

# The LAMP

VOL. I.

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



JAPAN'S STATUE OF THE LORD BUDDHA.

The charge of idolatry is so frequently brought against pious people in the East that otherwise intelligent westerns have permitted repeated asseverations to overrule good judgment. A Japanese is said to have written home that one of the commonest forms of Christianity was couch-worship, as he had seen several pious men kneel down and worship their beds night and morning. Still others have described Europeans as setting up images of their great men, whom they revered with sacred honors annually, hanging garlands of flowers upon the images and adoring them as the Chinese do their ancestors. Such honours are usually paid in the East to divine personages only, and the Lord Buddha is kept ever in view of the people in Budd-

hist countries in this way, just as Jesus and the Virgin and saints are by Roman Catholics. Christendom has never erected such a memorial to the founder of its religion as Japan has in the image above depicted. It is of colossal size and impresses the spectator with a sense of majesty and peaceful repose that no mere picture can ever suggest. The posture is that of contemplation or occult meditation—real prayer, in fact. The posture of the limbs and hands should be noted, and the eye of Siva, the "single eye" of Matt. vi. 22, is represented on the forehead. Ceylon has a colossal upright statue of the Lord Buddha in the attitude of teaching, hand uplifted. Another series of statues, recumbent, represent the approach of death. One at Dumballa is 47 feet long.

## WINTER THOUGHTS.

I think, dear Northern hills, I love you best  
When, as to-day, a mantle pure and fair  
Hangs on your every slope and cliff and crest.  
As though some wizard hand had laid it  
there.

Oh, it is sweet these lengthening morns to see  
The shadowy line of summits, one by one,  
Flash to a sudden, tender radiancy  
In the first glory of the risen sun.

And in that wondrous hush and glow all  
thought  
Seems common, the most reverent speech  
profane;

'Tis e'en as though the Nature-worship taught  
In other ages moved in us again.

W. H. T. P. in Belfast Weekly News, 16  
February, 1895.

## THEOSOPHY.

The Theosophical Society was formed in 1875 by H. P. Blavatsky, who was sent to New York from India, where she had been initiated into the Occult or Secret Mysteries. She was sent by the Mahatmas or Great Souls, who are said to live in the region beyond the Himalaya Mountains. They are a body of men gathered there from all parts of the world for the purpose of preserving and substantiating in all its details the ancient wisdom of the Gods—Theosophy. This wisdom is said to have been given by the Gods, or what are called in Theosophy Planetary Spirits, Intelligences whose will keeps the planets in their proper orbits in space, just as our wills direct our bodies when we walk the street. H. P. Blavatsky had gone to India in her search for secret teaching concerning the laws of nature and man, and having been admitted into the Brotherhood she was chosen as a fit person to spread the light of Theosophy through the western world. It was considered by these Adepts that the west had risen to a point of civilization when it was necessary that some further spiritual light should be given to it, otherwise westerners were likely shortly to become so material in their views that they would destroy each other in their competition for wealth and the comfort of their bodies. People have actually become so material in their ideas that they have forgotten the laws of mind, the law of justice, the law of Reincarnation. They have largely come to the conclusion that the only way to get knowledge of Nature's laws was to start at the bottom and build a tower to heaven. But we can only go a short distance that way until stopped and thrown into confusion for want of a key to unlock certain

secret chambers of nature and from inability to harness the forces set in motion by us. Men's spiritual eyesight had become so blinded that they have considered themselves mere bodies of flesh that could think, plan and invent, and even religion had been little better in its teaching. So the Theosophical Society was begun in 1875 for the express purpose of letting men know that such a system of thought as Theosophy existed and to assist man by study and practice to assimilate its divine verities. The work has been going on for the last twenty years and has spread to nearly every country on the earth, for there are still certain savage tribes of men which are not yet sufficiently developed to assimilate its teachings. Theosophy states that the Ego, or thinker, in man must pass through all forms of experience and have brought civilization up to a certain height before these truths can be assimilated, and that is one reason why they are so carefully preserved in the Home of the Gods, as the land of India has been called. These Adepts tell us that there are certain cycles or seasons in which civilization or education develops very rapidly and others in which it is, so to speak, buried under the snow. I would compare these human seasons to the summer and winter of nature and take the farmer to represent those custodians of wisdom whom we call Mahatmas. At the proper time these great souls sow the seeds of wisdom in the ground of humanity and as it sprouts and grows we say civilization is at its height: the grain is now filling out and will soon be ripe. Then comes the time for the harvest, when those persons who have profited by this wisdom shall be gathered into the Brotherhood of Adepts, and the winter will, come on when civilization, as we say will be swept away again. Just as the farmer cuts his grain and takes it into the granary, a certain portion of the best being kept for seed for the next summer and the rest used to build up the body of man and beast during the winter, so it has always been since our earth has been inhabited. A man to-day who does not remember his past life, or who has not studied ancient civilizations, would say, on looking at our civilization now, that the harvest is looking well as to intellectual learning, inventions and so on. Surely there could never have been such a grand display as this before? But the adept would tell him. "Yes, we have witnessed just such a crop as this

last summer, though we are improving the quality of the grain each year." The Adept knows this just as the farmer does regarding his grain. These great souls withdraw their wisdom from the world when it can no longer grow, and they preserve it until the next summer cycle, when it is again planted and cared for, that it may bring forth abundantly. This is what we call evolution, the development of thinkers from the spiritual forces working in matter, and that is the reason Theosophy is given out to-day: to make men thinkers. Not to drift along in the mental currents like so many logs, but to generate conscious energy and by the use of Thought build up such a character that, as St. Paul puts it, you may be transformed once more into Gods, knowing good and evil, and therefore able also to assist others out of the mire of earth life. For this purpose the Doctrines of Theosophy are given to us. Its three fundamental truths are Universal Brotherhood, Karma and Reincarnation. Universal Brotherhood is based on the fact that all men are one and sprang from the same source. As we came out from that source in what may be described as a state of unconscious or latent intelligence, we must go back again consciously in possession of active intelligence. But we must not think that we are developing or making something out of nothing by our experiences here on earth. We are merely bringing out that which is latent in matter, intelligence or the power that thinks. The Son of Righteousness is being reborn or resurrected out of matter, or the grave, in which he has been buried for three periods of time, represented by the spiritual, psychical and physical evolution of the universe. Every man has it in his own power to hasten this growth within himself. He is a thinker now, and if he will only exert his thought he may again become a God, or, in other words, burst the veil which hides the subjective world of spirit from the objective world of matter. And this may all be done by the renewing of your minds, just as we renew bodies by eating healthy food. We must build up the mental man, remembering that every thought we allow to pass our consciousness either raises or lowers our standard. And just as a man panders to the things of earth and matter, or allies himself with the spiritual forces working in matter, so shall he limit himself to this plane of sorrow and suf-

fering or expand into that where sorrow and sighing are done away.

R. E. PORT.

#### INDIAN ASTRONOMY.

##### Aboriginal Beliefs in the Constellations and Movements of the Planets.

The Osages, in common with many other tribes, believe that the constellations are gods and goddesses. They have a tradition to the effect that once upon a time the Osages possessed neither bodies nor souls. They appealed to a divinity known as the Male Red Bird, who furnished them with souls in the bodies of birds. Thus they pursued existence for awhile in the likeness of feathered creatures. In this guise they first visited the earth. There they met another divinity called the Black Bear. He offered to serve them and they asked him to visit the various constellations with a petition in their behalf. They wanted human bodies for themselves. The Black Bear went successively to the sun, to the moon, to the morning star, to the constellation of the deer head—meaning the Pleiades—to the constellation of the Goose Foot, and finally to the Female Red Bird, who was found brooding on her nest. She it was who granted the request which others had refused, giving to the Osages the bodies in which they have since dwelt.

The sun is a god devoutly worshipped by most Indians. The ceremony of the sun dance, as performed by the Sioux and Poncas, has often been described. Everybody has heard how the warriors torture themselves, one part of the performance gone through by the young brave consisting in attaching himself to the dance pole by lariats passed through loops of his own skin, then freeing himself by dashing away on horseback or otherwise. For three days and nights they dance, gazing continually at the sun by day and the moon by night, while it is supposed they swallow neither food nor water. As a matter of fact, however, the dance pole is planted usually in a spot near which certain succulent roots grow. These they pluck up slyly, eating them and sucking the juices. Among the Sioux Indians the buffalo bull is importantly associated with the sun dance. Oddly enough, in ancient Egypt the sun god Ra was associated with the deified bull called Apis.—Chicago Times.

## SCRIPTURE CLASS NOTES.

## The Epistle to the Philippians.

The keynote to the Epistle is perhaps to be found in iv: 5, "The Lord is at hand"; see Psalm cxix: 151. The idea of a second coming, so popular now a days, is not intended, but, as so frequently elsewhere, the idea of the presence—the parousia—of the Christ is apparent. Spirit and spiritual things are near at hand. Paul's reply to the Philippian jailer may be borne in mind. All belief must be subjective, and if realized it must be upon subjective planes, which are potentially and constantly open to everyone. Our citizenship (iii: 20) is then in the kingdom of heaven, which lieth within. Paul is not concerned how the gospel is preached (1:15) so long as the message is spread. Some do it of envy and strife; some of faction, thinking to raise up affliction for the apostle. "What then? only that in every way, whether in pretence or in truth, the Master is proclaimed." One can understand how the Pharisee is scandalized by Paul. Absolute unity of purpose, of soul and of spirit, is enjoined (1:27); we are not to shy at inventions of the enemy (1:28), but to realize that fears are of the lower nature, and so enter into the fellowship of the spirit. "Be of the same mind (intellectually), of the same love, joined in soul, of one mind (moral), without faction or vainglory, but in lowliness, counting each better than himself. "Counting each better than himself!"

The ineffable Name, above every name, spoken of by Isaiah xiv: 23, and which constitutes the crowning mystery of the esoteric teachings, is referred to (ii:9-11) as the name of Jesus, that is, the Deliverer or Saviour; God Himself, as Isaiah declares, beside whom there is none else. It is this Saviour (ii: 12-13) who is in us and is ourselves, by whom we work out our own salvation. The harmony of fellow-disciples must be preserved to ensure progress. "Do all things without murmurings and disputings." We are to beware of sorcerers, black magicians (iii:2), and have no confidence in the flesh. The resurrection from the dead does not follow death and does not refer to the body (ii:10-13). Paul is striving to attain it during life; not that he has already attained or been fully initiated (made perfect), but so far as he has been initiated, by the light so gained he will press on towards the goal. Another allusion to esoteric mys-

teries is to be found in the Greek (iv:12), translated "I have learned the secret." The peace of God that passes all understanding, nous, manas, lies behind that secret.

## NATURAL SANITATION.

Natural conditions which should be incident to the life of human beings, conducive to long and healthful life, are:

- (a) Breeding from parents' free from physical or mental taint.
- (b) Feeding the infant upon the mother's milk.
- (c) Higher regard for the physical than mental (intellectual) training of youth.
- (d) Pure air, pure water, pure food.
- (e) Wearing loose clothing.
- (f) Natural sleep and plenty of it.
- (g) Natural labor—physical or mental—unforced.
- (h) Dwelling house free from filth, having free access of sunlight and air.
- (i) Use of earth closets.
- (j) Prompt elimination of effete matter from the body by the lungs, skin, bowels and kidneys.
- (k) Frequent washing of the body.
- (l) Frequent change of all articles of clothing.
- (m) Burning of the dead.
- (n) Constant occupation, physical and mental.—Natural Food.

## TO READERS AND SUBSCRIBERS.

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

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

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

Subscriptions will be reckoned from the first number issued after receipt of subscription. Only a few copies of the early numbers remain and may be had at five cents each.

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THE LAMP, 25 cents a year.

## INTERNATIONAL S. S. LESSONS.

March 24. Luke xi: 1-9.

If the record is to be accepted, not only Jesus Himself, but seventy others, his disciples, found it possible to live the life of the ascetic or mendicant. What was possible then must still be so, and if these seventy are to be accepted as the model teachers or missionaries, it is to be feared that the modern cleric is not of this order of priesthood. "Carry no purse" meant a great deal in an age when there were no pockets in the garments. Those who are continually reminding us that the labourer is worthy of his hire should note the hire referred to here: "eating and drinking such things as they give." See also I Timothy v: 17-18. The labourers are indeed few when those only are reckoned who display these characteristics; only these return with joy, or find demons subject to them. See verse 20. Double-dyed calumny rather than double honour seems to be the hire of the true labourer now-a-days.

Romans viii: 8-14.

This summary of the commandments will bear careful study in the light of the perfect freedom from law which Buddha taught. There is no duty, says Paul, nothing owed, except to love one another. Everything hinges on that. "I am loosed from all bands human and divine," says Buddha. "Ye also, O disciples, are loosed from all bands." Love worketh no ill to his neighbour and is the fulfilment of law. The night is far spent. Deliverance is nearer than when we believed. We should put on the Master, the Enlightened Deliverer (verse 14).

April 7. Mark xi: 1-11.

The differing accounts in this passage and Matt. xxi: 1-11 seem to suggest that the writers were not eye-witnesses. Matthew describes both the ass and the colt as having been brought, while Mark, whom tradition seems to support, speaks of the colt alone. Perhaps the Chaldean and Babylonian magicians from whom Zechariah learned much could elucidate the point. The word "Eosanna," used by the multitude, was a mystery word derived from the magic lore of the Babylonish conquerors. The ass symbolises the subjected body of the Adept upon which he rides into the City of Peace, or the Peace, or Rest of God. The properly trained body may assist the disciple, as appears from the story of Balaam. Its natural undepraved instincts will rebel against unnatural prac-

tices. Is there a hint in this passage of the choice of a matured body for the incarnation of a Nirmanakaya?

April 14. Mark xii: 1-12.

The vineyard is the macrocosm of the planet or the microcosm of man, according to the plane of interpretation. The vine metaphors are very abundant in the Gospels and elsewhere in the Bible, and may be usefully compared. Christ is the true vine, thus being identified with the ancient conceptions of the true vine gods, as Bacchus, whose mystery-name, Iacchos, is the same as Jacob. Noah planted a vine, as the founder of the new race, and there, as here, the presiding Manu appears to be represented, in one case on the plane of effects and in the other of causes. The object of a vineyard is to produce wine—wisdom. So we have the hedge, the wine pit, and the tower, which is the headstone of the corner. The wicked husbandmen who waste the sacred wisdom and play false to their charge may not stand to hear that solemn reproach: "I have trodden the winepress alone; of the peoples there was no man with me." Read the magnificent Atlantean passage, Isaiah lxiii: 1-6.

## THE GOTHENBURG SYSTEM.

The following are stated by the "Humanitarian" to be the chief features of the Gothenburg system of regulating the liquor traffic:

1. It is forbidden to serve men under 18 years of age.
2. No women or children are ever seen at the bars.
3. The spirit bars are closed at 6 or 7 p.m.
4. No intoxicants are sold after 8 p.m.
5. They must sell for cash only.
6. No person may have several glasses in succession.
7. The kitchens clean and spacious and the food good.
8. The bar trade conducted without loitering.
9. The houses have an unpretentious exterior.
10. They are situated in open public places.
11. No spirits are sold in country districts.
12. Monopoly granted to be used for the public welfare.
13. The publicans have fixed salaries.
14. And make profit only on non-intoxicants.
15. There are no tied houses.

## TORONTO T. S. ANNUAL MEETING.

On Wednesday evening, 27th February, the Fourth Annual Meeting of The Toronto Theosophical Society was held in the Hall, 365 Spadina avenue, all the resident members but two being present. The president, Mr. S. L. Beckett, presided, and the usual reports were presented and adopted. The Treasurer reported a small balance to the credit of both General and Library Funds. Nearly \$600 had been expended in the direct work of the Society. Two hundred and thirteen meetings had been held during the year, and the average attendance was increasing. Although it is not the custom to invite members to join the society there has been an increase of 50 per cent. since last annual report. The officers of the society were re-elected as follows:—S. L. Beckett, president; John Randall, vice president; A. E. S. Smythe, corresponding secretary; R. E. Port, treasurer and recording secretary; W. Jones, librarian. E. W. Hermon and D. J. Howell were added to the board of trustees, and A. E. S. Smythe, F. E. Titus and R. E. Port were elected delegates to the annual convention at Boston in April, in addition to the president, who officially represents the Branch.

The following extracts from the president and secretary's report may be of interest:

The work of the year as indicated by the recording secretary and treasurer has been of a satisfactory and progressive nature. There is one feature about our membership which calls for attention, in the fact of four of these being non-resident. Something might be done to vitalize the tie that binds these absent and distant friends to our body corporate, and perhaps to assist them in developing active centres of energy in their present abodes. As regards ourselves we should feel the responsibility devolving upon us as the premier Theosophical Society in Canada and endeavor to realize that the Dominion is particularly our harvest field in a farm which covers the world. Toronto is a natural centre for Ontario and Ontario for Canada, so that the more we can extend the knowledge of the principles we have in trust the more widely we can help the good law of Brotherhood. It is true that objective work may not be largely possible, but let us remember the dynamic power of

thought, and that "our strong desire will strike like Vulcan upon some other hearts in the world, and suddenly we will find that done which we had longed to be the doer of." Recent efforts in Hamilton, where Mr. F. E. Titus addressed a good meeting in the Unitarian church, afterwards followed up by a paper from a resident theosophist and discussion, and a meeting held in Ottawa and addressed by your Corresponding Secretary, which was well reported in one of the papers, leading to subsequent correspondence, demonstrate the undoubted possibilities that lie before us.

The visit of Mr. Claude Falls Wright last August afforded evidence of the sustained interest capable of being elicited in a large number of Toronto citizens by a clear presentation of theosophic thought. Night after night for nearly three weeks the meetings were well attended, and, though many spoke of over-pressure and reaction, nothing but good results can be attributed to that earnest effort. We have the assurance of the General Secretary that he has Toronto noted as one of the places that he intends to visit, and we should not lose sight of the necessity of taking the greatest possible advantage of an opportunity which may well crown our endeavors here with the inauguration of a new and fuller and more public era of theosophic work.

For the two remaining years of the cycle publicity appears to be the most fruitful means of growth. As in the parable of him who made a feast and invited many who neglected to attend and who sent out the invitation afterwards to those of the highways and hedges, it may be gathered that those apparently most capable of appreciating theosophy permit other cares to occupy them while in less likely quarters grateful attention is paid to the message. Publicity is nowhere so well attainable as through the newspaper press. In Toronto we cannot complain of the space afforded to theosophical communications. The natural intolerance of a sectarian community is less strongly reflected in the local press than might be anticipated. There has been, however, no regular means of appealing to the public through these media, and the independent effort made by the Branch in establishing THE LAMP is intended to supply this want. In "The Path" for January, 1891, every Branch is directly advised of work that

it ought to do—to take “its own city for its special field of missionization. . . . If every Branch would specially exert itself to disseminate leaflets freely through its own town, using its knowledge of local facts and promises, incalculable good would come.” Taking this recommendation of the General Secretary as a basis for action it was decided to issue a pamphlet magazine and to distribute the greater part of the number printed in the households of the city, taking a different section each month, so that the whole might be covered periodically. By this means about 30,000 copies of THE LAMP have been already placed in the hands of Toronto readers. It is to be understood of course that The Branch is not to be considered in any way responsible for THE LAMP, but whatever good karma may result from it is cheerfully added to that of the Toronto T. S.

The Branch Library calls for attention, and it will be of benefit to the members and their friends if this department be properly organized on the lines of the Public Library, readers being supplied with cards and rendered responsible for the volumes loaned. Many valuable tracts and pamphlets have not been returned, and it is to be feared that the files of “The Path,” “Siftings,” etc., are not complete. It is recommended that all periodicals be bound on completion of volumes. Valuable books are not likely to be donated until some precautions are taken for their security. In this as in many other matters connected with organic work, it might be well to pay careful attention to proper business methods of working. The realization of the ideal, the incarnation of effort, is apt to be lost sight of in well intended but nebulous astral visions. For the present Kali Yuga, a well developed Sthula Sarira is of great practical importance in conducting the work on the material plane.

The Librarian desires the return of the following books by members who may have borrowed them:

Bhagavad Gita.

Voice of the Silence.

Letters That Have Helped Me.

True Church of Christ.

Rosicrucianism, Branch Paper No. 44.

For the coming year continuance of past effort will probably bring forward various problems of development. These will arrange themselves in their season,

but it should be an endeavour with the members to keep the idea of expansion in view. We have a centre to radiate energy from as much or more than to concentrate effort upon. So the establishment of other centres of work in Toronto, if not actually of other Branches, might well be kept in view.

The great problem of sustaining interest in the various meetings of the Society is one for individual members. No collective act can infuse the warmth and life which results from the vivid, active personal interest of each member. It is not expected that members can attend every meeting, but they should endeavour to attend the Wednesday evening meeting and at least one other, and attend them regularly. This is a practical way of becoming acquainted with the fact of cyclic law, and a simple and useful way as well. The consciousness that the success of the whole movement depends on the earnestness of your own particular assistance, and the determination that you at least will leave nothing unattempted nor undone that is possible for you will ensure the advance of the cause. What may not be possible to your act still remains the duty of your heart, and the “strong desire” that has been already spoken of, kept alive and burning, as we may keep it in any heart of us all, will indeed bring that to pass which we had longed to have done.

S. L. BECKETT, President.

ALBERT E. S. SMYTHE.

Corre. Secretary.

#### TO CURE BIGOTRY.

Archdeacon Wilson gives the following rules for cultivating the tolerant spirit:

1. Never take your views of one side in a controversy by reading only the representations of its opponents.

2. Never think you understand a dispute till you see the weakness of both sides.

3. If you attribute a bad motive to a man, you are wrong nine times out of ten. Search on until you find one that seems to him good, though to you mistaken.

4. You cannot understand men until you have some genuine sympathy with them.

5. You cannot be just until you are modest.

6. Put yourself in his place.

7. Do as you would be done by.

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ALBERT E. S. SMYTHE, Editor.

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### EDITORIAL NOTES.

A new subscriber writes: "Please find enclosed twenty five cents, one year's subscription for THE LAMP. A stray number of your paper fell into my hands a few days ago, the reading of which I found very enjoyable and instructive." "There is that scattereth and yet increaseth."

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Do any of our English friends remember Master's note on the back of a letter forged in the name of Dr. Hartmann and sent to Col. Olcott in April, 1884, quoted by Dr. Hartmann in his "Report of Observations at Headquarters"? "A clumsy forgery, but good enough to show how much an enterprising enemy can do in this direction. They may call this at Adyar—a pioneer.—M." The vanguard has since been heard from.

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Pressure of space compels us to omit the "Indian Notes" promised last month, and we can only refer to the magazines. The New England corporation issues

monthly "Notes" and republishes H. P. B.'s letters to the Conventions of '88 and '89. "The Path" commences a most desirable set of "Talks About Indian Books," by C. J., and Mr. Fullerton and Dr. Hartmann have timely contributions. Scottish Lodge Transactions, Part 18, deserve study. "The Arena" for March has at least six articles of interest to theosophists. The Bombay "Theosophic Gleaner" is of especial excellence. The Irish Theosophist is simply indispensable. Lucifer devotes 43 out of 88 pages to "The Clash of Opinion," which must be profitable to the public in studying comparative religions or the Brotherhood of Man. Probably the editor shelters himself behind the Third Object. "Mercury" has not reached us this month. "Natural Food," "The Astrologer's Magazine," "The Vahan," also full of "Clash," "Notes and Queries," "Pacific Theosophist" and "The Forum" are also to hand.

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It was said of the Lord Jesus that the common people heard Him gladly. The Lord Buddha found the warmest reception among the masses for His teaching and does to the present day. Either our "civilized" common people have greatly varied from the standard of the "kindly race of men" of two thousand years ago or the message given them is not that of old. And it is more reasonable to suppose that the godless, heartless pseudo Christianity of to day, which is only feasible under luxurious conditions of rented pews, with vain imaginings of Sabbatarianism and intellectual formalism, is not the glad tidings proclaimed by the Saviours of Peace and Love than that human nature has so changed from its former aspirations. Proclaim, without any coercive measures, the Sermon on the Mount; practice it, but do not compel others to take you for an infallible example; let the people know about the simple natural laws of Brotherhood and works, and the education of the soul through successive lives. The people will still hear gladly, and when they hear the simple truth there is that in humanity which will lead them to be not hearers only.

## SEEKING THE CHRIST.

The deity is always manifesting in us, as everywhere. It impels us by means of impulses springing deep within us and registered upon the consciousness; registered further upon the brain in the proportion in which that brain is prepared to receive it. This preparation consists in keeping the thought turned expectantly toward The One. We need to keep watch for its commands; to learn to distinguish these from lower impulses, suggestions from without, so to say. Above all, we need to obey them. Increase and continuance come from use. While we fulfil the real duties of external life (which are fewer than we think), this interior watch can be kept up. We can be observant of all the impulses arising in us. Who has surprised the swift Will upon its hidden throne, or Motion, the power behind the throne? Only the man who has waited upon the gods. We are here for the purposes of soul. At first we shall make mistakes in action, but soon an uneasy, subtle undercurrent of warning or dissatisfaction will accompany action which has not been suggested by the true Source. In practical occultism, regular chelas of a group set down all the events of each day; these are compared and a guiding current is soon seen. Soon they distinguish this from every other by its tendency, in the unincumbered field it manifests in glory and power. This course must be followed by him who desires to avoid the death cry of a wasted life. He must also give a fixed time daily, were it but five minutes, to the consideration of The One. He must hold this ground sacred against every invasion. If he be so fortunate as to know the face of a Master, let him bring that before him as an embodiment of the Deity, trying to see it clearly before him in every free moment. "If it be a real Master, he will send his voice. If not, it will be the higher self that will speak." This subconsciousness, this undercurrent of fixed attention, of revolution around the One Life, can be cultivated and enlarges our orbit.—Jasper Niemand in *The Path*, Feb. 1901.

## THE PINEAL GLAND.

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physi-

ology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within." (Is this door for the purpose of discharging the sand-grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the secret IF YOU ARE SPIRITUAL ENOUGH to understand it. Descartes describes the pineal gland as a little gland tied to the brain that can be easily set in motion, a kind of swinging motion, by the animal spirits which cross the centre of the skull in every sense. "The Secret Doctrine" (II. 298) considers these animal spirits as equivalent to currents of nerve-auric compound in circulation. German scientists say that these sand grains are not found in man until the age of seven years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity." (S.D., II. 299). "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five-pointed star, with the apex of the white triangle placed upward, the apex of the red one downward, will not this emblem of humanity answer for us why the seat of Vishnu (Christ) is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?—*The Path*, Vol. v., p. 331.

Where I see you mistaken I will speak, to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.—"Letters That Have Helped Me,

## OTHER MEN'S BIBLES.

I Said, Ye Are Gods.

TAT.—How then is the Soul of Man punished, O Father, and what is its greatest torment?

HERMES—Impiety, O my Son; for what Fire hath so great a flame as it? Or what biting Beast doth so tear the Body as it doth the Soul?

Or dost thou not see how many evils the wicked Soul suffereth, roaring and crying out "I am Burned, I am Consumed, I know not what to Say, or Do; I am Devoured, Unhappy Wretch, of the Evils that compass and lay hold upon me; Miserable that I am, I neither See nor Hear anything."

These are the voices of a punished and tormented Soul, and not as many; and thou, O Son, thinkest that the Soul going out of the Body grows brutish or enters into a Beast; which is a very great Error, for the Soul is punished after this manner.

For the Mind, when it is ordered or appointed to get a fiery Body for the service of God, coming down into the wicked Soul, torments it with the whips of Sins, wherewith the wicked Soul being scourged, turns itself to Murders, and Contumelies, and Blasphemies, and divers Violences, and other things by which men are injured.

But into a pious Soul the Mind entering leads it into the Light of Knowledge.

And such a Soul is never satisfied with singing praise to God and speaking well of all men; and both in words and deeds always doing good in imitation of her Father.

Therefore, O Son, we must give thanks and pray, that we may obtain a good mind.

The Soul therefore may be altered or changed into the better, but into the worse it is impossible.

But there is a communion of Souls, and those of Gods communicate with those of men, and those of men with those of Beasts.

And the better always take of the worse, Gods of Men, Men of brute Beasts, but God of all. For He is the best of all, and all things are less than He.

Therefore is the World subject unto God, Man unto the World, and unreasonable things to Man.

But God is above all and about all, and the beams of God are Operations; and the beams of the World are Na-

tures; and the beams of Man are Arts and Sciences.

And Operations do act by the World, and upon Man by the natural beams of the World, but Natures work by the Elements, and Man by Arts and Sciences.

And this is the Government of the whole, depending upon the Nature of the One and piercing or coming down by the One Mind, than which nothing is more Divine, and more efficacious or operative; and nothing more uniting, or nothing is more O.e. The Communion of Gods to Men and of Men to God.

This is the Bonus Genius, or good Demon, blessed Soul that is fullest of it! and unhappy Soul that is empty of it!

TAT.—And wherefore, Father?

HERMES—Know, Son, that every Soul hath the Good Mind: for of that it is we now speak, and not of that Minister of which we said before, That he was sent from the Judgment.

For the Soul without the Mind can neither do nor say anything; for many times the Mind flies away from the Soul, and in that hour the Soul neither seeth nor heareth, but it is like an unreasonable thing; so great is the power of the Mind.

But neither brooketh it an idle or lazy Soul, but leaves such a one fastened to the Body, and by it pressed down.

And such a Soul, O Son, hath no mind, wherefore neither must such a one be called a Man.

For Man is a Divine living thing, and is not to be compared to any brute Beast that lives upon Earth, but to them that are above in Heaven that are called Gods.

Rather, if we shall be bold to speak the truth, he that is a man indeed is above them, or at least they are equal in power one to the other. For none of the things in Heaven will come down upon Earth and leave the limits of Heaven, but a man ascends up into Heaven and measures it.

And he knoweth what things are on high and what below and learneth all other things exactly.

And that which is the greatest of all, he leaveth not the earth, and yet is above: So great is the greatness of his Nature.

Wherefore, we must be bold to say, That an Earthly Man is a Mortal God, and that the Heavenly God is an Immortal Man.

Wherefore, by these two are all things

governed, the World and Man: but they and all things else, of that which is One.

From the Fourth Book of the Divine Pimander, an Hermetic Scripture dating long anterior to the era of Moses and embodying Egyptian philosophy and religion. The translation is by Dr. Everard, 1650.

#### BUDDHA'S TEACHINGS.

1. All beings desire happiness; therefore to all extend your benevolence.
  2. Have pity upon every living creature.
  3. Hurt not others with that which pains yourself.
  4. He who holds up a torch to lighten mankind is always honoured by me (Buddha).
  5. Full of love for all things in the world, practising virtue in order to benefit others, this man only is happy.
  6. Speak not harshly to anybody.
  7. Hatred does not cease by hatred; hatred ceases by love. This is the Saugatam Dharma.
  8. Give to him that asketh, even though it be but a little.
  9. Whosoever harms living beings, and in whom there is no compassion for them, he is low born. He who denies a future state and utters falsehood, there is no sin that he could not do.
  10. Be kind and benevolent to every being, and spread peace in the world. If it happen that thou see anything to be killed, thy soul shall be moved with pity and compassion.
  11. He who is tender to all that lives is protected by the gods and loved by men.
  12. Proclaim the Dharma and preach a life of holiness, perfect and pure, and this is the greatest charity.
  13. May I never, even in a dream, be guilty of theft, adultery, drunkenness, life slaughter and untruthfulness.
  14. Let no one knowingly eat the flesh of an animal killed for the purpose of food.
- Bhikshus! disseminate the Dharma among men and wander about for the good of the world and yourselves. Proclaim at all times my Law to the world and let your habitation be in the forest and in the cave.
- Proclaim my Law of Righteousness for the complete emancipation of the world. Close all doors that lead to the Four Evil Ways and open all doors that lead to the Passionless State of Eternal Beatitude.

Increase the faith of the people and proclaim the law with a spirit of compassionateness.

Distribute the law to the people in gratitude for the exhibition of their hospitality to you.

Hoist the Banner of Truth and live for the good of the world.

Professor Max Muller has adopted 477 B.C. as the most probable date of the Nirvana of Buddha—Journal of the Maha-Bodhi Society.

For the Lamp.

#### FOUND AND MADE A NOTE OF.

The Neutrality of the T. S. is the Neutrality of Brotherhood.

Karma is forever putting us in each other's place from incarnation to incarnation, until we learn to sympathize with each other in true brotherly fashion.

\* \* \*

In a karmic sense everybody is our "might-have-been" or our "may-be." What room then for pride, or standing aloof, or comparison of any kind?

\* \* \*

Heaven preserve us from theosophical cant! Cant, which we are taught to abhor above all other vices of the mind! And yet, as human nature is not changed by the signing of a pledge, nor by the subscribing to a statement, there is danger that we may unaware fall into the detestable habit. A too glib use of theosophical terms and phrases, such as "Universal Brotherhood," "Fraternity," "Karma," "Renunciation," "Selflessness," "the Masters," "the Higher Life," and the like, may in time lead to flippancy of speech; from flippancy we may drift into unconscious irreverence, and thence into cant. For when we have no more real reverence for words and phrases significant of vital things we cease to live up to them, and so become mere talkers of theosophy and not doers thereof—a sad debasement of the world's saving truths. As theosophists we are bound to speak of these vital things and truths whenever and wherever we can, but at least we need not prate of them unduly nor mention them lightly, and by preserving in ourselves a sincere and earnest attitude of mind avoid the tendency to cant and hypocrisy into which we might otherwise fall. Is it not so, comrades, that truth is to be felt and lived as well as spoken? C. L. A.

## FRIDAY FRAGMENTS.

Evangelical theosophy is just as simple as evangelical Christianity, and scientific theosophy is a good deal simpler than theological Christianity.

The spirit of the Inquisition underlies the desire to make men good by law or to coerce them into morality. God never forces us, save through our own acts.

The Gospel means "the glad tidings." If people preach a gospel that does not bring you glad tidings it is not a true message. "In His presence is fulness of joy," and the way to the Presence is not by fear of damnation, but by love of the light.

Since we incarnate at all, and for the evident and generally admitted purpose of experience, discipline, or probation, what objection can there be to the statement that we return to complete that which any one life admittedly leaves incomplete. Why should we incarnate or be born at all if we may be perfected elsewhere? Incarnation and reincarnation are both necessary.

How few people are aware that they profess a so called heathen belief when they say "It rains; it is fine; it has happened; it will do," and so forth. IT is the ancient name of the deity, by which men recognized the indwelling and immanent Absolute. The various aspects of IT were afterwards personified as the various Gods, weather gods, destiny gods, and so on. "IT was in the beginning, is now, and ever shall be."

The argument that theosophy is too abstruse for the average man is unfounded. Theosophy tells a man what Nature's laws are, and though he may not understand why they are, if he obeys he will gradually evolve to an intellectual stage when he can begin to comprehend the method of their operations. The man who drives the trolley car may know nothing of the theories of electricity, but he understands the practical application of the laws to his motor; he obeys them, and the result is as successful as if a Tyndall or an Edison turned the crank. As a matter of fact, the intellectual side of Christianity, the philosophy or theology of the Western Church is more abstruse than any other and generates more difference of opinion.

## RAYS.

"I bow down to all the saints; I bow down to all the prophets; I bow down to all the holy men and women all over the world."—Buddhist Prayer.

\* \*

Hear what all men say, but follow no man; there is nothing in the world of any value but the Divine Light—follow it. What it is no man can tell you. . .

It will reveal itself when the time shall come.—J. H. Shorthouse in "John Inglesant."

\* \*

If I think of the world, I get the impress of the world.

If I think of my trials and sorrows, I get the impress of my sorrows.

If I think of my failures, I get the impress of my failures.

If I think of Christ, I get the impress of Christ.—The Path, Vol. v., p. 259.

\* \*

Sir Monier Williams, like so many other theological controversialists, judges doctrines, not by their truth, proved or probable, but by the degree of hope and consolation they offer. In his comparison of religions he does not pretend to be applying rational tests, but he attends exclusively to the symmetry and completeness of the different ideals. Religion, however, is supposed to be concerned with truth and is not an affair of romance.—H. Dharmapala.

\* \*

Seek not death in the error of your life, neither procure ye destruction by the works of your hands. For God made not death, neither hath He pleasure in the destruction of the living. For He created all things that they might be; and he made the nations of the earth for health; and there is no poison of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual and immortal.—Book of Wisdom, i., 12-15.

\* \*

No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men; it serves only to make hypocrites. Grant civil liberty to all, not in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavoring to convert men by mild persuasion.—Fenelon.

## PERSONAL NOTES.

\*Mr. Judge's ill-health has rendered a month's absolute rest imperative.

\*Claude Falls Wright has reached Denver on his lecturing tour.

\*Mr. Clark Thurston, of Providence T.S., visited the Toronto Branch on the 6th inst.

\*Dr. and Mrs. Keightley announce the probable appearance of a second series of Mr. Judge's "Letters That Have Helped Me."

\*The highly intuitional and suggestive articles in Lucifer and The Path, signed Che Yew Tsang, are now announced as the work of Mr. E. T. Hargrove.

\*Mr. Rider Haggard's book, "The World's Desire," is worth reading by theosophists who like something light and at the same time appreciate what may lie between the lines of an allegory.

\*M. Emil Bournouf, writing in the Revue des Deux Mondes, stated that the three most important religious movements of the age were to be found in Buddhism, Roman Catholicism, and the Theosophical Society.

\*Mr. George Russell, of the Dublin Lodge, has published a volume of poems described by the Athenæum as "new and beautiful." W. B. Yeats, another poet lauded by our Canadian troubadour Carman, also hails from the Dublin Lodge.

\*Mr. James Fryse, on the closing of the H. P. B. Press by Mrs. Besant, went to Dublin, and with the assistance of Miss North and the Dublin members has brought the Press into activity again on "the old sod." More power to your elbow, Mr. Fryse.

\*The Irish Theosophist states that Charles Dickens unconsciously composed a mantram in the expression "Barkis is willin.'" H. P. B. used it upon occasion to certain persons on meeting or writing them for the first time. It had such peculiar force as to alarm one who thus heard it from her lips and as she used it.

\*Amy Eva Fay, whose posters with their preposterous announcement of "Theosophy," called for no remark from newspapers which became hysterical over David Christie Murray's "Ingersoll and the Bible" deception, is one of a numerous class who are trading on the interest which the theosophical movement has aroused everywhere. Needless to say, there was no theosophy in her entertainment.

## THE MONTH TO COME.

Wednesday, March 20, 8 p.m., "Letters That Have Helped Me," pp. 38-46.

Friday, March 22, 8 p.m., "In the Shadow of the Gods."

Sunday, March 24, 9.45 a.m., Colosians i.

Sunday, March 24, 4 p.m., "Sleep and His Brother, Death."

Sunday, March 24, 7 p.m., "Some Aspects of Consciousness." Mr. Beckett.

Sunday, March 24, 8 p.m., "Modern Science is Ancient Thought Distorted."

Wednesday, March 27, 8 p.m., "Letters," pp. 47-53.

Friday, March 29, 8 p.m., "Theosophy for Working Men."

Sunday, March 31, 9.45 a.m., Colosians ii.

Sunday, March 31, 4 p.m., "New Heavens and a New Earth."

Sunday, March 31, 7 p.m., "Karma, the Law of Justice." Mrs. M. W. Broun.

Sunday, March 31, 8 p.m., "The Nebular Theory."

Wednesday, April 3, 8 p.m., "Letters," pp. 56-64.

Friday, April 5, 8 p.m., "Eternal Life and What We are Here for."

Sunday, April 7, 9.45 a.m., Colosians iii.

Sunday, April 7, 4 p.m., "Signs and Wonders."

Sunday, April 7, 7 p.m., "New Testament Buddhism." Mr. Armstrong.

Sunday, April 7, 8 p.m., "Is Force Intelligent?"

Wednesday, April 10, 8 p.m., "Letters," pp. 14-68.

Friday, April 12, 8 p.m., "Life."

Sunday, April 14, 9.45 a.m., Colosians iv.

Sunday, April 14, 4 p.m., "The Conclusion of the Whole Matter."

Sunday, April 14, 7 p.m., "Building a World Builder." Mr. Watson.

Sunday, April 14, 8 p.m., "From the Atom to God."

Wednesday, April 17, 8 p.m., "Letters," pp. 68-72.

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

**THE NINETEENTH ANNUAL REPORT  
OF THE THEOSOPHICAL SOCIETY.**

The Report of the Proceedings at the Anniversary Meeting at Adyar, Madras, at the end of December, has been issued. About 300 delegates to the Indian Section Convention were present, representing all nations and the four great religions—Hindu, Buddhist, Christian and Zoroastrian. It is probable that Mahomedan delegates were also present. Forty-two new branches were established during the year, 23 of these in the American section. In India the work is somewhat dormant, three charters having been issued. The Society now numbers about 360 Branches. The Adyar library now numbers 8,265 volumes, exclusive of duplicate editions. From the "merely worldly standards of morality," which serve to guide our good brothers in the East, the financial affairs of the Society are in a flourishing condition, though we in the West, who follow the Christian injunction to "lay not up treasure" and the Buddhist one to receive no usury, have to put up with the scorn and the reproach that attaches to a fat bank account of over 30,000 rupees (\$10,000) drawing Government interest, while theosophical activities languish in various quarters for lack of support. "Cast your bread upon the waters, brethren," is a Master's message that some of us would like to see hearkened to and heeded.

One of the most striking parts of the report narrates the progress of the Buddhist school work in Ceylon. As all Mission Schools require their pupils to be instructed in the sectarian dogmas particularly affected, Buddhist parents somewhat naturally demur to having their children "paganized," as it seems from their point of view; and, being too poor to establish schools of their own, until members of the Theosophical Society opened schools for these children they were without education. Thirty-four schools have been established, with an attendance of 6,583, earning Government grants of \$3,000. Christians can better appreciate this work if they could realize what their position would be under a conquering nation determined to force a foreign faith upon their children. While the Society has had nothing officially to do with these Ceylon schools, it is to be noted that it is the Spirit of Liberty and Tolerance fostered by Theosophy which inspired the members who have them in charge.

An Australasian Section has been formed with fourteen branches, Mr. J. C. Staples, Post Office, Sydney, N. S. W., being the first General Secretary.

The hope expressed in Mr. Bertram Keightley's resolution, reported on page 16 of the "Neutrality of the T. S." pamphlet, that the matters pending between Mrs. Besant and Mr. Judge should be buried and forgotten, proves vain, as Mrs. Besant officially disinterred the subject under the head of General Business. Over twenty pages are devoted to the "Clash of Opinion," which now reminds one of Diabolus' Drum, beating at the Ear-gate of Man Soul, in that most effective allegory of Mr. John Bunyan's, "The Holy War." There is an immense amount of personal explanation and protesting and moving of resolutions, and not a few misleading statements. For instance, Mrs. Besant accuses Mr. Judge of saying hard things of the Brahmins of India. Now, the grain of truth is probably that Mr. Judge reflected upon the conduct of some of the Brahmins of India, certainly not upon the whole caste, as she states, any more than the whole Christian community is reflected upon when Mrs. Besant and Mr. Herbert Burrows say certain hard things about Jesuitism. Mr. Keightley endorsed all that was said as "accurate to the letter." Captain Banon didn't care for anyone, but having been bantered Irish-wise, thought somebody should be expelled. Miss Muller was slightly hysterical and was tired of being associated with people publicly accused and almost—"almost proved to be vulgar impostors." She thought Mr. Judge a "bad man." Mr. Subramanier was judicial, but ruled irrelevant by President Olcott.

Dr. Hubbe Schlieden thought that "Masters" and "all the rest of that tom-foolery" were detrimental. Mr. E. M. Sasseville came from America and was extremely glad of it, and reminded the Convention that Mr. Judge, though he might be guilty, had done great work, and that America would stand by him. The President decided that valuable time could not be further wasted in desultory remarks, although they have all been carefully reported and printed, and as they had no legal power to act he called on Mrs. Besant for a rejoinder. Brother Macorquodale's panacea of passing a resolution was then adopted.

Mr. Judge is called upon for a satisfactory reply by Dominion Day, but the

standard of satisfaction has not been determined.

Nothing is said as to when Madame Blavatsky's pile of M.S. is to be published and we have reason to believe that it is of more value than the "desultory remarks" that we have had poured upon us of late.

#### HERN F. STADLING ON TOLSTOI.

Time will not permit me to give you even a sketch of all that Tolstoi has accomplished, but you have all heard of the famine in Russia, when no fewer than 40,000,000 of people were starving to death. Tolstoi very early in the fall of the year saw that a famine was inevitable. He warned the authorities and wrote letters to the newspapers, advising the authorities as well as the friends of the people to take steps towards relieving the masses. . . . I shall never forget the first time I met Tolstoi. I had driven over the snowy steppes in a terrible snowstorm, and was wondering what impression I should get of that remarkable man. I could only think of the Count as the great Russian genius, not as the friend of the moujiks.

When I came to the Count's headquarters he was not at home, and I was taken into a barely-furnished room with a few plain wooden chairs in it and a large table at the window covered with books and papers. A few minutes afterwards I heard the deep voice of the Count, and he appeared dressed as a peasant. The Count greeted me with a hearty shake of the hand, and then taking me to the room I was to occupy, seated me on a chair and pulled off my boots. All this was such a surprise to me that I became speechless. I could not make any resistance, and I thought at first it was very extraordinary, but on second thoughts it seemed only natural. There was no affectation about it—it was the Count's nature. Did I not stand in the presence of a man who professed to have found the meaning of life in the history of Him who came not to be ministered to, but to give His life for others; in the presence of a man who did not speak big words about equality and fraternity, but who tried to live equality and fraternity. So his pulling off my boots taught me more than I have learned from many lectures and big volumes on theology. I had many opportunities of witnessing the work done by Count Tolstoi. The great problem was to relieve these starving millions, who had

nothing to live upon. They were in want not only of food but of fuel also, and it was terribly cold. . . . His system was to establish eating rooms and the boarding out of horses. . . . I accompanied the members of Count Tolstoi's family, who looked after these eating rooms, and I was every day the witness of the Count surrounded by hundreds of famine-stricken people. Nothing was more admirable than his remarkable patience with the people, for it was a trying thing every day, from week to week and month to month, to be surrounded by ignorant, evil-smelling, dirty people, who did not answer any question which was put to them. But the Count was always kind and patient, a brother among brothers. I learned to love him and to see in him one trying to follow in the footsteps of his Master. He did not pride himself upon his work—he regarded it as a matter of course, and but as the debt of one man to his fellow creatures. Persons, said the Count at the time, who had not thought very much on the relations between the rich and the poor thought that if the rich were compelled to give part of their wealth to the poor all would be well—that what was most important of all was the distribution of property. His opinion was that brotherly love alone could save man from all kinds of misery. It was not his task to say so and so many thousands of people are starving, but to think of the salvation of his own soul, and to bring his life as nearly as possible to the dictates of his own conscience, and to live his life and to use his powers for the service of his brethren.—London Daily Chronicle.

#### RIGHT MEANS OF LIVELIHOOD.

There are three questions which each man can ask himself and meditate upon before he finally answers them. They are:

1. How much do you earn ?
2. What do you do to earn it ?
3. How do you spend it ?

Anyone who has asked himself these questions and thought over the answers has probably felt more than half inclined to cut the thinking short. Especially if he was satisfied that he believed in human brotherhood as an actual fact and was convinced that the body of a human being is the least important and most ignoble part of him.—The Northern Theosophist.

### A GOSPEL OF ART.

Work thou for pleasure, paint or sing or carve  
The thing thou lovest, though the body starve.

Who works for glory misses off the goal.  
Who works for money coins his very soul.

Work for the work's sake, then, and it may be  
That these things shall be added unto thee.

— Keeyon Cox in Nineteenth Century.

### RELIGION AND SECULARISM.

A writer in the "Free Review" does not understand the indestructible quality of "superstition," as he terms it. "In spite of the death stabs inflicted upon every side, in spite of the logical deaths it had died over and over again during the present century, at the hands of geologists, biologists, archaeologists and anthropologists, comparative mythologists, Biblical critics, Hibbert lecturers, literateurs, philosophers and other foes, superstition has, after a brief pause of dismay and anger, commenced to revive." Would it not be more philosophic, seeing that this remarkable "recuperative power," as the late Dean of Connor put it, exists in religion, to endeavor to arrive at the knowledge of what it is. Secular thought, in endeavoring to stamp out religion, is taking exactly the same course that religious thought formerly took, and perhaps would still adopt in trying to stamp out scientific and philosophic thought. Each and all of them fill their place in man's economy, but some men are so stupid or so obstinate that they will only consider one side of the triangle, and that from the outside. Theosophy gets inside and sees Religion, Science and Philosophy each filling its place; each necessary to the other; each one the base upon which the other two are erected.

### THE CANADIAN BRANCHES.

Shanti 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 THEOSOPHICAL SOCIETY.

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

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

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

3. To investigate unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavor to practise it consistently."

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

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

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

SUNDAY, 4 p. m., Public Meeting for students of Theosophy. Address and answering of questions.

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.

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A meeting for the members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee is \$1.50. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

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

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