

So Should We Live.

So should we live that every hour
May fall as falls the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future need.

Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy.

MORSTON MILNES (Lord Houghton).

The Theosophical Society.

THE birth of the Theosophical Society was at New York, on 17th November, 1875. It has for its true founders certain great spiritual teachers who took the opportunity of awaking the West and re-awakening the East to certain knowledge of hidden truths in Eastern philosophy, and of presenting a compact opposing front to the spread of materialism in the West, by giving to the West a spiritual philosophy as demonstrable as any facts in physical nature; supplying, in addition, proofs never contemplated by physical science, and showing to the East the beauties of their long forgotten Shastras and the truths in their old religions. The new light thrown on old dogmas by the published works of Madame Blavatsky soon drew together an earnest body of enquirers after these hitherto hidden springs of knowledge. To weld this mass into a consistent whole was the ideal of theosophy. And the work of the Theosophical Society was to form a living vitalized body through which the work of the Masters could be carried on. In the three objects of the Theosophical Society we have its work laid out. The first object, the working ideal of brotherhood being the central thought, is the one article of faith, the one condition, the only one, which the society exacts of those who become members. The second object tends to it, in that it leads to broad-minded toleration in allowing your brother to think for himself, and the third object tends to it by showing the unity of origin and interdependence of all the units of humanity as a living concrete whole. Hence the Society's object is to serve, rather than to order. And every individual member coming into this Society will do so knowing that he is taking up a working partnership,

that he brings to the Society all that is purest and best in his ideals, and that his reward will be the privilege of working. In a word he comes in for what he can give, not for what he can get.

Not a few of the early trials of the Society have arisen out of a failure to grasp this ideal. It has been a struggle for advancement in occult works with some, and as a natural result there has been a crushing load of Karma under which their brilliant prospects have become as dust and ashes, and wearied with their fall they turn to some new avenue for delight.

One who knows, writes in reference to phenomenalism versus altruistic works: "Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land, many loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor, of the despised, of the oppressed, to take care of themselves as best they can? Let the Theosophical Society with both its founders perish rather than we should permit it to become no better than an academy of magic, a hall of occultism. And is it we, the humble disciples of the perfect Lamas, who are expected to allow the Society to drop its noblest title, the Brotherhood of Humanity, to become a simple school of psychology?"

Now our attitude towards the different religions, and towards the different sects of any religion, must necessarily be the most liberal. Our mission is to teach toleration, to show that all reverence is due to the Spirit of Truth in whatever garb; and our only admonition is—Live your highest, your holiest, be brotherly with all, give your brother the same liberality you ask for yourself.

Learn to realize your responsibility to the whole mass as an integral part of the same. Only then will all difference of sect and creed disappear. An appreciation of this fact will form an explanation to the apparently abnormal attempt of a Society to progress without propaganda, or seeking converts. Our attitude is that all men, all sects and creeds, have a spark of the divine Truth, and it should be the mission of the Society to point out these essential points of agreement and to assist in separating the grains of Truth from the chaff and dust of formalism. Our mission will be ful-