

NOTES ON THE MAGAZINES.

Theosophy is again a W. Q. Judge number and deeply interesting are the articles supplied. It is to be hoped that a biographical volume may be compiled out of the plentiful material existing. Mr. Connelly's article is one of the most faithfully descriptive of the Judge whom the outer world knew. "He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant." The Screen of Time contrasts the attitude of the American press in its comments upon Mr. Judge with that of some who perhaps are "ignorant of the good." "It remained for two or three people, whom I will not name, who had once clasped hands with him as friend, who had looked on him as leader,—it remained for them to cry 'fraud' at him across the valley of death and so brand themselves with ineradicable shame." A fine reproduction of one of the Sarony photographs on plate paper serves as a frontispiece to the number. In "Questions and Answers" those wishing information about the E. S. T. are notified to address, "The Secretary, E. S. T., 144 Madison Avenue, New York City."

The Irish Theosophist continues its sketch of Mr. Judge. There is a very strong protest against the piecemeal publication of private letters, but the picture of the "Friend of all Creatures" in his relations with little children will gain most attention. The other articles are shorter than usual and very readable. "Why do we not remember past lives?" elicits some thoughtful answers. "Because we go outward from thought, instead of from thought inwards." "Perhaps when we have given up the desire we will remember." "He does

not remember partly because he wishes to forget;" that is to say, we do not wish to remember the discreditable parts of the past, and we cannot have one without the other. "And know that to look into the past means you must look into the future also."

Isis presents a most gratifying appearance this month, and almost insists that there is danger in the duty of another. The contents could not improve on those of recent issues, but are fully up to the standard. There are two important "Secret Doctrine" articles, "Finding the Self" and "The Law of Cycles," and "Correspondences" takes the same line.

Ourselves which we thought had been merged in *Isis* owing to its non-appearance since October, comes to hand in the April number. The issue is equal to that of any theosophical magazine published and we trust this exceedingly bright and practical magazine will continue its work. In an article on Epictetus, the three philosophic systems are defined: "Search for Pleasure," (Epicureanism); "Truth Unsearchable," (Pyrrhonism); and "Live as God ordains," (Stoicism). "Desdemona Wing" is a short story charmingly opened.

Lucifer begins a review of the Lives of the Later Platonists by Mr. Mead which promises a stronger interest than usual. A. M. Glass concludes "Early Christianity and its Teachings," and Mrs. Besant writes on "Man and his Bodies," Otway Cuffe on "Sufism." Mr. Sinnett tells Mr. Fullerton that Theosophy "aims at an exact comprehension of the laws which actually as a matter of fact regulate the spiritual evolution of Man." We have been under the impression that it was a life to be lived. Mr. Sinnett admits that a good life "must be conducive to the divine plan," but he "thirsts for a more exact appreciation of the methods by which that result is to be accomplished." He concludes his letter with a most liberal-minded address to such students. "It seems to me a pity that Theosophical students in any part of the world should feel it necessary to pursue their study