

NOTES ON THE MAGAZINES.

Borderland for the July quarter is one of the best issues of this psychical storehouse. The phenomenal aspects of spiritualism are however gradually encroaching upon its space. A *résumé* is given of a symposium on immortality. Max Muller says: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls that repel us here, we do not know why, are the souls that earned our disapproval, the souls from which we kept aloof in a former life." Mr. Gladstone somewhat cautiously admits the grounds of the theosophists. "I suppose it," he says, "to be a reasonable opinion that there was a primitive communication of divine knowledge to man, but of this revelation we have no knowledge beyond the outline, so to call it, conveyed in the Book of Genesis." Haven't we, though! Mrs. Besant is added to the "Gallery of Borderlanders," and her psychic experiences are classed with those of St. Teresa, St. Catherine of Siena, and Joan of Arc. Further details of "Mrs. Besant's psychic developments" are promised. Mr. Leadbeater's comprehensive guide to the Astral Plane is largely quoted; among "Dreams" an interesting experience of the French literary men, Bourget, Chapron and Maupassant, is given; Edward Maitland contributes the story of the New Gospel of Interpretation which will be valuable to readers of "The Perfect Way." I should like to have Mr. Stead's private opinion of Dr. Hartmann's letter on Theosophy and theosophists, especially with regard to the fact that Dr. Hartmann, who knows Mr. Judge, does not agree with Mr. Stead's summing up of the case against a man whom he does not know. But Mr. Stead's own admission on page 196 regarding the schismatic body which "seems to be active in work rather than dogma," is all the recognition the Judge party requires.

Everybody with \$2 to spare should subscribe to *The Path*, which continues to present the student with more practical material than any of its contemporaries. The Theosophical Movement is commended to those who sacrifice Brotherhood to the worship of Form. H. P. B.'s

letter on the Russian Spy absurdity should be sent to Dr. Isaac Funk of the Standard Dictionary. C. J.'s "Talks about Indian Books" give promise of a volume by-and-bye and there will be no more useful little guide to this branch of literature. Plain, uneducated people like the present work find just what they want in these treatises, the result of years of study and thought on the part of specialists. Many of us thus rejoice in stores of second-hand and superficial information, as the eminently clever people would tell us, which we never would have a ghost of a chance of acquiring for ourselves. And it is perhaps just as permissible to use knowledge thus gained as it is to burn coal which another mined, or to eat potatoes which another dug. "Julius" contributes a powerful analysis of the philosophy of those self-constituted martyrs whose chief pleasure it is to pose as miserable worms squirming on hooks of their own ambition and hoping to be swallowed under some aspect of Pisces. There is no more virtue in mere pain than in mere pleasure.

Lucifer bristles with Sanscrit, Greek, Latin, etc., and should interest the scholar and academician to whom it more particularly appeals. "Orpheus," for instance, brings together a mass of classical and ancient lore. Mr. Mead remarks that "the Psalms were originally Songs of Initiation and invocations, like the Mantra of the *Rig Veda*." I was recently told at Rome by a learned priest, that a musician had just rediscovered the ancient rhythm (called by the Hindus Svara) of the Psalms, that, although this was known to have existed in antiquity, no scholar had been able to discover it, but that musical genius had at last come to the help of the incapacity of scholarship. Moreover, that the old "bulls" of the Pope had a certain rhythm, and without this rhythm none were genuine. That is to say that the Pope when speaking *ex cathedra* was supposed to be under a certain afflatus or inspiration." Mrs. Besant publishes some correspondence on H. P. B.'s "Prayag" letter, but thinks it in flagrant contradiction with her (H. P. B.'s) definite and published teachings. Is this a wilful ignoring of H. P. B.'s teaching as to Pre-Vedic Buddhism or Bodhism as she spelled it? "Karma"