

WHERE MOSES LEARNED OF GOD.

ANCIENT EGYPTIAN RELIGION.

Besides the common popular religion, the belief of the masses, there was another which prevailed among the priests and among the educated. The primary doctrine of this esoteric religion was the real essential unity of the Divine Nature. The sacred texts known only to the priests and the initiated taught that there was a single Being "the sole producer of all things both in heaven and earth, himself not produced of any;" "the only true living God, self-originated;" "who exists from the beginning;" "who has made all things, but has not himself been made." This Being seems never to have been represented by any material, even symbolical form. It is thought that he had no name, or if he had, that it must have been unlawful to pronounce it or write it. He was a pure spirit, perfect in every respect—all-wise, almighty, supremely good. It is of him that the Egyptian poets use such expressions as the following: "He is not graven in marble; he is not beheld; his abode is not known; no shrine is found with painted figures of him; there is no building that can contain him;" and again: "Unknown is his name in heaven; he doth not manifest his forms; vain are all representations;" and yet again: "His commencement is from the beginning; he is the God who has existed from all time; there is no god without him; no mother bore him; no father hath begotten him, he is a god-goddess, created from himself; all gods came into existence when he began." The other gods, the gods of the popular mythology were understood in the esoteric religion to be either personified attributes of the Deity or parts of the nature which he had created, considered as informed and inspired by him. . . . It is difficult in many cases to fix on the the exact quality, act, or part of nature intended; but the principle admits of no doubt. No educated Egyptian conceived of the popular gods as really separate and distinct beings. All knew that there was but one God.—*George Rawlinson in "The Story of Ancient Egypt."*

THE BEAVER BRANCH.

The Forum, Yonge and Gerrard Sts.

ENTRANCE ON GERRARD STREET.

The Beaver Branch of the T. S. in America will hold the following meetings during

THE MONTH TO COME.

- Friday, Sept. 20, 8 p.m., "A Basis for Ethics." Mr. Beckett.
 Sunday, September 22, 9.45 a.m., "Secret Doctrine."
 Sunday, September 22, 7 p.m., "Who the Devil is." Mr. Port.
 Sunday, September 22, 8 p.m., Revelation iv.
 Wednesday, September 25, 8 p.m., "Magic White and Black," pp. 120-129.
 Friday, September 27, 8 p.m., "The Path of Initiation." Mr. Smythe.
 Sunday, September 29, 9.45 a.m., "Secret Doctrine."
 Sunday, September 29, 7 p.m., "Primitive Theosophy." Mr. Beckett.
 Sunday, September 29, 8 p.m., Revelation v.
 Wednesday, October 2, 8 p.m., "Magic, etc.," pp. 129-137.
 Friday, October 4, 8 p.m., "Heaven as Viewed by Theosophy." Mr. Port.
 Sunday, October 6, 9.45 a.m., "Secret Doctrine."
 Sunday, October 6, 7 p.m., "Inspiration." Mr. Randall.
 Sunday, October 6, 8 p.m., Revelation vi.
 Wednesday, October 9, 8 p.m., "Magic," etc., pp. 138-146.
 Friday, October 11, 8 p.m., "Scientific Religion." Mr. Beckett.
 Sunday, October 13, 9.45 a.m., "Secret Doctrine."
 Sunday, October 13, 7 p.m., "Expression." Mrs. Broun.
 Sunday, October 13, 8 p.m., Revelation vi.
 Wednesday, October 16, "Magic," etc., pp. 147-156.
 Friday, October 18, "Who Are the Gods?" Mr. Port.

YOU ARE CORDIALLY INVITED
 TO ATTEND ON FRIDAYS AND
 SUNDAYS.