

SCRIPTURE CLASS NOTES.

Philemon.

"We learn to neglect nothing" says Chrysostom, "when a Paul can take such pains about a runaway thieving slave." And he goes on to draw the line between occultism and so-called Christianity. For there is an esoteric Christianity and it is as different from the ordinary western conceptions of Christianity as those differ from any other organized system of religion. But, as an esoteric philosophy, it must be essentially the same as esoteric Buddhism, or esoteric Judaism, or esoteric Brahminism, or esoteric Mahometanism, or esoteric Sioux sun-dance medicineism. The base and foundation of all aspects of truth must be one and the same, and if any man set up a barrier of separation between his Self and the Self of his fellow, of whatever caste or creed, he cannot know, for he has not become that Self.

So the occultist must not act for his own personal ends. Be he a slave, like Onesimus, he cannot leave his master, though—and this is the point that half-thinkers studiously avoid—his master is absolved from no duty of freeing him. Each must seek the other's good. The slave works for the master. The master frees the slave. Each accepts his own duty, or should when he knows it. "The duty of another is dangerous." Here is no room for coercion, or interference, or meddling, or of ought but non-resistance of evil, the acceptance of one's just merit determined by God's righteous law of Karma—justice, and the final fulfilment of that law in Love.

Bengel says of this short epistle: "This familiar letter, wonderfully elegant, about a purely private matter, is inserted in the New Testament for the benefit of Christians as a specimen of consummate wisdom in the treatment of things of this life on higher principles." However that be, it will serve to illustrate the attitude of those who of old had vowed to make theosophy a living power in their lives. The abounding magnanimity of Paul, deluded by neither the quality of indifference, nor passion, nor virtue, attains here a rare unfoldment which is but too certainly lost to the standards of our worldly wisdom.

Prof. Goldwin Smith has stated St. Paul's relation to slavery thus: "Whatever is done will be done for the whole of mankind and for all time. If it be

necessary for the eternal purpose of the Gospel, St Paul will submit to all the injustice of heathen governments If it be necessary for the same purpose, the slave of a heathen master will patiently remain a slave."

NOTES ON THE MAGAZINES.

The April Arena has an article on H. P. B. by a quondam F. T. S. based on that Psychic Researcher's goddess, Solovoyoff's "Priestess of Isis." Where is these people's sense of humour? They all quote a letter headed "My Confession" as evidence of the most frightful depravity, when the columns of a comic paper are its proper home. Did these critics ever read her interview with Miss Frances Willard, as reported by that lady? Does nobody but an Irishman appreciate a joke? Here is a paragraph of the confession on which the author of the Secret Doctrine and Isis Unveiled and the Voice of the Silence is to be read out of Society, forsooth. "I will tell you how from my eighteenth year I tried to get people to talk about me, and say about me that this man and that was my lover, and HUNDREDS of them. I will tell, too, a great deal of which no one ever dreamed, and I WILL PROVE IT." Oh ye Flaneurs, and critics, and Psychic Researchers, "If you only knew how many lions and eagles in every quarter of the globe have turned into asses at my whistle, and obediently wagged their great ears in time as I piped my tune!"

The Arena has a fine article by J. H. Long on "The Higher Criticism."

Lucifer appears to be troubled with the Kama Rupa of the late H. P. B., for little else of her principles are to be found in its columns. Mr. Mead proves conclusively that the anonymity of "Junius" is nothing short of a capital offence—flat burglary, as Dogberry would say. This and the "Clash," which still resounds like the cymbals of Miriam after the deliverance from Egypt (these are longer-winded deliverances) occupy 25 pages of an average number.

We have received Transactions of the Scottish Lodge, with a most interesting article "On Regeneration," New England Notes, The Path, Pacific Theosophist, Journal of the MahaBodhi Society, Book Notes, Notes and Queries, Arya Bala Bodhini, and Bombay Gleaner.