

NOTES ON THE MAGAZINES.

The Irish Theosophist presents another selection from the New Testament of fascinating interest in the illumination of the esoteric meaning brought out in the literal rendering of the text by "Aretas." "The Coming of the Christos" is described from 1 Corinthians xv: 35-57 and Matthew xxiv: 1-31. THE LAMP hopes to place these contributions to Christian esotericism in a permanent and accessible form before long, permission having been kindly granted to republish "The Sermon on the Mount" and the present translation, in pamphlet form. *The I. T.* continues "The Enchantment of Cuchullain," and also provides good articles by "C. J." "A. P. D." and "Jasper Niemand," the latter emphasizing the need for sympathy resulting in constructive instead of destructive criticism. A poem on "The Solar Bark" accompanies one of the Blake pictures.

Lucifer has no humorous articles this month, and is altogether above the average in quality. Five out of its six articles are serial, but all are interesting. Mrs. Besant ere her departure for India, makes a sensational declaration on the Mars and Mercury question, in which she takes sides with Mr. Sinnett against H. P. B. and the "Secret Doctrine" on the ground that the original K. H. letter, which is not yet published, means something different from what H. P. B. understood it to mean. To quote *Lucifer*: "The facts [!] are these: the planetary chain consists of Globes A, B, Mars, Earth, Mercury, F, and G, and round these the great life-wave has swept three times and a half, reaching Earth for the fourth time: the mass of humanity passed from Mars to Earth, and will pass from the Earth to Mercury. But the leading class of humanity—and here is a fact that throws some light on the opposing statements—did not share in this general evolution. It came directly to the earth from another region at a much later period of evolution, and had never been on Mars at all. Another fact, which H. P. B. evidently had in mind, when writing on this question, is that Mars is also concerned

in an entirely different evolution, as to which nothing can be publicly said. It is therefore impossible to clear the matter up to the satisfaction of exoteric students, but it is just that it should be publicly stated that Mr. Sinnett's statement is entirely borne out by the original letter." It is, however, possible to avoid befogging the exoteric students by statements that are little better than a distortion of the facts; few ought to know better than Mrs. Besant that the Mars and Mercury spoken of in the above paragraph "are not at all the physical planets which bear those names, but have to do with certain developments of the earth bearing a correspondence to those spheres." The insinuation, that there is a "leading class" of humanity with a better spiritual pedigree than others is both entirely gratuitous and distinctly pernicious, and marks the tendency towards the dogmatism of caste whether Brahmin or Pharisee, which has ever been the bane of human self-development. All men potentially belong to that class, "and whosoever will be chief among you, let him be your servant." See Mark iii: 17; Matthew xx: 20-28.

The Theosophical Forum, No. 8, is even better than usual. The question "What is the criterion of Theosophy?" calls forth very forcible declarations from Mr. Judge and others. "The strength of Theosophy lies in the fact that it is not to be defined." "It is found in each man's perception of the truth: therefore there is no single criterion." W. Main writes: "Yet already we have seen in the Theosophical Society the germs of foot-worship, Apostolic Succession, the True Church, a Theosophical Holy Land, and other dogmatic paraphernalia of which the world is sick. If we cannot do better than this, for God's sake let us bury the thing before it breeds a new religious pestilence; and leave the *Secret Doctrine* and kindred writings to those in the coming century who can recognize the true gold, be it much or little, wherever it may be found, and whatever its label." The roll of branches in the T. S. A. now numbers 92.