

Rays.

MERE magic is as worthless as mere money.

* *

You should master your mysticism,
not let your mysticism master you.—
H. P. B.

* *

humble, if thou wouldst attain to Wisdom.
humbler still, when Wisdom thou hast mastered.

—Voice of the Silence.

* *

"To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery."—Elixir of Life.

* *

THE Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning.—Voice of the Silence.

* *

GIVE light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.—Voice of the Silence.

* *

FREDERICK DENISON MAURICE "the last of the prophets" as he has been described, once said that "not capital, or labor, or land, or goods, but human relations, lie at the root of all social reform." In perfect agreement with that statement one expects in the Theosophical Society an effort at the realization of the ideal relations among men of love, patience, forbearance, forgiveness, generosity, magnanimity—all those characteristics which we include in our conception of a perfect humanity. The practice of these virtues grows with the advance of knowledge on the higher planes of morals, ethics, and things spiritual. The Theosophical Society by calling attention to the highest standards of all religions and philosophies, and by supporting their conclusions with the investigations of occult and secular science, should establish a general standard of such an elevation that all must be permanently influenced and exalted to levels of absolute Truth.

A Minister Over a Century Old.

There died in Trikhala, in Thessaly, recently, a Greek priest, aged 120, according to the records. In this long period he had never left the village in which he was born. He ascribed his long life and vigor to the simple way in which he lived. Until a few years ago he slept summer and winter in the open air, drank no wine or alcoholic liquors, except at communion, and smoked no tobacco. For a short time he used snuff, but gave it up, as it did not agree with him. Meat he seldom ate in the course of the year. His nourishment consisted chiefly of fruit, nuts, vegetables and bread.

He always rose from his simple bed—which was invariably turned towards the east—before the sun was up, and only priestly duties could induce him to break his habit of retiring at 9 o'clock. His face at the time of his death was comparatively free from wrinkles; he heard without any difficulty and read without glasses. The only evidence of advanced age was loss of memory of recent events. He was able to remember everything that had happened in his early days, but his recollection of new things became so poor that he often forgot whether or not he had eaten. The result was—strange as it may seem—that he often, in the belief that he was following out his system of regularity as to meals, ate two meals close together or fasted entirely. On this account his stomach became disordered and indirectly brought about his death.

Throughout his life, it is said, he was never sick and never used medicine. He died easily, his last words being: "Now, let Thy servant depart in peace, O Lord!"

He had acted as priest in Trikhala for 99 years.—Empire.

VAIVASVAT MANU recognized the love of all animated beings as the highest religion, the root of Universal Brotherhood. To bring it about he laid down the ten principles of Eternal Law as follows: Dhriti, Fortitude; Kshama, Forgiveness; Dama, Self restraint; Asteyan, Honesty; Shauchan, Purity; Indriya Nigraha, Sense Control; Dhi, Knowledge; Vidya, Wisdom; Satyam, Truth; Akrodha, Freedom from Anger. Let a man meditate daily on these things and practice them, and in him shall the tenfold faculties of the spirit be evolved.