

makes the picture more perfect. Others learn early to obey the voice of Truth, seeking only to know and do the will of the Father. These earnest souls suffer, even as the Christ did, for the sins of the world. And there are others, who through love prove more than conquerors. Yet still a mighty host remain who must learn by Pain to suffer and grow strong. Truth, beauty and love cannot prove guiding stars to such, until pain has first removed the bandages from their eyes, enabling them to see into the limitless vistas of eternity, where abide the mysteries of the Uncreate.

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UNENROLLED THEOSOPHISTS.

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WHEN Madam Blavatsky's message came to us, fifteen or twenty years ago, we were impressed with its unifying design more than by its intellectuality, by its satisfaction of our yearnings for brotherhood, rather by any quenching of our cravings for knowledge. We had more knowledge already than we knew what to do with. Religion, philosophy, science, psychic phenomena, and the ordinary knowledge of affairs had made us wise unto death, and we longed to be wise unto salvation. We saw, as we still see, men and women in every walk of life doing their duty and the will of God as far as we can trust ourselves to judge in such matters, and at the same time deploring each others' eternal loss, and exhibiting the utmost reluctance to be concerned with any improperly credentialled fellow being.

Among these, and underlying their efforts, we had discerned, dimly perhaps, a uniformity of purpose and inspiration which they themselves generally declined to recognise, and which seemed to indicate that the diversities and even the hostilities of life might after all be ordered in the victorious march of the universal purpose for a more triumphant harmony than we had dreamed. *The Secret Doctrine* unfolded something of the magnitude and beauty of this idea, and there were those who banded themselves together with no other bond than the recognition of this common brotherhood of destiny, the closing in of every interval, the fulfilment of every inadequate relation.

It was a joy to these to think that outside their ranks there were those who excelled their precept and bettered their example. Blavatsky herself declared that there were better Theosophists outside her Society than in it. For many of us this was our only comfort.