

opinion are interfered with as a policy. To curtail the free expression of opinion and conviction among theosophical students is to encourage "spiritual" dictatorship; to preach Unity, while assiduously practicing the technique of "divide-and-rule," is hypocritical; and to celebrate "independent devotion" after all original thinkers and creative workers have been ejected from an organization, is sheer jesuitry. Such policies can only lead to the complete annihilation, as a theosophic center, of the group or clique which chooses to run thus counter to the real Theosophical Movement.

Regardless of individual differences, Theosophists are expected to work whole-heartedly for Theosophy, and neither for, nor against, any person or persons whatsoever. It is true that the student usually identifies himself with certain associates, and naturally takes direction from those whose judgment and ability he respects - thus avoiding the pitfalls of heedlessly trying to "go it alone." Yet a fine line has to be drawn: each of us must be our own final authority in all matters of conscience and decision. Making choices is a difficult, worrisome, and sometimes heart-breaking task, and the weakling, the "coward soul," can easily find fancy excuses for shirking the job. But if he does, he misses priceless opportunities to form his own conclusions, act upon his own understanding, stand by his convictions - and take the consequences of his own mistakes. Conscientious self-reliance is not all "sweetness and light"; it will necessarily involve, from time to time, definite disagreement with fellow-workers as to methods. But ideally speaking - and where soul integrity is the paramount consideration - disagreement need not imply disagreeableness.

Is this the picture today? Or is the Theosophical world a busy little (very little) arena, in which still smaller areas are given over to picayune skirmishings, and where so much dust is stirred up that the audience can see nothing clearly? When Theosophists devote time, energy, and ingenuity to personal squabbles, what do they expect Theosophy to mean to the world "outside"? Is there some magic way by which jealous hearts, ambitious egotists, and warped minds can nevertheless reflect Truth?

H. P. B.'s definition of pure Theosophy is "the philosophy of the rational explanation of things and not the tenets." How is this understood today? Do Theosophists honor and encourage every man's attempt to philosophize from the theosophic basis, or do they tend to focus on a few Rational Explainers who supposedly use Theosophy properly? Very cautious