

NOTES ON THE MAGAZINES.

The Path for November is an excellent number. Mr. Judge describes the condition of a large number of theosophical students whose practice has not kept pace with their knowledge. They drop into "mechanical theosophy," which "is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both." Every one of the doctrines of theosophy "can and must be carried to its ultimate conclusion." In H. P. Blavatsky's letters we find her again explaining her relation to Christianity. "I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet by either Popery or Protestantism." Letters written by Dr. Hartmann are to follow the present series in January. Herbert Coryn continues his very valuable paper on "Bodily Seats of Consciousness." He explains the electric connection between the brain-cell and the astral record behind, the vibration of which produces memory. The records of the present life only are "keyed" on to the present cells, and the present cells have to be artificially trained or united with the records of the past in order that ancient memories may be awakened. Much suggestive of the mystery of antaskarana may be found in the last few pages. Mrs. Cleather contributes an account of Mr. Rimington's experiments, and a recent performance of colour-music by his new colour-organ.

The Irish Theosophist for October begins with an article by Che-Yew-Tsang on "The Warrior Eternal and Sure." "We need a wiser carelessness" is the keynote. "There is no need to strive to become a chela or any one thing, but there is every need that each should strive to become his best. No man can say what that best may be." "Aretas" displays a wealth of melodious lyric strength in "Our Lost

Others," fitly illustrated by a magical page from dreamland. C. J. contrasts the Gospels and the Upanishads and finds more of the human in one and of the divine in the other. The translation of the Sermon on the Mount, with its enlightening notes, should be issued in pamphlet form. "E" supplies one of his marvellous rhapsodies full of shining things for the few, but misty and vague for the many. There is in these pages "something intimate, secret, unspeakable, akin," like the vision they dwell on.

Lucifer has its strongest item in "Orpheus," the instalment of which is occupied in establishing the identity of the Orphic philosophy with the ancient Aryan-Chaldeo-Tibetan doctrine. This, ante-dating the Vedas, and the origin of the Brahmanic doctrines, is the parent source of all the occult teachings of both east and west, and the source of its origin seems to be another hint as to the site of the Imperishable Sacred Land. Some hints may be gathered from the classification of the twelve gods—evidently zodiacal rulers—into four triads: demiurgic or fabricative, Jupiter, Neptune, Vulcan; defensive, Vesta, Minerva, Mars; vivific, Ceres, Juno, Diana; elevating and harmonic, Mercury, Venus, Apollo. "Two Houses," though concluding somewhat conventionally, will take rank as a strong novel, and a good one to lend to enquirers who want their information easy. There is a great truth conveyed in one paragraph which ought to be brought before all and sundry: "Spirit is not holy in itself. There are sins of the spirit, sins of the soul, sins of the flesh. The sins of the spirit are manifold: pride, the lust of personal power, the lust of personal holiness." It was something very like that last sin that afflicted the T. S. C. W. Leader recites the weird story of a cosmic elemental similar to that created by the Jews, and still worshipped by some Christians. Colonel Olcott issues another of the "notices" which H. P. B. once spoke of when she declared each branch to be an autonomous body and "a Theosophical Society," (*Lucifer*