

iv: 507), repudiating all governing powers as being liable "at any moment to issuesilly and untheosophical ukases." Mr. Mead promises to undertake an English version of the *Pistis Sophia*, translating from Schwartz's Latin and Amelineau's French.

In the *Metaphysical Magazine* for November, Dr. Hartmann gives one of the clearest expositions of the occult divisions of man's body, mind, soul and spirit, that have been placed before the public. Dr. Bjerregaard writes of "Mythology and Being," and Mr. W. J. Colville draws the distinction between mental suggestion which does not suggest, but simply prepares conditions, and that which boldly assumes control over another. "Mind with mind and mind over matter is a rational platform as distinguished from that of the mesmerists who talk constantly of mind over mind." It is unfortunate that the varied terminology of the different systems tends to obscure the conclusions arrived at. In the above sentence "mesmerists" means "hypnotists" in the ordinary sense, for the mesmerist proper never rises to the mental plane at all, exerting his healing powers on the vital sheath.

*The English Theosophist* gives warning of a possible cessation. Mr. Bulmer writes very pointedly upon the ostracising policy of Adyar Theosophists: "At one time it was supposed that acceptance of the principle of universal brotherhood was sufficient for membership, and that all creeds and people were welcome. But, under the new dispensation, submission to the mental and spiritual tyranny of an oligarchy looms in the near future as the condition of acceptance into the brotherhood of Adyar."

*Theosophy in Australia* prints a corrected extract from the Adyar minute-book, which does not read well in the light of Colonel Olcott's complete version. Our Antipodean brethren have an opportunity for profitable meditation. It would be interesting to know who made these false extracts at Adyar. Answers to questions fill a large part of our Southern contemporary.

*The Pacific Theosophist* has three good articles, one on "The Iron Age," by Mr. Amos J. Johnson, collecting much interesting information on a subject which begins to enlist outside attention.

*Boston Ideas* publishes theosophical notes occasionally, and copied a report on the 2nd inst. of a speech on Reincarnation, by Mr. R. D. A. Wade, of the Chicago Society, delivered in Minneapolis.

*Notes and Queries* gives 22 Rules from Hermes on the Will. The fourth states "When man has discovered Truth and wills to work justice, nothing resists him." Orson Pratt propounds nine questions in astronomy and asks for a theory which will cover them all. We suggest that he borrow a "Secret Doctrine."

*The Theosophic Gleaner*, (Bombay), is almost entirely composed of reprints. There is an interesting article with original letters on "The Talking Image of Urur." Dr. Hartmann writes (Sept. '94): "In regard to what you say concerning my 'Talking Image of Urur,' I am not afraid that it will do any harm to the *Truth*, even if it whips from the T. S. some of those fools that would be a disgrace to it if they were to join. It has never injured the circulation of good money to describe the signs of that which is counterfeit, so that those who are capable to judge can distinguish the true from the false. The story of the 'Talking Image' is, to a great extent, an account of my own experiences and observations, (ornamented of course), and its main object is to show that Theosophy does not consist in blindly believing what another man says, nor in sceptically rejecting the opinions of others, but in the awakening of one's own higher consciousness, such as is the result of one's dwelling in a higher than the animal plane of thought." A curious table of the three qualities of the universe, all created things being classified under the three heads, accompanies the *Gleaner* for October.