

THE VOICE OF THE SILENCE.

The mystics alone are possessors of certainty. How do they know these things? Let Jacob Boehme answer. He was often taunted with these remarks: "You always talk about God's nature. What do you know about it anyway? Have you searched the depths of the Divine?" To this he once replied: "You are right. I have not seen the Ground of the Deity; but the Spirit in me, which is the Spirit of God, has seen it and searched it. Hence I know." All the mystics give substantially the same answer. What Boehme calls the Spirit, Plutarch calls the Interior Guide, Pythagoras the Great Light, the Jews the Word, the Gnostics the True Light, and Fox the Inward Voice.—*Prof. C. H. A. Bjerregaard in Metaphysical Magazine for May.*

CHRIST'S ATTITUDE TOWARDS SOCIAL REFORM.

Was Jesus a social reformer? Was the renovation of society the special object of His mission? Did He come to regenerate the individual or to rectify the community? These questions will open the gateway into the field before us. It is a wonderful vision we see when we look across the ocean and back through the centuries to the country and the times of our Lord. There lies little Palestine, rugged with mountains, rich with orchard and vineyard, her soil fertile with the blood of countless battles against heathen invaders, her people ennobled by a history which no other nation could even approach, but now a province prostrate at the feet of pagan Rome, her people corrupt, her temper soured, her religion degraded, her character haughty, provincial, intolerant, hypocritical, her burdens fierce, her masses a slumbering volcano, ready to burst into flame at the first word of revolt. In the midst of these disorders stands a central figure of light, calm, collected, busy with his own mysterious project. He recognizes the wrongs, the confusions, the oppressions, the perversions of character and justice and truth all around him. But he does not appear to be alarmed. He is not in a hurry. He starts no crusade against Rome. He breaks no lance with Herod, nor with the

priesthood, nor with the laws, nor with existing institutions, nor with social customs. It is not along these lines that He appears to be working.—*Prof. John H. Sewall, D. D., in Bibliotheca Sacra.*

MONTH TO COME.

Wednesday, June 19, 8 p.m., "Magic White and Black," pp. 1-16. Prefaces.

Friday, June 21, 8 p.m., "What Occurs After Death." Mr. Port.

Sunday, June 23, 10.45 a.m., Secret Doctrine.

Sunday, June 23, 7 p.m., "Ye Must be Born Again—Why?" Mr. Port.

Sunday, June 23, 8 p.m., Epistle of Jude.

Wednesday, June 26, 8 p.m., "Magic," etc., pp. 19-24.

Friday, June 28, 8 p.m., "Reincarnation." Mr. Beckett.

Sunday, June 30, 10.45 a.m., Secret Doctrine.

Sunday, June 30, 7 p.m., "Selfishness." Mr. Broun.

Sunday, June 30, 8 p.m., Hebrews i and ii

Wednesday, July 3, 8 p.m., "Magic," etc., pp. 24-31.

Friday, July 5, 8 p.m., "Theosophy for Children." Mr. Smythe.

Sunday, July 7, 10.45 a.m., Secret Doctrine.

Sunday, July 7, 7 p.m., "Some Heathen Beliefs." Mr. Smythe.

Sunday, July 7, 8 p.m., Hebrews iii and iv: 1-13.

Wednesday, July 10, 8 p.m., "Magic," etc., pp. 31-40.

Friday, July 12, 8 p.m., "Eternal Life." Mr. Port.

Sunday, July 14, 10.45 a.m., Secret Doctrine.

Sunday, July 14, 7 p.m., "Some Mystics." Mr. Beckett.

Sunday, July 14, 8 p.m., Hebrews iv: 14-16, v and vi.

These meetings will be held in the Hall of the Beaver Branch of the Theosophical Society, Room 18, Forum Building, corner Yonge and Gerrard Streets. The public are cordially invited to attend on Fridays and Sundays.