

an earnest recognition of the devil and an uncompromising hostility to theosophy, which he declares to be "the devil's lie." As Mr. Otto advertises the work of John Tauler, the middle-age theosophist, and teaches such good theosophy as the sub-joined paragraph, cut from the *Herald*, it is probable he is only scared by a name, and is quite unacquainted with the universality of theosophical teaching:

"God wants us to be happy; He made us for happiness; 'in His presence is fulness of joy,' and if His will were done on earth as it is in heaven, earth would be full of singing and laughter. Look into your own heart and ask, 'What is it that makes me unhappy?' and you will nearly always find that the answer truly given points to some failure in yourself. Yielding to self, thinking about self, pleasing self—these are the things that bring trouble and discontent; yielding to God, thinking about God, pleasing God—these are the things that bring gladness and rest."

Lucifer, like the fox who lost its tail, having been compelled to abandon its own pictorial adornment, twits THE LAMP over its etchings which it considers "pictorial jokes." If *Lucifer* would like to publish a comic almanac we shall be happy to lend the cuts, while recent issues of *Lucifer* might furnish humorous selections. The April number evidences, however, an improving tendency in the quality of its articles, though there is also apparent an inclination to break away from old traditions. Mr. Mead displays increasing intellectuality in "Plotinus"; "Two Houses" opens strongly as a story on the text—"Many Christian organizations virtually assert that their Master was too lax in His judgment of sinners." "The Clash of Opinion" is confined to seven pages.

The *Northern Theosophist* displays a vigorous and practical commonsense which is decidedly refreshing. The editor's suggestions about reorganising the T. S. have, allowing for local conditions, been practically carried out by the Boston Convention. If Europe and Asia follow suit the way will be clear to the constitution, if it be deemed necessary, of a General Convention, such as has never yet existed. Mr. Bulmer's ideas as to the Objects of the Society have been accepted in full. "Theosophy for Children" is capital.

Notes and Queries has an interesting article by Ernest de Bunsen on "Apollon," circumscribed apparently by lack of knowledge of occult teachings. The "End of the Æons" is a useful summary.

New England Notes devoted itself to the necessities of the Convention in its April and May issues, the "Historical Sketch of the T. S." supplying the nominal basis for the work of reorganisation.

Mercury is sad—says so itself on page 149, but manages to provide some good fare for the children. Its sadness should pass away with its misconceptions.

The Vahan gives the result of counting noses in the European section, showing either weakness or indifference. The question department has not yet reappeared.

Atma's Messenger should drop the first half of its irreverent title. It provides some interesting reading on current theosophical topics, and is filled out with boiler-plate.

The Path is delayed this month in order to report the Boston Convention.

The Austral Theosophist has suspended publication.

A SLANDER ON THE DIVINITY.

The Rev. W. W. Johnston will find an overwhelming majority of the people with him in his refusal to believe in the eternity of future punishment. The only wonder is that a doctrine so utterly at variance with the idea of a God of infinite mercy should have for so long held humanity in mental bondage.

If a human parent inflicted life-long suffering upon a child for the sins of a day he would be considered worse than a brute. And yet, according to the old theology, people were asked to believe that a Heavenly Father, who is all goodness and mercy, could subject to excruciating torture for untold millions of years those whose period of wrong-doing was covered by the brief span of human life. The mere thought was a slander on the Divinity.—Toronto Evening News, April 23.

He who teaches Theosophy preaches the gospel of goodwill; and the converse of this is true also—he who preaches the gospel of goodwill teaches Theosophy.—H. P. Blavatsky.