFFAT, 29 Temple Place, Boston, writes on the 10th inst., "Our Bazaar was a success in every way. The spreading of Theosophy, crowds of people in attendance, harmony among the workers, and, after all bills are paid, I have a balance of over \$550 to send Bro. Neresheimer for the Crusade Fund. This has been accomplished by a few devoted women, helped and encouraged by the thought force of such friends. . . . We are to have another sale at my parlours before Christmas, which I hope will turn into money the articles left over from the Bazaar. This should give us another two hundred dollars."

*

"WHAT are the advantages of joining the Society," asks one friend. You ally yourself with the broadest organization in the world. You place yourself in relation with a very large number of the most talented, unprejudiced, and thoughtful people on earth. You find a channel for your efforts to help others in their search for the sun world of the soul. Under the banner of "Truth, Light, and Liberation for discouraged Humanity" you join the ranks not of the Theosophical Society alone -but of

the army of spiritual warriors and saviours of every age. Many a noble Nicodemus still falters in secret. It is an advantage to all such to be brave enough to brand themselves for the Brotherhood of Man.

*

Mercury for November is stimulating. Two writers therein have adopted Mr. Charles Johnston's theory that the Masters belong to the Kshattriya caste. Mr. Fullerton, who, like a celebrated character in George Eliot's "Silas Marner," alludes feelingly to "Them," congratulates himself on "such Generals," while a Toronto genius, moved possibly by Britannic associations, recognizes the "Blessed Ones as Pilots," and as "Great Lord Admirals." The United Services thus take precedence of the Bench and the Bar! *Lucifer* will say this is spiteful and flippant, perhaps, but it is this sort of thing in the Sunday School books that most keenly excites the derision of such writers as have been quoted.

*

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*

THE *Cleveland Critic*, who is a man and a brother, disseminates the following on the 5th inst.: "It is said that the secret of Mr. Moody's power in revivals of religion is the fact that he has obtained what the Hindoos call

L'ENVOI.

When earth's last picture is painted and the tubes are twisted and dried,
When the oldest colours have faded and the youngest critic has died,
We shall rest, and faith we shall need it—lie down for an hour or two,
Till the Master of All Good Workmen shall set us to work anew!

And those that were good shall be happy; they shall sit in a golden chair;
They shall spicsh at a ten-league canvas with brushes of comet's hair;
They shall find real saints to draw from—Magdalone, Peter and Paul;
They shall work for an age at a sitting, and never be tired at all!

And only the Master shall praise us and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each in his separate star,
Shall draw the Thing as he sees it for the God of Things as They are.

—Rudyard Kipling.

FOR THE LAMP.

SIX NATION INDIAN TRADITIONS.

Two worlds existed according to the legends of the Six Nation Indians. A woman fell from the upper world and gave birth to twins. One was termed the good mind, the other the bad mind. The good mind created the sun, moon, stars, animals and man. The bad mind created high mountains, falls of water, great steeps, and reptiles injurious to mankind. He also tried to create man out of forms of clay, but in trying to give them the life breath they became apes. This failure made him envious of his brother, and he made another attempt to create, but now the good mind comes to his aid, and the images are endowed with living souls. The bad mind opposes the good in various ways, and finally a great battle takes place. He who gains the victory is to govern the Universe. The battle lasts two days; trees and mountains are pulled up as by a terrible whirlwind. At last, by the magic use of deers' horns, the good mind gains the victory. The bad mind sinks down to eternal doom, and becomes the Evil Spirit, but his last words are that he would have equal power over the souls of men after death.

In this account we evidently have but another version of the War in Heaven; the evolutionary outgoing of the Great Breath, or the Descent of Spirit into Matter.

The "Romans of the Western World," the Five Nations, were composed of the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. The Confederacy was called a Long House, and the Mohawks kept the Eastern door, the Senecas the Western. The great council fire was at Onondaga. In 1714 the Tuscaroras joined, and the Confederacy then became known as the Six Nations. The ruler was always called Atotarho, and was chosen from the Onondaga tribe. The Six Nations were exceedingly warlike, and made so many hostile expeditions into the far West and South that they became the terror of the continent. The accounts of the origin of the Six Nations vary somewhat. Clark, in his history of Onondaga County, gives from the lips of an old Onondaga chief that beautiful legend of the formation of the Confederacy which forms the basis of Longfellow's "Hi-a-watha." Centuries ago, the story runs, the deity who presides over fisheries and streams came from his dwelling place in the clouds to visit the earth. He was delighted with the land and resolved to remain on earth. He selected a beautiful residence and the people called him Hi-a-watha, "the wise man." After a while the people were threatened with destruction by warriors from the North. Hi-a-watha's wise advice was craved, and after solemn meditation he told them to assemble all the chiefs and warriors on the banks of Lake Oh-nen-ta-ha, (Onondaga). The council fire blazed three days when the venerable Hi-a-watha with his darling daughter appeared in his white canoe on the Oh-nen-ta-ha. As he walked up the bank, a sound like a rushing wind was heard; a dark spot, increasing in size, descended from the sky. It was an immense bird which came swiftly to earth, crushed the darling daughter of Hi-a-watha and was itself destroyed, but left the wise man unharmed. Grief prostrated him in the dust for three days, after which the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas—people of the Great Tree, the Everlasting Stone, the Great Mountain, the Dark Forest, and the Open Country were formed into a league like that of the Amphycioni of

Greece, and the enemy was repulsed. Then Hi-a-watha said: "The Great Master of Breath calls me to go. I have patiently waited his summons. I am ready—farewell." Myriads of singing voices burst upon the ears of the multitude, and the whole air seemed filled with music. Hi-a-watha, seated in his white canoe, rose majestically above the throng, and as all eyes gazed in rapture upon the ascending wise man, he disappeared forever in the blue vaults of Heaven. The music melted into low whispers, and there were pleasant dreams in every cabin of the Five Nations on that blessed night.

Another tradition is of great interest because referring to the teachings of rebirth and universal brotherhood. The Great Spirit (Planetary Spirit evidently) sowed five handfuls of red seed from which sprang the five races. Then he assembled his children together, and said, "Ye are Five Nations, for you sprang each from a different handful of seed I sowed, but ye are all brethren, and I am your father, for I made you all. * * * The bodies I have given you will in time grow old, and wear out, so that you will be weary of them; or from various accidents they will become unfit for your habitations, and you will leave them. I have enabled you, therefore, among yourselves to produce new bodies to supply the places of the old ones, that every one of you, when he parts with his old habitation, may in due time find a new one, and never wander longer than he chooses under the earth, deprived of the light of the sun. * * * Saying this, he wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

Astral and Kama Rupic bodies are suggested by the belief that each man had two souls. One left the body at death but remained until the great Feast of the Dead; then it either became a turtle dove or went to the village of souls. The other was attached to the body, never leaving it unless to revive as a new born child.

The stone is the emblem of the Oneidas. One is described as of rude unwrought shape, inclining to cylin-

drical, and different from any stones found in that part of the country. Whence it originally came, no one can tell; the tradition is, that it follows the nation in its removals. From it the nation is derived, for Oneida signifies the upright stone. When set up in the crotch of a tree, the people were *invincible*.

As to elementals. The belief in fairies everywhere prevails, and these had favourite places of resort. Those of the Onondagas lived in a ravine just south of the present city of Syracuse. Here is a precipitous bank of boulder clay, which they have worn smooth in sliding down. They liked the bounce in going over a projecting stone. They did not often appear, but quietly worked with and helped the people. The Onondagas call them Che-kak-a-hen-wah, or "Little People." The Tuscaroras Ehu-kwa-si-yea, "No men at all," something besides men.

To dreams, divine authority is attributed, and the Indians implicitly obeyed any command received in a dream. Hence the Dream Feast was an important festival. Later the White Dog Feast took its place. This lasted fourteen days; on the ninth day two white dogs were burned. There seems some idea of re-clothing or re-robing the creator in this. The False Faces, who appear to have been a mystic body, always opened the ceremonies. Many weird traditions are recorded of them.

Manitou was the great Master of Life whom they adored in various forms. A hint of hierarchies is given in the belief that each animal had a great original, or father. The first *Buffalo*, the first *Beaver*, the first *Eagle* was the Manitou of the whole race of its kind. Each tribe was also divided into sub-tribes designated the Otter, Bear, Wolf, Beaver, Turtle, etc. This animal was always the symbol of the tribe. The Indians deified the sun, moon, stars, fire, water, wind, thunder and everything that seemed superior to themselves, but never exalted their heroes or prophets above the sphere of humanity. They had no infidels among them. Their religion was simple without many ceremonies and was universally embraced. W. H. D.

FOR THE LAMP.

LETTER TO A HOME CRUSADER.

DEAR FRIEND,—You were speaking of Christmas in your last, and of the wealth of purely mystical meaning in the word, which the world as yet so dimly perceives. Thinking it over, I have been wondering if even we Theosophists fully realize the very deep significance of this particular Christmastide now so close at hand? Does it not at one and the same time voice a prophecy fulfilled and a prophecy of times to come? What was that old saying—which also embodied a command, “But first must the gospel be preached to all nations . . . and then will the end come.” The Gospel of Good Tidings was and is and can never be other than the selfsame message of “Truth, Light, and Liberation,” by way of the old Wisdom Religion, which is even now being once again preached to all nations. Carried around the globe, all of good will may hear, and each in turn speed the message onward, as the Standard Bearer passes by.

And the “End,” is it not already almost at our doors? The close of 1897 will see the consummation of *this* age or cycle. And after? who shall say? I can see only one thing plainly, as in a vision of the era to come, and that is a Building, a Temple, within the courts of which shall be gathered as teachers and students all those engaged in the work of uplifting Humanity. The Presiding Spirit of this Temple knows no East or West or North or South in Its impartial distribution of man-redeeming knowledge and power . . . Without money, and without price, but to the safe-guarded only. For, outside of this temple, are upheavals of prevailing institutions and stress and storm—things that mark the transition phase from the old age to the new, and the Sacred Science can therefore be trusted only in the hands of the tried and faithful. And again, what comes after, who shall say? Our Christmas visions are probably only pale shadows of the future glorious Reality.

When I meditate on the Crusaders I follow a line of Light starred here and

there with central points of flame. I begin at Boston, and the flame there is as a great pyramid up-leaping. From Boston to New York. From New York to Liverpool, London, and thence along triangular bases to Dublin, where the Flame becomes a Form Gigantic, and so on to Paris, Amsterdam, Berlin, Vienna, Athens. Wherever, in fact, the Crusaders have been and stopped, there is the line of light, and the altar fires kindled, some new, some fanned out of ashes that have long seemed dead and cold, all now burning brightly. The golden thread of Love Light runs on to Egypt, and here the altar fire, once breathed upon, becomes a sea of resounding Flame in the midst of which appear the shining forms of Pyramid and Sphynx. And the air there is thick with the still lingering shadows of witnessing multitudes. On to India! Burns the flame there as brightly? Of a different hue, perhaps, but who can doubt that it burns? And so, finally, I overtake my Crusaders wherever their camp may be, and the line of Light ends in the Light Bearer and the Link Bearer Herself. In a sense, this line of Light and the message it bears, is America's Christmas gift to the world; but in the larger sense, we know it is the old, old story of Lodge Doors thrown open, and the coming forth of a new Messenger and Leader with power to wake the sleeping Christ in the hearts of humanity. *Salut au Monde!* Comrade, for surely the sleeping Christ awaketh!

M.

LI HUNG CHANG, THE OCCULTIST.

The *Metropolitan Magazine* for November, in an article about the great Chinese Viceroy, gives some personal details which serve to confirm the impression that some people had formed concerning him. He belongs to the inland race of the Chinese mentioned in the “Secret Doctrine.”

The most striking characteristic of Li Hung Chang, says the *Metropolitan*, as he is seen with his suite of officers and body attendants, is his great and massive frame, which, even when he is sitting, towers head and shoulders above

every one else ; and the intense eagerness for knowledge and truth, at any cost, betrays itself in spite of the self-control and repose of a face possessing a peculiar calm majesty.

"Forget who I am," he has said more than once, "and speak to me honestly man to man. *I want to know.*" And then follow those volleys of searching questions with the pair of keen brown eyes glancing at, over, and around the person addressed, but never for a moment losing sight of him. He invites intelligent argument, and his keen love of justice and a corresponding sense of humour show him at once the finest shades of right and wrong. If Li Hung Chang had not been a great general and statesman he would have made a great lawyer, or even a great poet, for he is a lover of the beautiful and a student of the abstruse.

One of his replies in answer to the question, "What has impressed you strongly in America?" is characteristic of the man: "The great number of souls." He speaks in a low, well-sustained voice, deep and strong.

"The great number of souls! Why, Your Excellency, there is a much vaster population in your own country," was remarked with surprise.

"More people, that is true, but fewer souls."

When speaking of General Grant he uttered the following beautiful words, that reveal more than any other the soul of the thinker and poet: "He was my great friend. I loved him. I knew him before his birth. I knew him centuries ago, and we shall meet again for centuries."

THE problem of genuine initiation, or training in occultism, consists in placing all the operations of the body under the dominion of the Will. In freeing the Ego from the dominion of the appetites, passions, and the whole lower nature. The idea is not to despise the body, but to purify it. Not to destroy the appetites, but to elevate and control them absolutely. This mastery of the lower nature does not change the Key of the physical nature as such ; but subordinates it to that of a higher plane.

Without this subordination, the clamorous lower animal nature drowns out a higher vibrations ; as if, in an orchestra the bass viols and the drums only could be heard, and noise, rather than harmony would result. Hence the old saying—"He that conquers himself is greater than he who taketh a city."—*Mystic Masonry*, p. 184.



THE BEAVER THEOSOPHICAL SOCIETY,

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

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

THE MONTH TO COME.

Wednesday, Dec. 23, 8 p.m., "Ocean of Theosophy," pp. 35-39.

Friday, Dec. 25, 8 p.m., "Theosophy in Daily Life." Mr. Port.

S. D. II. pp. 492-498 (*n. e.* 517-524).

Sunday, Dec. 27, 11 a.m. Colossians ii : 16-23.

Sunday, Dec. 27, 7 p.m., "The Birth of the Christ." Mr. Smythe.

Wednesday, Dec. 30., 8 p.m., "Ocean," pp. 40-44.

Friday, Jan. 1, 8 p.m., "Planetary Chains." Mr. Armstrong.

S. D. II. pp. 498-505 (*n. e.* 524-532).

Sunday, Jan. 3, 11 a.m., Col. iii : 1-11.

Sunday, Jan. 3, 7 p.m., "The New Era of Theosophy." Mr. Smythe.

Wednesday, Jan. 6, 8 p.m., "Ocean," pp. 45-48.

Friday, Jan. 8, 8 p.m., "Aspects of the Soul." Mr. Hoggan.

S. D. II. pp. 506-512 (*n. e.* 532-539).

Sunday, Jan. 10, 11 a.m., Col. iii : 12-iv : 1.

Sunday, Jan. 10, 7 p.m., "Theosophy and Music." Mr. Smythe.

Wednesday, Jan. 13, 8 p.m., "Ocean," pp. 48-51.

Friday, Jan. 15, 8 p.m., "Theology versus Religion." Mrs. Brown.

S. D. II. pp. 513-518 (*n. e.* 540-546).

Sunday, Jan. 17, 11 a.m., Col. iv : 2-18.

Sunday, Jan. 17, 7 p.m., "Reincarnation in the Churches." Mr. Smythe.



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

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

The following proclamation has been adopted by the Society:

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

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

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

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

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

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

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

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

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

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