

### BLACK MAGIC AND WHITE.

The distinction between Black and White Magic is in MOTIVE only; the forces used are the same. There must be a perfect and complete altruism, an utter abandonment of self before we can rise to the planes of Mesmerism and White Magic. The sweetest, purest, most ethereal "Christian Scientist" who accepts a fee for her "denial" that her patient is ill or her affirmation that he is well, has taken the first step on the declivity which will sooner or later lead to the awful precipices of the Black Magician, from which there is no escape; for there is the element of self, no matter how seemingly justifiable, which will prove the germ that will ultimately poison her whole being. The operations of most "healers" have this in common with White Magic and Mesmerism, that their "suggestions" are made with the subject in full possession of all his mental faculties and consciousness, and are not accompanied with the soul tainting, will destroying, obsessing vampirism of the hypnotic "sleep." It is true that the latter may be apparently justified in order to overcome a peculiarly stubborn will or vicious habit, but where it is resorted to, the motive ought to be as pure as the snow upon the heights of the Himalayas.—Jerome A. Anderson, M.D., in "Reincarnation."

### NOT A LIVING BELIEF.

I notice that Dean Jones at the Ministerial Association stated that on a previous revival he had twenty cards introducing converts, and that out of these only two took the matter seriously after the wave had passed. To those believing with the revivalist, the saving of even two might be esteemed the most glorious work of the century. If we accept orthodox's idea of the frightful sufferings of the damned, the snatching of two brands from the burning and the saving to them of millions and billions of years of torture is in itself such an engrossing, all absorbing and magnificent rescue that neither tongue nor pen can describe the grandeur of the feat. That the clergy and the elect are not spending both nights and days in ensuring the complete safety of the fifteen hundred who "stood up," seems to me to indicate the absence of a living belief in the horrors of the other thing.—"Don" in Saturday Night.

### 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.

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

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

The down town office of the Society will be found in the Medical Council Building, 157 Bay street, and is usually open between the hours of 10 and 5