

The LAMP

VOL. I.

TORONTO, APRIL 15, 1895.

NO. 9

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



THE QUAN. (ARCHANGELICA OFFICINALIS).

One frequently hears the enquiry "What does Q stand for?"—when Vice-President William Q. Judge's name is mentioned. The "rare blossom" of the Hyperborean clime somehow bears a name with which we may yet be made familiar. Dr. Robert Brown, in his "Countries of the World," says that the Quan is one "of the favourite Greenland edible herbs. It has been long used in Norway (the reader may re-

member that King Olaf, in the Saga of Heimskringla, gave angelica stalks to the haughty Queen Thyra), and it is probable that the Greenlanders first ate it in imitation of the Scandinavians. It is only to be seen on the Island of Disco, and in one spot, up a fjord, in 64° north latitude. Hence the Greenlanders say that Disco was towed from the latter locality to its present position in 70° north latitude."

APRIL.

My thoughts grow not so blithe in any moon
 As when these clear, bright, blue-skied days
 shine out
 With sudden beauty for the bare earth's
 breast.
 Green buds, shy flowers, and liberated brooks.
 The gladsome dawn leaps lightly o'er the land,
 The fair day never tires, the tender hours
 Move gently forward, full of faith and hope.
 Till Venus' sevenfold radiance rules the night.
 There is no rapture in the year's ripe charms
 Like that inspired by April's innocence;
 She is the little maid among the months.
 For May braids up her hair, and June's a
 woman;
 But April, laughing-eyed and venturesome,
 With wind-loose locks and timid-daring feet,
 Who neither asks for love, nor knows, but
 takes
 And gives and makes a joy of life—fresh-
 cheeked.
 A girl is April, pure and young of heart!

* * * * *
 Young-hearted were we all, but some forget;
 Lark-song and primrose bank and sunny
 gleam
 Fade out and fail and will not be recalled.
 Dim and deformed the gods of youth are laid
 In cells of death that shuddering memory
 shuns;
 For men wear winter when the spring is high,
 And only poets keep the crown of life.
 —Albert E. S. Smythe, in *The Sunday World*.

SOME POPULAR MISCONCEPTIONS
CONCERNING THEOSOPHY.

In view of the many misconceptions current at the present time in regard to Theosophy and the Theosophical Society, a few statements as to what it is not, may serve to dispel the clouds from people's minds, and show the practical side of what is at once Religion, Science and Philosophy.

First, it should be understood that the Theosophical Society is not a Miracle Club, as some people would believe. Far from it! Theosophy teaches man first and foremost, that he must learn to control his lower nature,—his passions, his personal desires and faults. Until such work is accomplished, it is useless, nay, dangerous, to attempt the acquisition of new powers. A knowledge and use of the hidden forces of nature is alone safe when in the service of the purified soul. And thus the work of the Theosophical Society is with the souls and minds of men. It teaches them to think, not to be thought for, to study themselves, to analyze their motives for actions, to simplify and purify these motives, to gain strength to overcome temptation, to conquer selfishness, and to develop a deeper spirit of brotherly love. When these things are gained, then indeed it

will be time enough to learn of Nature's laws and forces for the benefit of others, not ourselves.

It should likewise be stated that Theosophy is not Spiritualism, so called, nor a branch of it. It does, however, explain the phenomena of seance rooms. It says that these things, though often fraudulent, may be genuine, but that the untrained student lays himself open to harm and danger when he dabbles in mediumship, or courts the visitation of so-called spirits. Mediumship, it tells us, is a most pernicious practice, as it tends to the weakening of the will, man's greatest possession, and by which he, and he alone, must work out his own salvation. It teaches that our friends, on leaving their earthly bodies, pass on to higher stages of existence than this world can offer, and that to communicate with them we must rise to their condition, that they rarely descend to ours. The "spirits" of the seance rooms are not the souls of our friends, but entities with whom it is best we should not connect ourselves. Spiritualism is fully explained in the philosophy of Theosophy, while its practices are strongly discouraged.

An idea current among many people is that Theosophy is something which has been invented by the late Madame Blavatsky. This is a great mistake. Madame Blavatsky, while bringing this system of teaching before the Western world, disclaimed any originality whatever in the matter. She wished herself to be looked upon only as an instrument. The service she performed was in bringing to our attention the fact that there is in existence, as there always has been, a body of literature which gives man a perfect philosophy of life. Such teaching she adapted as best she could to Western modes of thought. She strove to wake people up to an understanding of the reason for existence; that life is a battlefield, on which we must conquer the foes of selfishness and sin, and that we must do the fighting—no one else can do it for us. Life, therefore, is not for sensuous enjoyment, not to gain personal comforts, but for the development of strength and purity of soul. These and other lessons Madame Blavatsky strove to impress upon the world, and as the servant of Beings greater and wiser than herself, she strove to interest humanity in their teachings. And although she devoted herself to the work, gave up country and kindred,

and rank and wealth that she might the better perform this service, she was subjected to all manner of unjust accusations. But one who is truly broad-minded and tolerant, will look first into the writings of Madame Blavatsky, as well as the statements of those who knew her, before rashly forming opinions as to her sincerity and ability. Such investigation, if unbiassed, will convince him that this woman was one of great intellectual strength, that her motives were pure and unselfish, that her self-sacrifice was great, and that all her teaching was an inspiration to higher living and higher thinking than our modern philosophy can offer.

Perhaps the most commonplace misconception is that Theosophy is a bequest to us from the present priest-bound, ignorant classes of India; that their religion is Theosophy. It is indeed true that the ancient Indians possessed a philosophy, which Max Muller says is the greatest, the most spiritual known in history,—a philosophy which embodied more of Theosophic teachings than any modern system has yet done. But the people of modern India have fallen far below the standards of their ancestors. The spirit of the instructions which they still hold has either been greatly materialized or diverted to selfish ends and purposes. And thus their condition to-day is indeed a deplorable one.

Theosophy is not Buddhism, as so many would believe, any more than it is Christianity, or Judaism, or Mohammedanism, or any other religion. It is, however, the truth at the root of every religious belief the world has known. Careful study of comparative religion will reveal the fact that one system of ethics pervades all and is the foundation upon which each one has been built up. People vary in their modes of thinking, their forms of thought, according to their nationality, their stage of evolution, their surroundings—but the moral principles involved are the same in all times and places.

Theosophy would show to us the unity in apparent diversity, and presents a perfect philosophy of life in complete accord with moral law. It thus encourages individual research and tolerance of the opinions of others. Look for the truth, it says, whether it be found in the teaching of Buddha, of Zoroaster, or of Jesus. Each of these great teachers, as well as many others,

came among men, as the times and conditions befitted their appearance, to show them where their limited perceptions had led them into error and misunderstanding of the spiritual instruction which is in existence among men throughout the ages, so long as it is needed as a guide to purity and wisdom.

Theosophy is not for the intellectual alone. It is for all men a guide to right living as well as right dying. To be sure, the more trained one is in mental and spiritual perception the better he can grasp the idea of universal law, the better conception he can have of man and his wonderful organization, the working of the universe, and the far-reaching scope of that mysterious word—"Brotherhood." Theosophy, however, can give something to the dullest mind to inspire it to better living, better thinking, better doing.

It tells us whence man came, whither he is going, why he should work daily, yea, hourly, toward self-conquest. It robs death of its terrors. It explains thought transference and hypnotic suggestion. It teaches the possibilities of ever greater and greater stages of development, deeper joys to be gained than the fitting ones of the personal self, greater wisdom, wider understanding, once we choose the path of peace through a determination on our part to conquer—the world? No! Ourselves!

—New England Notes.

THOUGH ALL GREAT DEEDS.

Though all great deeds were proved out
fables fine,

Though earth's old story could be told
anew,

Though the sweet fashions loved of
them that sue

Were empty as the ruined Delphian shrine—
Though God did never man, in words benign,

With sense of His great Fatherhood
endure—

Though life immortal were a dream
untrue,

And He that promised it were not divine—
Though soul, though spirit were not, and all
hope

Reaching beyond the bourn, melted
away;

Though virtue had no goal, and good no
scope,

But both were doomed to end with this
our day—

Though all these were not—to the ungraced
heir

Would this remain—to live, as though they
were.

—WAS INGELow,

SCRIPTURE CLASS NOTES.

Philemon.

"We learn to neglect nothing" says Chrysostom, "when a Paul can take such pains about a runaway thieving slave." And he goes on to draw the line between occultism and so-called Christianity. For there is an esoteric Christianity and it is as different from the ordinary western conceptions of Christianity as those differ from any other organized system of religion. But, as an esoteric philosophy, it must be essentially the same as esoteric Buddhism, or esoteric Judaism, or esoteric Brahminism, or esoteric Mahometanism, or esoteric Sioux sun-dance medicineism. The base and foundation of all aspects of truth must be one and the same, and if any man set up a barrier of separation between his Self and the Self of his fellow, of whatever caste or creed, he cannot know, for he has not become that Self.

So the occultist must not act for his own personal ends. Be he a slave, like Onesimus, he cannot leave his master, though—and this is the point that half-thinkers studiously avoid—his master is absolved from no duty of freeing him. Each must seek the other's good. The slave works for the master. The master frees the slave. Each accepts his own duty, or should when he knows it. "The duty of another is dangerous." Here is no room for coercion, or interference, or meddling, or of aught but non-resistance of evil, the acceptance of one's just merit determined by God's righteous law of Karma—justice, and the final fulfilment of that law in Love.

Bengel says of this short epistle: "This familiar letter, wonderfully elegant, about a purely private matter, is inserted in the New Testament for the benefit of Christians as a specimen of consummate wisdom in the treatment of things of this life on higher principles." However that be, it will serve to illustrate the attitude of those who of old had vowed to make theosophy a living power in their lives. The abounding magnanimity of Paul, deluded by neither the quality of indifference, nor passion, nor virtue, attains here a rare unfoldment which is but too certainly lost to the standards of our worldly wisdom.

Prof. Goldwin Smith has stated St. Paul's relation to slavery thus: "What ever is done will be done for the whole of mankind and for all time. If it be

necessary for the eternal purpose of the Gospel, St. Paul will submit to all the injustice of heathen governments If it be necessary for the same purpose, the slave of a heathen master will patiently remain a slave."

NOTES ON THE MAGAZINES.

The April Arena has an article on H. P. B. by a quondam F. T. S. based on that Psychic Researcher's godsend, Solovyoff's "Priestess of Isis." Where is these people's sense of humour? They all quote a letter headed "My Confession" as evidence of the most frightful depravity, when the columns of a comic paper are its proper home. Did these critics ever read her interview with Miss Frances Willard, as reported by that lady? Does nobody but an Irishman appreciate a joke? Here is a paragraph of the confession on which the author of the Secret Doctrine and Isis Unveiled and the Voice of the Silence is to be read out of Society, forsooth. "I will tell you how from my eighteenth year I tried to get people to talk about me, and say about me that this man and that was my lover, and HUNDREDS of them. I will tell, too, a great deal of which no one ever dreamed, and I WILL PROVE IT." Oh ye Flaneurs, and critics, and Psychic Researchers, "If you only knew how many lions and eagles in every quarter of the globe have turned into asses at my whistle, and obediently wagged their great ears in time as I piped my tune!"

The Arena has a fine article by J. H. Long on "The Higher Criticism."

Lucifer appears to be troubled with the Kama Rupa of the late H. P. B., for little else of her principles are to be found in its columns. Mr. Mead proves conclusively that the anonymity of "Junius" is nothing short of a capital offence—flat burglary, as Dogberry would say. This and the "Clash," which still resounds like the cymbals of Miriam after the deliverance from Egypt (these are longer-winded deliverances) occupy 25 pages of an average number.

We have received Transactions of the Scottish Lodge, with a most interesting article "On Regeneration;" New England Notes, The Path, Pacific Theosophist, Journal of the MahaBodhi Society, Book Notes, Notes and Queries, Arya Bala Bodhini, and Bombay Gleaner.

INTERNATIONAL S. S. LESSONS.

April 21, Matt xxiv; 42-51.

This passage and the chapter of which it forms part is full of the inspiration of the prophet Joel and others of that earlier epoch. The cry repeated from of old—"Watchman, what of the night?"—is answered by the same warnings in similar words and with almost the same images used by the mystic Joel, and by Isaiah, and Amos, and Micah and many another. The end of life, or the end of the cycle, or the end of the planet, they are all alike. Sudden destruction cometh upon them who are unprepared for the new life and the new day. Darkness and weeping shall be their portion. Who then is that faithful and prudent bondman whom his Lord has set over his household? Thinketh he of what he shall eat and drink and be clothed withal, or has he entered into the knowledge of his Heavenly Father who knoweth of all these things? If not, then shall he be cut in two, his higher Self shall be taken and his lower self shall be left with the portion appointed for the hypocrites.

April 28, Mark xiv; 12-26.

These mystical passages should be compared with the Old Testament scriptures upon which they may most naturally be supposed to be founded, though the symbolism in common to other religions. One astronomical blind here is fully explained in "The Perfect Way," (see Appendix vi. and elsewhere). Christ was designated by the Fish, and the Man and Fish signs are of great significance. Jonah, who mystically is the Man, passed through the Fish as the Sun passes through the sign Pisces, the Fish, the zodiacal epoch of Christ, and the next sign is, as Jesus states, verse 13, the Water Carrier, Aquarius; "There shall meet you a Man bearing a pitcher of water" (see John iv: 14). When the Sun passes over into the new sign, "one of the twelve," there shall come to pass the betrayal, and there shall be celebrated the breaking of bread, and the quest of the Holy Grail, and the new Avatar shall descend to the Elect. But this curious knowledge of times and seasons seems unprofitable beside the direct ethical and vital teaching of the Logia, the Sermons and discourses, or of such scriptures as the Gita.

May 5, Mark xiv; 32-42.

"They came to a farm: of the name

Gethsemane." The three who accompanied the Master to the Mount of Transfiguration are again chosen to be with him in the Valley of Decision. And here, as there, they slept. In the supreme moments of transcendental consciousness it might seem to be suggested that the three lower states are unequal to the reception of impressions from that fourth and highest plane, and the "three qualities" also occur as obstacles to the realization of the Self. See "Voice of the Silence" for the three states, Jagrat, Swapna, and Sushupti; and "Bhagavad Gita," chs. xiv, xvii and xviii, for the three qualities. Also "Letters That Have Helped Me," chap. x. Dr. Kingsford interprets Peter, James and John as Buddha, Pythagoras and Jesus, or Understanding, Works, and Love, or Mind, Body and Heart, but she does not seem to take note of their slumbering.

May 12, Mark xiv; 53-64.

Those who are satisfied to accept this narrative as mere history, the record of a certain semi political event of nineteen centuries ago, and to base its importance on its mere historical accuracy, have not by any means realized the purpose of a Sacred or Mystical Book. When the Christ Spirit descends upon a man and he arraigns it before his intellect and brings against it the varying witness of his senses then indeed the claim to be the Son of the Blessed is like to have but a sorry hearing. "Here, in this inner court of law, before these testators, in the presence of the judgment seat, claiming power to destroy and rebuild the temple? Preposterous! What blasphemy! The Lord of all the earth is on His throne in Heaven! Let us destroy this abomination from among us." So men reject the claim and crucify the Christ daily, seeking Him in the heavens whom they might worship in the inner court of their own hearts.

THE CANADIAN BRANCHES.

Kshanti T. S. President, Hessey W. Graves; Secretary, William H. Berridge, 212 View St. Victoria, B. C.

Mount Royal T. S. President, Louis Trudeau; Secretary, Dr. James H. Fulton, 2444 St. Catharine St. Montreal, P. Q.

Toronto T. S. President, Samuel L. Beckett; Secretary, A. E. S. Smythe, Medical Council Building, Toronto.

HOW TO SPREAD THEOSOPHY.

Something more than zeal to make proselytes is needed. The Pharisees had zeal of that kind, and what Jesus thought of them and their zeal we learn from his words, "Ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves." Clearly, the only way to understand how we should approach an intelligent man who has been brought up in another faith is by putting ourselves in his place. We would disdain being proselytised, but we are always ready to welcome truth. But, admittedly, no one can benefit us who makes approaches with an air that plainly says that he knows all truth, and that what we have hitherto believed and acted on is all false. If he comes to us with an assumption of his own superiority and scarcely concealed contempt for our forefathers, he can never be God's prophet to us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take the trouble to find out what we have done. He must speak our language, understand our music, sing our best songs, study our highest literature, honour our past, comprehend our philosophy, sympathise with our ideals, and appreciate the deepest elements in our lives. He must respect and love us. Then, if he is greater than we are, and if he has new truth to communicate or new power to impart, we gladly accept him as leader. Then he will be as the early and latter rains to the roots of life. He will initiate forces potential to leaven the community, and a nation will seem to be born in a day. All societies must be influenced from within. Attacks from without make them more impervious than they were before. Proselytism detaches individuals, who, as a rule, are worth little, but it arrests internal development. Prophetism gains individuals, who become centres of force, and it thus initiates movements which may be delayed or defeated but cannot be destroyed.—Principal Grant, in "The Religions of the World."

REV. H. R. BAWES ON THE NEW PULPIT.

The Old Pulpit said, "The Bible is the Word of God."

The New pulpit says, "The word of God is in the Bible."

The Old Pulpit said, "The Bible is an inspired history."

The New Pulpit says, "The Bible is the history of an inspired people."

The Old Pulpit said, "The Bible is infallibly inspired."

The New Pulpit says, "The Bible is inspired, but not infallible."

The Old Pulpit said, "I believe in the resurrection of the body."

The New Pulpit says, "I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown form, under some suitable, though at present unknown conditions, and so forth."

* * * * *

As to occultism, abject incredulity or rabid denunciation seems for the mass of the clergy the only alternative, and both are equally out of place at this time of day. Ah! when shall we find in the pulpit the judicial spirit of an Oliver Lodge or a W. Crookes? At the far end of a paper like this it is impossible to discuss adequately the present attitude of the pulpit towards Spiritualism, Theosophy, Christian Science, and other modern nineteenth century forms of the occult; but the complacent doctrine that sundry abnormal things occurred as related in old Jewish annals, and even as late as the first thirty-three years of the Christian era, and for perhaps a few years later—but that outside of those limits all phenomena of a similar kind never occurred at all—is a theory which only belongs to the theological bigot; whilst the scientific bigot, with a dogmatism almost as naive, makes a clean sweep of all abnormal phenomena whatever, both in and out of the Bible.—North American Review.

THE ENTRANCE TO THE INNER LIFE.

In order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way, and if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact but

it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS? Brothers and sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church:—"I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner Life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.—H. P. Blavatsky, in American Convention Address in 1889.

THE LOGICAL SEQUENCE.

But the Duties of the Inner Circle are Not Those of the Household.

There can be no reasonable doubt that the disregard of mundane duties would be the logical sequence of acting up to many of the teachings ascribed to Jesus. For instance, he said, "My kingdom is not of this world" (John xviii. 36). "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii. 25). "I am not of the world" (John xvii. 9). "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself" (Matthew vi. 25-34). "If any man comes to me and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple" (Luke xiv. 26).

"Everyone that hath forsaken houses, brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matthew xix. 29). Even the disciple who wished to bury his father was advised by Christ to forego that duty of affection, for "Jesus said, Follow me; let the dead bury the dead."—Charles Watts in *The Freethinker*.

FOR THE LAMP.

THE PLAY-BILL.

Once again the righteous indignation of the uncanonized saints of Toronto has found a vent. This time it is after a glimpse at the voluptuous proportions of dramatic females insufficiently protected from the rigors of a Canadian winter, displayed upon our boardings under the auspices of Live Joe Price, Alderman Sheppard and Inspector Archibald.

"To the pure, all things are pure," says the proverb. Therefore, objecting to these suggestive illustrations, as we do, on the ground of impurity, we cannot be so pure as we think we are, and it is well that we should admit the fact. The morbid prurience that responds only to the grosser suggestions of a nude form ought to be the first thing we should strive to remove, but if, with all our church going, we cannot rise above the promptings of our animal nature, then it were wise to begin with the removal of the temptation. To accomplish the latter is only the first step in the right direction. Purification should proceed from within outwards. If the heart is pure, the pure environment will follow as a matter of course. Mock modesty is as reprehensible as open profligacy, so far as the individual himself is concerned. Abstinence from the act restricts the evil to one person, but the foul imagination is still vitiating the moral atmosphere around, beneath its guise of an affected prudery. We cry out for purity because we need it badly. We want the maximum amount of morality with the minimum of prudery, just as we want religion unadulterated with cant and hypocrisy.

—WILLIAM T. JAMES.

When a man has his full share of trouble it is a sign that Karma is taking great pains to make a better man of him; and the fault is his own if no benefit accrues to him from its effects.

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ALBERT E. S. SMYTHE, Editor.

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EDITORIAL NOTES.

Take note of the change in the Sunday programme.

The "Flaneur" announces in "The Mail and Empire" of 30th ult. that "Theosophy is Dead." We desire to call his attention to the funeral services for the ensuing month announced on page 141.

"We all enjoy the little magazine very much, and those of our Society who subscribed for it circulate it among those who are interested. It is surprising how much can be contained in so small a paper by a little careful attention and thought." Perhaps it isn't modest of us to publish this good opinion of one of our readers, but we may as well be honest and confess that we like it. We want to be useful and this is the testimony.

When people cultivate the spirit of working for work's sake, and not for the wages to be got from it, the problem of the unemployed will be in the way to a solution. So long as the wealthy set up a state of idleness as their ideal of life,

how can they expect the poor and unfurnished to choose hard labour for theirs? Let every man work, wage or no wage, at something; not with the toil of the slave, or of the wage-earner which is only a mollified slavery, but with the work of the freeman who knows he came into the world to be and to do. This "purloined race of miserable men" has no conception of duty in the abstract; is it any wonder that the blind lead the blind hither and thither and no man knows his proper task? The creed of the western labourer leads him to try and keep body and soul together until the life-energy has worn out the physical frame and death gives release. Practically, our western society simply endeavours to "put in the time" before the anticipated end. We have yet to learn the gospel of life and work.

* *

"Your philosophy is very fine, but it is not practical: it is all moonshine," criticises Mr. Hardhead. Still, Mr. Hardhead admits that some men have lived it and realized it. It has actually been tried by a few who have succeeded in its practice. So it is practical after all. What one has done any and all can do. Nature—God—Karma—Providence—is in no hurry. We have all time to learn. There are no balloon ascents. No elevators. No moral projectile system. We creep and climb. "Up the world's great stair stairs." Every death-sleep and every new life finds us a little farther along. We might make an effort, however, and do a little spurring sometimes on the journey.

* *

The Baldwins, claiming to be the only white Messiahs or Christs, only they phrased it in Sanscrit, became a veritable nine days wonder in the Grand Opera House recently, and moved hundreds to belief in phenomena who never believed before. Saturday Night, in a determined spirit of originality, evolved quite a meritorious theory to account for the facts, of which it covered quite as many as could be expected. A well-informed contributor supplemented the theory by a very fair account of the Eastern philosophy of Hatha Yoga as far as it is generally understood. But why, when people accept our facts, will they not accept the explanation thereunto?

At the same time phenomena and psychic facts and all manner of evidence of the senses has nothing essentially to do with Theosophy, or Mahatmas, or Christ, or God, or any other of the spiritual matters of Life. It is a pity that people are so careless of the Truth, and especially newspaper people, who are the Priests of the new assembly. Such a usually intelligent writer as "Kit" in the Mail and Empire recently spoke of theosophists believing in transmigration! As an Irishman, I blush for a fellow country-woman.

* *

This recalls the action of some countrymen in Dublin who, according to their spokesman, banded themselves together and vowed a vow which Mr. Hargrove gives in his pamphlet. "I pledge myself never to listen, without protest, to any evil thing spoken of a Brother Theosophist, and to abstain from condemning others." "Such vows as is a shame a man should not be bound by, yet the which no man can keep." One of the noble Romans of the movement thinks that these Dublin votaries "would do well to at once insert some guarding words which alone could render it moral or sensible to accept the phrase as a rule of conduct." I was bred on Tennyson, and what poor little soul I possess gave its allegiance to the dim sovereign of the English dawn—Pendragon's heir and lord of Camelot—when he pledged his knights to himself by so strict vows that they rose pale, flushed, dazed, half-blinded as "at the coming of a light." I tried, under the Lord of the Round Table, to renounce the "peering littlenesses" of our social standards, and when I joined the T. S. I had no thought of abandoning a higher for a lower mark. If "to speak no scandal—no nor listen any," be "distinctly mischievous," let us, brothers, prepare once again for "the great battle in the West," ay, and even for the "wailing on the mere."

THE LOCAL BRANCH.

The Programme Committee's Report for the spring months adopted at the meeting on 3rd inst., embodies some useful changes. The Sunday afternoon meeting is discontinued in favour of sunshine and fresh air; the Friday evening meetings have had some new features added likely to make them more

attractive, and the Sunday evening programme is also somewhat modified. Steps are being taken to arrange an appropriate White Lotus Day celebration.

PERSONAL NOTES.

*Col. Olcott and Mr. Sydney Edge are coming to England and Mr. Bertram Keightley has already arrived.

*Claude Falls Wright has visited Denver, Ogden, Salt Lake City and Memphis, Tennessee, and will return east for the Boston convention.

*Mr. Geo. W. Russell's book of poems "Homeward: Songs by the Way," is being republished, with additions, by Mr. Thomas B. Mosher, Portland, Maine.

*Our contributor, Mr. Win. Scott, has been complimented by the Indian "Theosophic Gleaner," which has copied his article on "Theosophy and Modern Science," from our December issue.

*Mrs. Besant has completed a new translation of the Bhagavad Gita, which is to be published, says the "Gleaner" on receiving the "imprimatur of cultured Indian orthodoxy."

*Dr. J. D. Buck advocates the independence of the various sections of the Theosophical Society after the manner of the Masonic fraternity or the Anglican Church, working independently in different countries.

*Lord Lytton, when Viceroy of India, said: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of "Zanoni" in her comprehension of abstract metaphysics."

*Mr. Ghairdi, one of the Hindoo delegates to the Parliament of Religions at Chicago, said in an address at Washington recently that the practice of vivisection under the sanction of the Christian religion would be an insuperable obstacle in the way of reconciling Hindoos to the acceptance of Christianity.

*Pierre Loti has published a new book of travel, describing a journey from Egypt to Jerusalem. In it he says the manna which fed the children of Israel fell before his tent. It was composed of small, hard, white grains, something like wheat, with a very aromatic flavour. It is the dried fruit of a thorny shrub which covers the mountains and which the wind carries for long distances.

OTHER MEN'S BIBLES.

Mohammedan Beliefs Adopted by Modern Christianity.

On a certain day we will call all men to judgment with their respective leader; and whosoever shall have his book given him into his right hand, they shall read their book with joy and satisfaction; and they shall not be wronged a hair. And whosoever hath been blind in this life, shall be also blind in the next, and shall wander more widely from the path of salvation. It wanted little but the unbelievers had tempted thee to swerve from the instructions which we had revealed unto thee, that thou shouldst devise concerning us a different thing; and then would they have taken thee for their friend; and unless we had confirmed thee, thou hadst certainly been very near inclining unto them a little. Then would we surely have caused thee to taste the punishment of death; and thou shouldst not have found any to protect thee against us. The unbelievers had likewise almost caused thee to depart the land, that they might have expelled thee thence; but then should they not have tarried therein after thee except a little while. This is the method of dealing which we have prescribed ourselves in respect to our apostles, whom we have already sent before thee: and thou shalt not find any change in our prescribed method. Regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne witness unto by the angels. And watch some part of the night in the same exercise, as a work of supererogation for thee: peradventure thy Lord will raise thee to an honorable station. And say, O Lord, cause me to enter with a favorable entry, and cause me to come forth with a favorable coming forth; and grant me from thee an assisting power. And say, Truth is come and falsehood is vanished: for falsehood is of short continuance. We send down of the Koran that which is a medicine and a mercy unto the true believers, but it shall only increase the perdition of the unjust. When we bestow favors on man, he retireth and withdraweth himself ungratefully from us: but when evil toucheth him he despaireth of our mercy. Say, Every one saureth after his own manner; but the Lord best knoweth who is most truly directed in his way. They will

ask thee concerning the spirit: answer. The spirit was created at the command of my Lord: but ye have no knowledge given unto you, except a little. If we pleased, we should certainly take away that which we have revealed unto thee: in such case thou couldst not find any to assist thee therein against us, unless through mercy from the Lord; for his favour towards thee has been great. Say, verily if men and genti were purposely assembled, that they might produce a book like this Koran, they could not produce one like unto it, although the one of them assisted the other. And we have variously propounded unto men in this Koran, every kind of figurative argument: but the greater part of men refuse to believe it, merely out of infidelity. And they say, We will by no means believe on thee until thou . . . have a house of gold; or thou ascend by a ladder to heaven; neither will we believe thy ascending thither alone, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, My Lord be praised! Am I other than a man, sent as an apostle? And nothing hindereth men from believing, when a direction is come unto them, except that they say, Hath God sent a man for His apostle? Answer, If the angels had walked on earth as familiar inhabitants thereof, we had surely sent down unto them from heaven an angel for our apostle. Say, God is a sufficient witness between me and you: for he knoweth and regardeth his servants. Whom God shall direct, he shall be rightly directed; and whom he shall cause to err, thou shalt find none to assist, besides him. And we will gather them together, on the day of resurrection, creeping on their faces, blind, and dumb and deaf: their abode shall be hell; so often as the fire thereof shall be extinguished, we will rekindle a burning flame to torment them. This shall be their reward, because they disbelieve in our signs, and say, When we shall have been reduced to bones and dust, shall we surely be raised new creatures? Do they not perceive that God, who created the heavens and the earth, is able to create other bodies, like their present? And he hath appointed them a limited term, there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief.

From chapter xvii. Salas's translation of Al Koran, inscribed by Mahomet, Founder of Islam.

"THE LAST CHANGE OF THE EARTH'S AXIS."

"Modern science denies Atlantis and its existence. It even denies any violent shiftings of the earth's axis, and would attribute the reason for the change of climates to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of nutation and the precession of the equinoxes, there are other men of science, such as Sir H. James (Athenæum, 25th Aug., 1860) and Sir John Lubbock (ibid.) who feel more inclined to accept the idea that they are due to a change in the axis of rotation."—Secret Doctrine, vol. ii., p. 314.

With this topic as a thesis Mr. Fred G. Plummer has produced a monograph which must surely prove the forerunner of many similar ones, dealing with the innumerable special questions touched upon, but not wholly exhausted in "The Secret Doctrine."

The change in the polar axis is as natural and as periodic as any other great natural phenomenon, and in his 16th chapter Mr. Plummer gives figures which are worth comparison with accessible scientific data. He states that at the close of the Triassic period, about 19,450,000 years ago, one of these early changes occurred, which served to bring into existence the land area which became the scene of the evolution of physical man 18,620,000 years ago. About the close of the Jurassic period, 12,900,000 years since, another axial change occurred, which brought the third great continent, Lemuria, into existence. Easter Island with its "555 colossal statues, 113 stone platforms, its cyclopean houses, its sculptural rocks and tablets," remains to confound those who choose to limit the human race to a few thousand years. Lemuria was destroyed in a volcanic catastrophe, accompanied by another polar change, some 9,660,000 years ago, and Atlantis was raised, and subsequently discovered and settled by surviving Lemurians during the Eocene period some 5,000,000 years since. During the Miocene period the Ariantean catastrophe resulted, an epoch 870,000 years distant, and the last change of the earth's axis followed about 12,000 years ago, when the last considerable portion of Atlantis, the island spoken of by Plato, was submerged. This event is fixed by a calculation based on the Egyptian

zodiacal cycle of 1460 years, which ended in 138 A.D., as occurring 11,542 B.C.

The astronomical and geologic facts marshalled in support of this hypothesis are very striking. The great drift period, the despair of generations of scientists is accounted for, along with all the traditions of floods and destruction provided by folk-lore and sacred records, and the Book of Enoch is cited as a history of the event. Difficulties in Homeric astronomy are solved by the consideration that when the axis of the earth was at right angles to the plane of its orbit the land was all in the northern hemisphere, and the "waters under the earth" all in the southern. The constellations were then ranged along the horizon, which coincided with the equator, and the pole-star of that period was situated in Draco. The tholiform motion of the stars spoken of by ancient astronomers is thus accounted for. This ancient equator followed the great circle which now runs through the volcanic belt of the Andes and Rocky Mountains and the Asiatic volcanoes, so that the earth of those days was literally girdled with fire, a belt of active volcanoes. The zodiacal signs marked the limits of the equatorial heavens, and thus the ignorance of the ancients concerning the southern heavens is explained. All the facts noted by Donnelly in "Ragnarok" harmonise with the fact of the polar displacement, and Prof. Warren's arguments in his "Paradise Found," as to the North Pole being the first seat of life on earth, apply to the earlier pole with even greater force than to the present one.

Ancient traditions of the sun having once risen in the South, and various Scripture statements relative to the "great and terrible day of the Lord" gather meaning in the light of this theory and it also serves to explain the orientation of ancient buildings, pyramids, and so forth. Mr. Plummer is, indeed, inclined to think that the Great Pyramid was built as a refuge from the deluge which accompanied the flop-over of the earth. The North Pole preceding the present one was situated near the Mediterranean, possibly near the Great Pyramid itself.

This little book is well worth study and may be purchased for fifty cents from the Narada Branch, T. S., Tacoma, Washington.

INDIAN NOTES.

It is the boast of Christendom that the ideals of home and family cultivated under Christianity are the great and sure stay of our civilization, and the guarantee of our future progress. It has been claimed for the East that the ideal of the family relation is so much higher under so-called pagan systems that we are unable to rise to an appreciation of its exalted spirituality. It seems right in beginning this series of Indian notes, to get a clear idea of what the ideal has been. We know what the western ideal is, with its ritual prayers for the blessings of procreation. We know what the reality of sale and barter for wealth and title has become in "the best society." We are familiar with the exalted ideal—and it is an exalted ideal in spite of namby-pamby critics—of "The Woman Who Did." We have despaired with a great despair over Arthur and Launcelot and Guinevere as the Master Singer proclaimed the lesson of our age. But we have yet to learn that our ideal is equal to that of the ancient rite of Aryavarta.

True, the modern practice of India may be debased as our own, and we give direct testimony of the fact, but when we raise again the standard of the marital tie shall we take the noblest or a lowlier type?

My correspondent writes: "You may put anything you like out of my letters in THE LAMP. Of course I know you will not put in things and give them a different meaning to what I intended. That's what the Mission paper of our Church does with my husband's letters to it, so he has given up writing to it entirely. They actually mutilated sentences to give them the proper goody-goody twang."

"I agree with what you say about marriage to a certain extent. The natives 'marry first and the love comes afterwards,' that's what they all tell me. In this country even the Christian girls' marriage is arranged by the parents. The Brahman astrologers can make any proposed union propitious. Of course they consult the horoscopes and stars and all that, but if their palms are properly oiled everything is declared to be auspicious, and the wedding comes off with the usual flourish. You won't like my saying this, but I tell you what is the usual thing. I know there are exceptions. The majority of the natives of all classes and creeds are very happy

in their married lives. The women being uneducated don't require much, and are always complacent, and the men find lots of time to themselves to do exactly what they like without being questioned afterwards."

The ideal of Indian marriage is well defined by Mrs. Annie Besant in one of her Adyar lectures in 1893, addressed to the native delegates. Have we anything better in Christendom to offer for their imitation?

"And so I might take you through much of symbolism, through the symbolism of the household and other fires that ought to be familiar to every thoughtful man amongst you. For why are the twice-born to study the Vedas? Certainly not only that they may be able to repeat shloka after shloka; the daily study of the Veda, which is the duty of every twice-born, surely ought to mean that in the study knowledge shall come; when he reads of the five fires that the household fires symbolise in his house, that he should know something of what they mean and be reminded of some of the hidden facts—for why is the one fire kept lighted always, and from that one others are to be lighted? Why may it only be lighted by the bride and the bridegroom, and never be extinguished so long as they both remain in this earthly life? It is the ancient ideal of the Hindu marriage. It is the recognition of the fact in the spiritual world that when the two re-become one, when the dual aspects of nature typified in man and woman are to be reunited, they are to form one Spirit, and it is only as they unite that they become Fire; so the outer fire lighted by the two is the symbol of the union of the Spirit that makes them one, not in order that they may find sensual gratification, but in order that they may become that Prajapati, the Creator of the future world. That is the Hindu ideal of marriage—the noblest ideal of marriage that the world has ever known. No matter how much it may have become degraded, how much it may have failed, that it is which underlies the idea of marriage in youth before the passions are awake, that the body may not have a share in the union of the Souls and Spirits. That was the great truth on which the custom was builded, and the custom has survived where the knowledge has disappeared. For all men's spirits coming into reincarnation come for spiritual growth, and not for mere sensual gratification: and the

Spirits that were to be joined together were not to come together by the impulses of passion in youth, that speak through the senses and not through the Spirit, and draw bodies together, no matter how little affinity there may be between the Souls that are within them. Therefore the horoscope was studied, which threw light on the nature of the life that lay before the incarnating Spirit. Therefore that was made the foundation of marriage union, and therefore there is a symbolic act in your marriage to-day, that when the bride and the bridegroom are to see each other, there is a screen dropped between them so that only the eyes of one may meet the eyes of the other; for in the eye is the dwellingplace of the Spirit, and it is that which should speak from the one to the other. This is the ideal that underlay the ancient institution of marriage, and therefore they lighted together the fire which was the symbol of spiritual union; and therefore it is again that that fire must never be extinguished while the Spirits remained joined outwardly and within."

A MODEL PRAYER.

The following is the text of a prayer composed by the late Robert Louis Stevenson, the novelist, whose death at Samoa in December last has been so widely commented upon. This prayer, it appears, was read aloud to Mr. Stevenson's family on the night before his death, which took place on December 3, in the evening. For beauty of diction and sublime simplicity of reverent thought it will be difficult to parallel.

"We beseech Thee, O Lord, to behold us with favor. Folk of many families and nations are gathered together in the peace of this roof. Weak men and women subsist under the cover of Thy patience. Be patient still. Suffer us yet a while longer, with our broken purposes of good, with our idle endeavors against evil—suffer us a while longer to endure, and, if it may be, help us to do better. Bless to us our extra mercies, and if the day come when these must be taken, have us play the man under affliction. Be with our friend. Be with ourselves. Go with each to our rest, and if any wake temper to them the dark hours of watching, and when the day returns to us our Sun and Comforter, call us with morning faces and morning hearts, eager to labour, eager

to be happy, if happiness shall be our portion, and if the day be marked to sorrow, strong to endure it. We thank Thee, and praise Thee, and in the words of Him to whom this day is sacred close our oblation."

THE MONTH TO COME.

- Friday, April 19, 8 p.m., "Metaphysics in India — Reincarnation." Mr. Titus.
- Sunday, April 21, 9.45 a.m., I Timothy, i and ii.
- Sunday, April 21, 7 p.m., "Is Life Worth Living?" Mr. Titus.
- Sunday, April 21, 8 p.m., "Are Force and Matter Identical?"
- Wednesday, April 24, 8 p.m., "Letters that Have Helped Me," pp. 68-72.
- Friday, April 26, 8 p.m., "Practical Application of Theosophy." Mr. Beckett.
- Sunday, April 28, 9.45 a.m., I Timothy, iii and iv.
- Sunday, 28, 7 p.m., "The Undiscovered Bourne." Mr. Mason.
- Sunday, April 28, 8 p.m., "Spinoza, Leibnitz, and Occultism."
- Wednesday, May 1, 8 p.m., "Letters," etc., pp. 72-78.
- Friday, May 3, 8 p.m., "Death as Viewed by Theosophy." Mr. Port.
- Sunday, May 5, 9.45 a.m., I Timothy, v and vi.
- Sunday, May 5, 7 p.m., "The Rationale of Theosophy." Mr. Scott.
- Sunday, May 5, 8 p.m., "Cyclic Evolution."
- Wednesday, May 8, 8 p.m., WHITE LOTUS DAY. Anniversary celebration. See later announcements.
- Friday, May 10, 8 p.m., "Theosophy and Crime." Mr. Smythe.
- Sunday, May 12, 9.45 a.m., II Timothy, i and ii.
- Sunday, May 12, 7 p.m., "The Law of the Spirit of Life." Mr. Randall.
- Sunday, May 12, 8 p.m., "Fate."
- Wednesday, May 15, 8 p.m., "Letters," etc. pp. 79-85.

These meetings are held in the Society's Hall, 365 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Smythe in the morning, and Mr. Titus at 8 o'clock.

FRIDAY FRAGMENTS.

Man will never be equal in either achievement nor ability till the Universe passes back to the Bosom whence it sprang. But men are eternally brothers in their common origin, and equals in their latent powers and destiny.

Argument is of two kinds, the argument of reason and the argument of contention. In the one case men strive to reach the truth. In the other they strive to convince an opponent of the correctness of their own unalterable convictions.

Why did the Council of Constantinople in the year 553 condemn the teaching of reincarnation or the rebirth of the soul if the church had not taught it up to that time? Or why did Jesus not condemn a doctrine which, if untrue, would be most pernicious when it was as well known among His disciples then as it is in the East to-day? And why does He assert that John the Baptist was Elijah reincarnated if it was untrue?

If Karma, the absolute law of justice, of cause and effect, be not true, what guarantee has a man that his actions will accomplish the end he aims at? St. John writes in Revelation xx., 12-13: "The dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them, and they were judged every man according to his works." Would any other judgment be just.

Men are not naturally vicious. I have no more right to judge another man vicious than he has to think me so. And they are the entirely abnormal exceptions among men, universally recognized as such, who do evil for the pure love of evil. It may be granted that man's lower animal nature is unmitigatedly evil in contrast with his higher divine nature, but ordinary men never exhibit either nature unalloyed. And the presence of the divine spark in man, the light that lighteth every man—else he were not man, but simply brute—is guarantee and surety of the eventual triumph of that higher nature in the process of evolution, for God or Nature goes not backwards.

RAYS.

Perfect sanity shows the master among philosophers.—Walt Whitman.

* *

Thus saith the Lord, Stand ye in the way and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your souls.—Jeremiah vi. 16.

* *

One may surely hold that he knows nothing about any supernatural powers, and even is unacquainted with any means of knowing about them, and yet totally refuse to commit himself to the denial of their existence.—Prof. Huxley.

* *

Those who fear God shall dwell in gardens amidst fountains. The angels shall say unto them, Enter ye therein in peace and security. And we will remove all grudges from their breasts; they shall be as brethren, sitting over against one another on couches; weariness shall not affect them therein, neither shall they be cast out thence for ever.—Al Koran, chap. xv.

* *

When one systematised religion meets another victory cannot be expected to incline to either side until there has been an intelligent study by each of the sources of the other's strength, an appreciation of the spiritual and social need which it has met, and an absorption, by the one that has most inherent excellence and power of assimilation of all in the other that caused it to be accepted and retained for centuries by millions of human beings.—Principal Grant.

* *

ORTHODOXY in Theosophy is a thing neither possible nor desirable. It is a diversity of opinion, with certain limits, that keeps the Theosophical Society a living healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing knowledge.—H. P. Blavatsky.

ECONOMIC FOOD.

Flesh foods in no way represent economy, and as regards their nutrient value the average would be 28 per cent., or as it was recently put by an eminent professor of chemistry, "A man buying four pounds of beef would pay for three pounds of water," and let me assure you this is dirty water at that, made up of blood, excreted matter and impurities generally. Fish are lower still in nutrient material, and so are oysters, which are scavengers of the sea and the lowest form of food in the fish kingdom, as is the hog in the animal kingdom. . . . Dates baked in the oven and allowed to cool present a lusciousness beyond description and exceedingly attractive for children and those of an older growth. Those who are engaged in assisting the poor would consider it a terrible piece of extravagance to send to their homes either a box of raisins, prunes, figs or dates, and yet these are, strictly speaking, an economical food, whose use makes for pure blood and morality. A tub of butter, 60 pounds at 20 cents, costing \$12, would supply a family with 100 pounds rolled oats, 100 pounds whole wheat meal, one box raisins, one box dates, a mat of figs and a box of prunes, then leave a margin for a supply of milk equal to the supply of a family of six for many weeks.—D. B. A. McBean in *The Saturday Times*.

GOD SENDS THE LITTLE BABIES.

They say "God sends the little babies." Of all the dastardly revolting lies men tell to suit themselves, I hate that most. I suppose my father said so when he knew he was dying of consumption, and my mother when she knew she had nothing to support me on, and they created me to be fed from strange hands. Men do not say God sends the books, or the newspaper articles, or the machines they make, and then sigh and shrug their shoulders and say they can't help it. Why do they say so about other things? Liars! "God sends the little babies!" the small children say so earnestly. They touch the little stranger reverently who has just come from God's far country, and they peep about the room to see if not one white feather had dropped from the wing of the angel that brought him. On their lips the phrase means much; on all others it is a deliberate lie. Noticeable, too, when people are

married, though they should have sixty children, they throw the whole onus on God. When they are not, we hear nothing about God's having sent them. When there has been no legal contract between the parents, who sends the little children then? The devil, perhaps! Odd that some should come from hell and some from heaven, and yet all look so much alike when they get here.—Olive Schreiner, "The Story of an African Farm."

A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke.—Bhagavad Gita xviii.

In the course of 1894 there were 9,800 murders committed in the Christian United States. In retaliation 190 people were lynched and 132 legally executed. In Buddhist Tibet murder is unknown.

SUPPOSE one were placed in a position where he had to choose between two comrades, both of whom had won title and honor and esteem, and one had to say, either that one had turned deep-dyed rascal, deceiver and hypocrite, or that the other had made a mistake, which would it be?

—A. B. C., in *Pacific Theosophist*.

TO READERS AND SUBSCRIBERS.

We issue 5,000 copies of *THE LAMP*, and intend to distribute them monthly in one of several districts into which we have divided Toronto.

If you get a *LAMP* this month it may be some months before you see one again, as we will go over all the other sections before we return to yours.

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THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in November, 1875. Its objects are:

1. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

3. To investigate 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 endeavor to practise it consistently."

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but everyone is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

Attendance at the following meetings of the Toronto Theosophical Society, 365 Spadina Avenue, is invited:

*

SUNDAY, 9.45 a. m. to 10.45 a. m., Scripture Class.

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

SUNDAY, 8 p. m., Class for the study of "The Secret Doctrine."

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

*

A meeting for the 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 is \$1.50. 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.

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5.

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