

# The LAMP

VOL. I.

TORONTO, AUGUST 15, 1894.

No. 1

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

## Claude Falls Wright.

MR. WRIGHT will miss celebrating his twenty-seventh birthday in Toronto by a month, having been born in dear dirty Dublin on 18th September, 1867. He must have been born at an advanced age, however, to judge by his appearance and acquirements, or have made more use of his previous incarnations than some of us older people. Educated at the Harcourt Street school in Dublin, he passed a grade in the Civil Service, and took an appointment in an Assurance Company while waiting for a vacancy. At the age of eighteen, however, he entered the Royal College of Surgeons to study medicine and during his first year there heard of Theosophy from Mr. Charles Johnson, the well-known Irish theosophist and Sanscrit scholar. Mr. Wright was at once interested in the Wisdom Religion and in 1887 went to

London to meet H. P. B., who had just then published *The Secret Doctrine* and was planning "Lucifer." He thought of going to India, but followed Madame's advice and founded a Branch of the Society in Dublin which was opened by Messrs. Judge and A. Keightley, and then returned to accept her invitation—"Do not go, but come to me and I will

teach you." Since then he has been entirely devoted to the Society.

He remained with H. P. B. for three years, until her death, when he knelt beside her as she passed away, and drew the Master's ring from her finger which Mrs. Annie Besant now wears. Mr. Wright acted as H. P. B.'s Secretary for some time and has been one of her most intimate friends.



CLAUDE FALLS WRIGHT.

Her apartments at London Headquarters were arranged under his supervision. He has also managed the Theosophical Publishing Society's affairs, and held the office of Secretary of the Blavatsky Lodge. In December, 1891, he arrived in New York and has been attached to Headquarters there ever since. As a lecturer he has travelled all over the United States meeting everywhere with great success in stirring up interest and elevating the signal of higher and purer standards of thought and life. Even in New Orleans the most gratifying reception was met,

and the churches in several cities have opened their pulpits for him. His book on "Modern Theosophy," written by invitation for the owners of the Humboldt Library series, has recently been issued by the New England Theosophical Corporation and is a recognized textbook for beginners in the study of theosophy.

### So Should We Live.

So should we live that every hour  
May fall as falls the natural flower—  
A self-reviving thing of power ;

That every thought and every deed  
May hold within itself the seed  
Of future good and future need.

Esteeming sorrow, whose employ  
Is to develop, not destroy,  
Far better than a barren joy.

MONCROX MILNES (Lord Houghton).

## The Theosophical Society.

THE birth of the Theosophical Society was at New York, on 17th November, 1875. It has for its true founders certain great spiritual teachers who took the opportunity of awaking the West and re-awakening the East to certain knowledge of hidden truths in Eastern philosophy, and of presenting a compact opposing front to the spread of materialism in the West, by giving to the West a spiritual philosophy as demonstrable as any facts in physical nature; supplying, in addition, proofs never contemplated by physical science, and showing to the East the beauties of their long forgotten Shastras and the truths in their old religions. The new light thrown on old dogmas by the published works of Madame Blavatsky soon drew together an earnest body of enquirers after these hitherto hidden springs of knowledge. To weld this mass into a consistent whole was the ideal of theosophy. And the work of the Theosophical Society was to form a living vitalized body through which the work of the Masters could be carried on. In the three objects of the Theosophical Society we have its work laid out. The first object, the working ideal of brotherhood being the central thought, is the one article of faith, the one condition, the only one, which the society exacts of those who become members. The second object tends to it, in that it leads to broad-minded toleration in allowing your brother to think for himself; and the third object tends to it by showing the unity of origin and interdependence of all the units of humanity as a living concrete whole. Hence the Society's object is to serve, rather than to order. And every individual member coming into this Society will do so knowing that he is taking up a working partnership,

that he brings to the Society all that is purest and best in his ideals, and that his reward will be the privilege of working. In a word he comes in for what he can give, not for what he can get.

Not a few of the early trials of the Society have arisen out of a failure to grasp this ideal. It has been a struggle for advancement in occult works with some, and as a natural result there has been a crushing load of Karma under which their brilliant prospects have become as dust and ashes, and wearied with their fad they turn to some new avenue for delight.

One who knows, writes in reference to phenomenalism versus altruistic works: "Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor, of the despised, of the oppressed, to take care of themselves as best they can? Let the Theosophical Society with both its founders perish rather than we should permit it to become no better than an academy of magic, a hall of occultism. And is it we, the humble disciples of the perfect Lamas, who are expected to allow the Society to drop its noblest title, the Brotherhood of Humanity, to become a simple school of psychology?"

Now our attitude towards the different religions, and towards the different sects of any religion, must necessarily be the most liberal. Our mission is to teach toleration, to show that all reverence is due to the Spirit of Truth in whatever garb; and our only admonition is—Live your highest, your holiest, be brotherly with all, give your brother the same liberality you ask for yourself.

Learn to realize your responsibility to the whole mass as an integral part of the same. Only then will all difference of sect and creed disappear. An appreciation of this fact will form an explanation to the apparently abnormal attempt of a Society to progress without propaganda, or seeking converts. Our attitude is that all men, all sects and creeds, have a spark of the divine Truth, and it should be the mission of the Society to point out these essential points of agreement and to assist in separating the grains of Truth from the chaff and dust of formalism. Our mission will be ful-

filled, not when all become members of the Theosophical Society, but when the theory of Theosophy shall be put into practice, and become the spring of action in, as well as the bond of union between, the creeds and sects and races of the world—a constructive, not a destructive mission.

This, briefly, is the true inwardness of the Theosophical movement, to bring to humanity a unity of action, and a singleness of aim. It seeks nothing for itself but the privilege of working. Believing and knowing that all heresies and doctrinal disputes arise more from the misconception of words than from any real distinction, seeks to indicate a common ground where all may meet.

Speaking broadly, we know that divine truth has been given to every race, to every people, and looking back to the time when great souls walked and talked with mankind, teaching of things human and divine, we strive to direct men's minds back to those primeval founts of truth embodied in the traditions of every race, savage and civilized, crystallized in architectural symbol, and graven in hieroglyph. Thus would we draw men from the strife of warring creeds, from the darkness of doubt, superstition or ignorance, to the clear sunlight of the Divine, whose radiance we do not think humanity has ever been without, and which has but more brightly bathed those spiritual leaders of all times, so variously named as the Masters, the Prophets of the Lord, the friends of God.

S. L. BECKETT.

#### An Idea Here.

When Mrs. Besant was here last September a Parliament House official took her up to an exceedingly high place, to wit, the top of the Buildings, and showed her the glories of Toronto. On being pointed out the many colleges and having their sectarian features explained—Presbyterian, Methodist, Catholic, High Church, Low Church, etc., she remarked: "What a pity that people should strive so to emphasize and perpetuate their divisions. Could the students mingle together in one University they would have their minds broadened and polished by mutual intercourse, but this unfortunate system with its extra expense and divided effort simply accentuates the narrowness of each."

## Friday Fragments.

**YOU** should use your brains, says a friend. That's just the point. The brains don't use themselves.

**MATTER** is either an illusion or it is real. If it be real then it must be composed of atoms and these must be in finitely divisible, which is impossible.

In the consideration of the infinitely divisible atom one reaches a vanishing point. Now, what is the condition beyond this vanishing point?

**CHRISTIANITY** cannot suffer from the support of the other great religions. We cannot too firmly establish the principles of all religions.

**THE Seven Elohim**, in whose image man, according to the first chapter of Genesis, was made, are the seven Archangels of the modern church, the seven Gods to whom the seven days of our week are dedicated.

**ALL** evil is relative, and the comparative virtue of one may be absolute vice to another. When one becomes a man the virtues of the beast cease to be meritorious; but when men practice beastly virtues only they should not claim kinship with humanity.

**THERE** can be no thought without a brain, said a Christadelphian friend. There can be no manifestation of thought on this physical plane without a brain, seems a more reasonable proposition.

**DESTROY** the brain and you destroy the thought, exclaims one. Turn off the tap and you destroy the water, was retorted. The brain is a channel for thought to flow through.

Do you know that graceful flower, the Bleeding-heart? It dies down every winter. Its life is hid somewhere on another plane. But spring after spring it grows again. The same plant, yet not the same. Different stems, different leaves, different blossoms, but the same life. So we return life after life, resurrected, back from the same source, the same yet not the same. One immortal principle in many different bodies, branches of one true Vine.

## Scripture Class Notes.

THE Epistle to the Romans is a summary of Paul's teachings in his mission journeys. He gathers together his strongest arguments and outlines his system in full. Judgment and Justification are considered to be the divisions of his message. Judgment is the rendering of the Greek word *Krīma*, bearing the same meaning and evidently from the same root, if not directly from *Karma*. It is rendered elsewhere condemnation and damnation. It occurs in Ch. ii. v. 2 and 3; iii. 8; v. 16; xi. 33; xiii. 2 and should be distinguished from the other word *Krīsis* rendered by the same English words. Paul's occult training (Galatians i, 17) is evident. The Hermetic "As above so below" is amplified Ch. i., 20. Anthropomorphism is condemned i. 22, 25. Taught in the same school as the Master, the parallels to the Sermon on the Mount are notable in Romans. Compare Ch. ii. v. 1 and 21 with Matt. vii. 2 and 5; Ch. ii. 6; Matt. v. 26 and vii. v. 2; Ch. ii. 12; Matt. vii. 21; Ch. ii. v. 29; Matt. vi. 18. The antithesis of aeonian life ii. 7, is not death, v. 8-9, with which compare Matt. xxii. 13 and similar passages. Chap. ii. 14-16 recognises the operation of the Universal Christ. The Jew with the oracles of God has the advantage of testimony to confirm his intuitions.

The distinction between faith and belief and want of faith and unbelief is most important through the Epistle as in the Gospels. Jesus marvelled at the lack of faith in the people, not in their unbelief. One may have much belief and no faith. Faith is the aspiration that inaugurates growth and leads to knowledge. The devils believe (James ii, 19) but they lack faith. It is in faith, not in belief, that a man is accounted righteous, or justified, as the translators have it. We have the idea in ordinary life of a man acting in good faith. So all ideals exhibit faith and all effort towards their fulfillment tends to advancement. Thousands of years before, Krishna had said "Even those who worship other Gods with a firm faith in doing so, involuntarily worship Me, too, albeit in ignorance." Bhagavai (Sita Ch. ix. So is the Eternal Law established, Ch. iii. 31.

The symbolic blasterion of Ch. iii. 25, which occurs again only in Heb. ix. 7,

is here translated propitiation, though mercy-seat is the natural rendering. The allegory of the mercy seat, the last covering of the Holy things, the veil of the Great Law itself, will bear study

## Sparks.

WE don't intend to use any lump black.

\* \*

THEOSOPHY works seven days a week

\* \*

To be, or not to be, that is the question.

\* \*

As Mr. Port remarks, Do you really know who you are?

\* \*

Do not think that everything you hear at 365 Spadina Avenue is Theosophy.

\* \*

We are entirely non-political, and have sympathizers on both sides of the House.

\* \*

EXPECTING to be back here again, and to reap as we sow, we think that the more civilly we behave now the more civility we shall experience the next time.

\* \*

Don't forget this, there is nothing new in Theosophy. It is the oldest thing in the world. But there are many things about it which you probably never heard before.

\* \*

SOME Christian Science friends in Toronto have likened theosophy to the Scarlet Woman of St. John's Revelations. All right brethren, if it be so we can find consolation in the first chapter of Isaiah, especially the 18th verse. Come, now, let us reason together.

## RAY'S.

THE Gospel is not history; it is legend and dogma. History is a science, and the whole Gospel belongs entirely to Faith.—Eliphas Levi.

\* \*

A RAY spiritality in every heart and the is as as we treat it.—Seneca.

## International S. S. Lessons.

August 19. John I, 35-49.

The designation of the Lamb of God, v. 36, applied in this passage connects the Christian with all earlier religions. The lamb or ram was sacred among the Jews as the sacrificial victim or burnt offering. The Agnus Dei of the Romans suggests the Agni of the Brahmans, the God of Fire, who is represented seated on a ram. The Golden Fleece of the Greeks is also connected with the sun or fire symbols of antiquity, and all are related to the sign Aries, the Ram of the Zodiac. The translation of the word Messiah (v. 41) indicates the current use of the Hebrew. The Jews had a tradition that Adam or Abraham reincarnated as David and would come again as the Messiah. V. 45. Compare Luke iii 23 38.

August 26. John II, 1-11.

The third day, the mystic period, is celebrated the mystical marriage of the Lamb, the disciple is joined to his Higher Self, and water, the astral, is turned into wine, or Matter into Spirit. Cana or Khana is from a root meaning a "place consecrated." It appears in the term Devachan. The Mother of Jesus is the body or lower principles in which the candidate must accomplish his Initiation. "What have I to do with thee?"—the atonement not yet achieved, the hour of Initiation not yet arrived.

September 2. John II, 13-25.

The temple to be cleansed represents exoteric religion generally, oxen, material things; sheep, the subdued passions and desires; doves, spiritual aspirations. The money changers are those who traffic in spiritual things. The scourge, common on the Egyptian monuments, like the noose of the Hindu Shiva, represents the means by which the baser nature is tamed. "My Father's House," the human body, naturally the temple of the Holy Ghost. The mystical three days of ch. ii., v. 1, again occur in which the body shall be raised. V. 20. Wilt thou with three Fires do more than with forty-six? There are forty nine fires—7 x 7.

September 9. John III, 1-16.

The surprise of the Master that Nicodemus did not understand the teaching of rebirth in v. 10 is notable. The Jews of the time were familiar with

the doctrine, but, as at present, materialized it, and hence the allusion in v. 4. A man must be born of water, symbol of the astral, and the Spirit. "The Spirit breathes where it wills," as it should be rendered in v. 8, "and ye hear the voice (phone) thereof, but canst not tell whence it cometh." The true man is a spirit who may go whither he wills, and it is that spirit, not his body or bodily vitality, which is reincarnated, or stands again in a new body. The popular confusion of reincarnation and regeneration should be avoided. V. 11-13 are notable,—no man hath ascended to heaven but he that came down from heaven—in connection with chap. x., v. 34, 35. V. 14 connects the serpent and dragon symbols of all religions with the Christian. It is one of the most sacred emblems.

September 16. John IV, 9-26.

The Master knew no distinction of race, creed, sex, caste, or color. To the Samaritan woman He conveys the sacred teaching of the spiritual life as freely as to his own disciples. The tendency to materialise on her part, v. 11-12 and 15 and to spiritualise on the Master's, v. 13-14, is characteristic. Our own age speaks in v. 15. The Master in v. 23-24 expresses the great esoteric fact which places all formal and ritual worship on the same level. "God is Spirit" is the basis of occultism and they who would worship must rise above the physical plane and worship in spirit and truth. The claim to be Christ, Anointed, Illumined, v. 25-26, is unequivocal.

The Gospel of John, the last book of the Bible to be written, may be usefully compared with Genesis.

## The Local Branch.

The various activities of the Toronto Society have been well sustained during the warm weather, and the attendance has exceeded expectation. The Wednesday evening studies are being devoted to "Modern Theosophy," the "Ocean of Theosophy" having been completed. Papers during this series by Mrs. Titus, Miss Harrison and Miss Simpson were very favorably criticized. A new feature of the Friday evening meetings will be monthly lectures on special subjects.

The last Friday of each month will be devoted to these, and "The Story of Osiris" will be treated on 31st August. Interest in the "Secret Doctrine" class continues.

### The Maister and the Bairns.

[Those not familiar with the Doric will lose the great beauty of this rendering of one of the Gospel episodes.]

The Maister sat in a wee cot hoose  
Tae the Jordan's waters near,  
An' the fisher fowk crushed and crooded roon'  
The Maister's words tae hear.

An' even the bairns frae the near-baun' street  
War mixin' in wi' the thrang,  
Laddies and lassies wi' wee bare feet  
Jinkin' the crood amang.

An' ane o' the Twal, at the Maister's side,  
Rase up an' cried aloud—  
"Come, come, bairns, this is nae place for you,  
Rin awa' hame oot the crood."

But the Maister said, as they turned awa',  
"Let the wee bairns come tae Me!"  
An' He gaithered them roon' Him whar He sat,  
An' liftit ane up on His knee.

Ay, He gaithered them roon' Him whar He sat  
An' straitkit their curly hair,  
An' He said tae the won'erin' fisher fowk  
That croodit aroon' Him there—

"Sen' nae the weans awa' frae Me,  
But rather this lesson learn—  
That nae'll win in at heaven's yett  
That isna as pure as a bairn!"

An' He that wisna oor kith and kin,  
But a Prince o' the Far Awa',  
Gaithered the wee auns in His arms,  
An' blessed them ane an' a'.

O Thou Who watchest the ways o' men,  
Keep our feet in the heavenly airt,  
An' bring us at last tae Thy home abune  
As pure as the bairns in he'rt.

WILLIAM THOMSON.

### OCCULT INSTANCES.

—Do you understand how it is that you shudder?

—How is it you can blow hot and cold with the same breath?

—Did you ever observe how your breath changes from one nostril to the other?

—Have you ever dreamed that you were flying, and are you quite sure it was an illusion?

—When you were about "falling asleep" did you ever come back to your body with a start, and with the impression that you had fallen down a precipice?

—Have you ever failed to catch a remark at first, and then gradually have the meaning spread itself through your consciousness until it became unnecessary to have it repeated?

### Zoroaster: Persian Reformer.

ZOROASTER, one of the world's great religious reformers, has around his birth and history that veil of mystery and uncertainty which is characteristic of the Saviours of Mankind.

His period is fixed by Aristotle at 6400 B.C. By others it is given a far more recent date; but, as we ordinarily understand history, he evidently belongs to a prehistoric period. Three of his followers came to the cradle of Jesus. We find them mentioned in the Bible as the Magi, or Wise Men, who came from the east. The home of this religion was the Perso-Iranian kingdom, lying east of Palestine.

In the later and more corrupt scriptures Zoroaster is invested with supernatural powers such as humanity seems prone to heap upon its religious heroes. At his appearing all nature rejoices. He enters into conflict with demons and rids the earth of their presence. Satan approached him as tempter to make him renounce his faith. The Zardusht-Nama, which belongs to the thirteenth century, is full of miracles and miraculous deliverances wrought by him.

But it is quite otherwise in the Gathas. These writings alone, within the Avesta, make any claim to be the very words of the prophet. In them he is the very opposite of the miraculous personage of later legends. He is a mere man, standing always on the solid ground of reality, whose only arms are trust in his God and the protection of this powerful Ally. He had to face, not merely all forms of outward opposition and the unbelief and lukewarmness of his adherents, but also the inward struggles of his own heart, nature and intellect.

It is well to approach the life and teachings of these religious teachers from that point of view in which they appeared to the body of their followers, or that view of them which is held by those who lived the nearest to their own time. For this reason I will not dwell upon the fact—for fact it is stated to be—that the Zoroaster of history was the thirteenth of that name and the last of them all, notwithstanding that his greatness served to illumine the pages of the world's moral and spiritual thought for thousands of years and still

survives among the Parsees of Bombay, India, as the purest form of monotheism.

The sacred books of Persia (the Zend-Avesta) were twenty one in number and contained all the religious and scientific literature of the ancient Persian empire. Of these twenty-one books only four are now in existence, the greater portion of the remainder having been destroyed by the powerful barbarian of Macedonia, Alexander the Great.

In the examination of the great religions of the world the one thing that strikes the student is the remarkable similarity of their fundamental doctrines. Of course, if one accepts the theosophical view that all these founders of religion are merely the pupils of one great school of Initiates, Prophets, Servants of the Lord, then the reason of this similarity is quite apparent. These various religions then are seen to be but the several branches of the one tree of religious and scientific knowledge. The one vital principle permeates each. The variation of their manifestation is due to difference in race, climate, stage of mental and moral development—to all those local surroundings which serve to distinguish one man or one set of men from another.

If one rejects the Theosophic teachings upon this question of the fundamental identity of all religions, the fact of the similarity of their doctrines may still be interesting. The leading tenet was: There is but One God, not many gods. But within that one God, the Absolute, there were two forces opposed to each other, one being Good, the other Evil. In later teachings of His followers this conflict between good and evil became so magnified that the Oneness behind was to some extent lost sight of and these two principles became deified as Ormuzd, the Supreme God of Wisdom, and Ahriman, the Spirit Enemy. Both spirits possess creative power, which manifests itself, in the one positively, in the other negatively. Call one spirit and the other matter, and the philosophy of Zoroaster's religion becomes at once apparent; and in the metaphysical world name the one spirituality and the other materialism, and you get a point of observation which more nearly approaches his. Ormuzd is Light and Life and all that is pure and good; in the ethical world, law, order and truth; the antithesis is dark-

ness, death, and all that is evil. These two principles are represented in another place as twin sons proceeding from the fundamental principle of all, named as Zeruana Akarana, or limitless time. These two spirits had until then counter-balanced each other; to assist in the ultimate triumph of the good was the object, and that its ultimate triumph was certain was the essence of Zoroaster's revelation.

Ormuzd was endowed with the attributes of personality much more than Ahriman. Within the world of the Good, Ormuzd is Lord and God alone. There were no other gods beside him, but he has in conjunction with himself seven "immortal holy ones," personifications of ethical ideas, his instruments, creatures, and servants. These are identical with the seven Elohim of the Jewish scriptures.

Zoroaster taught that the world was the field of battle for these two forces of Good and Evil, and the history of their conflict is the history of the world. All creation divides itself into that which is spiritual or Ormuzd, and that which is material or Ahriman. In the centre of battle is man. His soul is the object of the war. Man is a creation of Ormuzd, but he was created free in his will and his actions.

Man takes part in this conflict through all his life acts in this world. By a true confession of faith, by every good deed, by continually keeping pure his body and his soul he impairs the power of the evil one and strengthens the might of goodness. By a false confession, by every wrong act or thought, he increases the evil and renders service to Satan.

Zoroaster divided the life of man into two parts—its earthly portion and that which is lived beyond the grave. No other religion has grasped and taught more clearly than his, the idea of guilt and merit, cause and effect; and the immutability of the Laws of the Universe. Zoroaster taught that man's life in the other world was the result and consequence of his life upon earth. Wicked actions cannot be undone, but in the heavenly account can be counter-balanced by a surplus of good works. It is only in this sense that a wicked deed can be atoned for by a good one. Of a remission of sins the doctrine of Zoroaster knows nothing. The course of God's inexorable Law cannot be turned aside

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TORONTO, AUGUST 15, 1891.

## Mr. Wright's Meetings.

Mr. Claude Falls Wright lectured on Sunday night on "The Theosophical Society and Universal Brotherhood." The attendance was large, and the interest manifested was intense. Mr. Wright made an excellent impression by his clear-cut style.

On Tuesday evening he spoke on Reincarnation; on Wednesday night he lectures on Occultism, Thursday night on Dreams, on Friday evening on H. P. Blavatsky. If the interest warrants a larger hall than the local headquarters, 365 Spadina Avenue, will be secured, and notices will appear in the papers as the week progresses. If deemed advisable Mr. Wright will remain longer and deliver other lectures than those above noted. You will miss it if you don't attend some of these lectures. Admission free.

The Countess Wachtmeister lectured to a crowded audience on 15th June in Victoria, B. C., and next day met enquirers and addressed the Victoria T. S.

## The London Enquiry.

THE most important result of the meeting of delegates in London was the reaffirmation of the non-dogmatic character of the Theosophical Society, and the right of each to believe as he pleased with regard to Masters or other matters, provided the principle of Brotherhood be recognized.

It was a great gathering headed by the President, Col. Olcott, besides, among others, Mrs. Besant and Mr. Judge, Mr. B. Keightley and Mr. G. R. S. Mead; Mr. A. P. Sinnett and Mr. E. T. Sturdy, representing India; Mr. Herbert Burrows and Mr. W. Kingsland, representing Europe; Dr. J. D. Buck and Dr. A. Keightley, representing America; and Mr. Oliver Firth, Mr. E. T. Hargrove and Mr. James M. Pryse.

The results arrived at are best indicated by a few sentences from the leading speakers. Mrs. Besant stated that letters she had received from the Masters had been received in a different way to that which she had at first understood, and while accepting them as genuine messages she had been mistaken as to their transmission. She said: "The source of messages can only be decided by direct spiritual knowledge, or, intellectually, by the nature of their contents; and each person must use his own powers and act on his own responsibility in accepting or rejecting them."

\* \* \* The outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be sub-human or human in their origin, than superhuman: and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world."

Mr. Judge's simple statement confirms this most valuable assertion of individual responsibility. He said, "I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas, but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim,

which I repudiate, that I am the only channel for communication with the Masters; and it is my opinion that such communication is open to any human being who by endeavoring to serve mankind affords the necessary conditions. \* \* \* Lastly, and only because of absurd statements made and circulated, I willingly say that which I have never denied, that I am a human being full of error, liable to mistake, not infallible, but just the same as any other human being like myself, or of the class of human beings to which I belong."

And President Olcott nobly affirmed the principle. "Nobody," he declared, "knows better than myself the fact of the existence of the Masters; yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; everyone in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it."

And the Masters Themselves, careless of any recognition but that inspired by the Love of Humanity, are as grateful to the son who refused, and yet labored, as to those who fed the hungry, and clothed the naked and knew not Whom they served.

"The humblest worker is seen and helped."

The Toronto Evening News has said all there was to say about the war. All war is wrong from the stand-point of reason. The man who slogs above the belt is only less brutal than the slogger who ignores the belt altogether. At present the Japanese appear to display the greater dexterity in murder, and may therefore expect to receive the sympathies of our glorious western civilisation.

THE recent commendable action of the Roman Catholic Church with regard to the liquor traffic is characteristic of a body claiming special authority. The appeal is either to fear or faith. Those who obey in faith exercise one of man's brightest privileges. Those who obey in fear fall below ordinary standards. The latter class might benefit by a little learning. No reasonable man possessing even a slight acquaintance with the occult facts related to it would remain in the saloon business for a day.

THE late railway strike reminds the thoughtful what a slow process the education of humanity is. For countless generations men have been revolting and striking and learning the lesson Mr. Debs now acknowledges. Still there are millions who never will be satisfied until they have gained exactly Mr. Debs' experience. The great law must wait till men "Resist not evil" but "overcome evil with good." As long as every working man is a millionaire at heart and willing to assume the position of a Pullman if given the opportunity, so long will there be capitalists and laborers. In a competitive system there must always be someone ahead, and those who chase behind are just as culpable as those who run in front. The mere brute play of physical forces will not advance men on the mental plane. Mr. Debs has learned the lesson. There are many yet to learn it, so school keeps, and they return term after term.

It is not yet too late in the season for anyone desiring it to make some progress in the study of botany. There is no more valuable adjunct to the understanding of occult teachings than a familiarity with the processes of the vegetable Kingdom. The nature of cell structure, the development of the organism, the whole intricate subject of sex, and a host of other questions have a flood of light thrown upon them by the correspondences and analogies to be found among the silent Solomons of our plains and forests. Get a little piece of rhubarb and pick it to pieces with a pin. The cells are large and easily observable. If you do not find enough there to interest you in botany you have none of the qualities of the scientist.

THE ants and bees, who are survivors of a previous stage of evolution, might provide society with many lessons on the labor problem. If nature knows anything, co-operation is the only method of social success. This means the suppression of individual greed. The bee has the innate greed but he ordinarily directs it to the welfare of the colony. In times of alarm and panic he loses his reason and leaving his work attacks the stores of the hive and gluts himself until he is helpless or the honey all consumed. Are we really better than bees?

## Other Men's Bibles.

### Christ, According to the Brahmins.

**A**MONG thousands of mortals a single one perhaps strives for perfection, and among these so striving perhaps a single one knows Me as I am. Earth, water, fire, air and akasa (the spirit of ether), Manas (mind), Buddhi (soul), and Ahankara (spirit, egoism), is the eight-fold division of my nature. It is inferior; know that my superior nature is different and is the Knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the cause. I am the production and the dissolution of the whole universe. There is none superior to me, O conqueror of wealth, and all things hang on me as precious gems upon a string. I am the taste in water, O son of Kunti, the light in the sun and moon, the mystic syllable OM in all the Vedas, sound in space, the masculine essence in men, the sweet smell in the earth, and the brightness in the fire. In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. Know me, O son of Pritha, as the eternal seed of all creatures. I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and long ing; in all creatures I am the desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, sattwa (goodness, light), rajas (passion, burning), and tamas (indifference, darkness), are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. The wicked among men, the deluded and the low-minded, deprived of spiritual perception by this illusion, and inclining toward demoniacal dispositions, do not have recourse to me.

Four classes of men who work righteousness worship me, O Arjuna: those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O Son of Bharata. Of these the

best is the one possessed of spiritual knowledge, who is always devoted to me. I am extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me as the Vasudeva, who is all this, for such an one of Great Soul (Mahatma) is difficult to meet. Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by Me alone. But the reward of such short-sighted men is temporary. Those who worship the Gods go to the Gods, and those who worship Me come unto Me.

From chapter vii., Bhagavad Gita, an Indian Bible, dating about 5,000 B. C.

### The Planet Mars.

According to the latest reports from London there is something going on in Mars just now which greatly excites astronomers. So far as laymen may penetrate these mysteries, it seems that some shining specks, quite unlike anything ever seen before, have been discovered, and that the stars are exceptionally favorable to the hypothesis that Marsians are trying to signal to us. The only other conceivable theories are that these specks are the effects of an aurora, or of forest fires on a gigantic scale, but scientists appear actually to regard these as less probable than the first explanation. The mere suggestion of such a thing sends a thrill of fascinated expectancy through the whole academic system of Europe, and men of weight are already reviving the old schemes and propounding new ones by which an effort at sending back an answering signal through space may be made.

Is it possible that the prediction of Madame Blavatsky, in the Secret Doctrine, that something would occur before the year 1897, which would completely overturn all the theories of material science, may prove to have a fulfilment in this direction?

## Rays.

**M**ERE magic is as worthless as mere money.

\* \*

You should master your mysticism, not let your mysticism master you.—  
H. P. B.

\* \*

humble, if thou wouldst attain to Wisdom. bumbler still, when Wisdom thou hast mastered.

—Voice of the Silence.

\* \*

"To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery."—Elixir of Life.

\* \*

THE Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning.—Voice of the Silence.

\* \*

GIVE light and comfort to the toiling pilgrim, and seek out him who knows still less than thou: who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.—Voice of the Silence.

\* \*

FREDERICK DENISON MAURICE "the last of the prophets" as he has been described, once said that "not capital, or labor, or land, or goods, but human relations, lie at the root of all social reform." In perfect agreement with that statement one expects in the Theosophical Society an effort at the realization of the ideal relations among men of love, patience, forbearance, forgiveness, generosity, magnanimity—all those characteristics which we include in our conception of a perfect humanity. The practice of these virtues grows with the advance of knowledge on the higher planes of morals, ethics, and things spiritual. The Theosophical Society by calling attention to the highest standards of all religions and philosophies, and by supporting their conclusions with the investigations of occult and secular science, should establish a general standard of such an elevation that all must be permanently influenced and exalted to levels of absolute Truth.

### A Minister Over a Century Old.

There died in Trikhala, in Thessaly, recently, a Greek priest, aged 120, according to the records. In this long period he had never left the village in which he was born. He ascribed his long life and vigor to the simple way in which he lived. Until a few years ago he slept summer and winter in the open air, drank no wine or alcoholic liquors, except at communion, and smoked no tobacco. For a short time he used snuff, but gave it up, as it did not agree with him. Meat he seldom ate in the course of the year. His nourishment consisted chiefly of fruit, nuts, vegetables and bread.

He always rose from his simple bed—which was invariably turned towards the east—before the sun was up, and only priestly duties could induce him to break his habit of retiring at 9 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he often, in the belief that he was following out his system of regularity as to meals, ate two meals close together or fasted entirely. On this account his stomach became disordered and indirectly brought about his death.

Throughout his life, it is said, he was never sick and never used medicine. He died easily, his last words being: "Now, let Thy servant depart in peace, O Lord!"

He had acted as priest in Trikhala for 99 years.—Empire.

VAIVASVAT MANU recognized the love of all animated beings as the highest religion, the root of Universal Brotherhood. To bring it about he laid down the ten principles of Eternal Law as follows: Dhriti, Fortitude; Kshama, Forgiveness; Dana, Self-restraint; Asteyan, Honesty; Shauchan, Purity; Indriya Nigraha, Sense Control; Dhi, Knowledge; Vidya, Wisdom; Satyam, Truth; Akrodha, Freedom from Anger. Let a man meditate daily on these things and practice them, and in him shall the tenfold faculties of the spirit be evolved.

## Our Fellow Cranks.

### Dr. Ryder's Lecture.

Dr. Ryder's lecture on the Origin and Destiny of Man on the 26th July was an admirable instance of the perfect harmony between all advanced thought and research on independent lines, and the teaching of the Secret Doctrine. His statement of the persistent organic life of the cell, and the assimilation of the vegetable cell into the animal organism is most interesting, though the direct derivation of the blood corpuscles from these cells is not quite clear. His interpretation of occult symbolism on the physical plane appears to be entirely correct, but we must remember the existence of a sevenfold key to every symbol. The Tree of Life is a case in point, and in dealing with the idea of the thread of Life, he appeared to overlook the obvious connection of the Grecian myth of the three fates, Clotho, Lachesis and Atropos spinning and cutting off that thread. The thread soul, or sutratna of the Hindus embodies the same conception. Dr. Ryder should read Paracelsus before stating that salt, sulphur and mercury were understood by the ancients to be the literal constituents of man. Mind, soul and spirit correspond fairly enough with the alchemical trinity. Knowledge is power, as was stated, and we cannot know what we do not study, neither have we a right to dogmatise outside our own domain. Others may know in their own departments what we have not investigated. Much ridicule was at one time directed against passages in the Bhagavad Gita, such as this: "Whosoever shall meditate . . . with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows, attains to the Supreme Divine Spirit." Yet Dr. Ryder, a modern medical man, now tells us that the organ of Judgment is situated between the brows, and upon its cultivation depends man's mental development.

ORTHODOXY would be astonished if it only knew the extent to which spiritualism is followed in Toronto. Seances are held continually of all kinds from the simplest clairvoyance through all the various phenomenal grades up to the so-called materialisations.

### The Socialist League.

At a recent business meeting of the Socialist League of Canada the following officers were unanimously elected: President, W. J. Watson; Vice-President, Miss M. Simpson; Secretary, Miss M. E. Youmans; Librarian, Miss E. Adams; Treasurer, C. Armstrong; Councillors, Dr. Lelia A. Davis, Phillips Thompson and Wm. Scott.

In accepting the chief office, the President said he did so only because he understood that the members were banded together as a nucleus of the brotherhood of man, that this League believed in the Socialism of love, not the Socialism of hate, and that, while holding fast to the principle underlying their organization, they would endeavor to minimize the points of difference between all the varied classes of the community.

The members unanimously agreed and since then the League has been holding study meetings at the President's residence, 64 Close Avenue, city, every Tuesday night. Every one interested is cordially invited. The work now being studied, after a review of current socialism for the week, is Sullivan's "Direct Registration by the Initiative and Referendum."

THE astrologers are all agreed in predicting the death of Her Majesty the Queen about October, 1895. This is confirmed by a Hindu prophecy of two hundred years ago which says: "A Mlechcha lady, ruling over the earth, will die in the year Manmatha, when the Sun enters Tula Rasi (Oct. Nov., 1895). She will die accidentally. Her territories will then gain the name so that the Sun will never set upon them."

ARE there not vegetarians enough in Toronto to support a vegetarian restaurant? The usual idea of our housekeepers when a vegetarian develops in the family is to feed him on potatoes and cabbage. There should be some means of enabling a vegetarian to escape with his life, for man cannot live by potatoes and cabbage alone.

CREMATION grows in favor, 503 instances being reported from the States for 1893. The movement to build a crematory in Toronto is gathering force.

## Personal Notes.

\* Mrs. Julia S. Yates, secretary of the Jamestown, N. Y., Branch, writes expecting to visit Toronto.

\* Walter Old was lecturing in Birmingham, England, in June. His astrological researches in India have proved very valuable.

\* Dr. LaPierre of the Minneapolis, Ishwara, Branch, hopes to stay over a day on his way to Montreal and lecture for the Toronto Society.

\* Mrs. Annie Besant bids farewell to London in July Lucifer and outlines her lecture tour in Australia, New Zealand and India during the coming winter.

\* The serious illness of G. R. S. Mead, General Secretary of the European Section, is happily over, and after a period of rest he has resumed his work with renewed ardor.

\* Mr. Judge, while regretting his inability at present to carry out his intention of visiting Toronto writes commending Mr. Claude Wright as a worthy substitute. All Wright, Mr. Judge, see you later!

\* Mr. Fullerton continues his devoted labors at the New York Headquarters, and his trenchant criticisms are a feature in The Path. Should The Lamp escape his censure it will certainly find it necessary to cultivate humility.

\* Mr. Todd, brother of the President of the New Britain, Ct., Society, was in Toronto recently. He was the bearer of fraternal greetings warmly reciprocated, and spoke of the general impression among the public that theosophy was the coming religion.

\* Mr. F. E. Titus has occupied himself during a month's vacation in spreading theosophic ideas. Much interest was developed in Woodstock where Mr. Titus conducted meetings, and it is probable that a class for study will be held at Otterville during the winter. In other places in the same district much earnest enquiry was manifested.

\* Colonel Olcott, during his recent visit to London, exhibited many interesting relics of H. P. B., including articles "created" by her. He also showed letters, one through mail to the family of H. P. B., from the Master K. H., written in 1870, five years before the founding of the T. S. and consequently long before the Psychological Research theories of forgery could be feasible.

## The Month to Come.

Friday, Aug. 17, 8 p. m.—"Theosophy and its Message."

Sunday, Aug. 19, 9.45 a. m.—Romans vi and vii.

Sunday, Aug. 19, 7 p. m.—"The Prodigal Son of Theosophy," Mr. Port.

Sunday, Aug. 19, 8 p. m.—Secret Doctrine, Vol. I, pp. 258-265.

Wednesday, Aug. 22, 8 p. m.—"Modern Theosophy," pp. 15-31.

Friday, Aug. 24, 8 p. m.—"Proofs of Reincarnation."

Sunday, Aug. 26, 9.45 a. m.—Romans viii.

Sunday, Aug. 26, 7 p. m.—"The God of the Jews," Mr. Titus.

Sunday, Aug. 26, 8 p. m.—Secret Doctrine, Vol. I, pp. 265-272.

Wednesday, Aug. 29, 8 p. m.—"Modern Theosophy," pp. 22-27.

Friday, Aug. 31, 8 p. m.—"The Story of Osiris," Lecture with diagrams.

Sunday, Sept. 2, 9.45 a. m.—Romans ix and x.

Sunday, Sept. 2, 7 p. m.—"Imagination," Mr. Beckett.

Sunday, Sept. 2, 8 p. m.—Secret Doctrine, Vol. I, pp. 272-279.

Wednesday, Sept. 5, 8 p. m.—"Modern Theosophy," pp. 28-36.

Friday, Sept. 7, 8 p. m.—"Death as viewed by Theosophy,"

Sunday, Sept. 9, 9.45 p. m.—Romans xi.

Sunday, Sept. 9, 7 p. m.—"Ideals," Mr. Smythe.

Sunday, Sept. 9, 8 p. m.—Secret Doctrine, Vol. I, pp. 279-285.

Wednesday, Sept. 12, 8 p. m.—"Modern Theosophy," pp. 36-46.

Friday, Sept. 14, 8 p. m.—"Theosophy the Religion of Jesus."

Sunday, Sept. 16, 9.45 a. m.—Romans xii and xiii.

Sunday, Sept. 16, 7 p. m.—"Whittier; the Poet-Prophet," Mr. Howell.

Sunday, Sept. 16, 8 p. m.—Secret Doctrine Vol. I, pp. 288-299.

The Montreal Branch is known as the Mount Royal T. S. Mr. Louis Trudeau is President, and Dr. James H. Fulton, 2444 St. Catharine St., Secretary.

THE single taxers, having gained representation in the Trades and Labor parliament, will doubtless now soon enable us to render tribute to Casax without any further pangs.

## Zoroaster: Persian Reformer.

(Continued from page 7.)

by any sacrifice or offering, nor even by the free grace of God Himself. The fulfilling of the Law can only be reached through Love.

His teachings contain a clearly defined philosophy in reference to the days or periods of creation. As later in the Jewish religion these were six in number.

In the first, the heavenly canopy was formed; in the second, water was brought into existence; in the third, the earth became solid; in the fourth, vegetation sprang forth; in the fifth, animal life was slowly formed; in the sixth, animals culminated in Man.

The seventh period is the day of the advent of the Messiah, when the sun of our solar system will be extinguished, and Pralaya, a period of rest from all striving, will begin.

A careful comparison of this order of creation with that given in the 1st chapter of Genesis will show that while Zoroaster was more clear, definite and orderly in the expression of his views than is the Jewish account, yet the ideas conveyed are very much alike. Zoroaster stands out among religious teachers in several respects. His thinking was consecutive, self-restrained, practical. His form of expression is tangible and concrete. His system is constructed on a clearly conceived and well defined plan. It is true that for the mass of the people his doctrine was abstract and spiritualistic, but the philosophy he formulated, pure and lofty, has ever evoked the respect, while it has stimulated the mental and spiritual growth of those in all ages who could truly lay claim to be wise and great of soul. Its effect upon the Jewish religion, and through that upon Christian thought, can only be estimated by those who are conversant with the Jewish Scriptures before they were rewritten in the time of Ezra. In the Babylonian Captivity the Jews for the first time learned of the idea of Satan, and this idea, together with the whole teachings necessarily resulting therefrom came from the Persian, or Zoroastrian, evil spirit—Ahri-man.

The following points in his teachings are familiar to us as students of our own Bible. Zoroaster hoped to live and

see the decisive turn of things, the dawn of the new and better aeon.

Ormuzd will summon together all his powers for a final decisive struggle and break the power of evil for ever. By his help the faithful will achieve the victory over their enemies. Thereupon Ormuzd will hold a Universal Judgment upon all mankind and judge strictly according to justice, punish the wicked and assign to the good their hoped-for reward. Satan or Ahriman will be cast, along with all those who have been delivered over to him to suffer the pains of hell, into the abyss, where he will thenceforward lie powerless. Forthwith will begin the one undivided kingdom of God in heaven and on earth.

Here the sun will ever shine, and all the pious and faithful will live a happy life, that no evil power can disturb, in the fellowship of Ormuzd and his angels for ever.

We find in his teachings, as we would naturally expect to find in a religion so spiritual, ethics of the highest standard. His followers were taught to be pure in deed, pure in word and pure in thought. Thus, and thus only, would they be enabled to ally themselves with the power which worked for good and thus also work out that development of the highest faculties which is the reason for man's existence in a world where the balance of pleasure and pain seems to be on the wrong side.

F. E. TITUS.

STILL we say as we go  
Strange to think, by the way,  
All that there is to know  
That we shall know some day.  
—Dante Gabriel Rossetti.

STILL we say as we go  
Never enquire by the way,  
The mysteries here below  
Mysteries here must stay.  
—Some of our friends.

JUVENILE temperance societies known as Bands of Hope are paralleled in India by Boys' Associations, the members of which take this pledge: "I shall speak truth even at the risk of my life. I shall never take intoxicating drink in any shape. I shall never take an unlawful gain. I shall never take animal food. I shall not take the life of an innocent (probably harmless) creature, be it the lowest form of life." These societies are encouraged by the Theosophical Society, and we hope by the missionaries also.

#### The Solid Truth About Vaccination.

EDITOR EMPIRE.—Little by little the wedge of truth is penetrating and dispelling the ignorance and secrecy surrounding vaccination. The British "Royal Commission of Enquiry on Vaccination," under the presidency of Lord Herschell, and composed of the most eminent physicians and scientists in Great Britain, is still taking evidence pro and con. The fourth volume of evidence is just published, and contains the important evidence of Prof. Crookshanks, the greatest authority in the world to-day on bacteriology. Prof. Crookshanks is lecturer on bacteriology in King's College, London, Eng. He states in substance: 1. "The vaccine matter now in use for vaccination against smallpox is the product of horse grease, cowpox or smallpox." A trio of filth products with which children's blood is being poisoned and their bodies saturated with the sweltered venom of foul cattle diseases. 2. "We have no known test by which we could possibly distinguish between good and bad vaccine matter." The silly talk about pure vaccine is as illogical as to talk about pure filth. The vaccine pus (it is not lymph) used by vaccinators is the outcome, the product, of a filth disease. 3. "Vaccination is useless, affords no protection against smallpox, and at times is injurious and fatal." 4. "Vaccination should be left to the discretion of the individual, and the law that forces parents to have their children vaccinated should be abolished."

Perhaps no other scientist of equal fame ever gave one-half the study and time to the investigation of vaccination that Prof. Crookshanks has, and his conclusions are not only unanswerable, but of the greatest importance to the whole human race now under the thralldom of a medical delusion that has been a curse to mankind. Even now, in liberal Ontario, our children are forbidden the advantages of public instruction unless they bare their arms and receive into their bodies the putrescence of a diseased beast. The foul contamination of a pure, healthy child with the putrid venom of a beast, is nothing less than a wicked crime! Is it any wonder that so many persons are afflicted with cutaneous eruptive diseases when this despicable rite of vaccination is forced upon our children?

ALEXANDER M. ROSS, M. D.

#### The Vegetarian Creed.

One of the causes which have led people to reject the doctrine of vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational vegetarianism of to-day is entirely scientific and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size diminishes, humanity degenerates and is kept in working order only by sedatives and tonics. The numerous maladies of the stomach and the intestines, from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Vegetarianism, we are told by Dr. Bonnejoy, does not consist solely in vegetable food, but is based on three dietetic axioms: (1) The general rebuilding power lies in cereals, seeds, vegetables, tubers, fruits, eggs, milk, and their derivatives; (2) the food, the air, and, in general, everything that is introduced into the body should show absolute purity, freshness and entire absence of falsifications, mixture and adulterations, even in the smallest quantities; (3) it is necessary, as far as may be possible, for each one to manufacture his food and drinks at home, in order to reach the desired results.

These are the principle dogmas of the vegetarians. Man is not intended to eat. His jaw is made to grind grains and fruits. His hands are made to gather them. The Darwinian theory does not permit us for an instant to doubt the frugivorous nature of man.

Four classes of substances are necessary for the maintenance of life; the albuminoids, the carbohydrates, the fats, the minerals. Now, meat contains but three of these, while the vegetables contain all four. Vegetable food is also necessary for our intellectual life, for, as Moleschott has said, without phosphorus there is no thought. The phosphorus contained in vegetable food is almost double the quantity contained in animal food. Those who believe that meat gives the rose color to the cheeks and lips must be shown their error, as the amount of iron oxide contained in the vegetables is much greater than that found in meat.—Dr. Neuville, in Review of Reviews.

## Plan of Publication.

We issue 5000 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.

\* \* \*

If you would like to have THE LAMP delivered to you every month send in your name and address with 25 cents to our office and you will be supplied regularly for a year.

\* \* \*

We are not printing THE LAMP to make money, but we hope to get enough to pay expenses from subscriptions and advertisements. All surplus will be devoted to increasing the size of our editions.

\* \* \*

For every set of 20 subscriptions at 25 cents each, sent in from any body of our Fellow-cranks we will be able to give them one column of our space to be filled as they desire. By getting 20 new subscribers each month any of the pioneer movements may thus obtain a hearing from a public with sympathies in the direction of their views, and in a sense have an organ for their society.

## What People Say of Us.

I thought they were all infidels.

\* \*

They recommend people to read the Bible.

\* \*

I believe I'm something of a theosophist myself.

\* \*

I wonder does our minister know anything about theosophy?

\* \*

They have a hall up on Spadina Ave., and quite large meetings now.

\* \*

They don't ask you to believe anything at all, but to use your common-sense and take nothing on trust.

\* \*

Are the Chosen Friends theosophists? They have seven links and seven colors and ever so many other sevens.

## 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 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 practice 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, 5 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, and who seek information.

\*

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.

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