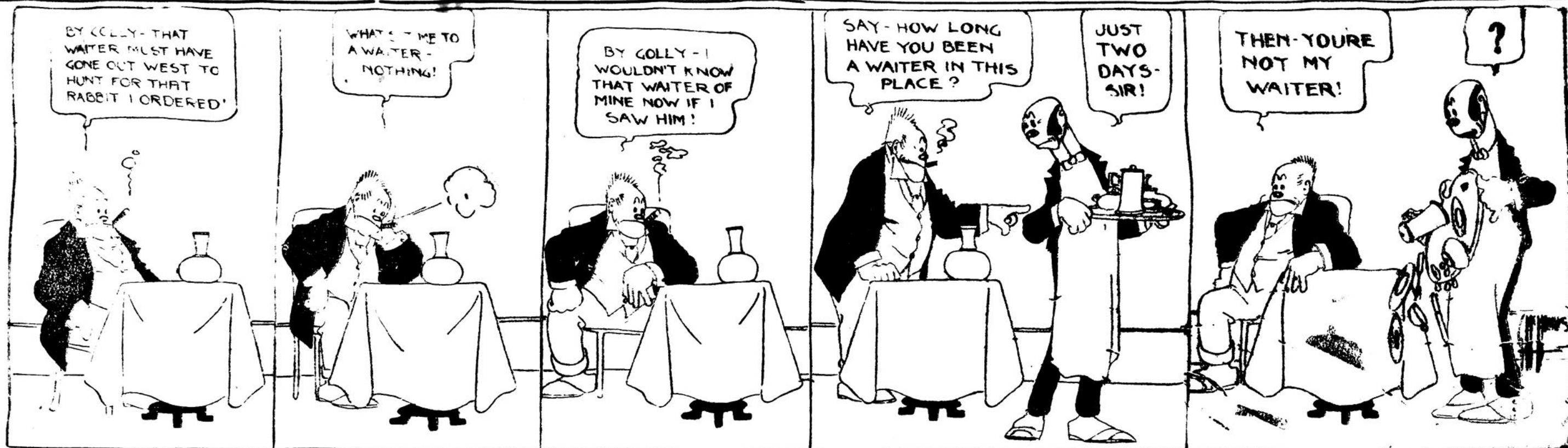


Bringing Up Father

By George McManus



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Good In Theosophy A Lecture By Dr. Wu Ting-fang

Sunday afternoon found an unusually large audience at the International Institute to hear a second address from Dr. Wu Tingfang in explanation of some of the good points in theosophy, which he as a student of religions had been able to discover.

Theosophy, he said in the course of an address, delivered with earnestness, and full of sparkling expressions, which captivated his auditors, did not mean that any religion must be opposed or abandoned. Rather, it meant that each one, Buddhist, or Christian, or Moslem, could hold on to his religion, in following out the spirit of theosophy, which taught that truth found in other religions was also to be accepted. No one religion, however good, he said, contained all the truth. In this sense no religion was absolute. The soul of the man with the theosophical spirit lay open to truth as made known in all religions of the world, and it was this that made the speaker an advocate of theosophy.

A large part of Dr. Wu's exposition of theosophy related to the law of cause and effect, of the root and the fruit, of deeds, good or bad, and the retribution which follows thereon, of the principle of Karma. This principle, the speaker said, was common to all religions. "A good tree cannot bring forth evil fruit. One kind of a tree cannot bring forth some other kind of fruit. As a man sows, so shall he also reap." A bad man cannot expect to be rewarded in the next life, and a good man need have no fear of being punished in a place of torment. This law which ran through the universe, and was taught in nearly every religion, should make one to consider well his conduct. Happiness in a future life is not a reward, but the result of a good heart and life alone.

The speaker disclaimed the belief that for the conduct, good or bad, of

this short life, one was to enjoy happiness or suffer torment forever and ever. A bad man need not expect that in a moment he can be transformed into a good man suited for Heaven. He enters into another life, determined by the character of this life and if he then altered his character and sought to be good, he would then pass into still another life, suited to this transformed character of the second life.

Thus there came in according to theosophy, the doctrine of reincarnation or transmigration. The speaker laid great emphasis on this thought, pointing out its connection with the doctrine of Karma. There is a succession of life, each one being a period of testing, and the life thus lived determining the kind of life to be next lived.

Dr. Wu dwelt much on the mysteries of the truths pertaining to life and death, and the need of careful and persistent investigation. He himself had for many years thought on these things, but no one address was sufficient to explain what theosophy had to teach concerning life here and beyond in an endless succession. The speaker told several effective stories bearing on the great fundamental truth, that man should always do the right, and that in no other way may he expect to enter heaven; also, that every religion aimed at stimulating man to do the right. One story was of a man in his Canton province, who in his covetousness killed a rich neighbor, and entered into the man's wealth. He also adopted the little child of the deceased. One day in the heat of summer he lay down upon his bed to rest, with the child playing beside him. On account of the heat he removed his upper garment, and the child, finding an open knife began to play with it. Finally the child placed the knife over the man's abdomen, and he, still half asleep, feeling

the tickling, raised his hand to crush what he thought was a fly or mosquito. The sharp blade was pushed into his abdomen, and very soon the man of evil deeds died, reaping the fruit of his own sin.

How difficult it is to get men to do good deeds was illustrated by another incident. Last year he wanted to establish in Shanghai a Chinese University. He proposed to his friend Sheng Hsuan-huai that he give 300,000 taels to help to start the scheme, but no persuasion was successful and the scheme fell through.

The speaker also dwelt on the great truth of all religions that the first duty of man was to do the right. This meant to follow one's conscience, and this meant to do the will of God. Each one received a moral nature from God, which started man aright. Man's natural gifts are the gifts of Heaven. God speaks to man through man's soul. What was needed was to follow this inner voice, and rely on Heaven for guidance and help.

The address of Dr. Wu lasted for nearly an hour.

After the address Dr. Gilbert Reid, besides thanking the speaker, mentioned the death that morning of his friend of twenty years and for several years his associate in the Institute, Dr. Yao Ping-jen. When Dr. Reid was last on furlough, Dr. Yao was in charge of the Institute's affairs. It had been planned that in the new series of addresses as to the teachings of the different religions concerning the Supreme Being, Dr. Yao should explain all references in the ancient classics. The loss was a great one to the Institute, and one which Dr. Reid felt deeply.

Questions Answered

Gibraltar

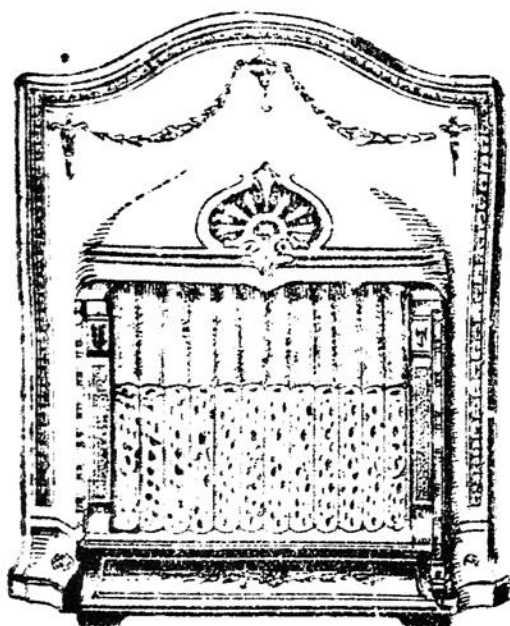
Constant Reader.—The flag of England was raised over Gibraltar on July 24, 1704, by Sir George Brooke, and although the famous rock has since that date undergone several sieges, the flag is still there. Since the memorable siege of 1779-

1783, Gibraltar has never had to defend itself against its enemies.

Compote

American.—Compote is stewed or preserved fruit, and a compotier is a dish, or vessel, for holding the compote. It is quite likely that Mrs. Galt received, as a wedding present, a silver compotier, but it is hardly possible that she was the recipient of a "silver compote."

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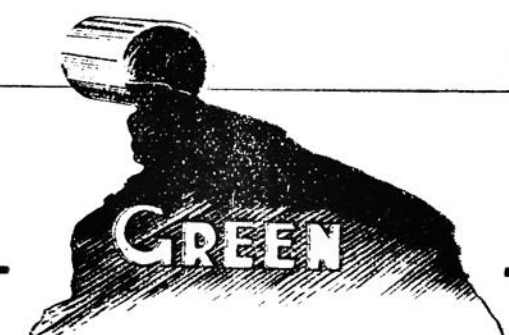
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