

filled, not when all become members of the Theosophical Society, but when the theory of Theosophy shall be put into practice, and become the spring of action in, as well as the bond of union between, the creeds and sects and races of the world—a constructive, not a destructive mission.

This, briefly, is the true inwardness of the Theosophical movement, to bring to humanity a unity of action, and a singleness of aim. It seeks nothing for itself but the privilege of working. Believing and knowing that all heresies and doctrinal disputes arise more from the misconception of words than from any real distinction, seeks to indicate a common ground where all may meet.

Speaking broadly, we know that divine truth has been given to every race, to every people, and looking back to the time when great souls walked and talked with mankind, teaching of things human and divine, we strive to direct men's minds back to those primal founts of truth embodied in the traditions of every race, savage and civilized, crystallized in architectural symbol, and graven in hieroglyph. Thus would we draw men from the strife of warring creeds, from the darkness of doubt, superstition or ignorance, to the clear sunlight of the Divine, whose radiance we do not think humanity has ever been without, and which has but more brightly bathed those spiritual leaders of all times, so variously named as the Masters, the Prophets of the Lord, the friends of God.

S. L. BECKETT.

An Idea Here.

When Mrs. Besant was here last September a Parliament House official took her up to an exceedingly high place, to wit, the top of the Buildings, and showed her the glories of Toronto. On being pointed out the many colleges and having their sectarian features explained—Presbyterian, Methodist, Catholic, High Church, Low Church, etc., she remarked: "What a pity that people should strive so to emphasize and perpetuate their divisions. Could the students mingle together in one University they would have their minds broadened and polished by mutual intercourse, but this unfortunate system with its extra expense and divided effort simply accentuates the narrowness of each."

Friday Fragments.

YOU should use your brains, says a friend. That's just the point. The brains don't use themselves.

MATTER is either an illusion or it is real. If it be real then it must be composed of atoms and these must be in finitely divisible, which is impossible.

IN the consideration of the infinitely divisible atom one reaches a vanishing point. Now, what is the condition beyond this vanishing point?

CHRISTIANITY cannot suffer from the support of the other great religions. We cannot too firmly establish the principles of all religions.

THE Seven Elohim, in whose image man, according to the first chapter of Genesis, was made, are the seven Archangels of the modern church, the seven Gods to whom the seven days of our week are dedicated.

ALL evil is relative, and the comparative virtue of one may be absolute vice to another. When one becomes a man the virtues of the beast cease to be meritorious, but when men practice beastly virtues only they should not claim kinship with humanity.

THERE can be no thought without a brain, said a Christadelphian friend. There can be no manifestation of thought on this physical plane without a brain, seems a more reasonable proposition.

DESTROY the brain and you destroy the thought, exclaims one. Turn off the tap and you destroy the water, was retorted. The brain is a channel for thought to flow through.

Do you know that graceful flower, the Bleeding-heart? It dies down every winter. Its life is hid somewhere on another plane. But spring after spring it grows again. The same plant, yet not the same. Different stems, different leaves, different blossoms, but the same life. So we return life after life, resurrected, back from the same source, the same yet not the same. One immortal principle in many different bodies, branches of one true Vine.