

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.

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

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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.

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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, 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, and who seek information.

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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.

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Books may be had from the Society's Library on application to the Librarian.

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

VEGETARIANISM.

A good deal of nonsense is talked (by meat-eaters I mean, of course) about the properties of food, and they would have us believe that they eat a beefsteak mainly because it contains 21.5 per cent. of nitrogen. But we know better. They have eaten steaks for many years, but it was only last week, in working up for a debate, that they found out about the nitrogen. It is not the chemical ingredients which determine the diet, but the flavor; and it is quite remarkable, when some tasty vegetarian dishes are on the table, how soon the per centages of nitrogen are forgotten and how far a small piece of meat will go.—Ernest Bell in *New Vegetarian Dishes*.

Lentils.

The German lentil, which for some reason or other cannot be had from any Toronto grocer, takes the place in vegetarian cookery of the dark meats of the flesh eater's dietary, such as beef and mutton; while the haricot bean supplies the place of the white meats like veal, chicken, etc. The German must not be confounded with the Egyptian lentil, which is like the split pea, and not half the value of the German variety.

THE IDYLL OF THE WHITE LOTUS.

The following key to the characters in this beautiful allegory may be of interest to theosophists, and is worth noting on the fly leaf of the volume by students. The Temple is said to represent our Soul Life. *Sensa* is the Human Soul or Lower Manas. *Aghmahd* is Desire—Will. *Kamer Baka* is Self Esteem. The other priests represent various passions and vices. The Dark Goddess is the Animal Soul. The Little Girl, Imagination newly kindled. *Sebona* stands for Intuition, the White Lady for the Spiritual Soul, and *Malen*, the Aesthetic Sense.

FULLY PERSUADED.

A lady tells a good story of her new cook. "I took it for granted she was a Catholic," she says, "and on the first Sunday after her arrival I said, 'Bridget, at what time do you wish to go to church this morning?' The answer came with a lofty superiority that would have done credit to the disciples of any new dispensation! 'O'il not be goin' to church at all, ma'am. Feth, it's meself that's what they calls an egnawstic.'"—*Irish Society*.