

much assistance in directing the deserving to the "Wayfare," but all are received on application and transferred to other charities next day if found to more especially come under their provisions. The "Wayfare" is of course conducted on an entirely unsectarian basis, inspired only by the principle of the society, "the brotherhood of man."

Mr. W. A. Stevens and the other Buffalo members deserve the greatest credit for the devotion which has rendered these projects possible. The appreciation of theosophy and the growth of interest in theosophical teachings by the general public will prove the most satisfactory outcome of their labours, for after all, "the living bread" of knowledge of spiritual things, the realisation that man does not live by bread alone, is of more importance to the race individually and collectively than the temporary relief of the few units that can be assisted in regard to temporary wants.

The Buffalo Branch meets in the Colonial Parlours of the Genesee Hotel, and has arranged an interesting programme for the ensuing five months of the meetings to be held at three o'clock on Sunday afternoons.

NOTES ON THE MAGAZINES.

The Path has some timely notes on the Bhagavad Gita, the literature of which subject is accumulating. Mr. Brehon brings out the value of fixity of purpose and shows how rebirth must occur again and again for those who have no definite plan of existence. "The mind is the actor, the person who is attached. When it is deluded it is not able to throw off the subtle chains that bind it to reincarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outerskandhas [tendencies] very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage, and with what ought to be its proper state. Being so, it is impossible for it either to prevent rebirth or to select and take up an incar-

arnation with a definite end and work in the world in view." Another suggestive remark is that mechanical codes of ethics "have led people to mistake etiquette for morality." Mr. Fussell continues his essay on Devachan and Mr. Judge deals with "Theosophy and Capital Punishment." More room might be made for fresh matter by omitting the extensive reports and notices already circulated in *The Forum*.

The Irish Theosophist is the best of this month's magazines. "Yes, and Hope" has something of the strenuous glories of the dawn. What other meanings lie in all language, unseen, unheard, unknown, than that which men deem the evident. "Yes, and hope," for Mr. Garrett, nay, even now, for better-informed souls, bears no message; to other ears it comes God-voiced and gladdening. The affirmation is eternal; the assurance triumphant. Mrs. Cleather takes ground similar to that of *THE LAMP* last month, and deals very forcibly with Mrs. Besant's recent utterances on martyrdom. If martyrs would attend strictly to their own business and not insist upon sacrificing other people, we believe this would solve many of the difficulties that are said to arise. Mr. Judge contributes a wholesome view of the question on page 198. The "Letters to a Lodge" are as usual invaluable, and contain the most direct account of certain arcana that has yet been published.

Lucifer completes volume 16. There is one appropriate tribute to its founder which is worth quoting. "Mme. Blavatsky and her doings cannot 'be buried and forgotten' while increasing numbers of thoughtful people owe to her that definite proof of the existence of the Soul that popular Christianity fails to supply, and that definite training of the spiritual life in man which few modern Christian teachers are able to impart. Her memory will live, not because she could perform marvels, but because she could feed starving Souls with the bread of Spiritual Wisdom; and because she showed that Religion was not a beautiful dream but a solid verity, based on truths in Nature, not only on hopes in Man." "Orpheus" is of more general interest, the section on "Monadology" especially so. "The Doctrine of the Heart" is a