

NOTES ON THE MAGAZINES.

Theosophy for July presents a more than usually varied programme. In "The Screen of Time" several nefarious nails are knocked on the head. Mr. Fussell pays a notable tribute to his chief, and concludes, "Is this a fairy tale, a myth, a legend of some hero who lives only in my fancy? Be it so, I am a believer in fairy tales and prefer the gospel of life to the gospel of things, and the doctrine of the divinity of man and of the existence of our Elder Brothers to that of original sinfulness and dead level humanity." An article on "Paul the Initiate" by "C.," suggests "C. J." "To get at Paul's real thought we must . . . go back once more to his own words. This is excellently worth doing, because, as we have said, Paul is an Initiate, an initiate in real life,—the only thing, after all, into which it is seriously worth being initiated." The article is to be concluded. Dr. Hartmann, Basil Crump, and Vera Johnston also contribute excellent articles.

The Irish Theosophist for June concludes Jasper Niemand's sketch of the life of Mr. Judge. One passage is so fine that we must endeavour to quote it in full next month. It describes the author of "Letters that Have Helped Me" in his more highly mystic character as an Initiator. The other articles are of their usual elevating character, strong as literature, spiritually powerful. "E" contributes a poem, "The King Initiate," with a drawing of "The Crown of Thorns."

Isis is again enlarged and ranks in appearance and contents with any of its contemporaries. The greater part of the space this month is devoted to the English Convention, which was a most successful gathering. Some Americans were present, including Brother Thurston of "quiet speech," "whose words will linger long." Music was also introduced and was well received. "We want more music, and we must have it. We have players, ay, and singers among us, and it is time they took their rank. The born musician is a ripe occultist, he wears the seven-

league boots, as someone put it, and with one stride o'ersteps all barriers, and stands in the midmost circle of the chosen. Every lodge, therefore, must find its musician, its true musician—not of the tinkler or comic accompanist type—but one who knows what it is to pray in sounds, and speak in chords and phrases of harmony."

Ourselves for May also exhibits the same new life of rejuvenescence which animates *Isis*. A tribute is paid to Mr. Judge, "the INITIATE, Z. L. Z." "Desdemona Wing" is satisfactorily if conventionally ended at the altar. The "Simple Talks" are exactly what they profess to be, couching, in clear and plain English, the most necessary and useful truths.

Lucifer for June is fortunate in excelsis, having an article of H. P. B.'s on "Spirits of Various Kinds," discovered among the MS. of "The Secret Doctrine." Its publication just now is opportune in many respects. The abominable practices of those who indulge in "spirit marriage" and similar sorceries have by many been attributed to theosophists, and it is certainly advantageous to the movement to have these evils pointed out and explained, and the true attitude of theosophy towards such doctrines established. The remaining articles by G. R. S. Mead, Mrs. Besant, Alexander Fullerton, C. W. Leadbeater, and Hon. Otway Cuffe make up the most interesting number of the year. The Editor in "On the Watch Tower" makes a remark which had well been omitted. Theosophy in America "would be in danger of perishing beneath the wave of ridicule and contempt brought on its name at the present time" but for Mr. Fullerton's little band of followers. An occultist would have known how much truth there was in the absurd newspaper stories, some of them originated by "prominent theosophists" who certainly do not belong to "Mr. Judge's Society," and a strictly charitable person would have given us the benefit of the doubt. Ridicule and contempt have never injured theosophy and never can. Meanwhile the letter signed by Mr.