

NOTES ON THE MAGAZINES.

The Path appears for the last time. For ten years it has pointed out the way to that wisdom which it will for the future represent in name as in spirit. With the new volume beginning in April we are invited to subscribe to *Theosophy*. In the present number we have a worthy close to the ten volumes. In "The Screen of Time" Mars and Mercury are considered. *Apropos* of Anna Kingsford, there are some remarks about "people, impure themselves, thinking they can either forcibly purify the world or can legitimately punish others for their impurity." "It would be real self-sacrifice for such people to sit still and attend to their immediate duty." H. P. B.'s letters to Dr. Hartmann are exceedingly valuable contributions. The true office and relation of Masters has never been more concisely put. "I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master. . . . One word from a wise Master and you possess a draught of the golden water. I got my drop from my Master (the living one); you because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Mr. E. T. Hargrove's powerful article on the "Art of Being Brotherly" forms a link of union between the old and new magazines.

The Irish Theosophist begins a biographical sketch of William Q. Judge, chiefly notable for the record of "a memorable illness in his seventh year. . . . The little sufferer was moribund, was thought to be quite gone; but amid the natural outburst of grief it was suddenly found that the supposed dead breathed again."

Lucifer condemns such commonplace topics as the sevenfold constitution of man, which *THE LAMP* finds it advisable to place before a public unprepared for the intellectual stuffing with which

our great London contemporary desires to provide them. "Orpheus" is splendid reading for the student, but we question the efficacy of a free distribution of "Orpheus" with all its scholarship among the dwellers in the streets and lanes. Mr. Leadbeater's "Devadran" is a picturesque account of some psychic experiences. We have the nucleus of a Personal God (presumably the subjective head of the Adyar society) on page 476, where we read of "the exalted being who undertakes the formation of a system [and] first of all forms in his mind a complete conception of the whole, with all its successive chains of worlds." Dr. Wells contributes one of his delightful articles in the shape of a Letter to a Catholic Priest. These letters should be illustrated. It is related how the "neophyte" contracted his style. "I was instructed in Watts' hymns." We should have known it. "With you and me," the Catholic priest and the neophyte, that is, "who have lived so long in familiar intercourse, as one may say, with the saints of all ages, the case is different. . . . *I have felt their power.*" Especially Watts. "The Baron's Room" is one of the strongest of Ivy Hooper's stories, but we wish its strength were less grue some.

The Theosophical Forum is nearly altogether devoted to the Social Reform question. "People fail in their efforts to study truth first because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin to work. . . . There is but one way to reach a higher plane, and that is by unselfish labour for humanity as a whole. . . . 'Teach to eschew causes: the ripple of effects thou shalt let run its course,' says the Wisdom of the East. . . . To better conditions we must better that which makes conditions mankind. . . . Theosophy teaches men to build character, and character makes its own conditions, without outside help. . . . It is proper for any individual Theosophist to advocate any scheme for the