

are such “protectors” of the tender shoots of Theosophy, very particular about the words used in conveying Theosophy, very much concerned about the education, appearance, habits, and personality of those who are permitted to speak and write Theosophy. Does the Wisdom-Religion, which has existed and survived throughout innumerable cycles of civilization, depend, then, upon the flimsy foundation of names, forms, and appearances?

Not so thought H. P. B., whose outright statement in the First Message is: “The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself.” What can this mean, but that H. P. B. brought Theosophy for every man, woman, and child in the country and in the world, and that she hoped to see the great ideas adopted, used, and expressed by all kinds of minds, in all walks of life, from all points of view, and everywhere! What seems to have escaped the notice of “organizational” Theosophists is that “multiplication” is the opposite of centralization. No man who reads H. P. Blavatsky’s words with a welcoming heart is incapable of spreading Theosophy, in his own way, to those whom he meets in daily life. No man touched by a vision of the Theosophical Movement is unable to forward that Movement, to some degree.

In the light of H. P. B.’s convention messages, therefore, much theosophical work in our time must be termed anti-Theosophy. The question is, what is to be done about it?

Introducing the Esoteric Section in her second message, H. P. B. described it as a group “whose members are pledged, among other things, to work for Theosophy under my direction.” It may be that these words have a significance imperfectly fathomed by present Theosophical societies. Are we to think that the Esoteric Section began in 1888, that it ended in 1891, or that it exists no longer? Shall we search for it in a place, a person, or in one special “splinter” of the Movement? Or shall we ask, simply, if we have pledged ourselves to work for Theosophy under H. P. B.’s direction? If we have, is she not aware of the fact? Let us recall what a Mahatma wrote to A. P. Sinnett in 1882: “Your strivings, perplexities and forebodings are equally noticed, good and faithful friend. In the imperishable RECORD of the Masters you have written them all.” (*Mahatma Letters*, p. 266.) If this is so, what more do we need in the way of a go-ahead signal? What prevents us from forging our own path of Theosophical promulgation?