

## A UNIVERSAL RELIGION.

There are only eight great historical religions which can claim that name on the strength of their possessing sacred books. All these religions came from the East; three from an Aryan, three from a Semitic source, and two from China. The three Aryan religions are the Vedic, with its modern offshoots in India, the Avestic of Zoroaster in Persia, and the religion of Buddha, likewise the offspring of Brahmanism in India. The three great religions of Semitic origin are the Jewish, the Christian and the Mohammedan. There are besides the two Chinese religions, that of Confucius and that of Lao-Tze, and that is all, unless we assign a separate place to such creeds as Jainism, a near relative of Buddhism, which was ably represented at Chicago, or the religion of the Sikhs, which is after all but a compromise between Brahmanism and Mohammedanism. The Chicago delegates have declared that "in every nation he that feareth God and worketh righteousness is acceptable unto Him." They have seen with their own eyes that God is not far from each one of those who seek God, if haply they may feel after Him. Let theologians pile up volume upon volume of what they call theology; religion is a very simple matter, and that which is so simple and yet so all-important to us, the living Kernel of religion, can be found, I believe, in almost every creed, however much the husk may vary. And think what that means! It means that above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black or white or yellow or red, belongs or may belong.

I believe it would have been possible, even at Chicago, to draw up a small number of articles of faith, not, of course, thirty nine, to which all who were present could have honestly subscribed. And think what that would have meant! It rests with us to carry forth the torch that has been lighted in America, and not to allow it to be extinguished again, till a beacon has been raised lighting up the whole world and drawing towards it the eyes and hearts of all the sons of men in brotherly love, and in reverence for that God who has been worshiped since the world began, albeit in different languages and under different names, but never before in such unison, in such world-embracing

harmony and love, as at the great Religious Council at Chicago.—Max Muller, in December Arena.

## THE MONTH TO COME.

- Wednesday, Feb. 20, 8 p.m., "Letters That Have Helped Me," pp. 23-27  
 Friday, Feb. 22, 8 p.m., "Why Theosophy is True."  
 Sunday, Feb. 24, 9.45 a.m., Ephesians iv.  
 Sunday, Feb. 24, 4 p.m., "God's Gamut."  
 Sunday, Feb. 24, 7 p.m., "Privacy." Mr. James.  
 Sunday, Feb. 24, 8 p.m., "Life, Force or Gravity."  
 Wednesday, Feb. 27, 8 p.m., Annual Business Meeting. "Letters," pp. 7 to 34.  
 Friday, March 1, 8 p.m., "Spirituality." Mr. Titus.  
 Sunday, March 3, 9.45 a.m., Ephesians v.  
 Sunday, March 3, 4 p.m., "The Sacred Square."  
 Sunday, March 3, 7 p.m., "Who Are the Gods?" Mr. Port.  
 Sunday, March 3, 8 p.m., "The Solar Theory."  
 Wednesday, March 6, 8 p.m., "Letters," pp. 34-38.  
 Friday, March 8, 8 p.m., "What is a Mahatma?"  
 Sunday, March 10, 9.45 a.m., Ephesians vi.  
 Sunday, March 10, 4 p.m., "The Sacred Triangle."  
 Sunday, March 10, 7 p.m., "How to Get Out of Hell." Mr. Smythe.  
 Sunday, March 10, 8 p.m., "The Coming Force."  
 Wednesday, March 13, 8 p.m., "Letters," pp. 38-46.  
 Friday, March 15, 8 p.m., "Alchemy in the XIX Century."  
 Sunday, March 17, 9.45 a.m., "Philemon."  
 Sunday, March 17, 4 p.m., "What the Brain Does."  
 Sunday, March 17, 7 p.m., "Ireland Before the Flood." Mr. Titus.  
 Sunday, March 17, 8 p.m., "The Elements and Atoms."

These meetings are held in the Society's Hall, 363 Spadina avenue, and the public are cordially invited to attend on Fridays and Sundays. The Sunday meetings are in charge of Mr. Port in the morning, Mr. Smythe in the afternoon, and Mr. Titus at 8 o'clock.