

that in the five graces and the two nameless ones lie the whole essence of spiritual nature. This combination applied to the doors of life opens to the disciple the threshold of the "heaven-world."

Practice of all virtue in itself raises a tuneful vibration of inner essences which shakes from the lower vehicle the grosser elements. With that, Man walks in the body of sublimated atoms—a robe of living fire—ready to scale the clouds with the bright skywalkers, to catch the flaming lightning which now rears itself to flash on sluggish humanity. Then, indeed, we stand close-wedged "with countless other stones which form the 'Guardian Wall.'" The first of the four rules has become the last. In the presence of the Masters we stand with "feet washed in the blood of the heart." That purple essence is the life blood we have called forth. For Humanity we shall offer it as a sacrifice to the Cosmic flame. That altar of devotion will house the radiance of Padmapani, until humanity purges its sinning bodies to bear the Cyclic embrace we dare not yet to court.

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No truth spoken in earnest sincerity can ever bring the speaker of it into contempt, except, perhaps, with one class of men: Those who selfishly prefer their own reputation, the benefits they may reap with the majority which profits by and lives on crying social evils, rather than openly fight the latter. Those again, who will uphold every retrograde notion, however injurious, only because it has become part and parcel of national custom; and who will defend *cant*—that which Webster and other dictionaries define as "whining, hypocritical pretensions to goodness"—even while despising it—rather than risk their dear selves against the above-mentioned howling majority. The Theosophical Society, or rather the few working members of it in the West, court such "contempt," and feel proud of it.—*H. P. Blavatsky in Lucifer, March, 1888, p. 69.*

THE BEAVER THEOSOPHICAL SOCIETY,

The Forum, Yonge and Gerrard Sts.,
ENTRANCE ON GERRARD STREET,

The local branch of the Theosophical Society in America, will hold the following meetings during

THE MONTH TO COME.

- Friday, Sept. 18, 8 p. m., "Kama Loka." Mr. Beckett.
 Sunday, Sept. 20, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 20, 7 p. m., "Theosophy and Heaven." Mr. Smythe.
 Sunday, Sept. 20, 8 p. m., Ephesians iv: 1-16.
 Wednesday, Sept. 23, 8 p. m., "Septenary Man," pp. 90-94.
 Friday, Sept. 25, 8 p. m., "Character." Mr. Brown.
 Sunday, Sept. 27, 11 a. m., "The Secret Doctrine."
 Sunday, Sept. 27, 7 p. m., "The Voice of the Silence." Mr. Beckett.
 Wednesday, Sept. 30, 8 p. m., "Septenary Man," pp. 95-99.
 Friday, Oct. 2, 8 p. m., "The Atonement." Mr. Armstrong.
 Sunday, Oct. 4, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 4, 7 p. m., "Theosophy and Prayer." Mr. Smythe.
 Sunday, Oct. 4, 8 p. m., Ephesians iv: 17-24.
 Wednesday, Oct. 7, 8 p. m., "Septenary Man," pp. 99-103.
 Friday, Oct. 9, 8 p. m., "Freedom and Theosophy." Mr. Harris.
 Sunday, Oct. 11, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 11, 7 p. m., "Theosophy's For-Ever-and-Ever." Mr. Smythe.
 Sunday, Oct. 11, 8 p. m., Ephesians iv: 25-32.
 Wednesday, Oct. 14, 8 p. m., "Septenary Man," pp. 104-108.
 Friday, Oct. 16, 8 p. m., "The Charity of the Theosophist." Mr. Port.
 Sunday, Oct. 18, 11 a. m., "The Secret Doctrine."
 Sunday, Oct. 18, 7 p. m., "Theosophy's Amen." Mr. Smythe.
 Sunday, Oct. 18, 8 p. m., Ephesians v: 1-14.