

file of the members. I may be utterly blind and mistaken, as Mr. Willard thinks, but it appears to me that the members as a whole have a better conception of Theosophy and of what Madame Blavatsky's aims were, than most of those who fill exalted and conspicuous positions in the various Societies. A congenital heretic myself, I was mainly attracted to Theosophy by the fact that it inculcated individual responsibility and effort. One might quote extensively from H. P. B. in support of this, but it will be sufficient to refer to her approval of the attitude of Simon Magus. "Seeking to preserve his independence, Simon could not submit to the leadership or authority of any of the Apostles, least of all to that of either Peter or John, the fanatical author of the Apocalypse. Hence charges of heresy followed by 'anathema maranatha.'" And she goes on: "Dogma and authority have ever been the curse of humanity, the great extinguishers of light and truth. It was perhaps the recognition of a germ of that which, later on, in the then nascent Church, grew into the virus of insatiate power and ambition, culminating finally in the dogma of infallibility, that forced Simon, and so many others, to break away from her at her birth." Those who are now unable to perceive such germs as are here mentioned may be unable to excuse our revolt from "a usurped authority in [an] external form, supplanting and obscuring the only real and ultimate authority, the indwelling spirit of truth revealed to each individual soul, true conscience in fact, that supreme source of all human wisdom and power which elevates man above the level of the brute." Our various leaders do not appear to be willing to trust us to the Law and our own devices. This may be benevolent of them, but it obscures the function of the Teacher who would instruct us how to rule our own lives. Distinct from this there is the fact that the various Constitutions of the Movement concede to members the right to their own opinions, and the right to have them tolerated.

This freedom of opinion and action is necessary where it is taught that it is better to die in defence of a cause you feel to be right, than to live by acquies-

ence in a course you believe to be wrong. How can we progress morally or spiritually if we refuse to hearken to the demands of our higher nature? Mr. Willard declares these demands illusive when they differ with his own particular conceptions. We all know that any opinion is an illusion and all knowledge but partial. It is in the abandoning of outward shows and in reliance upon the Self that the triumph of initiation consists. The Wisdom of God—Theosophy—is not for those who cling to forms. "Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who—up to this hour—I find are my 'companions.' They need no such folly. They are there; they hear and understand the battle-cry, they recognize the sign. Now where are the rest?"

The old maxim tells us not to leave a highway for a byeway. Theosophy is on the open road. In twenty-five years the thought of the time has been permeated with it. Contemporary literature is full of it. In twenty-five years more the Churches will adopt the more technical teachings as they have already adopted its lessons of brotherhood and its religion of a living Christ. The scholars in this are excelling the teacher, and only those who fail to keep in touch with the world they have vowed to help are ignorant of the fact.

The cycle of occult probation we are told closes at the end of this year. What remains to be done is to use what has been acquired in stirring the spiritual life of the race to its very depths and heights. We can do it as we have ourselves been stirred, and no otherwise.

While I sympathize with the intentions of Major Clark and others who wish for a re-united organization I feel that this is not possible. What is possible is the cultivation of good feeling and harmony among the members of all the different Societies. Dr. Hartmann's plan is entirely feasible, and there are several Branches which have already signified their willingness to advertise themselves as fraternally disposed towards all Theosophical workers. This, and no more than this, is all that I have personally suggested. Any Societies officially resolving to take such action may have