

Freedom begins a series of articles on theosophy by Mr. W. J. Colville. Mr. Colville's theosophy embraces almost all the modern "crank" movements, but may be all the more intelligible on that account.

Ourselves is the organ of the Bow Lodge of the T. S. in Europe, and caters to the East Enders of London. "The Lodge of David Wanless" is a strong picture, and but for the reservation of rights we should be glad to republish it. It reminds one of Miss Dougall of "The Zeit-Geist." Two exceedingly interesting letters from 676 of the 1265 prisoners in the great California prison at San Quintan, testify to the value of theosophic teachings for every class of humanity. After a year of theosophical lectures, 676 signed a letter of which the following is but one paragraph: "Theosophy as we think, unravels many of the knotty and tangled puzzles of life to us, and shows the why and wherefore of many things we thought incongruous before. Recognizing the one perfect, unalterable, and absolutely just law 'Karma,' we see and know we are just what we are, by our conscious or unconscious will; we resign ourselves to manfully bear our burdens, and by earnestly and faithfully following the voice of the 'Silent God,' overcome the animal, and prepare ourselves for greater and grander usefulness as we evolve in spirituality."

Papers read at the Scottish Lodge is part of the new title of the Scottish Lodge Transactions. "The Occultism of Tennyson" is a collection of instances rather than the embodiment of a philosophy. "The Tatwas in relation to the Human Organism" is a really instructive paper on an abstruse part of the eastern teachings. The notes on Occult Study are so good that we find it difficult to understand why with these ideas our Edinburgh friends adopted the attitude they did recently. Of course we shall know by and by, and we can afford to ignore the inconsistencies of our comrades in the meantime.

Borderland presents as its leading feature a paper on Spirit Photography

with some not altogether conclusive examples. The appearance of double-exposure which Mr. Stead takes care to render impossible, is so strong, that some other theory entirely must be adduced to account for the phenomena than that of an astral form casting an impression through the lens of the camera. It has been proved that exposure in the camera is not necessary to get a picture, and investigation must follow this clue to arrive at a solution. Mr. Stead seems to think that the existence of theosophy depends on the continued adherence of Mrs. Besant to the cause. Surely Mr. Stead learned better from H. P. Blavatsky than to suppose that theosophy depends upon any personality whatever—even that of H. P. Blavatsky herself. People will persist in following leaders rather than principles, and this truth, which Madame Blavatsky, W. Q. Judge and all the theosophists worthy the name have stood for, is the truth which is being lost sight of by half the organization as it has been lost sight of again and again in the history of the world's religions. Personalities are the only vulnerable points of attack and so the opponents of theosophy everywhere conduct their campaigns along these lines. Theosophy, as a system, as a great truth, they leave carefully alone.

**THE MYSTERY OF THE MOON:
Or the Laws and Logic of the Lunatics.**

A SATIRE

BY O. G. WHITTAKER.

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(Continued from page 47.)

At the time that Henry George let that flood of light on the land question, the reflection of it might have been seen on their—but no, no, no; I had forgotten that this was long before the Christian era. It was only a coincidence, not even that; rather a proof that great minds run or think in like channels, and a proof that a streak of the same geological stuff in them, makes the whole world kin. Their prophets—they had prophets in these old days, and it paid as well as anything outside of stock broking—might