

so only by comparison. He is great in the minds of men because of the combined will of those men whose recognition of their own extremity has given the great soul his opportunity." And yet this is but half the truth. The last chapter, on "The Power of Little Things" is perhaps the best. "As long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the harp of brotherly love to be attuned to the vibrations of universal love, lying right at your own door, in the midst of your own family or your own social circle, your individual duty lies right there." The "right" is jarring. Romans viii. 29 is misquoted on page 85, also spoiling the rhythm of the passage. The volume is most exquisitely printed and bound.



### "AS OTHERS SEE US."

#### A SYMPOSIUM.

The letter of "A Lover of Theosophy" last month has called forth some interesting responses, and it is not without satisfaction that we realise that THE LAMP is the only existing medium through which such varied views could find expression. Whoever has anything to say that pertains to the cause of Theosophy, and who will observe the ordinary amenities, will always find in our columns, to the extent our space permits, the same freedom.

#### I.

A member of The Theosophical Society (Adyar), writing from Nebraska, begins with a quotation :—

THE LAMP, page 119. "Why a philosophy, which, I believe, would do the world so much good, should be hedged around with so many insurmountable difficulties, I do not know and never met anyone who could reasonably justify it."

It is necessary to realize, that because of its mission to spread the light of Truth, *all* the powers of darkness are arrayed against it. The enemies of the

movement are active on all planes up to the mental, and on the latter there are giants of strength, both for good or evil. The attacks have been many: Ridicule, slander, calumny have been heaped upon it without avail—other methods were necessary for a successful attempt to impair the growing importance it assumed. What more nefarious scheme could have been devised, than to subject the T.S. to the same process by which all former attempts have been frustrated, viz., by throwing confusion in the ranks, by dividing its adherents into factions? Mankind in general stands upon a low stage of evolution and is easily influenced; by admission into the T.S., no one became at once a saint or a master of wisdom, and there can be no doubt, that many entered the society, whose intentions perhaps were straightforward enough, with the lurking desire to receive personal benefit only. Witness the numbers who withdrew with the remark: "There is nothing in it."

To-day we see the deplorable but accomplished fact of confusion in the ranks of adherents to Theosophy. In looking over the field it is a source of bewilderment and almost despair, to find generally singleness of purpose, earnestness to work to the identical end, devotion to the sense of one's duty, which are elevating and inspiring—to find all those everywhere—and at the same time the attitude of which the questioner complains, an attitude, which to the world at large certainly must appear as a nullification of the paramount profession of Theosophists—brotherhood.

However, it is not to be overlooked that there are a number in the ranks who recognize that *all* that has been given to the world since the advent of Theosophy, has come through H. P. B., and through her *only*; that the T.S. was founded by her with the assistance of others avowedly under the directions of those greater than herself; that the aims, ends, and objects were clearly stated; that the lines along which the T.S. *must* proceed were distinctly laid down, and that the founders of the society knew what they were about,