

ity for support and received it. The growing knowledge of later centuries found equal countenance, there, and the enlightenment of recent scientific research may well expect to be similarly bulwarked. Those who believe in a flat earth and a sun that revolves around it, and those who adopt Newton's ideas; those who believe in slavery and those who condemn it; the six-literal-day-creationist and the modern evolutionist like Professor Drummond; all claim the Bible as their Divine Witness. But shall the illuminating wisdom of the ages be refused the right to gaze in this same glass? Shall the parent be forbidden to trace resemblances in the features of the child?

The Bible, rightly enough, has been held in reverence so long that many people have come to think that no statement (outside commercial circles) is worthy of acceptance which has not a proof-text attached to it. For these brethren of the letter, as well as for more independent thinkers who may receive a few hints and suggestions from them, our scripture class and Sunday School lesson notes have been made. They are without authority other than their reasonableness.

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THE Church has gradually accepted many scientific ideas which she at first disputed and violently opposed. They were considered to be antagonistic to the Bible, to religion, to God. It was discovered, however, that whatever was a fact must be God's work and that He could not contradict Himself. The fact of reincarnation is again beginning to dawn upon the West, and the Church, now so disinclined to accept it, in due time will incorporate it with its teachings, as it has the theories of Galileo, Newton, and Darwin. Truth is mighty.

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Is the Christian institution to descend, like so many of the great religious systems, into mere phallicism at last? Prof. Henry Drummond's last book, "The Ascent of Man," is a glorification of the mere physical processes, and some of its passages are very significant. Here is one for example: "Sympathy, tenderness, unselfishness, and the long list of virtues which make up altruism, are the direct outcome and essential accompaniment of the reproductive process." Does this not approach yoni-worship, or is it not on such ideas that all such worship has been heretofore based?

HANDS ACROSS THE SEA.

The above scheme, as will have been seen in the September number of *Lucifer*, meets with the warmest approval of Col. Olcott, and it is thought that the utility of the system may be greatly increased by extending it to include such unattached or individual members as may wish to enter into correspondence with members of the T.S. in countries other than their own. In order thus to forward the "first object," the undersigned have opened a register for the reception of the names, not only of Lodges, but of individuals, who wish to be placed in communication with other members. Will, therefore, those Lodges and members who are willing to help this movement, send in their names to the Federal Secretary? when they shall be put in correspondence with others who similarly respond. A copy of this circular will be sent to every Lodge and Centre in all the Sections of the T.S. and to the magazines. All communications to be addressed to the Federal Correspondent, at 19, Avenue Road, Regent's Park, London, Eng.—Isabel Cooper-Oakley, Federal Correspondent, T.S., M. U. Moore, O. Firth, Assist. Fed. Corres.

THE LORD'S PRAYER.

A faithful version of the Lord's Prayer would—leaving the choice of the appropriate diction to more competent authorities—run somewhat thus: "Our Father which art in Heaven, hallowed be Thy name—Thy dominion come—Thy (fixed) purpose be done: as in heaven, so too on earth. Give us this day our mere (or simple) bread, and forgive us our debts, as we forgive our debtors theirs; and let us not fall into a tempter's snare, but deliver us from the evil one." And if we admit the spurious doxology—"For Thine is the dominion, and the power, and the glory for ever, Amen."—A. N. Jannaris in "Contemporary Review."

Eudymion.

"I judge it best indeed
To seek in life, as now I know I sought,
Some fair impossible Love, which slays our life,
Some high ideal raised too high for man,
And failing, to grow mad, and cease to be,
Than to decline, as they do who have found
Broad-paunched content and weal and happiness:
And so an end. For one day, as I know,
The high aim unfulfilled, fulfils itself.
The deep unsatisfied thirst is satisfied."

—LEWIS MORRIS.