

There is no reason why every person of pure aspiration should not know of the possibilities of his spiritual nature, and knowing enter into their enjoyment. There are states of consciousness coincident with the excitation of certain organs in the head which only respond to the impulses aroused in the hearts of unselfish and pure and positively benevolent people, and while these states are closed by nature (or by God, if the conception is less difficult), to evil-doers and the spiritually indolent, no one not clouded by prejudice can fail to discover plenty of evidence in regard to them. In absence of a robust common sense, no one can deplore the scarcity of those who find their way to the inner sanctuaries of life, for as every one carries his limitations along with him, what he brings away from such trance experiences is invariably coloured with his own mental pre-conceptions, and his reports but go to colour the expectations of those who follow him. The report of a Hottentot on a modern Electrical Exhibition would only present a faint parallel to the report of one ushered for the first time and without previous preparation into the Land of Vision. As a consequence we find that the religious ecstasies of all faiths describe what they see just as they have been led to expect to see it. The Roman Catholic devotee sees the Virgin or a favourite saint in the little chapel or over the altar; the pious Protestant occasionally gets a vision of an angel, or perhaps of the Lord Himself; the Hindu meets his personal god or goddess. The red Indian, after his adolescent fast, sees his totem; the theosophical novice astonishes an incredulous public with mahatma visions; the spiritualists always meet the dear departed; and there is a large and irresponsible class who are never satisfied in their trances with anything less than God Almighty. When people grow tolerant, and agree not to designate the experiences of those with whom they have differences of creed, (matters wholly of intellectual opinion), as diabolical and of the evil one, much will be learned by the comparison of the testimony offered by so many vary-

ing witnesses. By and bye a competent and authoritative investigation will be organized, and religion will become scientific. I believe that such investigation has been independently carried on for ages, and the accessible results do so much to explain and harmonize the conflicting testimony furnished by casual observers, that I have no doubt that eventually these results will be recognized as affording a universal basis in this department of knowledge. Meantime, the world will only move along the lines laid down by inductive science. We must not be impatient with the researches of the scientist. Whatever is true will prevail, and will be determined. And every position yielded to the occult by science will be one lost to dogmatic superstition.

A Master in these pursuits has written that for students in this domain the first object "is philanthropy. The true Theosophist is a philanthropist, who 'not for himself, but for the whole world lives.' This, and philosophy, the right comprehension of life and its mysteries, will give the necessary basis and show the right path to pursue. . . . The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery."

We can heartily join with the *Biblical World* in its editorial desire for "what is most greatly needed just at this moment in American religious and theological thought, the ideal combination of scholarship and genuine piety." But do not let us confine our scholarship to books, nor our piety to our religious observances.

BEN MADIGHAN.

QUATRAIN.

There is within us hid a magic mirror,
But ah! how oft its perfect face is flawed
And marred by intervening mists of error,
Till it no more reflects the Heart of God.

MABEL ROSE CARY