

His truth; that the "orthodox" in question are infallible in their knowledge; and finally that the truth-seekers, theosophists or otherwise, are rather anxious to qualify for perdition. Antipodean theosophists seem anxious to have bear-leaders who will teach them to dance and carry their poles in a truly constitutional manner. Those wild and untamable American beasts which roam around in the freedom of Nature, and are liable to claw the garments of chartered respectability into tatters at any moment, are certainly not fit associates for the gentle creatures of the Adyar cages.

The Metaphysical Magazine has a particularly suggestive article by Prof. Bjerregaard on "The Eleatics and Chinese on Being." Cora Linn Daniels also speculates interestingly on "Whence and Whither," with approval of the idea of re-birth. She thinks that only one or two hundred believers in a generation may be found in the West. But this is not so. The *thinking* public have accepted reincarnation. We have hundreds in Toronto alone to whom the conception is familiar and practical.

Borderland is bigger and better. Mr. Stead is becoming a convert in respect to the theosophic facts, but is still loath to admit the theories. He has had one of the most horrible experiences on record with an obsessed medium; he has seen an astral body under the strictest test conditions; he has accumulated evidence in every department of psychic research; but he still halts for a philosophy. Why does he not study theosophy? Not the intellectual mysticism and eye-doctrine of *Lucifer*, and that line of teaching; but the doctrine of the heart, the re-awakening of the old wisdom of our "journeyings with Deity?"

Theosophy in Australia has a bright little article on "Christmas Morn." "That the man Christ died is nothing to the purpose, unless the living Christ be formed within us. As Buddha for the Buddhist, so Sri Krishna for the Hindu Mystic, and Christ for the Christian, are each the types of God manifest in the flesh."

The Bibelot for March contains Sentences from Richard Jeffries "Story of my Heart." If ever there lived a nature-inspired mystic, Jeffries was one. "To-day, as I walk, I stand in exactly the same position as the Caveman. . . . At the mouth of the ancient cave, face to face with the unknown, they prayed. Prone in heart to-day, I pray, "Give me the deepest soul-life." A beautiful passage from Walter Besant's Eulogy is prefixed.

The Theosophic Thinker has a series of articles on "Tiru Mantra" and reports of various Indian activities. The Rajah of Ramnad has compiled a catechism of universal religion of which a translation is furnished, exhibiting an appreciation of good common-sense. "What is prohibited by this religion? The abuse of other religions. What is the object of this religion? To promote brotherly feelings among men."

The Metropolitan for February has a series of photographs of Keely's motor apparatus and a diagram of his "graphic chart," said to be the key to his discoveries. The numbers 3, 4 and 7 recur so frequently that we may be assured of its basis on the ultimate principles of Nature, and music and geometry are so evidently related in it that we cannot escape Pythagorean conclusions.

We have also received *Notes and Queries*, *Teosofisk Tidskrift* (Stockholm), *Dominion Review*, a new activity of the Secular movement, with political features; *Maha Bodhi Journal*, which seems inclined to quibble over the definition of esotericism. The secret doctrine is not secret, says the *Journal*, since anyone qualified is admitted to the teaching; but does this not imply its esotericism to the unqualified? *Valley Record*; *Islamic World*; *Footlights*, *Boston Ideas*, *Critic*, *L. A. W. Bulletin*, *Assiniboian*, *Meaford Mirror*, *Editor*, etc. In reply to enquirers, we do not review *The Theosophist*, *Mercury*, and several other theosophical journals, because they do not exchange with us and we can't afford to subscribe for them. As it is we pay for *The Path*, *Lucifer*, and several others with which we take reviewer's liberties from time to time.