

occult science of those crucial problems which have given birth to agnosticism on one hand and pessimism on the other. We want an expression of opinion on the matter.

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HERE are two conflicting testimonies. They came together by the morning mail of 29th October. "Sir, If you are responsible for the delivery of this blasphemous publication, please see to it that it does not pollute my door again." This is from the neighbourhood of Bloor and Yonge. From Syracuse a message reads: "I do not understand how you can publish such a paper for so small a price. It is invaluable for those who have studied, and have learned to love the Bible, and desire to compare its teachings with the Theosophical teachings. You have entered upon a good work, and I must say handle it well. I say this for your encouragement. Your paper fills a place which no other does."

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MR. STEAD in *Borderland* sums up the case as it must appear to outsiders in regard to Mr. Herbert Burrowes' threatened or promised revelations, and his recent resignation from the Theosophical Society (Adyar). "Mr. Herbert Burrowes deems it indispensable that he should come forward and publicly shake off the dust from his feet as a testimony, not against Mr. Judge or against H. P. Blavatsky, but against the Theosophical Society which has buried H. P. Blavatsky, and cast out Mr. Judge." Mr. Stead may discover by-and-by that the Theosophical Society is to be found elsewhere, and otherwise engaged than in casting out or burying anyone, and, as he stated three months ago, "active in work rather than in dogma." It is curious to note that those who hanker after revelations often get those of a character quite opposite from what they desired or expected.

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THE visit of Mr. E. T. Hargrove to Toronto was in some respects the most important event that has occurred in

connection with the movement in this city. It is true the enterprising newspaper press, with one exception, took no note of his three well-attended lectures; but the audiences were large and of a class for whom Theosophical teaching is especially valuable. The central location of the Beaver Society's Hall appears advantageously in this respect. Mr. Hargrove made a most profound impression upon his hearers, and all who had an opportunity of meeting him personally acknowledged the charm and gentleness of demeanour which in many instances gained a deeper loyalty and affection. Mr. Hargrove's earnest views of life, and his wholesome application of the principles of occult law to business and study, afforded new starting-points for his hearers. As one friend observed, he infused a new spirit into the members, and the work of the branch must gain largely in quality as an effect of his visit. His three lectures, though each complete in itself, were in admirable sequence, and no preference could well be expressed for any of them. A return visit cannot reasonably be expected for some time to come, but the Beaver Society will look forward to meeting Mr. Hargrove next year.

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THE Secretary of the Order of the Golden Age sends a copy of the Articles of Religion of the Church of the Future. Jerusalem, Madras and Paris appear as the headquarters of this new Ecclesia, and this appears to indicate the harmony of religious teachings which the Articles embody. Most of the more generally known theosophic ideas are adopted to vivify the sacramental and ceremonial observances which have been elaborated. Angels, Bishops, Priests, Deacons and Cardinals will officiate in the new Church, which will be governed by a Federal Sacred College and Council. It is possible these sacerdotal preparations may appeal to many and be the means of carrying light to some who cannot be reached by existing methods. We cannot forget the fate of a similar plan, however, proposed in the '50's by a gentleman who wrote an "Introduction to