

under different flags, but the important thing is that they should pursue their study." Mr. Arthur A. Wells, who must world have passed the neophyte's stage by this time, again seeks to proselytize his friend the Catholic priest, and finding the English language all too weak for his powerful thought, italicises his text as freely as a Bible translator.

*The Metaphysical Magazine* has four articles at least which will interest Theosophical students. Dr. Wilder writes on the Rosicrucians. Charles Johnston follows on "Karma," the teaching of which was revealed by Pravahana, King of the Panchalas. "Never before thee did this teaching reach the Brahmans, but among all peoples it was the hereditary instruction of the warrior Kshattriyas, the Rajputs alone," answers the King in the Upanishad to his Brahman disciple. Prof. Bjerregaard carries the study of Being into Number, and Dr. Hartmann concludes his papers on the "Correlation of Spiritual Forces."

The enlarged size of *Borderland* affords ample scope for a most interesting series of articles in the April number. Mr. Stead has adopted the Spiritualistic platform so far as even to have a little tilt with Mr. Maitland on the difference between mediumship and seership. Mr. Stead will remember Madame Blavatsky's statement that Anna Kingsford was a Nirmanakaya, and can surely distinguish between the revelations of one's Higher Self and the "messages" of outside influences. "To rehabilitate the idea of hell," three articles are contributed, the last of which might suggest the difference between sleep-communication and trance-mediumship. There is an interesting account of some of his experiences by Lord Lytton's pupil, the Hermetist, Tautriadelta. The narrative of Miss X, dealing with Automatism and incidentally with the prophecy of Lady Burton's death eight months before that event, as well as many other psychic phenomena in which the Burtons figure, is perhaps the most valuable item in the contents. "Have your crystals mounted on yellow," Sir Richard orders. "Yellow is the right colour

for seeing me. Put yellow into your room and around my picture. Not that it matters to me, but it does to you."

In the *Review of the Churches* for April, Prof. Sayce has an article that should be read by every student of Egyptian and other early history. "The Inner Life of Egypt as revealed in Archeological Research" is its title. Such revolutionary admissions are made as this: "Henceforward the critical historian of the ancient East will no longer be able to start with the convenient assumption that the age of writing was of much later date than the age of the Exodus. It was so, indeed, in Greece, but it was not so in Western Asia." The suggestion is not exactly made, but indicated, that Melchizedek is identical with Ebed-tob, King of Jerusalem, whose deity was "the Babylonian Sun-god Uras, from which we may infer that he was a form of Baal."

*The New Bohemian* appears in a new dress and with a most diversified menu. It is perhaps the most readable ten-cent magazine published, and its sixty-four large pages provide abundant material.

We have also to acknowledge receipt of *The Editor*, which is full of good literary counsel and has done excellent work in exploding bogus literary agencies; *Our Monthly*, which we regret to hear our patriotic N. P. post-office has killed by the refusal of postal privileges; *Scottish Lodge Papers* No. 7, with two valuable articles on Egyptian and Norse Mythology; *The Theosophic Gleaner*, which is not familiar enough with "The Secret Doctrine" to recognize a translation in *Le Lotus Bleu* from the second volume, but re-translates H. P. B.'s "thrilling account" from the French; *The Theosophical Forum*; *Journal of the Maha Bodhi Society*; *Theosophy in Australia*; *Dominion Review*; *Secular Thought*; *Notes and Queries*; *The Bibelot*; *L. A. W. Bulletin*; *The Critic*; *Farmers' Sun*; *Assiniboian*; *Meaford Mirror*; *Boston Ideas*, in which Shakespeare, Bacon, and theosophy are under discussion; *Footlights*; *Valley Record*.