

spects of maintaining Theosophy as a living reality before the world are brighter than ever. Elsewhere the outlook in America is indicated. The thought of co-operation and union among all true workers is stirring the hearts of us all. The attack on Theosophy and Madam Blavatsky, its great exponent, is an organized and widely reaching one. The *Cosmopolitan* for December has an article by Henry Ridgely Evans in which all the old and often refuted charges are repeated with renewed virulence. No attempt is ever made to consider the philosophy, pure and high and spiritual as it is. But the crafty insidiousness by which certain persons, distinguished for nothing so much as moral insensibility, have obtained control of an important section of the Movement, and then by their conduct made it appear to all honest people that Theosophy was in practice subversive of every principle of honour and decency, is a more effective course, and worthy of the source whence might be expected such an assault, one sufficiently indicated by Madam Blavatsky herself in the preface to the second volume of *Isis Unveiled*. Many good members may be driven away in disgust by these considerations, but those who have realised that the Lord dwelleth in the heart of every creature will stand with the strength of Gods, and declare by their labours for humanity what to them is the meaning of the Cycle of Adeptsip.



There are different kinds of slaves: and different masters. Some slaves are scourged to their work by whips, others are scourged to it by restlessness or ambition. It does not matter what the whip is; it is none the less a whip, because you have cut thongs for it out of your own souls: the fact, so far, of slavery, is in being driven to your work without thought, at another's bidding. Again, some slaves are bought with money, and others with praise. It matters not what the purchase-money is. The distinguishing sign of slavery is to have a price, and be bought for it.—
John Ruskin.

“AS OTHERS SEE US.”

A SYMPOSIUM. I.

I.

MR. ALBERT E. S. SMYTHE: Dear Sir and Colleague! I want to express to you my thanks for sending me THE LAMP, and to say that I have been very much delighted with the contents of that number (8). I sent you a copy of my *Lotusbluthen*, but do not know whether it will be of any use to you as it is written in German.

Perhaps it may interest you how “Theosophical Society” matters are standing in this country. My only object has always been to uphold the principle of freedom and tolerance, guaranteed by the constitution of the T. S., and to oppose the efforts of ambitious “leaders,” who tried to obtain the power of a pope in the T. S. and thus turn it into a sect. I never had any objection to the formation of sectarian bodies within the Society, for any member or body of members has the right to obey and follow whomsoever they please: but the T. S. as a whole ought to be a common ground where all, irrespective of their beliefs in this or that authority may meet and work together.

It is, however, in our sectarian age exceedingly difficult to make many people comprehend such a liberal view. We have here in Germany (as about everywhere) two orthodox bodies; each one calling itself the only real and genuine theosophical society, and claiming that the other is only an inferior competitive enterprise. If you do not follow this one, you will never be patronised by the “Masters” nor recognised as a theosophist. You have departed from the right path and going straightway to black magic. If you do not follow the other party, you will be left in utter darkness, and no progress will be possible for you until the next cycle, which begins in I don't know how many thousands of years. Each of these societies prohibits its members to visit the others on account of their “bad magnetism,” and the danger of becoming converted. The conse-