

### HOW TO SPREAD THEOSOPHY.

Something more than zeal to make proselytes is needed. The Pharisees had zeal of that kind, and what Jesus thought of them and their zeal we learn from his words, "Ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves." Clearly, the only way to understand how we should approach an intelligent man who has been brought up in another faith is by putting ourselves in his place. We would disdain being proselytised, but we are always ready to welcome truth. But, admittedly, no one can benefit us who makes approaches with an air that plainly says that he knows all truth, and that what we have hitherto believed and acted on is all false. If he comes to us with an assumption of his own superiority and scarcely concealed contempt for our forefathers, he can never be God's prophet to us. He must take a different attitude altogether. He must stand with us on the common platform of brotherhood. He must take the trouble to find out what we have done. He must speak our language, understand our music, sing our best songs, study our highest literature, honour our past, comprehend our philosophy, sympathise with our ideals, and appreciate the deepest elements in our lives. He must respect and love us. Then, if he is greater than we are, and if he has new truth to communicate or new power to impart, we gladly accept him as leader. Then he will be as the early and latter rains to the roots of life. He will initiate forces potential to leaven the community, and a nation will seem to be born in a day. All societies must be influenced from within. Attacks from without make them more impervious than they were before. Proselytism detaches individuals, who, as a rule, are worth little, but it arrests internal development. Prophetism gains individuals, who become centres of force, and it thus initiates movements which may be delayed or defeated but cannot be destroyed.—Principal Grant, in "The Religions of the World."

REV. H. R. HAWES ON THE NEW PULPIT.

The Old Pulpit said, "The Bible is the Word of God."

The New pulpit says, "The word of God is in the Bible."

The Old Pulpit said, "The Bible is an inspired history."

The New Pulpit says, "The Bible is the history of an inspired people."

The Old Pulpit said, "The Bible is infallibly inspired."

The New Pulpit says, "The Bible is inspired, but not infallible."

The Old Pulpit said, "I believe in the resurrection of the body."

The New Pulpit says, "I believe in the survival of the ego and the continuity of the individual in some suitable, though at present unknown form, under some suitable, though at present unknown conditions, and so forth."

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As to occultism, abject incredulity or rabid denunciation seems for the mass of the clergy the only alternative, and both are equally out of place at this time of day. Ah! when shall we find in the pulpit the judicial spirit of an Oliver Lodge or a W. Crooks? At the far end of a paper like this it is impossible to discuss adequately the present attitude of the pulpit towards Spiritualism, Theosophy, Christian Science, and other modern nineteenth century forms of the occult; but the complacent doctrine that sundry abnormal things occurred as related in old Jewish annals, and even as late as the first thirty-three years of the Christian era, and for perhaps a few years later—but that outside of those limits all phenomena of a similar kind never occurred at all—is a theory which only belongs to the theological bigot; whilst the scientific bigot, with a dogmatism almost as naive, makes a clean sweep of all abnormal phenomena whatever, both in and out of the Bible.—North American Review.

### THE ENTRANCE TO THE INNER LIFE.

In order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way, and if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact but