

two paths however. "John came neither eating nor drinking. . . . The Son of Man came eating and drinking. . . .

But wisdom is justified of her children." [Theosophical Publishing Society, 26 Charing Cross, London. One shilling.] A. E. S. S.

"The Growth of the Soul; A Sequel to Esoteric Buddhism" by A. P. SINNETT. [Theosophical Publishing Society, 26 Charing Cross, London. Price, five shillings.]

One who has not earned the power to pass at will from plane to plane will not attempt to review "The Growth of the Soul" without some misgivings; but he cannot fail to be emboldened by the belief that Mr. Sinnett ought to be among the last to complain of audacity. The Astral and Devachanic planes, rupa and arupa, are handled with the familiarity of an every-day visitor. Rounds and Manvantaras are treated with the assurance of positive knowledge. Initiates from "Sohan" to "Asoka" are apparently old acquaintances; and one gets the impression that Nirvana and the Lipika are not dealt with more fully simply for want of a proper place. This is as it should be, and we want more of it. All will agree with Mr. Sinnett, p. 373, that "The anterior causes of spiritual progress must be goodness united with a comprehension of the great design governing spiritual evolution, and of the purposes which nature has in view as in the cultivation of humanity." Mere "goodness" is likely to become mere "gush." Let each take from the best available sources the best materials he can get, and build as complete a Cosmos as he can; then let him find what he has to do in that. The more complete his Cosmos the more thoroughly will he comprehend the purposes of his existence. But let him be assured that the only absolute knowledge that he has, is the absolute certainty that the Cosmos which he has built in his consciousness is quite other than a *fac simile* of the Cosmos in fact, and that it must be amended with every new experience, with every addition of knowledge.

But it is not the Cosmos builder who is likely to become a dogmatic bigot.

No one knows better than he the imperfections of his structure. It is the Cosmos thief, he who appropriates, holus-bolus, an entire edifice, built by another, who swears that it is perfect. For this reason we join Mr. Sinnett in welcoming "minor" differences. Some such appropriators will at least be obliged to speak of the gospel according to Sinnett, and the gospel according to Blavatsky, which is a welcome variation from parrot like repetition. We already begin to hear, in high places, of the propagation of "True Theosophy." Theosophy is truth. Whatever is proved to be false is proved to be untheosophical. If we had acquired the habit of praying, we would ask the Gods to keep far off the day when theosophy becomes orthodox. It is those who are attempting to work out in detail the scheme of evolution, we believe, that Mr. Sinnett has endeavoured to serve; and in this he has succeeded in no meagre measure. Every such builder will be profoundly grateful for the timely delivery of the large quantity of excellent material that is to be found in "The Growth of the Soul."

In regard to the Mars-Mercury differences with the "Secret Doctrine," both Mme. Blavatsky's and Mr. Sinnett's interpretations may be applicable in their proper places. We are told that all esoteric writings, symbols, etc., have seven interpretations, each applicable to a plane of existence different from the others. The application of the Secret Doctrine interpretation is so completely harmonious with the law of analogy that there is nowhere any entrance for doubt as to its fitness. The seven "globes" there spoken of are simply the seven principles which Mr. Sinnett recognizes, and which correspond to the seven principles of man, and it is just as correct to call them "globes" as it is to call the human principles "bodies." The description of the course of the "life wave" from the beginning of one round to the beginning of another, is analogous to the course of a human life wave from the beginning of one incarnation to the beginning of another, or perhaps more correctly from the beginning of one day