



THE THEOSOPHIST

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ON THE WATCH-TOWER

BY THE EDITOR

[Owing to an acute paper shortage throughout India we are required substantially to reduce the size of our various journals, including THE THEOSOPHIST. This August issue will contain only 10 pages, but we are hoping that our application for some exemption on account of our international and non-political character will in due course find favourable response. We shall, of course, adjust the subscriptions of our readers when we know the number of pages to be allowed.—G. S. A.]

"... AND GOD FULFILLS HIMSELF IN MANY WAYS"

THERE is sometimes complaint abroad that The Theosophical Society is in a state of decline, of loss of vitality and of purpose. It is not as it was in the heyday of its former brilliance.

There are some who are glad of this, for they hate The Society. There are others who are sad, because they love The Society. They fear for The Society, and regretfully compare its leaders of today with those of yesterday.

Yet decline is the order of the day, for if there is to be a new life in a New World the old life must decline so that the world may be cleansed of the old in order to prepare for the entrance of the new.

Everywhere the old order is changing in order to make room for the new. Christian civilization is on the decline, not that it may disappear but that it may be renewed. Nationalities are on the decline so far as they have at present existed, not that nationality

is due to disappear but that it may be reborn otherwise. International relationships have been broken into pieces, not that these may be scattered to the winds but that they may be related to one another otherwise. Religions are on the decline, not that they have had their day and now may cease to be, but that they, too, may be reborn for the greater spiritual invigoration of mankind.

India is in a decline graver than any decline she has so far known, almost is she at the bottom, though not quite, of her declination. Yet who dare say that India is dead? Do we not know that her new life is about to begin?

Is it not a case of *réculer pour mieux sauter*? And does not history show us how a period of decline always precedes a period of splendour? May I not also say that the transition from a period of decline to a period of new life is always attended by iconoclasm, revolution and rebellion? Who was it said that "God will always be on the side of the rebel"?

DECLINE OR READJUSTMENT ?

As in all other human activity, so is it in the case of The Theosophical Society, and while I dislike the word "decline" and would substitute for it the word "readjustment," still there is truth in the former word, and we may accept it, not to suggest disintegration but rather to regard it as the inevitable forerunner of the new life which must enter The Society in order that it may rightly serve the New World with which it will be associated.

The Theosophical Society has its incarnations as have all movements. Sometimes it may seem to have died, so devastating and obliterating has been a decline. But today there is no time for The Society to die. It will only decline to the extent to which it must change, chameleon-like, to suit the needs of its changing surroundings.

But if there is to be decline it must be a decline forward and not backward. We must not go back to Blavatsky, but rather forward with Blavatsky, whom the orthodox Blavatsky-ite would probably fail to recognize as Blavatsky is today, and the greater the orthodoxy the less the recognition.

I cannot help thinking of the division by H. G. Wells and wondering if The Society is to be past-dominated or future-dominated. In a sense, of course, it can be both, but there is the grave danger of over-domination of the past so that the past becomes the tyrant of the future.

My own stand would be for reverent—I emphatically stress the adjective—but inexorable challenge of all that has so far characterized the presentation of Theosophy and the principles and activities of The Theosophical Society: not the challenge as to whether it has been right or wrong, for who can tell what is right and what is wrong; but the challenge as to whether the presentation of Theosophy is

to be different, as to whether the principles and activities of The Theosophical Society need to be given differently or with other emphases.

There need be no giving up, but ought we now to add? Some will surely say we ought to add. Others will say that as Theosophy first came to them and as The Theosophical Society was to them, so may both be to them for the rest of their lives. So be it! Yet I think it remains true that both the vigour of the presentation of Theosophy and the spread of The Theosophical Society must needs at intervals slow down here and there while in each case the machinery is overhauled and possibly adjusted to unaccustomed and to larger work.

I wonder if nineteenth century Theosophists might find it difficult to recognize the Theosophy and The Society of the twentieth century, or if twentieth century Theosophists will find it difficult to recognize the Theosophy and The Theosophical Society which shall emerge from the Centenary.

I welcome the decline, if decline there be, as heralding the shaking of the kaleidoscopes of our Science and its Channel. May I dare to say that the very Letters of the Masters will prove to be not at all the last word in the interpretation of Theosophy, and that the very themes themselves will prove to be but very partial statements of Truth—the truth visible to such eyes as we possess? Do not the Gods ever temper Their Divine Winds to the lambs which are so sorely shorn of wisdom? Shall we not some day see a Revised Version of *The Secret Doctrine*? Shall we not some day see further *Letters from the Masters of the Wisdom*, another *Isis Unveiled*, other *Principles of Theosophy*, other *Textbooks of Theosophy*, shining with a far more intense brightness into eyes which have become ready to receive it?

Shall not our activities change vastly? Shall not the present core both of Theosophy and of The Theosophical Society—their occultism in many forms—pass on into the outer world, to be replaced by an occultism deeper and rarer still?

The past is ever worthy of reverence, for where would the present or the future be without it? In this respect our iconoclasm will never be ruthless but always discriminatory, honouring the soul but destroying forms which are no longer effective channels for the soul's present needs, or if not destroying them then refashioning and modifying them to suit their newer purposes.

Never must we remain content with the old, however much we may rightly and gratefully reverence it. All authority must more and more become dynamic instead of being static in forms and ceremonies. In every department of human life there must be this challenge to authority: yesterday I rightly bowed before such and such authority, it was the authority I needed in the terms in which it was expressed; is yesterday's authority in yesterday's terms the authority I need today; and will today's authority and today's terms suffice for tomorrow? Is it my duty to continue to accept an authority vouchsafed to me yesterday until its modification by the same authority, or shall I use the highest regions of my various consciousnesses, whenever occasion seems to thrust itself upon me, to review all authority with which I have been blessed, on the general principle that ordinarily my intuition must reign rather than external authority?

My own personal position is that most of all do I desire to be able instantly to respond to hints, I dare not say "commands," from my Generals, especially on the field of battle. But I must try to avoid being a burden to Them, one who can only do as and when he is told. Therefore will I review the hints and directions heretofore

conferred upon me whenever there seems to be occasion so to do, in case such hints and directions appear to have been superseded, or are temporarily not in operation.

I think there is no disloyalty in this, no abandonment of fealty, provided I hold fast to my reverence for my Superiors and am ardent to serve Them to the utmost of my power, to say nothing of my instant eagerness to repair any mistakes of judgment I may have made. I may well make many mistakes of mind, but I am intent on avoiding mistakes of heart.

MODERN TENDENCIES

Dean Inge has, I hold, most rightly said that modern tendencies are away from authority into experience. I would add that tendencies are away from books, from doctrines and dogmas, from teachings, and, above all, from orthodoxies and conventions—away from all these to Life as opposed to forms, to the Spirit as opposed to the letter.

And by Life I mean not only right living largely based upon inner standards of Righteousness, but also upon the great examples of right living in the present and in the past. Christians need the Christ as a change from Christianity. Buddhists need the Buddha as a change from Buddhism. Hindus need the example of the personal living of their mighty Fathers as a change from Hinduism. Parsis need Zarathustra as a change from Zoroastrianism. Muslims need their Lord as a change from modern Islam. And all faiths need a change into mutual esteem out of that proud separativeness which so ruinously rends asunder the family of God.

Theosophists need to live their Theosophy rather than to know it. Belief in and knowledge of Truth matter less. The living of Truth matters far more. And only that which comes from within is ever true.

Has not Browning revealed that

Truth is within ourselves ; it takes no rise
From outward things, whate'er you may believe.

There is an inmost centre in us all,
Where truth abides in fullness ; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error : and, to *Know*
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without !

It is to aid in the seeking of the deep and inexhaustible well of truth in each individual that Theosophy and The Theosophical Society have come into the world. The truth that is without is set forth in precise terms, so far as is possible, in order that it may stir those who gaze upon it both to seek it within themselves and to seek truth within themselves apart from any particular forms already presented, on the principle of truth attracting truth, like attracting like.

Hitherto there has been the tendency to rest in the truth without and to be lazy about seeking the truth within. We have followed our leaders, who have so become because they have sought and found truth within their beings, instead of being inspired by their leadership ourselves to become leaders in the self-same way. Instead of using the truths without as torches to show us the way to the truth within our very selves, we have remained content to bask in their undoubted sunshine, thus endangering ourselves into the stultification of all venturesomeness and daring.

Even in our occult activities there has been the tendency to rely on rules and regulations and upon the belief that the Path of Holiness can only be trodden along certain prescribed lines. The Path of Holi-

ness has been girt about with certain orthodoxies and conventions which, however true they may be, have veiled from most of us the truth of truths that the Kingdom of Heaven must ever be taken by storm, by our own individual and different storminesses, not by the mere observance of certain qualities and conduct.

TOWARDS VIRILE OCCULTISM

Do we need, perhaps, to move away from the occultism of childhood to that of virile and daring youth, so as to prepare the way for the occultism of manhood which shall be the occultism of Theosophy and The Theosophical Society at work in the newer world ?

There is but one Occultism, but is there not a ladder of its ascending ? Are there not many facets of the Diamond of Occultism, and may it not be true that yesterday one facet shone upon us, today another facet shines upon us, tomorrow yet another facet will send forth its light ?

We have great occasion to glorify those through whom the light of a particular facet shone upon all who have been ready to receive it. God forbid that we should fail in abiding gratitude to Them by disowning or denouncing the channels through whom the light was able to flow. We do not reject our Gods, nor Their works. They have Their eternal place in our wondrous Pantheon. But may we not perceive other Gods through whom other light from another facet of the Diamond of Occultism is caused to shine, or may we not deem that the Gods who gave us our first light are perchance bestowing upon us other light for our deeper understanding and to meet the needs of the changing world ?

The whole outlook of Krishnaji, the more so if we have believed him to be a messenger of a Great One, seems to me to insist that "the old order changeth yielding place to

new." We do not lose the old order. Nothing is ever lost. But we move onwards and onwards, and, in terms of time, the old order does change, though in terms of Eternity there is a changelessness in which all changes find one home and one life.

THE VOICE OF OUR HIGHEST SELF

Let me clearly state that I do not for a moment regard what I have written as a subtle undermining of the foundations of Theosophy and of The Theosophical Society. Nor do I regard it as a betrayal of the ancient landmarks. I have the greatest reverence for foundations and for landmarks. But if I am to be true to my own self so that I may not be false to any man I must from time to time challenge them with the voice of my highest self lest I become embedded in them instead of standing upon the foundations and using the landmarks as signposts to help to guide me on my way.

Do I need these landmarks now? Are the foundations as complete and as strong as they should be for my present usage? Are there other landmarks to be added? Are the original landmarks to be modified, enlarged?

Let me be honest with myself and with all others. And let me not be willing to fail in truth to myself in order to avoid confusing those who may need just the very foundations and landmarks which I feel impelled to challenge.

I cannot be false to anyone if I strive to be unalloyedly true to the highest Self I can reach.

But I must never try to persuade myself or others into forsaking their allegiances. Allegiances must never be uprooted, whether from within or from without. Allegiances may become otherwise, but they must never be abandoned. There is every occasion to mellow them, to widen them, and even to modify them. Yet allegiances are always sacred. They are the ladder by which we

climb. Never must we kick away the ladder by means of which we reach a height.

Those people are indeed foolish who resign from The Society because it has ceased to satisfy them, who abandon some movement which once meant so much to them, but now seems a prison where once it was a garden.

In the midst of the unreal, let me dwell in the Real.

In the midst of the darkness, let me shine forth with the Light.

In the midst of death, let me assert Immortality.

Theosophy and The Theosophical Society are far more to me even than their present presentation, or than any Objects which may at present be attached to them. They are of the substance of the Eternal, and I must help to keep them so amidst the varying forms in which from time to time they dwell. And still more must I do my best to help The Society and Theosophy to meet the needs of the changing times.

THE NEW EMPHASES

I have referred to the statement by Dean Inge that the centre of gravity is shifting from authority to experience. Let me now further add that the centre of gravity is shifting from study to service, it being understood that wise service demands wise study. But service must be the constant object of study.

Hitherto there has been too much content to know, and largely for oneself. In The Theosophical Society we are on the whole more concerned with study classes than with service classes, and we have not yet been able to identify our Theosophical Order of Service with The Society itself. Our Lodges are meeting-grounds more for the delivery of lectures, less for the application of Theosophy to service, and on the truths of Theosophy and their general illumination

of the pathway of growth. And I doubt I am exaggerating if I say that most Theosophists value Theosophy for the comfort it brings to themselves rather than for its power of extricating the world from innumerable woes.

Most of our Theosophical literature is written for the sake of knowledge and for an academic understanding of the problems of life rather than as plans of direct action whereby the light of Theosophy not only discloses the causes of the world's ills but makes clear the only way of their disappearance.

It may well be that a foundation of knowledge had first to be laid. But has there not now come the time for the emphasis to be laid on service, on individual experience, and on vibrant being rather than on wide knowing? Has not the emphasis so far been on drawing in rather than on giving out?

I am well aware of the admirable service rendered by Theosophists throughout the world in the alleviation of human and sub-human suffering. I am also aware that rather than duplicate service already being splendidly given by individuals and organizations outside The Society we are often well-advised to join such service, and not start our own activities.

But I have no doubt whatever that the period for emphasis on study must give way to the newer period of emphasis on self-enlightenment, of individual experience, and of service.

And above all else a Lodge of The Society must set itself to become a very real family, an oasis of true comradeship amidst the far-flung desert of cold intellectualism and separative individuality. We cannot really know save as we know together, however differently. We do not really live save as we live together in all the richness of individual self-realization.

Is not the first Object of The Theosophical Society the very origin, the supreme way, and the glorious purpose both of Theosophy and of The Theosophical Society?

For perfect Brotherhood there needs to be perfect Wisdom but on the way to these perfections knowledge must never outstrip Brotherhood as science has outstripped humaneness. We can well afford to know less, but we can never afford to be lacking in Brotherhood.

The world has enjoyed wonderful progress in science, but the last two wars have given terrible demonstration of the fact that Brotherhood has lagged far, far behind. If science had availed to prevent war it would have been indeed worthy of all honour. If religion had similarly availed, it too would have been worthy of all honour. If education had similarly availed, it too would have been worthy of all honour.

Could Theosophy and The Theosophical Society have achieved more to diminish the danger of war? They have been at work for nearly seventy years.

The world needs in all its various aspects of living those who know how to live and how to use their knowledge to the purposes of Brotherhood. How true it is that the objective of all religion, of all science, of all education, of all Theosophy, of The Theosophical Society, is the unfoldment of character. Patriotism, said Nurse Cavell, matters more, and indeed did she know of the true nature of patriotism, translating her knowledge into practice.

CHARACTER MATTERS MORE

But character matters more than aught else, for without character there cannot be truth, and therefore there cannot be Brotherhood.

I would venture to say that the study of Theosophy and membership of The

Theosophical Society are to the end of introducing each and all to the heart of character, so that we may live in Brotherhood with ourselves and with all life around us.

It is not what God and the Rishis know that matters to us. It is not a measurement of Their heights of achievement that matters to us. It is what They are and how They affect us.

I have not the least idea as to what God and the Rishis know. What Their Theosophy is I know not. But I have some small idea as to Their sunshine, be its scientific composition what it may; and I rejoice in the blessing, the comfort, the aspiration and the courage that it gives.

Particularly do I know that the peace and happiness I receive from Their sunshine can only last if others receive peace and happiness from such sunshine as I may be able to radiate.

We Theosophists have for the most part absorbed almost more than enough of Theosophy and of our membership of The Theosophical Society. Have we yet given enough? Have we yet *become* to the measure of our absorption? Do we radiate almost all that we receive?

I think not. And I think that radiation through character and through its extension into active service are our marching orders as we move forwards into the New World.

Let us make our Theosophy new while maintaining it in its age-old deathlessness. Let us make our Society new while holding it fast to the Universal Brotherhood which is the justification for its existence.

Iconoclasm, yes. Revolution, yes. Rebellion, yes. Change, yes. But each must be nobly reverent, and while each of us must go his own way, he must rejoice that others have other ways to go, and he must help them understandingly on their ways, never demanding that they shall transfer themselves from their ways to his.

We must never be afraid to face all that present themselves to us inexorably as facts, whether they are facts or not: and does anyone know what is a fact any more than anyone knows what is truth? We know *our* facts and *our* truth, but this is ever the limit of our knowledge, save as we may have some sort of vision of truth beyond our truth, of facts beyond our facts.

We must never be afraid. We must never lack in courage. We must never fear the ostracism of our friends nor the plaudits of our foes as we seem to desert our erstwhile loyalties.

We are Gods in the Becoming, and our unfolding Divinity never shows itself more purely or more truly than as we become increasingly Godlike in reverent Self-sufficiency.

And it is only by reverent and humble challenge that we can grow. In a splendid paragraph in *Studies in Literature*, Sir Arthur Quiller-Couch writes of Byron:

“Henceforward he stands opposed to them (the heavenly powers): but he stands up. You may smile at any man—small bi-forked creature that he is—standing up, arraigining, questioning, denouncing the higher powers; but you must acknowledge the right of the challenge. If God created man in his image, man has a right (shall we not even say, a duty?) to erect himself to the fullest inch of that image, and ask questions. Does it not, at any rate, argue a certain nobility of mind (if exorbitant) in one betrayed by his fellow-creatures, that he walks straight up and has it out with the Creator Himself?”

Byron may have needed to denounce, but I do not think we Theosophists need to denounce, at least anything which has so far characterized Theosophy or The Theosophical Society. There is nothing to denounce, because I am very sure every member is full of goodwill and brotherliness towards every other member and does his best to be loyal

to Theosophy and to The Theosophical Society. I am sure there are very few, if any, to be so uncharitable as to regard a fellow-member as disloyal because his loyalty is expressed otherwise than theirs. I have no doubt as to the loyalty to Theosophy and to The Theosophical Society of those who profoundly disagree with me, even to the extent of regarding me as an instrument of the dark powers in the ruining of both!

On the other hand, I must do my own loyal best whatever any may say or do, be the cost what it may, with the strict proviso that while I have the right to try to influence my fellow-members along the lines I deem most Theosophical I shall never attack either persons or principles, confining myself to disagreement and entirely repudiating denunciation and abuse.

THEOSOPHY OF THE HEART

This whole Watch-Tower is nothing more than a submission, a point of view. There may be something in it. There may be nothing in it. At any rate there is George S. Arundale in it as one of the free members of The Theosophical Society. At least he is in it as at present advised, and as an individual is most eagerly intent on giving of his truest to Theosophy and The Theosophical Society by both of which he has been, and is being, so infinitely blest.

And now I come to the very heart of all I have been saying. I could not help saying it. Somehow or other it seemed to be necessary to give it expression, almost as it were so that it might lead up to some kind of fruition.

Theosophists must learn to live, to be, in all the intensity of the power and light of Theosophy and of The Theosophical Society. From having been students of Theosophy and members of The Theosophical Society, from having spread the knowledge of the truths of Theosophy and their happiness and

joy, they must now become Theosophists and, under the mighty influences of the great Teachers, learn to heal the woes by which the pathways of all living creatures are beset, healing them with their ardent compassion, with their ardent reverence, with their ardent goodwill.

For the moment, perhaps, they need not examine more than they have probably already been examining the deep and subtle causes of suffering. Someday they must know these perfectly as the Lord Buddha knows them perfectly. But infinitely far off as we all are from so supreme an achievement, nevertheless Theosophy gives us all we need for practical purposes and above all gives us the spirit of the alleviation of sorrow and of the way to its prevention.

Wherever there is unhappiness there should be a Theosophist, less with his knowledge, far more with that which should have been born from it—the most sensitive reaction to suffering, the most passionate sympathy with it, and the most intense desire either to remove it altogether or to give that courage and cheerfulness wherewith it may be peacefully borne to its appointed end.

It is the positive attitude towards unhappiness that matters. I think an emotional attitude matters even more than an intellectual attitude. There are very few people who can be reasoned out of their suffering. The vast majority will find relief only in deep understanding and warm brotherhood.

It is for this reason that it is not enough to know Theosophy. It must be lived in all the details of everyday life so that we truly become Theosophists. How easy it is to know. How difficult it is to live as we know. Here it is that the average scientist fails, for while his knowledge may be vast he does not live it, and no knowledge is true knowledge save as it is lived knowledge. Unlived knowledge is the greatest of all menaces to the

world's peace and happiness, as we witness in these two great world wars.

Let us live our knowledge and thereby draw near to God and His universal family. Even if we are unable to help physically we can always help otherwise. We can always instantly react to suffering whether near or far. We can always will our healing power. We can always send forth streams of compassion and understanding.

It is to this end that I advocated, in my 1943 Presidential Address, the sending out of bands of workers to spread real Theosophy—less the Theosophy of the mind, more the Theosophy of the heart. For the moment there is almost only one way of meeting the terrible widespread suffering. It is to make sufferers feel that there is deep understanding and sympathy enfolding them, to give them courage to endure, and to give all possible assurance that there is no real separation when there is loss, that sacrifice is never in vain, and that suffering gives release into happiness and peace, be its nature what it may. The Theosophy of the mind must of course be active, but predominantly this is the time for the reign of the Theosophy of the heart.

MAKE WAY FOR NEW ORTHODOXIES

And it is also the time for impersonal, direct, and yet reverent challenge. I found the notes on "Religion, Race and Nationalism" published in the January, 1944, issue of THE THEOSOPHIST profoundly provocative and therefore stimulating. I have been hearing from various sources that these notes were not intended for publication at

present. But they were sent to me without any intimation to this effect; so I was happy to give them publicity, for the simple reason that they challenged our modes of work, especially as regards Sections. No doubt there will be profound disagreement as to much contained in these notes. But they challenge, and give us cause either to retain or to discard. For my own part, I feel that Sections still have work to do as such. But I am very glad to have another point of view presented, for it enables me to perceive both the weakness and the strength of my own different outlook.

We must never be so narrowly sensitive that we cannot bear opposition to our most sacred and cherished convictions. I have sufficient faith in Theosophy and our Society to be sure that nothing any of us can do could ever injure them beyond repair, still less destroy them, could ever do more than shake them to their foundations as these are today.

Have we not to be shaken out of the old world into the new? Is not the very old world itself being devastatingly shaken to prepare for the new world?

May I say that the orthodoxies and conventions of our membership of today will have to give way to the orthodoxies and conventions of our membership of tomorrow?

All that we have we must hold lightly, so that we may be instantly ready to let go when the time comes for change. We must travel lightly on our way, or we shall travel difficultly.

George S. Arundale

IMPORTANT: These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the

scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

NEW PUBLICATIONS

GEORGE S. ARUNDALE

UNDER THE WEATHER

Rupee One and Annas Twelve

CHARLES HAMPTON

TRANSITION

A Recurring Experience

Rupee One and Annas Eight

Adyar—T. P. H.—Madras
