

immediate leader the greatest of the Exiles." One regrets the difference of opinion that must have existed in 1894 between the Countess on the one hand, and Mrs. Besant and Mr. B. Keightley on the other. Since then the Countess has evidently been using her influence to change their opinions. Have they anything more than opinions yet?

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A PARAGRAPH is going round the papers to the following effect: "Bishop Nicholas has been instructed by the Holy Synod of St. Petersburg to build a great cathedral in Chicago, to cost not less than \$500,000. It is a part of the decree that the sanctuary shall cover an acre of ground. The architecture must follow the established lines of the ecclesiastical forms of Russia; the general design shall reproduce the famous St. Vasil, of the Kremlin of Moscow; the priest house shall be the home of the head of the denomination in the western world, and the diocese of Alaska and the Aleutian Islands shall be renamed to include this country, or a new see will be created. This is the greatest mission work ever undertaken by the Synod." This is interesting to theosophists, if true, as indicating activity on the part of the mother church of the founder of the T. S., Madame Blavatsky. She retained to the end of her life a warm feeling for the church of her native land. She referred to it once in characteristic terms: "The Greek Church, like all true religions, was a triangle, but it spread out and became a bramble bush, and that is the Church of Rome; then they came and lopped off the branches, and turned it into a broomstick, and that is Protestantism."

Just as the man of science confidently entertains the theory, that all the seventy and odd elements known to chemistry are only modifications of one primordial and basic form of substance, so the mystic is just as certain that every manifestation of force, whether in the mineral, vegetable, animal or human kingdoms is but a modification of some one primal form of energy, which is in itself both life and intelligence. —H. S. G.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society is not a secret or political organization. It was founded in New York in 1875. Its main object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies, and sciences, and the demonstration of the importance of that study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

The only essential requisite to become a member of the society is "To believe in Universal Brotherhood as a Principle, and to endeavour to practise it consistently."

Every member has the right to believe or disbelieve in any religious system or philosophy, and declare such belief or disbelief without affecting his standing as a member of the Society, each being required to show that tolerance for the opinions of others which he expects from them.

Attendance at the following meetings of the BEAVER Theosophical Society at The Forum, corner of Yonge and Gerrard, (entrance by Gerrard) is invited:

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SUNDAY, 11 a.m. to 12.15 p.m., "Secret Doctrine" Class.

SUNDAY, 7 p.m., Public Meeting, at which Theosophical Addresses and Readings are given by members, and questions answered.

SUNDAY, 8 p.m., Class for the study of the Sacred Books of the various Religions.

FRIDAY 8 p.m. to 10 p.m., Public Meeting for the informal discussion of the World's Religions, Philosophies and Sciences. This Meeting is specially intended for those who are unacquainted with Theosophical ideas.

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A meeting for members of the Society is held Wednesday evenings. Persons desiring to join the Society should apply to one of the officers or members. The entrance fee, including subscription for the first year, is \$1.00. Annual subscription, \$1.00.

Books may be had from the Society's library on application to the librarian.

The programme for the ensuing month will be found on another page.