

by the pro- that and eral men one, with igh- ous rful ain- ubs re- can h a ient ant, nar f or ility in ly's est of 1 of ble pul i in he not ell s to und t a y o sel lif s ul th as is an H no led to s e ar ca il er m he

grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element—body—the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loca." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other from his spirit, his guide and Father in heaven. He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a por-

tion of his mind, called manas, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical repentance of the grave is as foolish as an illogical heaven for nothing.—WILLIAM Q. JUDGE, in New York World.

OCCULTISM.

Occultism is not magic, though magic is one of its tools.

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Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is Occultism in pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

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Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.

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Occultism is the science of life, the art of living.—H. P. Blavatsky.