

The LAMP

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Annie Besant.



HE anniversary of Mrs. Besant's visit to Toronto is almost upon us, and Mr. Gladstone's article in the Nineteenth Century brings her again prominently before the public.

"It has always been somewhat of a grievance to me that I was born in London 'within sound of Bow Bells,' when three quarters of my blood and all my heart are Irish," she writes in her autobiography.

Her Irish descent may explain everything to some materialists, and it suggests much to the theosophist. Even the man in the street may consider it the unfortunate cause of Mr. Gladstone's article, the fatal attraction of all things Irish for the grand old man being proverbial.

A local writer recently said Mrs. Besant found the passage from blatant Atheism to theosophy easy, as though that were something to be deplored, but her evolution has rather been the ascent of the Hill Difficulty. From Orthodoxy to atheism was no less a struggle than from secularism to theosophy, and those who are born to a creed and die with it cannot be expected to understand the pangs of a spiritual birth which they have not experienced. Dean Stanley's larger heart better ap-

preciated the wayfaring of the pilgrim when he told her mother to "Remember our God is the God of Truth, and that therefore the honest search for Truth can never be displeasing in His eyes." They will do well who cavil at her position to remember the text which has been her life-motto: "Whoso loveth father or mother or friends more than Me is not worthy of Me."

Mr. Gladstone's article "pulverizing" Mrs. Besant is probably the result of

want of familiarity with her opinions. His view of the church teaching of the atonement is that which theosophists point out as being taught in all the great religions. The Church never taught the doctrine of a substitutional sacrifice, but the priests have not stated that fact plainly. The life of Jesus is a guarantee of possible holiness and perfection to every man and that is the message of theosophy. To spread that Gospel is Mrs. Besant's mission. Mrs. Besant holds no actual of-



ANNIE BESANT.

ficial position in the "Theosophical Society," but, with a roving commission, she is traveling from land to land, trying to stir up the religiously indifferent to see the Light that shines in their own particular creed. As she happens to point out the truth in one form or another we hear of her being converted to Hinduism, Buddhism or Roman Catholicism. Theosophy is greater than all, since it explains them all.

Madame Blavatsky.

Helena Petrovna Blavatsky was born at Ekaterinoslow, Russia, on August 12, N. S., July 31, O. S., 1831. So delicate was she that the family decided upon immediate baptism under the rites of the Greek Catholic Church. She was the daughter of Col. Peter Hahn and granddaughter of Gen. Alexis Hahn von Rottenstern Hahn. On her mother's side she was the daughter of Helene Fadeef and granddaughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prime or Grand Duke Ririk, the first ruler of Russia. One of the ladies of her family married the grandfather of Peter the Great and another was betrothed to Czar Peter II.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstition and omens, and as Helena was born on the seventh month, and between the 30th and 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else.

The education she got was fragmentary and inadequate, a fact to be remembered as of great importance when we take into consideration her erudition and remarkable fund of information in later years.

In 1848 she married Gen. Nicéphore Blavatsky, governor of Erivan in the Caucasus, and soon after began a life of travel; of careful investigation of the foundation of all religions, and of search after knowledge, during which she visited Asia, Europe and America, landing at Quebec in 1851. She returned to Russia in 1858. Within those ten years she laid the foundation of a fund of knowledge such as has been possessed by no historical personage. After her return to her home she began a series of wonderful exhibitions of her psychic power which attracted the attention of the nobility of Russia.

It was in the United States she began the work that has made her name famous on three continents.

In 1874 we find her at New York, where, in 1875, with Col. Olcott and Mr. Judge, she established the Theosophical Society. For the use of the Society she wrote "Isis Unveiled." This book attracted wide attention, all of the New York papers declaring that it

exhibited immense research. The strange part of the writing of this book is that she had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand, and yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have as to that book a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles and subjects, such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878 Madame Blavatsky and Col. Olcott and two others went to India, where in Bombay they started the Theosophist magazine. There, in Bombay, and later in Adyar, Madras, Madame Blavatsky worked day after day and year after year editing her magazine and carrying on an immense correspondence with people in every part of the world interested in theosophy and also daily discussing with learned Hindus who constantly called. The Hindus believed in her, said always that she could explain to them their own Scriptures and philosophies where the Brahmans had concealed or lost the key, and that by her efforts and the work of the society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindu.

In 1885 Madame Blavatsky returned to England and started the theosophical magazine, *Lucifer*. Day and night there, as in New York and India, she wrote and spoke incessantly, corresponding with people everywhere, editing *Lucifer*, and writing books for the Theosophical Society. In London she wrote "The Secret Doctrine," "The Key to Theosophy" and "The Voice of the Silence." The reviewing of "The Secret Doctrine" for the *Pall Mall Gazette* was the step which led Mrs. Besant into the Society, in the work of which the mantle of Madame Blavatsky seems to have fallen upon her shoulders.

On May 8th, 1891, H. P. B. passed from this incarnation.

The aim and object of her life was to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do

it. She also endeavored to bring science to the true ground where life and intelligence are admitted to be within, and acting on and through every atom in the universe. To make religion scientific and science religious, and thus dispel the dogmatism of each, her energies were devoted.

What manner of woman was this, who, in the short space of sixteen years laid the foundation and reared the superstructure of a religio-scientific movement which during the past 100 years has had no parallel in its far-reaching and important effects?

In person, she was of medium height, but very fleshy, her unwilldiness in later years making it very difficult for her to move, even from one house to another; yet she traveled over three continents. One writer said she had the largest and brightest blue eyes he had ever seen, eyes which could at will read the inmost thoughts of the questioner and search out hypocrisy even were it but half known to the person himself, and she was fair haired as a Saxon goddess, of surpassing kindness of manner, she never refused assistance, either from her slender purse or her exhaustless fund of information, to one who honestly and of good purpose sought her. Endurance and patience were her crowning qualities during the last years of her life. The most salient of her characteristics was that of strength. Steady, unyielding as a rock, Mrs. Besant says, "I have seen weaklings dash themselves up against her and then whimper that she was hard; but I have also seen her face to face with a woman who had been her cruel enemy, but who was in distress, and as I uncharitably thought, therefore repentant—and every feature was radiant with a divine compassion."

In spite of the bodily infirmity of her later years, there was a reserve of power which gave the impression that we were seeing not the real woman, but only the surface character of some one who had endured much and who knew much. Yet she disclaimed being either wise or great, but always said "I am but the servant of Masters who are indeed great."

The brilliant agnostic writer, "Saladin," Mr. Stewart Ross, said "the glamour with which she evoked towards herself human respect and affection was a greater 'miracle' than any of her traducers have drawn our attention to. It was equalled only by the evened-out

hate towards her with which she could apparently inspire her enemies; and how she could have enemies at all is a 'miracle' to me; for in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. 'Impostor' indeed; she was almost the only mortal I have ever met who was not an impostor."

The greatest leaders of men have very often arisen in the most unexpected positions. Had an English speaking man endeavored to forecast the nation and the sex of the person who should exercise the most influence on the thought of the later parts of the nineteenth and the earlier portion of the twentieth century, he would probably have looked elsewhere than to a Russian woman. We have such a poor opinion of the capacity of other races, and have for so long looked upon the Russian as little better than a heathen, that it seems to shock our sense of the proprieties when we find there a woman who in seven years was able to acquire such mental development and such vast stores of information as have made her learning the wonder of this age.

With all her learning she was never confident of her own literary work, and cheerfully listened to all criticisms. She could hardly be persuaded that she had done well. Her revision and re-revision of her articles made it very difficult to get her magazines and books out in time.

The highest ideal of devotion to humanity and an entire disregard of her own comfort marked her career. "We are not working merely that people may call themselves Theosophists, but that the doctrines we cherish may leaven and affect the whole mind of this century." This was the unselfish enunciation of the leader of this great movement. Already we can see promises that its fulfillment is at hand and nearly accomplished.

Her memory we cherish as that of one whose life was an illustration of the doctrine she taught, whose love of humanity was like a mighty river, deepening and strengthening in its onward rush to the ocean of universal life. Her labors ended, she passed from the material laden life of this personality to the fulness and the grandeur of the life of the soul, to the light and the love which lie beyond the veil.

To her we gladly pay the homage of our love.

F. E. TITUS.

Scripture Class Notes.

Romans IV, VIII.

Abraham was justified, iv. 2. Compare the word in Matt. xi. 19; Luke, vii. 29; xvi. 15; xviii. 14; Rev. xxii. 11. We speak of the end justifying the means. Compare iv. 5 with Bhagavad Gita, ch. ix. "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered righteous (or justified), for he hath judged aright." All effort is relative, but the positive or negative attitude of the man is of more importance than his work. In iv. 17 we have the philosophy of the cosmic consciousness, God calleth the things that are not as though they were. On the plane of the absolute everything is, past, present and future, and the quickening of the dead is the manifesting of these noumenal things. It is in God we are to believe, not Jesus, iv. 24. Abraham had this belief—really faith, and wavered not through lack of faith, iv. 20. Having exercised faith, Karmic law brings tribulation and v. 3, 4, tribulation brings endurance, endurance brings proof, proof brings hope, and that hope putteth not to shame. This is the progress of the occultist to the higher life and the possession of the gift, the dorea, which Paul recognises as the attribute of that life. Compare the passages in which the term occurs, John iv. 10, Acts ii. 38; viii. 20; x. 45; xi. 17; Rom. v. 15; v. 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4. The true sense of the mystical resurrection is indicated in vi. 3, 4. We are buried in Christ in the baptism. Your life is hid with Christ in God, Col. iii. 3, and we must enter the Christ state to assume that life. Faithfulness to any form of belief, any fashion, type or revelation of the truth, in whatever religion, will lead to the universal Christ. Compare iv. 5 and vi. 17, 18. The distinction between crime and sin, not recognized or confused by society is radical on the plane of the higher life. Sin is separation from the divine. Crime is the non-observance of human regulations. Crime may or may not be sin, and many of the worst sins are not recognized as crimes. When Paul speaks of the law he means divine law which is often in antagonism with human law. In viii. 6, the life of the world is contrasted with the life of the cosmos, and we are told in verse 8 that they that are in the flesh cannot please God. Those who will recognize nothing but the

flesh should note this with I Cor. xv. 50. The definition of a Son of God viii. 14 is notable, and the expectation of the creation, verse 19, waits for the appearance of these perfected men who have the sanctification of the planet in charge, and who are we ourselves when we recognize our mission, the redemption of our bodies; the psychic bodies of I Cor. xv. 44. To them that love God all things work together for good, viii. 28, and none can separate us from that love except ourselves as Paul declares in verses 35-39.

Sparks.

If Christ came to Toronto!

* *

Inasmuch as ye did it not to the least of these!

* *

The Christian Commonwealth offers \$5,000 for a Mahatma. Thirty pieces of silver sufficed once.

* *

Everyone asks for proofs of reincarnation. Can anyone provide any proofs against? The onus of proof is on the disbelievers, since the majority of people accept it.

* *

A lad at the door of No. 265 called to another, "Don't go in there; they'll turn you into a pig." This probably represents the parental idea of reincarnation, but may there not be an echo of the Greeks, Ulysses and Circe?

* *

Theosophy is accused of introducing too many big words. But the latest scientific terms are not very familiar. A friend spoke the other evening of "cosmetic consciousness," and not with reference to blushing either.

The Local Branch.

The regular programme of meetings was resumed on the 29th when Dr. La Pierre of Minneapolis, was present and addressed the branch, afterwards answering questions. His remarks tended to lead to the practical application of the philosophy Mr. Wright had been expounding for the previous fortnight. In spite of the extreme severity of the weather on Sunday evening, 2nd Sept., a number were present to hear Mr. Beckett's able paper on "Imagination." The Forum for September has been distributed. The month to come is well provided for as may be seen on another page.

International S. S. Lessons.

September 23. Daniel I, 8-20.

This passage, intended for the quarterly temperance lesson, even more fully illustrates vegetarianism and occultism. Daniel and his three friends were better astrologers and magicians by ten times than any in the Chaldean realm, and they attributed the fact to abstinence from animal food and fermenting drinks. This is really an essential to occult development, and although denied by moderns, even those who believe in the Bible, may be proven by anyone who will make the trial. Unfortunately those who assert the existence of such powers to-day are classed as greater frauds in proportion to the earnestness of their statements. In the missionary lesson, Isaiah xi. at verses 2 and 3, statements are made concerning occult faculties which in the belief of to-day are absurd. Theosophy teaches with Isaiah that there are higher faculties than the sight of the eyes or the hearing of the ears.

September 30. Review.

The Kingdom of God is at hand; repent ye and believe the good news. Mark i, 15. The Kingdom of God is within you, inside you, says Jesus, and the possibility of knowing that consciously is greater now and until the close of the cycle in 1897-98 than until the recurrence of the harvest time again. The great teachers always come at the end of certain cycles. See John iv, 35.

October 7. Luke IV., 16-30.

This utterance of Jesus was the assertion of his office as a Messiah. The statement of His mission as He Himself viewed it, the declaration elsewhere that He came to save His people from their sins—not from the results of sin—and the various incidents that lead up to this first public claim, the temptation, the baptism, the calling of the disciples, the miracle of Cana, the cleansing of the temple, the interview with Nicodemus and with the woman at the well, and the raising of the nobleman's child, all go to firmly establish the mystical character of Jesus, as all these are symbols of the mystical development of the Initiate. It is beginning to be recognized that the church never taught the doctrine of substitutional sacrifice, but that the office of the Christ is a far grander, as a far more holy and a vine mission.

October 14. Luke V, 1-11.

Joshua and Jesus are mystically the

same and Joshua was the son of Nun or the fish. The fish was the symbol of the Christ in early Christian times and the sign Pisces, the fish, was the sign of the Messiah. "There shall no sign be given you but that of Jonah and the whale," the man and the fish symbols. The fish gods of various religions are all connected with the Saviours of the sign Pisces. Vishnu is the Hindu fish avatar. Dagon was the fish god of the Philistines. In our day the episcopal mitre represents the head of a fish. So the apostles, the saviours, are to be fishers of men. James, Peter and John are said by the Hermetists to typify respectively Pythagoras, the preacher of works in the body, Gautama, the preacher of understanding in the mind, and Jesus, the preacher of love in the heart. Compare verse 11 with Matt. x. 37-38 and Luke xiv. 26-27.

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.

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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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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.

Does the road wind uphill all the way?

Yes, to the very end,

Does the journey take the whole long day?

From noon till night my friend?

—Christina Rossetti.

Suicide is Not Death.

As a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor fellow no respite beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the man is only a body, which, being a clod, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whenever natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of na-

ture; for the present compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived him of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awakes in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature—material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the

grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element—body—the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a por-

tion of his mind, called *manas*, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical repentance of the grave is as foolish as an illogical heaven for nothing.—WILLIAM Q. JUDGE, in *New York World*.

OCCULTISM.

Occultism is not magic, though magic is one of its tools.

* *

Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism in pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

* *

Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

* *

Occultism is the science of life, the art of living.—H. P. Blavatsky.

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Editorial Notes.

EVERYBODY who likes THE LAMP please send one to any friend they think may be interested. We will supply copies for this purpose.

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OUR contemporaries have behaved very handsomely. Even those who said nothing.

* *

WE ARE indebted to Mr. W. Q. Judge for permission to use articles in the Path and elsewhere under his control and acknowledge the favor best by availing ourselves of it in this issue.

* *

Masters are not teachers, but adjusters. They point out how we may learn. Our school system, ignoring this, is destroying true education. Our children are merely trained to be syringes capable of drawing up a quantity of fluid extract of facts, and retaining it long enough to squirt over an examination paper. We begin to see the folly of this. We recognize, for example, the common sense of new methods of teaching foreign languages. Commercial colleges

abound with their object lessons, although this is but a shadow of shadows. We duly perceive the principle in our efforts at technical education, such as makes Toronto's Technical School noteworthy. But in weightier matters we fail to teach people how they may learn. In ethics and morals and in spirituality we even repress individual enquiry, and neither stimulate to study nor instruct as to methods of procedure.

THE TORONTO SOCIETY has invited the General Convention to meet in Toronto next year, but Mr. Fullerton's opinion that Toronto is only a one-horse place any way appears to be so generally shared that we need scarcely expect an acceptance. The British Association is likely to meet in Toronto in 1897, and it is said the American Association for the Advancement of Science may arrange its meeting for the same time. The T. S. in 1897 will be in a position to meet these great bodies on more equal terms materially, and we can consent to postpone the acceptance of our invitation till then. The Chicago Congress may be repeated then on the shores of Ontario in a still more impressive manner.

THE ANNUAL CIRCUS in the west end park with its agricultural and mechanical sideshows has established itself as one of Toronto's decided successes. The yearly provincial pilgrimage to Vanity Fair must be a source of great disturbance to rustic ideals, and the hired man and the younger son find it hard indeed to settle down to the solidity of the farm when the vision of light and gaiety dazzles their imagination as a permanent attribute of city life. Would you rob the people of their pleasure? Not at all, but one would teach them first what pleasure is, and what a shadowy thing sensation is. They will enjoy the more when they value truly. But you needn't tell them these things are sinful, for in their hearts they won't believe you.

PRINCIPAL GRANT is eligible for membership in the Theosophical Society. Speaking of the heathenish exclusion of the Chinese from Canada by the imposition of poll tax, he assures the labor classes that drawing distinctions of race, color, creed or sex can only be disastrous. We have no doubt the reverend Principal will include caste in his condemnation, and the recognition of this principle of Universal Brotherhood is all that is necessary to become an F. T. S.

Friday Fragments.

Is it not a dreary outlook for the Theosophist to contemplate a perpetual series of incarnations? It would be, but as soon as a man realizes the possibility he makes haste to escape from the cycle of necessity and enter into the enjoyment of a higher existence.

"I have no memory of past lives." That is, you have no consciousness of past lives. But neither have you any consciousness of future life. You may have a hope, faith or belief in it, but no direct knowledge. This faith is founded on the experience that as you have been living for some time you will continue to live. But this argument to be effective must be retrospective as well as prospective. If there be continuity of life in the future there must have been in the past.

BUDDHISTS claim that their Lord was the Christ of God sent to them 2300 years ago, and they expect to be justified by faith in Him. Does God mock His children?

GIVE the devil his due. Our hospitals, which are the boast of Christianity, are nowhere advocated in the Bible, but are really derived from the Saracens. Kindness to animals is not a feature of Christian teaching, not a line in the New Testament referring to it, but it is one of the basic teachings of Buddhism from which we borrow it.

THE BRAHMINS, Buddhists, Parsees and Mahometans, as well as the older Egyptians and others, all have their own Bibles which they hold in the same estimation as Christians do theirs, believing them to contain the Word of God. Those to try to overturn their faith in their scriptures are naturally regarded by them just as Christians regard those who discredit the Bible—as infidels, and heathen who know not God. Put yourself in their place.

DR. HENSOLDT, in the Arena for August, contributes most valuably to theosophical literature. He makes one or two errors in speaking of the Theosophical Society and its officers, but they are due to avidya. Speaking of the Masters he is under the impression that theosophists believe them to be highly cultivated Thibetans. H. P. B. said

they were of all nations, mentioning Russia, Greece, Hungary, Italy and England as the European sources of several, while many others are Hindus, the two Adepts who are said to be directly interested in the Society being both of this nationality. Dr. Hensoldt's report of Coomra Sami's teaching is most impressive and in parts very beautiful. He and the "brethren in Thibet" of whom he speaks are travelling on Path.

Mr. Wright's Visit.

The ordinary work of the Toronto Society was almost suspended during Mr. Wright's visit. He delivered seven free public lectures as follow: August 12th "The Theosophical Society," 14th "Reincarnation," 15th "Occultism," 16th "Dreams," 17th "H. P. B.," 19th "Concentration," 26th "The Adepts." The first two of these lectures were given in No. 365, and the others in Broadway Hall where the attendance averaged 300. The daily papers gave good reports and all of a friendly character, except the "Evening Star's," which afforded Mr. Wright an illustration next evening of the fact that news reports were not always to be relied upon. When the Star's proprietors understand what theosophy is, the cursing may be changed to blessing. Meanwhile they must be allowed to play with their straw man.

On the 21st, 22nd, 23rd and 24th Mr. Wright conducted a class in No. 365 which was attended by about eighty persons who received a very clear and comprehensive outline of the philosophy of The Secret Doctrine. His remarks on Occult Schools were of special value, removing many misconceptions. On Saturday the 25th he met a number of persons who felt disposed to join the Society but had not fully decided, and several determined to ally themselves openly with the movement.

Besides the classes and lectures Mr. Wright spent much time in private interviews and conversations, and it is generally felt that his presence has consolidated the efforts of the local Society in a marked degree.

On the 28th he left for Bar Harbor, Maine.

* The Toronto Evening Star recently published a tale by J. H. Connelly, one of New York's leading theosophists. Mr. Connelly's fiction is highly original and several of his novels have had great popularity.

Other Men's Bibles.

The Way, the Truth, and the Life.

The PATH is one. Disciple, yet in the end, two-fold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward; the choice is thine.

The one becomes the two, the Open and the Secret. The first one leadeth to the goal, the second, to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine; the drop returneth whence it came. The Open Path leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is Liberation.

But Path the second is—Renunciation, and therefore called the "Path of Woe."

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead, and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

The "Open Way," no sooner hast than reached its goal, will lead thee to reject the Bodhisattvic body, and make thee enter the thrice glorious state of Dharma-kaya, which is oblivion of the world and men for ever.

The "Secret Way" leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

But it is said "The last shall be greatest," Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says:

"Sweet are the fruits of Rest and Liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake

of others, or suffering fellow men."

He, who becomes Pratyeka-Buddha, makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

"For others' sake this great reward I yield"—accomplishes the greater Renunciation.

A SAVIOUR OF THE WORLD IS HE.

* * *

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI HUM.

From the Book of the Golden Precepts, translated by H. P. B. in the Voice of the Silence. It is of immense antiquity dating long before the Christian era, and written in Sansar, a tongue older than Sanscrit.

A Great Discoverer.

The death is announced, says the Empire, at the age of 91, of Francois-Clement Maillot, a doctor, who was to malarial fever as Jenner to smallpox and Pasteur to hydrophobia. Indeed, it may be said that to him France owes Algeria. It was at the beginning of colonization there, when farmers and soldiers were dying like flies owing to a mysterious malady that baffled all the resources of medical skill. Maillot was sent to the hospital at the seaport town of Bone. Resolved to wrestle with the fever, he boldly administered large doses of sulphate of quinine. The effect was instantaneous; the deaths fell from 25 to 5 per cent; and in one year it is probable that no less than 1,400 lives were saved. Like most discoverers, Maillot had to fight with prejudice; he was accused among other things of administering poison to the invalids. But he persevered, and his remedy is now well known to those who are compelled to inhabit the tropics. His end is not without its pathos. He was living in a state akin to destitution, when at the age of 86 he received from those whom he had cured a pension of 6,000 francs a year.

The fever cure here mentioned was used by the late Thomas Courtenay, M. D., in his practice for thirty or forty years past, at Galgoin Co., Antrim. Sir Michael Hicks Beach, some twenty years ago, declined to permit Dr. Courtenay to demonstrate its value in the English military hospitals.

Rays.

It is better to reason than to cavil.

* *

Never vow to do anything that you have not fulfilled without a vow for several years.—Lucifer.

* *

As everyone knows, many of the greatest contributions to human knowledge have been made by the use of theories either seriously imperfect or demonstrably false.—Drummond's *Ascent of Life*.

* *

We have the word of prophecy more sure: wherunto ye do well that ye take heed, as unto a lamp shining in an obscure place, until the day dawn, and the day-star arise in your hearts. II. Peter 1, 19.

* *

Talk to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them.—Coleridge.

* *

It is when one has the knowledge and the audacity of a demon that it is beautiful to have the faith of an angel! Then to believe is to will and to will is to create. Then the word of prayer, Amen! becomes the triumphant cry of omnipotence.—Eliphas Levi.

* *

A Christian, as the very name implies, is a follower or disciple of Christ—one who walks in the footsteps of his Master by observing His precepts, who reproduces in his own life the character and virtues of his divine Model. In a word, a Christian is another Christ.—Cardinal Gibbons.

Luther's Ten Qualifications.

Luther considered that a minister of the Gospel should have ten qualifications: (1) He should be able to teach plainly and in order. (2) He should have a good head. (3) Good power of language. (4) A good voice. (5) A good memory. (6) He should know when to stop. (7) He should be sure of what he means to say. (8) And be ready to stake body and soul, goods and reputation, on its truth. (9) He should study diligently. (10) And suffer himself to vexed and criticised by everyone.

Maoris and Christianity.

The following extracts from a letter in a New Zealand paper signed Tangata Maori, touch on an aspect of our civilization which is evil to everyone but ourselves in the West:

"At the bidding of the early missionaries we substituted what they told us was a true religion for that of our forefathers, which they called false. We accepted the Book containing the history and precepts of the 'True Religion' as being really the Word of God binding upon us. His creatures . . . By-and-bye ministers of religion came amongst us telling us that, while the Bible was true, the interpretation put upon its contents by our missionaries was quite wrong. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptised Christians at all. Then came the Presbyterians, who said that the office of a bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony. Lastly came the Plymouth Brethren, who told us that Christ never instituted a visible Church or ministry at all, but that everybody ought to be his own minister and make his own creed. . . .

"My heathen master taught me to fear and reverence the Unseen Powers, and my parents taught me to order every action of my life in obedience to the will of the Atuas, who would punish me if I offended them. But my children are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above a Resident Magistrate. . . .

"I sometimes think, Sir, that my children would have had a better chance of developing into honorable men and women . . . if like the first Maori King (Potatau), I had refused to make an open profession of your Pakeha religion, till as he said, 'you had settled among yourselves what your religion really is.' Better, I think, the real belief in the unseen spiritual world which sustained my forefathers than the make-believe which the Pakeha people have asked us to substitute for it."

The Month to Come.

- Wednesday, Sept. 19, 8 p.m., "Modern Theosophy," pp. 47-52.
 Friday, Sept. 21, 8 p.m., "Theosophy Outside the T. S."
 Sunday, Sept. 23, 9.45 a.m., Romans xiv and xv, 1-13.
 Sunday, Sept. 23, 7 p.m., "The Prodigal Son of Theosophy," Mr. Port.
 Sunday, Sept. 23, 8 p.m., Secret Doctrine, Book I, Part II, Sec. I.
 Wednesday, Sept. 26, 8 p.m., "Modern Theosophy," pp. 52-56.
 Friday, Sept. 28, p.m., "Necessity of Reincarnation."
 Sunday, Sept. 30, 9.45 a.m., Romans xv, 14-23 and xvi.
 Sunday, Sept. 30, 7 p.m., "Theosophy in the New Testament," Mr. Smythe.
 Sunday, Sept. 30, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. II.
 Wednesday, Oct. 3, 8 p.m., "Modern Theosophy," pp. 56-63.
 Friday, Oct. 5, 8 p.m., Proofs of Reincarnation.
 Sunday, Oct. 7, 9.45 a.m., James i.
 Sunday, Oct. 7, 7 p.m., "The God of the Jews," Mr. Titus.
 Sunday, Oct. 7, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. III.
 Wednesday, Oct. 10, 8 p.m., "Modern Theosophy," pp. 63-68.
 Friday, Oct. 12, 8 p.m., "Master's letters on Occult Science."
 Sunday, Oct. 14, 9.45 a.m., James ii and iii.
 Sunday, Oct. 14, 7 p.m., "The Message," Mr. Beckett.
 Sunday, Oct. 14, 8 p.m., Secret Doctrine, Book I, Pt. II, Sec. IV.
 Wednesday, Oct. 17, 8 p.m., "Modern Theosophy," pp. 68-73.

Spiritualism and Reincarnation.

The following from the Light of Truth of 1st Sept. is most interesting on account of its source. It is said to be the testimony of Spirit John Pierpoint speaking through Mrs. M. T. Longley. Whoever is the author, it is published as a spiritualistic utterance.

Many spirit intelligences of wide experience and acquired knowledge accept the theory of soul re-embodiment, as one based upon the observance of human needs, and of the wise provision of infinite law for the supply of those needs. Other intelligences contend that such a theory is incompatible with the idea of human progress, and that what is denied a human entity on earth by way of spiritual unfoldment, or intellectual

growth, will be provided for it in worlds beyond. Both sides of the question are entitled to consideration and study. Ridicule and abuse of the opposite side by the advocates of either will not settle the question, nor afford enlightenment to the earnest inquirer. As an observing spirit we personally believe that experience and discipline in this world was intended for and necessary to the best interests of those entities that have been brought in contact with its atmosphere and its relations. That if by any chance they were cut off from in early life, or deprived of its best conditions for gaining vital experience and a quickening of soul forces by its discipline in maturer life, it is only natural and beneficent that a law should exist by the operation of which such souls should have opportunity to regain the footing they had missed, or gather the experiences they may need. If the ego can gather all the power and knowledge it requires of life, and for personal action in spirit life, independent of a mortal body, of what earthly or divine use was it to come into mortal existence, whether for a day or a century at all? If such a being can, after passing from its own body, gather all the experiences of earth it needs by obsessing a sensitive mortal without robbing that mortal of much of its own vital force and experiences, which we doubt, why need it have come to expression in a physical form at all? No two souls need or receive in every detail and particular the same degree of discipline, therefore the experience of a medium will not suffice in all essentials for that of the spirit who seeks knowledge of physical life and its conditions through medial agency. We know of no intelligence who has ever found a developed human entity in the guise, or as the direct outgrowth of the Australian Bushman, and other specimens of primitive man, but we know of many intelligences who affirm that their researches and observation have convinced them that such savage and crude specimens of humanity, whose entire make-up has been of the physical or animal—in its crudest sense—elements of life live for a time after death in the atmosphere of earth, and gradually become absorbed, as forces of animating consciousness into higher human forms on earth, through which they develop greater powers of activity, intellectual growth and spiritual perception. What finite mind shall contend it is not so?"

Personals.

* Ella Wheeler Wilcox, the poetess, is an F. T. S.

* Prof. James of Harvard University, a leading authority on psychology, is a member of the Harvard Branch.

* William Q. Judge prepared the definitions of theosophical terms in Funk & Wagnall's great Standard Dictionary.

* Mr. Clark Thurston, of the Providence T. S. whose annual visits to Toronto are looked forward to, has sailed for Europe.

* Dr. Griffiths left San Francisco for Victoria, B.C., on 18th August, to lecture for the Kshanti T. S. there. Mr. Hessey W. Graves is president, and Mr. William H. Berridge, 212 View street, secretary of the branch.

* Mr. Claude F. Wright opened the Buffalo T. S. last month. It is the 91st in the American section. Mr. William A. Stevens is president, and Mrs. Mary A. D. Newton, 644 Plymouth avenue, secretary.

* H. S. Olcott, A. P. Sinnett, Annie Besant, Bertram Keightley, W. Wynn Westcott, E. T. Sturdy and C. W. Leadbetter have signed a homily on the text, "There is no religion higher than Truth." It is addressed to students of occultism.

* Countess Wachtmeister at Sioux City, Iowa, was permitted to lecture in the Y. M. C. A. hall, previously refused to Christian Scientists, Spiritualists and Unitarians. The secretary stated that the lectures were unobjectionable and was glad to have given the hall.

* Mr. Charles Johnston, B. C. S., M. R. A. S., the well known Irish theosophist and Sanskrit scholar, is a son of the celebrated Johnston of Ballykilbeg, the Unionist M. P. If we mistake not, Mr. Charles Johnston was a classmate of one of our Toronto members, at Gracehill academy, a quarter of a century ago. Erin go bragh.

* It is stated that the messengers of the Great Lodge sent out last century in the effort similar to the theosophical movement in this, were led by St. Germain, St. Martin, Swedenborg, Mesmer, Cagliostro, and Tom Paine. The recent life of Paine by Moncure Conway has almost done as much to change popular opinion concerning him as Carlyle's Life of Cromwell did for the great Puritan. H. P. B. stated that St. Germain would be vindicated in the next century.

H. P. B.'s Versatility.

A gentleman who has probably made more discoveries in the ancient Kabbala than anyone else known to modern times, and who has devoted more than twenty years to this special line of work, once raised certain enquiries concerning his own researches and expressed the doubt that any man then living could or would answer his enquiries. A friend suggested that he should write to Madame Blavatsky in regard to the matter, and after some hesitation he did so. The result was nearly forty pages of very closely written MSS., answering every question he had raised and adding a fund of information that astonished the recipient beyond all measure. This gentleman is not and never has been a member of the Theosophical Society, but to the present time he declares his conviction that H. P. Blavatsky was the most profound and wonderful woman of this or of any age. He, a specialist for half a lifetime in an obscure and unknown field, found H. P. Blavatsky perfectly familiar with all his work. When we remember that this is said of a woman whose early education was not equal to that which is required of one who enters our High Schools it has increased significance.—F. E. TITUS

Sacred Verses.

The Hindus know their most sacred verse as the Gayatri. It begins with the sacred word and letter OM, and may be translated thus:

"Unveil, O thou who givest sustenance to the Universe, from Whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to Thy sacred seat."

The sutta or verse in which the Buddha summed up his teaching is rendered:

"To cease from all sin,
To get virtue,
To cleanse one's own heart,—
This is the religion of the Buddhas."

The Moslems regard the short 112th chapter of the Koran as equal to one-third of the whole Book in value.

"Say, He is God alone—
God the eternal;
He begotteth not and He is not begotten,
And there is none like unto Him."

*The resignation of Miss Simpson, of the local branch, has been accepted by the Toronto School Board, and she has gone to Manitoba.

MRS. BESANT IN TORONTO.

Through mine and the hearts of all who heard,
Her clear voice thrilled like the notes of a
bird.

The stress of her words, made strong with
truth.

Softened our hearts with the dew of ruth,
And many who had not wept for years
Came up to and over the verge of tears.
Her tongue was touched with an eastern fire,
Her sexless soul soared high and higher
Till, reaching its native sphere, it stood
Proclaiming humanity's Brotherhood.
Let others declare that relentless strife
Is the law of progress the way of life:
She showed, and we surely knew who heard
That sacrifice is the onward word,
Self-sacrifice on the altar of love.
Consumed by flame sent down from above,
Shall raise us up, divine as we are,
Beyond the range of the highest star.
We are sunk deep in illusion's sway,
Dimmed is the soul's celestial ray,
Yet those there are who know our race
Conserves in itself the saving grace
Which sooner or later, as cycles run,
Shall dawn on the world like a rising sun,
And even now, in this darksome age,
Informing the souls of saint and sage,
The spark shines forth of this light divine
Which openly one day yet shall shine.
We are sprung, we men, from a common source;
Spirit through matter pursues its course,
Develops beneath the chastening rod,
Turns individualized to God.
And so, high born of a heavenly birth
Each and all, we are brothers on earth.
Thus shall the soul of man progress
Evolving its innate loveliness.
And what nobler words vibrate on earth
Than these that compass life's infinite girth?
Or lips more eloquent e'er proclaim
Man's highest destiny, purest aim.

Toronto.

—JOSEPH ARTHUR.

Physical and Metaphysical Science.

For us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement than this materialistic science of fact? May I ask then . . . what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for Man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible, and there stand the scientific facts. Doubt them, and you are an ignoramus; deny them, a dangerous lunatic, a bigot; pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific

facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. Hence their ignorance about the scattering and concretion of cosmic energy in its metaphysical aspects, their division about Darwin's theories, their uncertainty about the degree of conscious life in separate elements, and, as a necessity the scornful rejection of every phenomenon outside their own stated conditions, and the very idea of worlds of semi-intelligent, if not intellectual, forces at work in hidden corners of Nature.—From a letter of Master K. H., in Occult World.

"The Worker" on Theosophy.

Mr. C. F. Wright has been lecturing lately in Toronto on Theosophy and the occult sciences. We had no time to waste in hearing this gentleman, feeling sure that he could not demonstrate his ideas to the satisfaction of reasonable people. The fact that Professor Crooks, the English spiritualist, is a theosophist will not count with the public, who know that all the tricks of Mr. Crook's friends can be performed by any third-rate conjurer. We hope none of the wage-earning people of this city will invest in Theosophy, which is peculiarly a fad adapted to the idle and foolish. Mrs. Besant, the quondam atheist, is a shining light of the Theosophists. The progress from offensive atheism to Theosophy was so easy to her that instead of appreciating it she is now dallying with another church, and no one knows where she will end. If the pineal gland in the brain can be developed so much as Mr. Wright claims, it would be a good idea for his disciples to develop it at once, and let us see the results.

The above is from The Worker of August 18. We do not think it represents the intelligence of the laboring classes. A large proportion of those who attend the society's meetings in Toronto are laboring men, and their questions and remarks prove them capable of independent thought and investigation. The working man resents dictation in mental matters as well as in physical, and the Worker cannot improve its reputation by the promulgation of unfounded surmises.

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, 265 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, 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.

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

FACTS FOR VEGETARIANS.

The human body "in the beginning" did not require food to support life. Man ate nothing, but imbibed nutriment by osmosis from the air. It was only when the body became condensed and in a sense gross that repair of the system had to be made by food taken into the stomach.

The history of human evolution on this planet is the history of descent from spirit to matter. The result is multiplicity of reincarnations.

Man can never follow the advice of the Delphic oracle until he conquers his lust for flesh and frees himself from the woes it brings in its train.

The astral senses cannot be developed by meat-eaters. With the majority of mankind the tide of evolution will be making its last round in objective life before they are awakened.

The enlightened are retarded in their progress by the materiality of the many. But the advance of the race is the factor in the problem of which selfishness takes no cognizance. The underlying Karmic principle is that an agency which prevents a race from moving forward slackens the pace of every member, albeit he has an adept's impulse to growth.

Man has no enemy half so powerful as his own selfish nature. A man is his thoughts; to change him they must be changed. Self is the witness of self. The only path to happiness is the power over self.

To dwell in the light of the "Great Science" man must live like the sages of old—tranquil and pure; free from debasement of any of the seven attributes of his nature.

—Buddhist Diet Book.

SPARKS.

In the Pythagorean code papils were not allowed to eat beans. Is this why some men don't know beans?

Mr. Coleman in the Light of Truth argues against reincarnation that on scientific authority there are 66,537,444,000 possible variations in the several offspring of the same parents, and that the wonder is children do not differ more in a family. He fails to perceive that it is the similarity of the egos incarnating that causes the resemblances. When a strong type of ego enters a family, heredity scarcely seems to be a factor, and so we get geniuses and other variants.

OUR FELLOW CRANKS.

The Social Problems Association has called a meeting to consider the re-establishment of the Sunday afternoon addresses during the winter.

The Secular Society held its annual convention in Toronto on the 8th Sept. The President advocated a more aggressive attitude toward the churches. The churches have not taken it seriously, and there is a proverb about throwing away dirty water which is not inapplicable.

The Salvation Army, which represents perhaps the most active branch of the church militant, awaits the arrival of General Booth. His visit to Canada is likely to be very popular, and few will refuse sympathy to this messenger to the highways and byeways who would compel the wayfarers to come to the feast. When the Lord of that Kingdom cometh Gen. Booth's "inasmuchness" will surely shine goldenly.

The Socialist League.

The Socialist League of Canada adjourned its meetings at the President's residence, 64 Close avenue, Parkdale, over the Industrial Fair time, but will resume at the same place on Tuesday evening, 18th inst. Members will please note the date.

Vice-President Miss Simpson has gone to Calgary, N.W.T., to live. She will carry the light into the new country.

The Single Taxers.

Richmond Hall was well filled on the 15th inst., when the Rev. Chas. H. Shortt took the chair and opened the annual conference on Tax Reform. The afternoon was devoted to a discussion on "Farmers and the Single Tax" and "The Moral Aspect of the Land Question," in which Rev. S. S. Craig, Oakville; Prof. William Clark, Trinity College, Toronto; Dr. T. M. Crows, Buffalo and B. Douglas, of Wroxeter, took part.

In the evening, papers were read by S. T. Wood on "Law Taxation," "The Theory in Black and White," by J. W. Bengough, and "Local Option in Taxation," by George J. Bryan, at the close of which a Legislative Committee was formed.

"Hands Across the Sea."

Mr. Oliver Firth, President of the Bradford Lodge, writes from Haw-

thorne House, Baildon, near Shipley, Yorkshire, England, with the object of promoting communication between Branches in different parts of the world. The idea is to form "linked battalions" among the societies.

No Christian Chinaman.

A correspondent of the St James Gazette has no hesitation whatever in saying that there is not a solitary Chinese convert and, moreover, that there never has been a real convert. No genuine Chinese has ever really embraced Christianity; but many have appeared to do so for purposes of their own. We can confirm this correspondent's declaration by saying that the same opinion was expressed by the well-known Chinese missionary the Rev. James Gilmour after a sojourn of twenty years in Manchuria.

Canon Isaac Taylor gives similar testimony concerning India, and if Christians will consider their own opinion of fellow-Christians who turn heathen, and reflect that upon the follower of any creed leaving the faith of his fathers he becomes a heathen in the sight of his friends, they will not be surprised. Carry your light to those who sit in darkness, but do not try to extinguish the light of others.

Theology vs. Christianity.

The charge brought by the Rev. Mr. Seiler recently in the Globe against Madam Blavatsky is one which has that half truth of foundation which as Tennyson put it is ever the blackest of lies. Her position has been repeatedly defined, but a paragraph from her preface to "Isis Unveiled," Vol. II, is as clear an exposition of her views as she has written:

"An analysis of religious beliefs in general, this volume is in particular directed against Theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems, that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint."

The Report of the European Convention just to hand announces the publication of H. P. B.'s fugitive articles in a collected form under the title of "A Modern Panarion." The third volume of The Secret Doctrine is also in preparation for the press.