

edged and professed in every theology—the irrevocable effect of sin on character, the necessity of expiation, Nature's inviolable fiat that suffering shall surely follow every one of her violated laws. It is the assurance that justice is not postponed, that reward and punishment are dispensed with perfect equity and with absolute certainty; not necessarily with any casual retribution that others see, but with the effect which is inseparable from the act itself. "The dice of God are always loaded."

The question of most interest to us in connection with Occultism is: What meaning has this revival of the Esoteric doctrine among western peoples? It shows a new habit of thought. It seems to be one of the many evidences not lacking that the pendulum of thought is swinging backward from Materialism to Mysticism. To be spiritually-minded is no longer sneered at as unscientific or mediæval. We hear of the signs of a great religious revival in France and of the

extent of the Neo-Christian movement led by Vicomte de Vogue. We even hear that Renan in his last days deplored the fact that no religious sentiments were imparted to the youth of to-day, and advised that great voices be heard in the Sorboune and in the large schools "so that their souls might be lifted up." All the vulgar manifestations of Spiritualism—table-rappings, ghostly voices, and the like—what are they but an expression of the universal desire to believe in something? When one creed is destroyed its spirit, the truth in it, rises indestructible from the ashes. The things men have found have always been better than the things they sought. Our best heritages were stumbled upon by dreamers who hoped to realize an impossibility. Is it impossible that some slight benefit should be derived from a better knowledge of these Orientals whose genius was a genius for religion.

"Look east, where whole new thousands are!
In Vishun-land what Avatar?"

