

their election of Mr. Judge as president of the Theosophical Society in Great Britain means even more than the action of the Boston gathering. The Karma of Canada and Britain may be strongly interlinked in the next few years, and there may be many recruits to the little Canadian force from the ranks of this newly organized and important body.

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A CORRESPONDENT objects that theosophists are not willing to advance their theories on their merits, but are anxious to demonstrate their harmony with Bible teachings, and that they thus classify themselves as merely one of the innumerable sects, all differing, and all claiming an infallible explanation of the Scriptures which are continually springing up. The objection is not well taken, as in the first place theosophy is advanced and stands independently of any and all systems, with the claim that it is the original underlying philosophy or truth of every religious system whatsoever, and the attempt to discover the teaching in the Bibles of Christendom is one that should be welcomed and assisted by every devout Christian to the same degree that a similar attempt to discover the Universal Truth in the Scriptures of India or Persia should be welcomed by the devout Brahmin or Parsi. The theosophist studies the Zendavesta or the Upanishads as eagerly as the Old and New Testaments, and for the same purpose; but such study is naturally not so interesting to the sectarian Christian upon whom, therefore, it is not forced. In the second place the sectarian who founds his system on the Bible, and who is mainly concerned in proving the Bible consistent with itself, is in quite a different position from the theosophist, who declares that if your Bible be true, if it be inspired, then it will contain the truths which all other Scriptures also contain. The theosophist's study of the Bible is comparative and critical. The sectarian's study is speculative and dependent.

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*The Herald of Truth* delivers a four and a half column broadside against Theosophy in its July issue, but as the guns are not shotted we accept the discharge as a salute rather than an attack. *The Herald* is as fair as can be expected

though we doubt if we would be permitted to quote Col. Ingersoll as an authority on Christianity, which is exactly the position taken by the *Herald* in quoting

Pember as an authority on Theosophy. "The Perfect Way" is not so good, though in it we have what its co-author, Mr. Maitland, calls a "Gospel of Interpretation" of Christianity, rather than a system of Theosophy. The *Herald's* primary difficulty is in not understanding what religion is, confounding it with a system of religion, of which there are many, and will probably be still more. These devices of man however are only the means by which he endeavors to express his sense of the Divine Life; if he has not attained that life itself, the most intense conviction, the most sublime devotion to a form of religion or religious belief amounts to nothing more than an earnest of sincerity. One day the *Herald* will realise the possibility of being sincerely wrong. But Divine Love is not a fiendish quality which destroys the misguided and the ignorant because of their devotion. These errors work their own purification in the operation of that law which permits no untrue thing to endure. The *Herald* thinks that a knowledge of the facts of re-incarnation, the re-embodiment of the soul, is blasphemous. Many people thought the knowledge of the earth's revolution in the heavens a blasphemy when they were first told of it. The true blasphemy, "railing accusation," as we read it in the Epistles, is the failure to recognize the hand of God in His works and the laws that control them, laws of evolution, of re-birth, of action and reaction, of love, of justice, of the immortality of the true and and all those others which govern the manifestation of the Infinite. God is indeed eternally I AM, and His adversary is the Denier, the Accuser, that in which dwells the seed of Death.

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