

is the first instalment of what is to be a new "Theosophical Manual," and appears to treat of "practical occultism" in matters of colour-vibration, colour-language, colour-singing, as a basis for understanding the operation of Karma. "The Doctrine of the Heart" has much to say about "the blessed Feet of the Lords," "their holy Feet," "the Lotus Feet." I think I have as much reverence as most people and recognise how "beautiful upon the mountains are the feet" of the Masters, but frequent repetition (with capital letters) is too great a temptation for the blasphemous humourist. Whether the grovelling adoration that sacrifices at Their Feet is superior to the reverent aspiration which seeks Their own level is quite another question, and all religions have had their divided opinions over it. The dogma of the Beatific Presence is clearly still in evidence. "Two Houses" sustains its interest. Who is the "forlorn and shipwrecked" neophyte who muses on page 413? This young life was embittered by the fall of a Dagon, which contrary to all theosophical teaching and ordinary common sense, it had set up to worship. The Dagon, with more knowledge of what was good for the young life than the young life seems to be aware of "proceeded deliberately to smash himself to pieces." Young life, beware, or instead of a Dagon you may have a Dianc.

The Irish Theosophist specialises on the lines of *The Path* and is a wonderfully charming paper. Shamrock sympathies stir within as one turns the pages. If "Uncomfortable Brothers" had been pseudonymous some of our London friends would have had ample grounds for the discovery of another—Chinaman?—or is it a Celt or a Slav?

The Northern Theosophist fills a similar position in England held in Ireland by the Dublin organ, and is always packed with good sound sense vigorously expressed. The June and July issues have a capital article on "Womanhood."

The Metaphysical Magazine is making a special department of "Healing Philosophy." "The Ideal of Universities" is continued with promise of a concluding article next month. The ideal is not expected from Sectarian and therefore

dogma-bound institutions, nor from state universities which exclude those theological topics which, with their accompanying historic and philosophic researches, are the centre of all deeper thought. In the development of private institutions, even with state aid, Dr. Brodbeck expects to find a truly universal university. Dr. Hotchkiss under the title "Concetricity" begins a study of the philosophy of the One Self.

Notes and Queries offers monthly a most varied budget of information, with articles from Mr. Ernest de Bunsen, one on "Secret Tradition" occupying over twenty pages in the current issue. There is a note on an early theosophical work in New Hampshire which a General Assembly in 1725, on the advice of the generation of parsons then extant, effectually suppressed.

Mr. Hevavitarana Dharmapala appeals to theosophists for support of the *Maha Bodhi Journal*, the organ of the Maha Bodhi Society whose aspirations are identical with those of the T. S. The subscription is \$1 annually and the *Journal* is well worth support. Address, 2 Creek Row, Calcutta.

The bright little magazine from Bombay, the *Gleaner*, is too far away perhaps to understand the situation in America. The Theosophical Society has not by any means reached a point of "cessation" as it states. Perhaps *Mercury* and other misleaders have been giving this impression. "Hands and feet are not crippled" as *Mercury* announced. Sundry corns and bunions have yielded to Karmic chiropody, and as a friend remarks, having been vigorously scoured with the soap of conviction and the sand of right action in April last they have resumed the functions of doing the real work of the T. S. The *Gleaner's* list of theosophical books is one of the best things we have seen of the kind. London partisanship is not imitated to the exclusion of American authors.

Pacific Theosophist has a short letter to a student which is worth all the rest of the number. "The Chela's life is one long continued Will-prayer." "Our obligations to the Great Law, our relation to the Hierarchy whose rays we are—these can never pass away. They lie at the root of our being."