

expected that one blade of grass shall conform itself to another, but that all shall conform to the sun, the wind, the rain, and the earth. Nor is it necessary for the grass-plant to be classified by a botanist to have the right to exist.

*Editor of THE LAMP.*—

Dear Sir and Bro.—In answer to the burning question under the heading "As others see us," page 118, No. 8, THE LAMP, I wish to state and alone am responsible for the following: Genuine diamond dust only is selected to polish genuine diamonds. Every man is his own Creator (spiritually), and the more burnished we become, the less does the worldly dross adhere. Thus to the pure, no impurity can cling. I think the question is wrongly put. What right have we to ask, What school? As well might we ask, to which of the seven races do you belong? The real question should be asked, and the answer should be looked for from within one's own heart, *Are we pure?* And, if so, shall we not see and know the Truth of our Higher Self? And thus we shall escape all further questioning. Be ye not troubled in vain.

I do not agree with Robert Burns when he says: "O wad some power the giftie gie us to see ourselves as others see us." Since no two blades of grass are alike, were one to try to adapt one's self to all, we surely would fail.

Fraternally yours,

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V.

A welcome greeting from Cincinnati shows that difference of organization need not obscure unity of spirit and purpose.

*To the Editor of THE LAMP.*—

Dear Bro.—The revival of THE LAMP after its brief pralaya, only illustrates the principle that good seed sown and good work done can never be lost. As the activities of the day follow the sleep and the dreams of the night, so the earnest student may be for any reason, deflected from his course and

when the time comes, swing back and gather the threads, tangled or idle as they may be, and begin again to weave the fabric of a devoted and an aspiring life. If the motive be only unselfish, the heart warm, the ideals pure and high, failure is impossible. The light that emanates, has always emanated from THE LAMP, is serene and pure; with charity for all, and malice or resentment toward none, it is a true light. The earnest devotee sinks self in the work. The ignorant sink the work and all things else in self. Those of us who recognized Judge in and by his work as the only unfailing test, and have steadfastly rejected all other measures for motives or men, and refused to pronounce final judgment on any one, welcome the return of THE LAMP, and the illumination from its pages. Karma in its own good time will both discipline and judge us all, whatever we may say or do. To attempt to discipline or "knock out" those who may disagree with us, or whose measures and methods we cannot possibly approve, is no part of our duty or design. Good work and square work is always in order and always needed. All else may be left in silence to its own device or destruction. Out of the scattered fragments of the once united T.S. will eventually come a nobler union, the members of which will have learned *how not to do* many things, and be indebted to those who have made the greatest mistakes as having saved us much personal repentance. It is a long journey on which we have entered, and we have many things to learn. Patience, charity and devotion are our best "triple alliance." Success to THE LAMP, which from the first has embodied these principles. May its light never grow dim.

J. D. B.

Cincinnati, O.

VI.

An independent voice from Toledo in a frank and clear-sighted way goes to the root of the difficulties that exist among those who find themselves hampered in their efforts to spread theosophical thought.