

AS THE FIRST-FRUIT IS HOLY, SO
ALSO IS THE HARVEST

It is written in the fifteenth chapter of the Koran that when Adam was created all the angels were commanded to worship him. But Eblis, the chief of them, refused, saying, "Far be it from me that am a pure spirit to worship a creature of clay." And for this refusal he was shut out for ever from Paradise. Now the doom of Eblis awaits you if you fail to give due reverence to these little obvious everyday things—things that are true of every stone that lies on the pavement, of every drop of rain that falls from heaven, of every breath of air that fans you. Like him, you will find with astonishment that the creature of clay which you despise is the Lord of Nature and the Measure of all things, for in every speck of dust that falls lies hid the laws of the universe; and there is not an hour that passes in which you do not hold the Infinite in your hand.

—Prof. Clifford's "Seeing and Thinking."

FREE-WILL AND NECESSITY.

What do you mean by free-will? No will can act without a design, and the design limits it. To talk about an absolutely free will is absolutely absurd. An Ad-apt may be free to do good, but he is conditioned by the goodness of the good. A man may be free to do what he likes, but how about the liking? God may be free, but His will is not, because it is conditioned by His intelligence. Necessity and free-will are a pair of opposites, which are mutually dependent. Each exists because of the other; remove one and the other disappears. Free will and necessity are the two poles of moral existence. That which generates them contains both, and yet is neither one nor the other. That which is divine free-will is also divine necessity, for the divine is a law unto itself.—The Vahan for November.

AS WE SAY IN FRANCE.

THE LAMP est une nouvelle publication theosophique de Toronto, paraissant tous les mois, a 16 pages, format in 80, illustre sur bois. Cette petite revue, comme son nom l'indique, s'occupe de choses religieuses. Elle est publiee par la societe theosophique de Toronto.—Le Canada, 26th December.

SPARKS.

Sir John Thompson's idea of "beastly riches" deserves to live.

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When the man on the street talks about "rushing things," and the theosophist of "hastening Karma" don't they mean pretty much the same thing?

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The silence of our contemporaries after they become aware of the extent of their slander is so human as to gain our sympathy. None of us like to confess.

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Our previous lives on earth are pictures turned towards the wall. What a happy thing for us that we can't reach up and turn them round again! Judging by our present artistic attempts they were sad daubs.

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The man who thinks it is funny to make puns upon the name of God in a foreign language is invited to cultivate his common sense, even at the expense of his humour. The communication is anonymous to THE LAMP, but the Name he has invoked is of One to whom there is nothing hid.

A LIFETIME IN TWELVE YEARS.

The Incarnation of an Exhausted Astral Body.

A remarkable case of rapid growth has recently been investigated by the French Academie des Sciences. A boy at the age of 5 began to grow a beard and to change his voice; he seemed a man of 30. At 6 years old he was 5 feet 6 and strong enough to lift and carry on his back bags of grain weighing 200 pounds. At 8 his hair turned gray, at 10 his teeth fell out and his hands and legs became palsied, and at 12 he died.

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