

THE PITTSBURG BRANCH lately enjoyed a visit from Mr. Hargrove. His two public lectures were well attended and awakened much interest in more ways than one. He addressed the Branch also at 64 Fourth Avenue, and gave it many valuable hints as to work and methods. The Pittsburg Society is entering on a new era of usefulness, despite many drawbacks, occasioned by "Iron City" Karma in general. Mr. Hargrove addressed a full house at Karma Lodge, a public meeting being given there under the auspices of the Wilksburg Branch. He struck a keynote of harmony and brotherly feeling that will further the work for Theosophy.

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THE BEAVER T. S. has had an active month's work during January. The Sunday evening meetings have crowded the little hall until the advisability of a larger room has been under discussion. The Friday evening meetings are also well attended, and on Sunday mornings the Secret Doctrine Class rivals in numbers the ordinary weekly meetings of a year ago. On Thursday evening, 28th January, the Corresponding Secretary lectured in Foresters' Hall, Queen Street East, to a good audience, and it is probable that a branch across the Don will be established before long. Meanwhile the Tuesday evening meetings at 136 Carlaw Avenue are maintained, and strangers are cordially invited. The Corresponding Secretary also addressed an audience of about 100 in Occident Hall on Sunday afternoon, 9th inst., on Brotherhood, Karma, and Reincarnation. The Annual Business Meeting of the Branch will be held on Wednesday evening, 4th March.

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THE CHRISTIAN ASSOCIATION announces its Seventeenth Annual Convention on the 21st, 22nd, 23rd and 24th inst. in the Forum Hall. Meetings will be held at 3 p. m. on the 21st and thrice daily on the following days. The chief feature of the convention will be an endeavour to bring the ideas of the Association before non-churchgoers.

The Association is propagating a system of Raj-Yoga, which should be of interest to theosophical students, and is intended to develop "the Voice of the Silence" as the guide of life. The attitude adopted is that "to the close of life we should take all our teaching and guidance from God only; that the outcome of such guidance, no matter how apparently fantastical or irrational, should not change this attitude to Him as supreme, ultimate Teacher; that, if final disaster was to be the only result, such disaster might of itself teach its lessons to after generations, but in the nature of the case could not teach a completed lesson till after our demise." Associated with the teachings of the Secret Doctrine on the Higher Self, Karma, and Reincarnation, we have in this the elements of practical theosophy.

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THE literary mystery of the day is "Etidorhpa." Hardly anybody knows what it is, and guesses ranging from a new cough cure or sleeping mixture for infants up to the name of a new planet have been hazarded. It is a book, however, and a wonderful one at that, if the favoured few who have read it can be credited. All the published reviews that have come this way are mere ravings, ecstatic appreciations of the inexpressible, which are more entertaining than convincing. The author is Professor John Uri Lloyd, of Cincinnati, and we are informed by the *New Bohemian* that his name is written by European savants beside those of Humboldt and Agassiz. Prof. Lloyd published his book in the first instance privately, but the Robert Clarke Co., of Cincinnati, announce a commercial edition at \$2. A valued correspondent says: "It is well worth reading. Weak-minded people had better pass it by, as it opens a new world to the imagination, viz., the 'solid earth.' Castle-building has hitherto been heavenward or in Spain. Now that the earth is hollow lunatics are safer under the 'pale ray' (not 'Atmic') than in the hollow globe that leads to the jumping-off place. Of course everyone will now read it, as no one will admit that he is weak-minded."