

Man, the Christ. The Osiris M or N is the soul united to God, one with God in its divine aspect. In theosophic phrase, Ra seems to be the cosmic and Osiris the planetary spiritual principle. The Ego in devachan or heaven becomes the Osiris N, and is the Higher Self or Horus during incarnation.

FOR THE LAMP.

FOUND AND MADE A NOTE OF.

There is a good deal of truth in Tallyrand's words that "Language was made to conceal, not to reveal thought." Poor human nature is prone to hide itself behind words, "catch phrases," and what not? For instance, how often do we not excuse ourselves of some unperformed or badly performed duty by saying, "We have done the best we know how?" Let us sum up what we do know, and judge by the result whether the statement be true or not. We will generally find that both memory and will serve us very poorly when it comes to the point of utilizing what we do actually know, in word and deed.

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I am reminded, by way of example, of the fact of thought transference. Modern science is beginning to recognize it as a psychological law; occultism asserts it as such, and many of us have had experience of it personally. But how many of us ever think to relate it to conduct? For instance, granted thought transference, how about the time spent in idle, fruitless (?) thinking? In aimless, and too often frivolous and sensational reading? In listening to gossip, slander, criticism and unbrotherly speech? In indulging mentally in such ourselves? In a word, how about the constant influx and efflux of foolish, unwise, and uncharitable thoughts that constantly pass through these brain-minds of ours?

They are all "transferred" to some other mind, and our mental karma for ill is thereby increased in proportion to the strength of the current sent out. We may not know how to control these brain-minds of ours completely—few of us do as yet know—but at least we can strive to keep the doors of the mind closed from within and abstain from opening them from without to influences of this character. To do less than this is, in this

direction at least, to fail to "do the best we know how."
—C. L. A.

NOTES ON THE MAGAZINES.

Borderland for April is perhaps the best number Mr. Stead has yet published. It seems clear from the issue also that while preserving a perfectly impartial position editorially, Mr. Stead must now be ranked as a Spiritualist. Molly Fancher's remarkable case is fully dealt with in an article which cites some parallel instances. The action of the Kundalini forces in the frightful spasms from which she suffered is clearly indicated. How any one can read an account of this case and refuse to recognize the existence of clairvoyant and other psychic powers is one of the mysteries of human ignorance. In the "Thoughts of Henry Bedruthan" reincarnation is explained as a new theory on a Christian basis, differing with theosophical views. The theory proves to be theosophical purely and simply. "Something—we are more or less ignorant what—is sent out from the Divine Spirit, which we call God, into what we call matter, in order to work itself upward through successive incarnations in matter of varying density, gifted with the choice of good and evil which we call free-will, in order that it, too, may at length become divine. It begins in the mineral, thence it works out through rudimentary forms of animal life, each becoming more and more organized." Allowing for a tendency towards anthropomorphising, everything in this "automatic romance" is good reading. The mystery of *Borderland* consists in a portrait of "Mr. Judge's Black Magician," as Mr. Stead styles him, Mr. Chakravarti, and this is certainly not the Brahma pundit who visited Toronto. It is the photograph of an older man whose appearance does not invite one's confidence. Madame Blavatsky occupies six pages, and continues, in the language of the editor, to provoke curiosity and to baffle analysis, while, meantime, her work goes on. Mr. Maitland claims attention for the spiritual philosophy of "The Perfect Way," a somewhat unappreciated book.

The Herald of Truth is a little advertising sheet published by Mr. Otto of this city, whose religious principles involve