

it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS? Brothers and sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church:—"I am of Paul, I of Apollos," and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner Life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.—H. P. Blavatsky, in American Convention Address in 1889.

THE LOGICAL SEQUENCE.

But the Duties of the Inner Circle are Not Those of the Household.

There can be no reasonable doubt that the disregard of mundane duties would be the logical sequence of acting up to many of the teachings ascribed to Jesus. For instance, he said, "My kingdom is not of this world" (John xviii, 36). "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii, 25). "I am not of the world" (John xvii, 9). "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself" (Matthew vi, 25-34). "If any man comes to me and hate not his father, and mother and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my disciple" (Luke xiv, 26),

"Everyone that hath forsaken houses, brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matthew xix, 29). Even the disciple who wished to bury his father was advised by Christ to forego that duty of affection, for "Jesus said, Follow me; let the dead bury the dead."—Charles Watts in *The Freethinker*.

FOR THE LAMP.

THE PLAY-BILL.

Once again the righteous indignation of the uncanonized saints of Toronto has found a vent. This time it is after a glimpse at the voluptuous proportions of dramatic females insufficiently protected from the rigors of a Canadian winter, displayed upon our boardings under the auspices of Live Joe Price, Alderman Sheppard and Inspector Archibald.

"To the pure, all things are pure," says the proverb. Therefore, objecting to these suggestive illustrations, as we do, on the ground of impurity, we cannot be so pure as we think we are, and it is well that we should admit the fact. The morbid prurience that responds only to the grosser suggestions of a nude form ought to be the first thing we should strive to remove, but if, with all our church going, we cannot rise above the promptings of our animal nature, then it were wise to begin with the removal of the temptation. To accomplish the latter is only the first step in the right direction. Purification should proceed from within outwards. If the heart is pure, the pure environment will follow as a matter of course. Mock modesty is as reprehensible as open profligacy, so far as the individual himself is concerned. Abstinence from the act restricts the evil to one person, but the foul imagination is still vitiating the moral atmosphere around, beneath its guise of an affected prudery. We cry out for purity because we need it badly. We want the maximum amount of morality with the minimum of prudery, just as we want religion unadulterated with cant and hypocrisy.

—WILLIAM T. JAMES.

When a man has his full share of trouble it is a sign that Karma is taking great pains to make a better man of him; and the fault is his own if no benefit accrues to him from its effects.