

nect with other lines. Note the few Branches in New York State. Could not means be devised whereby Toronto, Buffalo and Syracuse might make concerted action and start into life theosophical activities in Western and Central New York and along the border? I think so many places are ready, and it only needs some one to make a little demonstration--give a gentle shake--and crystallization will surely follow. Syracuse stands ready to lend every assistance." In the event of this suggestion leading to the formation of a Territorial Committee it has already been suggested that Buffalo should, as the most central city, be the Headquarters. Mrs. Stevens has already done much secretarial work, and the meetings at Niagara Falls and Tonawanda have been due to the zeal of the Buffalo members. Mr. and Mrs. Griffith have recently moved to Geneva, N.Y., and promise to have a centre there. Jamestown is also in the district. It is hoped to inaugurate some active work in Hamilton before long, as well as at some other points in Ontario.

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FOR THE LAMP.

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

Christianity teaches this dual principle; latter day reformers and socialists proclaim it; poets and hymnsters sing it, but what do they mean by it? Who has given us a rational philosophy of this relationship or attempted even to explain how and why God is our Father and all men are our brethren--except as a sentimental fancy inclining men to increased devotion toward God and philanthropy among themselves? Surely none of these have done so, and it remains for Theosophy to prove the statement. This she has done always, in the clearest, most direct manner. Her explanations make the eternal Fatherhood of God and Brotherhood of Man a very practical fact of everyday significance and of immeasurable importance, a scientific verity to be brought to the attention of humanity, but equally true and effective whether accepted by men or not.

The teaching is simple, convincing to the judgment and exalting to the moral nature, giving man his true position in the economy of creation as the Son of God and joint heir of immortality with his brothers. Each human being, so Theosophy teaches, is an individualized emanation from the great Source of Life, as is each ray of light from the great source, the sun. This is not a mere figure of speech, but a plain statement of absolute fact, the counterpart upon the spiritual plane of the philosophy of light upon the material.

As each ray is a part of the sun's light and thus a part of the sun, and of every other ray, so each man is a part of God and at the same time a part of every other man.