

THE LAMP.

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



TERMS OF SUBSCRIPTION:

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

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

The editor will be responsible only for unsigned articles.

ALBERT E. S. SMYTHE, Editor.

PUBLISHED BY THE EDITOR,

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

TORONTO, DECEMBER 15, 1894.

EDITORIAL NOTES.

THE Compliments of the season to you.

* *

ATTENTION is called to the liberal offers on page 70 made to those willing to assist in extending the circulation of THE LAMP.

* *

Do not overlook the change of hour in the Sunday meetings, taking effect after New Year. It is expected that these 4 o'clock meetings on Sunday afternoons will be a feature of the winter.

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.

"THE CHRISTIAN GUARDIAN" AND THEOSOPHY.

"The 'Christian Guardian,' the official organ in Canada of the Christian Sect which excommunicated General Booth and which is still divided in the States over the Negro question, deemed it necessary, on the 5th inst., to swerve from the Tennysonian ideal which would 'speak no slander, no, nor listen any,' in order to resuscitate a series of calumnies which have been repeatedly refuted, and whose publication was elaborately apologized for by the New York 'Sun' on the 26th September, 1892, as being without warrant or foundation. The tongue of the 'Guardian' is much like that of other people, as St. James describes, 'a restless evil.' 'Therewith bless we God the Father, and therewith curse we men which are made after the likeness of God.' Theosophists are the particular men to be cursed on this occasion and the 'Guardian' is very careful to quote what the opponents of theosophy have to say, and carefully to abstain from stating the views of theosophists themselves. We learn that what the 'Guardian' assumes as 'the professed marvels of theosophy, have been its chief attraction,' but if the 'Guardian' had taken the pains to get first-hand information, as it easily could, even in Toronto, it might find cause to change this opinion. Theosophists do not profess 'marvels,' though many of them believe that greater works than those of old are quite possible for those who understand the laws governing the less generally known forces of nature. One can understand that the natural explanation and duplication of ancient phenomena might render it desirable to some to establish charges of imposture, but certainly not of those who prefer truth to preconceptions of truth.

The 'Guardian' says—surely not of theosophists—that 'those who have studied the subject carefully tell us that the open creed is a jumble of ancient metaphysics and oriental occultism.' But this is exactly what those who have studied the subject tell us Christianity is, and yet we don't think any less of St. Paul or St. John on that account. And perhaps the most important claim of theosophy is—not of originality—but of the existence of its main ideas underlying the religions of all ages. Of the accusation of 'nineteenth-century nonsense,' based on the evidence of the