

# THE AMERICAN THEOSOPHIST

*Official Organ of  
The American Theosophical Society*



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Vol. XXII

MAY, 1934

No. 5

ENTRANCE "DLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



WHITE LOTUS DAY — MAY 8

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## H. P. B.

WE REMEMBER with special reverence, love and gratitude on the eighth of May the great messenger of the White Lodge, who brought to us the Light when we were walking in darkness. None other can do for us what she did, for she was the torch-bearer when materialism had risen like a thick earth-mist and had hidden the gateway to the Path.

Thanks to her, some of us have passed through that gateway, are treading that Path. But we owe to her the guidance which led us through the blinding fog. For that she has, must ever have, our undying reverence and gratitude.

If the Theosophical Society now rings the world, it is because of her heroism when she stood alone. She passed away while still only a few had recognized her, but the great Society of today would not exist had she not founded and guarded it. Without the sowing of seed there would be no harvest; and the harvest is the creation of the sower. In his far-off Himalayan home, H. P. B. sees his harvest and is content.

ANNIE BESANT

One of her pupils, whose life was given to the carrying on of her work.

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# THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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## Charles Webster Leadbeater

In Memoriam 1847—1934

By JOSEPHINE RANSOM

**C** W. LEADBEATER was born on February 17, 1847, in an old Northumberland family. There is unfortunately no autobiography of his early years, though episodes from them appear in various books. As a boy he accompanied his father, who was a managing director of a new railway company, to Brazil. From there he traveled to other countries in South America. He had just entered Oxford, when in a financial crash his family lost everything, and he went into a bank as a clerk. He traveled a little in Europe and, when a young man, participated in a London Season.

He describes in *How Theosophy Came to Me* how memories of his past life in Greece survived in him as a "most absolute interior conviction with regard to the life after death," but realized that in discussing it with others it would be an immense advantage to have "something of the nature of physical-plane evidence to produce." So, whenever he heard of a ghost or of happenings in a haunted house, off he went to investigate. Being broad-minded, he had attended Mrs. Besant's lectures at the Hall of Science, and he relates how a chain of circumstances led him to investigate spiritualistic phenomena and

how he first heard of H. P. B.

As his uncle was an Oxford don and a high churchman, Mr. Leadbeater decided to leave the bank and choose the Church of England ministry as his vocation. A copy of Mr. Sinnett's book, *The Occult World*, fell into his hands and he seized eagerly upon the chance to know something of the Theosophical Society. He met Mr. Sinnett and was admitted to the London Lodge in 1883, where many distinguished people gathered. Here he declared very soon that he thought the obvious course was that each "should set before himself the definite intention of becoming a pupil of one of the great Adept Masters." He took every step he could to come into contact with Them. He undertook Mr. Sinnett's heavy correspondence from enquirers as a piece of practical work. His dramatic meeting with Madame Blavatsky at a rather troubled meeting of the London Lodge is described in the same book, and he speaks of "the truly tremendous impression" she made upon them all and the intense enthusiasm which she evoked. He soon came to realize that the "great central pivot of her life" was "her intense devotion to her Master."

Mr. Leadbeater's desire to be a "chela"

or pupil of the Master was answered. The Master wrote to him: "He who would shorten the years of probation has to make sacrifices for Theosophy," and advised him to go to Adyar and see if he could work there. In four days he gave up everything and went. In Cairo he joined H. P. B., who was on her way to India. He had many opportunities of witnessing the remarkable phenomena which happened around H. P. B., her power and her willingness to sacrifice everything for the cause upon which she was engaged.

In Ceylon Madame Blavatsky, herself a professed Buddhist, asked him if he would like to be received formally into that religion. Mr. Leadbeater was presented to the High Priest Sumangala for admission, and recited the Buddhist formula. H. P. B. and her party arrived in Madras in December, 1884, and at Christmas he enjoyed his first convention at Adyar Headquarters, which was then only a small property of twenty-three acres with a few buildings upon it. He went across to Burma with Col. Olcott, and on his return assisted with the routine work in 1886, 1887 and 1888 as Recording Secretary and manager of the book business. Here he met his own Master as well as the Master Morya. His Master advised him upon the development of his psychic powers and assisted him in attaining astral sight while still retaining full consciousness in the physical body. Others also gave him necessary instruction, especially the Master Djwal Kul and Swami T. Subba Rao.

After a while Mr. Leadbeater went to Ceylon to assist in Buddhist schools, and in 1888 there met Mr. C. Jinarajadasa. In Ceylon he wrote a Buddhist catechism for children and started the school which later became Ananda College. In 1889 Mr. Sinnett offered him the post of tutor to his son, and Mr. Leadbeater brought the young Jinarajadasa with him and educated him with Mr. Sinnett's son. Mr. Sinnett also obtained for Mr. Leadbeater employment in the London office of the *Pioneer*.

Mrs. Besant first met Mr. Leadbeater at the London Lodge, and asked him to help on the theosophical staff at Avenue Road, which he eventually did, from 1890 to 1901.

In 1895 and onwards he produced some of the well known Manuals — *The Astral Plane*, etc. *The Astral Plane* was regarded so noteworthy and important by the Masters that they placed the manuscript copy of it in their own archives — the "Occult Library of the Great White Brotherhood." In 1904 he published *The Other Side of Death*.

In 1901 Mr. Leadbeater undertook a tour in the United States, which was so successful that it was prolonged into 1903, 1904 and 1905. He visited also Canada, Australia and New Zealand with great success. During this time he gave certain advice on sex difficulties to certain youths. In those days such difficulties were not considered nor studied, and psychological, psycho-analytic and neurological researches were almost unknown and sex problems mostly ignored. Fierce controversy raged over the whole matter, and was re-

vived again and again by his enemies. He left the Society for a while, but in 1908 Mrs. Besant, who had become President of the Society, asked him to return. He came to reside at Adyar, and wrote and lectured and continued his research work. He published *The Inner Life*, *The Hidden Side of Things* and, with Mrs. Besant, *Man — Whence, How and Whither*.

About this time Mr. Leadbeater took charge of the young Hindu Brahmin, Krishnamurti, and his brother, specially to train the former for his future work in the world.

As far back as 1895 Mrs. Besant and Mr. Leadbeater began clairvoyantly to investigate the structure of chemical elements. The result of their deeply interesting and remarkable work was published in *The Theosophist* and later in the book *Occult Chemistry*. Further researches were made from 1919 onwards into the structure of chemical compounds and into the crystallization of the diamond, and further work was done in the years preceding his death. These will in due course be published.

In 1914 Mr. Leadbeater went to Australia to lecture and was greatly interested in, and attracted by, the new race-type appearing there and in New Zealand. He made Sydney his headquarters and the Theosophical Society developed rapidly under his influence, for at the Sydney Headquarters he gave long courses of lectures which drew large audiences. Here Bishop Wedgwood came to visit him and interested him in the "Old Catholic Church" of Holland in which he had been consecrated in 1916, and he, in turn, consecrated Mr. Leadbeater.

Personal antipathies led to trouble and finally to hostility to the young Church now called the "Liberal Catholic." A painful newspaper campaign was waged against prominent members and against Bishop Leadbeater and Dr. Besant, to such a degree that the charter of the Sydney Lodge had to be cancelled and also the diplomas of some members.

With a group of interested friends Bishop Leadbeater took up his residence at The Manor, Mosman, where he developed a wonderful Center of the Masters' influence in the southern hemisphere, and gathered round him groups of people, young and old, and pursued without a word of reply to all attacks his useful and utterly self-sacrificing way. To the young people, who loved him, he was both friend and guide.

With characteristic energy and carefulness he undertook a series of investigations into the hidden side of the Sacraments, embodied in *The Science of the Sacraments*, and of the Church Festivals. He did the same service for the rituals of Freemasonry, for he joined the Order of Co-Freemasonry and became a keen worker and eventually a member of the Supreme Council, which has its Headquarters in Paris.

In 1925 Bishop Leadbeater went with a large party to celebrate the Jubilee of the Society, and was met at Colombo by Dr. Besant and escorted to Adyar. In 1927 he issued a remarkable mono-

graph on *The Chakras*, with exceptional illustrations in color.

A few years later, at Dr. Besant's request, he took up residence at Adyar and pursued his work of writing and investigating clairvoyantly, and guiding the Church of which he had become Presiding Bishop in 1922. He visited the Continent and England in 1931, when many members who had never seen him had the opportunity of meeting him. After his return he revised the Manuals, *The Astral Plane* and *The Devachanic Plane*, and added to their value. He was at Adyar during Dr. Besant's long, lingering illness, and upon her departure became head of the Esoteric Section and at once began its reorganization along the lines suggested to him by the Master Who directs this work. Despite increasing fragility he took an active and keenly interested part in the last Convention (December, 1933), spoke many times, and gave a delightful lecture on "Annie Besant as an Occultist." He decided to go to Australia for a few months, but became ill on the way and was taken off the boat to a hospital in Perth, where he passed away on March 1.

Bishop Leadbeater exhibited an intense devotion to the Masters and seemed to be ever delicately on the alert to hear their slightest whisper and instantly to obey—a remarkable characteristic which he shared with Dr. Besant. His whole life

was an effort to serve the Truth and to develop a rare purity through which the Truth as he knew it could manifest as straightly as possible. Death to him meant no more than being cut off from the physical world, as for many years he had observed and worked in the astral world with ease and mastery. This knowledge of the other side of death is one of his gifts to the world, that it might be free of the fear of dying. That as many as possible should come to the Feet of the Master was perhaps his dearest wish, and feeling that young people were easier to train than their elders he often concentrated his attention on them. That all might more swiftly reach Them, he issued in 1925 his book, *The Masters and the Path*, which has inspired thousands "to go and do likewise." He was profoundly scientific in his attitude to the problem of truth, and was most conscientious in all that he investigated, testing his observations again and again.

In Bishop Leadbeater a great and pure-hearted lover of humanity has passed, and we shall as time goes on realize more and more fully the magnitude of his knowledge and the selflessness of his utter devotion to the Cause of Theosophy and his unflinching willingness to help all to pass happily along the path of discipleship to "the farther shore."

Reprinted from *Theosophical News and Note* of the English Section, April, 1934.

## The Passing of Bishop Leadbeater

*Editor's Note: Some members have expressed regret that details of the passing of C. W. L. were not made available in the April issue of our magazine. No report has as yet been received from Adyar, but we give the following which has just been received directly from Australia.*

THE boat upon which Bishop Leadbeater was voyaging from Adyar to Australia stopped on the 13th of February at Freemantle, on the west coast of Australia, and there a party of friends had met to welcome him, but learned that he had been confined to his bed on board ship for a good part of the voyage, and that he was too ill to continue his journey by boat to Sidney as he had planned. He was taken therefore by ambulance to St. Omar's Hospital in Perth nearby, and there an attending and a consulting physician and two nurses were made available to him.

For the first few days his condition improved and there was hope that he would be able to continue his journey to Sydney, but the weather became hot and humid, aggravating the heart condition from which Bishop Leadbeater was suffering, and on the 25th of February, very grave conditions set in. Mr. Harold Morton, until

recently General Secretary for Australia, went to Perth by air, and he and Miss Heather Kellett, the Bishop's secretary, were constantly in attendance upon him. On Monday, February 26, recovery seemed impossible and he became gradually weaker, although retaining full possession of his faculties and talking constantly about the work to Mr. Morton and Miss Kellett.

On the 28th day of February, as they were leaving his room after three-quarters of an hour conversation, he waved his hand and said, "Well, if I do not see you again in this body—carry on." These were his last words, and a fitting message to us all.

The next morning he was unconscious, and passed away at 4:15 p. m. He did not suffer any pain at any time during this illness, but some considerable discomfort. Only Mr. Morton and Miss

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## Editorials

### Balanced Vision

It is inevitable law that no unbalanced condition can indefinitely continue in Nature, and what is true of natural forces is true of the forces of human relationship. As difference in electrical potential causes a discharge which we know as lightening, as the power seeks balance — breaking all that stands in its way — so do the forces of human relationships seek equitable balance, and when that balance is not brought about by well-controlled methods administered by men of understanding, danger and destruction ensue.

Changes in economical and social structure are such attempts to balance the forces of human relationship, and the French Revolution is a terrible example of the failure to understand them and to bring them into harmony by ordered processes. Fortunately some evolutionary progress has been made, and it is no longer necessary for the forces to follow a path so destructive. Wisdom and understanding in some degree now replace blind force.

Change is the law of progress. Evolution is that law in Nature. Let change be welcome if its direction is in accordance with the way of progress. There comes the question as to how to determine whether an impending change is in accordance with or a hindrance to the plan of evolution, and on that point Theosophists especially should be able to judge. Love and brotherhood are the fulfilling of the law. It is then distinctly our responsibility to carefully observe what is and what is not in the direction of human progress and to be understanding of those in positions of responsibility who are dealing with these problems of human relationships and moving evolution-wise in their solution.

If there is one thing more than another that stands in the way, it is the attitude of public distrust and suspicion that surrounds those who attempt to bring about a betterment of the conditions of human welfare. Cries of class legislation din the ears of men in the public who dare to tackle social problems, and public condemnation

has a devastating effect on morale. To view without distinction of class, with impersonality and with balance and understanding, so that thought and feeling and action are never against the current of progress, is the special responsibility of those who know that there is a Great Plan. Hence it behooves us to think well and sympathetically of any effort that is directionally sound, any plan that works for the balancing of human forces.

Let us not believe that we can destroy the law of cycles. There will always be days and nights, good weather and bad, good crops and bad, great changes in economic and industrial progress that create the ups and downs of business and employment. The great problem is not how to prevent them, for they are inevitable as the law itself, but how to provide continued comfort and to minimize distress among those whom the dip in the cycle throws temporarily out of normal employment. This problem is receiving study, and the cooperative creation of reserves during earning years to care for all who need during years of loss, is among the plans discussed.

Studies for as far back as statistics are available show that cyclic movement, and scholars and students know the symptoms as phase succeeds phase in the cycle. It is the great majority, unknowing and unskilled in interpretation, who fail to realize the symptoms that indicate impending change and who carry each phase to excess. It is not all a matter of dollars, of crops and mines and machines and ships; there is the factor of human character, the intangible in the equation. It is this, expressing itself in selfishness, that makes the cycles severe to bear. Whether by exploitation, by speculation or by any effort, under whatever name, to attain ascendancy or personal gain at the expense of another or of a class, this factor has created the real difficulties as the cycles have progressed. The glory of it all at the present time is that this factor in the equation is no longer unknown, or at least it is not unrecognized. Hence we may be sure that the transitions that are necessary to carry on

from an existing condition to a more progressive one, can now be brought about without the strife and destruction of earlier days.

At least among leading industrialists, if not yet so much among the leaders of the workers, there is a growing spirit of recognition that no class can prosper except as prosperity is shared. It is for this reason that while there has been much of questioning as to method, there has been relatively little opposition to the principle of establishing codes through which all parties in the human relationships of industry and business shall find means of betterment of their condition. What an opportunity presents itself to labor to play a big part and worthy part, first ridding itself of gun rule and management by leaders with prison records, who stand in the way of true cooperation. If that distrust-creating element were eliminated, employers too would set aside their fear of exploitation at the hands of ill-advised workers.

There is already a mutual recognition of the inevitable permanent displacement of human labor by machinery, and therefore of the necessity to shorten the hours of labor that all may still be employed. How short the hours must be is not yet determined, but there can be gratitude and appreciation for a general recognition of a great principle. Tremendous strides have been made and the experiment continues in many groups with goodwill on the side of both employer and employee. Let us not rail at the experiment. Such rebalancing of forces as is in progress must be brought about gradually by patient negotiation and test. The lightning only destroys, never builds.

There is everywhere evident the need for balanced judgment of persons and of projects. Management fears labor under its present criminal leaders, fears to place itself more in their power. Labor points to \$50,000 salaries but thinks nothing of the ability to create and manage an organization that provides employment for perhaps 10,000 men to whom the \$50,000 salary would mean but ten cents per week in pay. The air is full of criticism and condemnation of everyone who takes a hand in creating change, and suspicion that altruistic ideas are always accompanied by selfish purposes. Let us give credit to good work, to plans directionally sound, though the schemes themselves are not yet perfect. If they are pointed forward, let us recognize in them the principle of progress and stand for them, knowing that in those respects in which they fail, the foundation will be built for still better plans and still greater progress.

It is so easy to discredit, to tear down and to object. Let us be true in our recognition of what is progress, and not be so particular about the plan of progress so long as it is change directionally for improvement. No great calamity will come from a cooperative effort to create in accordance with the law, for where recognition of the need of change causes change to be brought

about, that same recognition will sense the need of further change.

There can be no sudden step from maladjustment to perfect harmony. Let us have the courage to accept experiments if they are directionally right, that is to say, if they are in accordance with the principle of greater good for a greater number. If they are sincere attempts to create a nearer balance in human forces, let us with judgment and vision recognize their inherent rightness of direction despite imperfection in detail. Let us give credit to those who have the courage to propose and work for changes that meet these requirements, and impersonally and without prejudice recognize that most men in public office have a high sense of public responsibility, and that cooperation and recognition of the rights of others is a constantly growing principle.

Great cooperative changes are occurring, directed to bring about a closer balance in human relationships. To minimize the accomplishment, to condemn because the change takes time, to lose heart because natural cycles cannot be completely controlled is the part of the unknowing. A man may spend one evening unwisely and quickly recover from the resulting headache, but when the system is weak from long practiced excesses, convalescence is prolonged, recovery is slow, and if return to normal living is forced too vigorously, relapse and worse ensues.

Let a balanced view temper our judgment. Let our sympathy be extended to whatever is directionally right and in accord with the Plan.

In the words of "an Elder Brother":

"Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. Appreciate deeply all honest endeavor, be the apparent effect insignificant or outstanding."

### *Finale*

During the throes of the election period we have had the problem of sorting out all of the various opinions and statements expressed for or against this or the other candidate, of determining whether this should be published and that should not, whether the magazine should be given over entirely to election statements and comments, or whether it should pursue a normal course, publishing only those statements that seemed to bear directly on the question, by those whose opinion is most generally considered of value.

Now that it is over and we review the past issues and the unpublished material in our hands, we can honestly say that much that has been written on both sides has been well left unpublished. We have a statement from Dr. Arundale in

which he expresses his own regret at having entered into the field of election literature, giving in to the pressure of friends who urged that he should be heard both as to his own policies and in answer to statements made by others. But most of this we have left in the files.

We gave on behalf of Mr. Wood full publication of his manifesto and the biographical notes that his friends furnished — to Dr. Arundale space for his brief statement and for biographical notes furnished by his friends. Apart from this, a letter or two on his behalf by Bishop Leadbeater, Mr. Jinarajadasa and Mr. Rogers, some editorial explanation as to “the letters” that we did not publish until after Mr. Wood gave them circulation, and a word of interpretation here and there to clarify what seemed to be erroneous conclusions from the stated facts — and there it was left for the membership to decide, with the constant admonition that intuition should be the guiding influence and not reason alone.

The vote has been cast. America has responded numerically more powerfully than ever before in any election. Now that it is all settled we can be grateful that nothing has been said that was questioning of the motives or the sincerity of anyone concerned — of the candidates, of their supporters or of the voters. We may be sure that sincerity ruled in their every thought and word and action. Differences of viewpoint and of understanding may in the throes of a campaign receive fiery expression for the sake of emphasis, but even friends may take opposite sides on points in which their heart interest is involved and vigorously fight in support of their view, with integrity, sincerity and abandon, and be good friends still when the battle has been won and lost.

So may it be with all who participated in the recent election. There is room for all and need for all in the greater battle that has to be waged against selfishness, ignorance and oppression.

## The Passing of Bishop Leadbeater

(Continued From Page 99)

Kellett saw him, as he was too ill to receive other visitors.

As there is no crematorium in West Australia, Bishop Leadbeater's body was sent to Sydney for cremation.

It was a courageous end to a life of courageous and devoted service.

On Sunday, March 4, a Requiem Eucharist was held at the Church of St. John the Divine, Perth. The casket containing the Bishop's remains was brought to the Church and placed in

the sanctuary, *en plano*, on the Gospel side with the head facing the altar. The Bishop's white cope and stole were placed near the casket. The mitre stood on the head of the casket and a cross of flowers on the foot. The Bishop's Thirty-third Degree regalia of the Co-Masonic Order was laid out on a table also near the casket. The Reverend Harold Morton acted as Celebrant and Preacher on account of his close association with the Bishop. The whole ceremony was most impressive and declared by all to be a majestic triumph.

## Adios, Hasta Manana!

Do you say the Sun is dead when it is not with you?

The Sun is shining even though hidden from your eyes.

Should your gazing pierce the clouds, those mortal veils,

Then would you know and say, “The Sun is raying through.”

Grieve not, then, at my Sunset,

Nor strive to hold me with you!

Verily, I shall come again,

I shall be born with each tomorrow.

— ESTHER CLARE RENSHAW.

# The Presidential Election

## *America's Vote in the Presidential Election*

Following is the report of the tellers appointed to canvass the vote for nominations for President of the Theosophical Society from the American Section, T. S., which closed April 20, 1934. The tellers found the result to be as below:

Dr. George S. Arundale.....	2962
Prof. Ernest Wood.....	433
Total Valid.....	3395
Invalid.....	87
Total Votes.....	3482

CECIL R. BOMAN  
CARLA J. MIDDLEKAUFF  
ELIZABETH HANCOCK

We hereby certify that the above report is correct.

SIDNEY A. COOK, *National President*  
ETHA SNODGRASS, *National Secretary*

## *Secrecy of the Ballot*

There is nothing in the general rules of the Society, under which an International Presidential election is conducted, requiring that the ballot shall be secret. Nevertheless, Adyar recommended, and it has always been the practice in this country, to provide for a secret ballot and this was done in connection with the election just closed.

A few members have called our attention to the fact that by being sufficiently dishonorable it would be possible to discover, by the simple expedient of holding the ballots to the light, how our members have voted. It was not until after all of the envelopes had been printed and received that this possibility was discovered, and I should like to make it personally clear to every member throughout the whole Section that steps were immediately taken to safeguard the secrecy that was originally intended. This was accomplished in the following manner:

When ballots are received at the mail desk in the Headquarters office, they are sorted from all other mail and sent directly to the Record Office, where the names on the outer envelopes are checked against the list of eligible voters. They are then sent, with the original outer envelope still unopened, to the desk of one individual, trustworthy and competent and not even inquisitive, and furthermore pledged to inviolable secrecy, and that individual working alone opens the outer envelope and removes the inner envelope containing the ballot, separating the inner and outer and sending them to two different offices — the ballots, still sealed in the inner envelopes, to the vault,

there to remain until called for by the committee of tellers, the outer envelopes bearing the voters' names, to temporary file. When this separation has once taken place it is impossible ever again to tell which ballot came out of any particular envelope, and therefore equally impossible to tell how any member voted.

Note that only one individual could possibly have told how the votes were cast, and that individual did not want to know. I personally do not know and will never know how any member voted. Note further that there was nothing whatever to prevent any member from placing his ballot between two pieces of cardboard before sealing in the inner envelope, if he so desired.

Unfortunately, there was an omission of one line of type from page 78 of the April AMERICAN THEOSOPHIST. The eighth line was missing, and the third sentence on the page should have read, "Not until April 21 shall we know the election result, and never shall we know how any individual member voted . . ." We hope that we have made it clear that a secret ballot is kept secret.

Other members have questioned the purpose of our requiring their name, address and lodge on the outer envelope, supposing that this indicates an intention to discover how they have voted. To them we wish to make clear the fact that these names, addresses and lodge designations are needed to check the names of the voters against the list of those who are entitled to vote, in order to be sure that non-members and members no longer in good standing do not vote, and to see that no member by any chance votes more than once.

# The Theosophical Society and Its Esoteric Section

By M. SUBRAMANIA IYER

**A** QUESTION of great importance is that of the relation of the Esoteric Section to the Theosophical Society. That the School is a kind of private body having no relation to the T. S., is a view which the history of our Society does not support.

In 1875 when the Society was founded its objects ran as follows: "The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe."

There was then this only object at the commencement of the Society. It became a semi-secret body by adopting signs and pass-words, with a ceremony of initiation on admission demanding from each member a pledge of secrecy. The Society consisted at one time of three Sections and there were three Degrees in each Section. The late Mr. A. P. Sinnett, for instance, was admitted and his Diploma issued as in the Third Degree of the Third Section, while a High Priest in Ceylon was admitted into the First Degree of the Second Section. Again in the first prospectus issued by the Founders in 1876 explaining the origin, plan and aims of the Theosophical Society, the objects of the Society were described as follows:

"It influences its Fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes."

The plank of Brotherhood was introduced into the objects of the Society only at a later stage in 1879, after they had arrived in India, as one of its several objects formulated for the spread of work of the Society in all countries and among all the Faiths of the world. In 1888 the three objects of the Society were crystallized somewhat on the lines that we have in the Constitution and Rules of the Theosophical Society as it is today.

On the 9th of October, 1888, while in London, Col. H. S. Olcott, in his official capacity as President-in-Council, chartered the formation of the

Esoteric Section as an integral part of the Society, in a document which ran as follows:

## "THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body to be known as the 'Esoteric Section of the Theosophical Society.'

II. The constitution and the sole direction of the same is vested in Mme. Blavatsky as Director; she is solely responsible to the members for results; and the Section has no official or corporate connection with the exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section and willing to abide by its rules, should communicate with the director, Mme. H. P. Blavatsky, 17 Lansdowne Road, Holland Park, London, W.

London H. S. Olcott  
October 9, 1888 President-in-Council

Attest:

H. P. Blavatsky  
Corresponding Secretary"

This proclamation of Col. H. S. Olcott was published by H. P. B. in her magazine, *Lucifer*, (Vide October and November, 1888, issues). In doing so she introduced it with the following preamble:

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of esoteric students, to be organized on the ORIGINAL LINES devised by the *real* Founders of the T. S., the following order has been issued by the President-Founder."

However, in order to remove any possible idea that the Society was going to be dominated by an inner organization, the name of the organization was changed from the "Esoteric Section of the Theosophical Society" to the "Esoteric School of Theosophy," with the Esoteric Section as a grade in the School.

The necessity for the formation of the Esoteric Section of the Theosophical Society will be clear to every member if he will peruse the letter from the Master K. H. received by Col. H. S. Olcott while on his way to London in August, 1888, sketching the general situation and briefly outlining certain broad principles regarding the place of

H. P. B. and Col. Olcott in the activities of the Society. This letter was first published as Letter No. XIX in *Letters From the Masters of the Wisdom, First Series*.

Briefly summed up, in this letter Colonel Olcott was told that while he was to keep in his hands the administration of the Society, yet he was to give full liberty to H. P. B. to organize its occult side which dealt with the relation of the Masters to those who aspired to be Their pupils. The following is the part of the Master's letter which deals with this particular aspect of the situation:

"To help you in your present perplexity, H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all: with occult matters she has everything to do*. We have not abandoned her. She is *not* given over to Chelas. She is *our direct agent*. I warn you against permitting your suspicions and resentment against 'her many follies' to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider — the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she."

In this connection it will be interesting to study what H. P. B. has written in 1886 as *The Original Programme of the Theosophical Society*, published in her Centenary issue of THE THEOSOPHIST in August, 1931.

In 1905 the Society was incorporated as a registered body with the three declared objects, the third of which runs as follows: "To investigate unexplained laws of Nature and the powers latent in man." This was the only object for which the Theosophical Society was founded in 1875. The formation of the Esoteric Section within the Theosophical Society was officially ordered in 1888 to be organized on the ORIGINAL LINES devised by the real Founders of the Theosophical Society, who are the Masters of the Wisdom. To enable the Society to justify and continue such work as the Esoteric Section of the Theosophical Society, the provision of a clause was made as 2 (d) of the Memorandum of Association, which runs thus: "The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, etc."

Apart from this, a perusal of the Financial Statements of the Theosophical Society for 1904, 1905, 1906 and 1907, will show that shrine rooms were built at Adyar at the expense of the members

of the Esoteric Section and the perpetual use of those rooms for such purposes has been secured by a resolution of the General Council of the Theosophical Society. Dr. Annie Besant, the late Outer Head of the Esoteric Section, has placed on record, in her E. S. accounts for 1908, the following statement:

"The balance of Rs. 1,482-1-7 due to Theosophical Society, Adyar, for building the E. S. Room has been paid off by special contributions during the year, all but Rs. 135 contributed from general fund to complete the payment.

"A second room has been secured at a cost of Rs. 1,821-10-8 given by the O. H., which has been paid over to the Theosophical Society and the rooms secured in perpetuity for the use of the E. S. by a resolution of the General Council.

Adyar

December 23, 1908

Annie Besant, O. H."

Copy of Resolution No. 11, passed by the General Council of the Theosophical Society at its meeting held at Adyar on December 26, 1908, runs as follows:

"Resolved: That the rooms over the Library built by the President-Founder for the E. S., out of money received from the E. S., partly during his lifetime and partly during the last year, together with the second room on the same floor, paid for by the actual President, shall remain in the custody, and for the exclusive use, of the E. S., so long as it shall continue to exist, but, in the case of its ceasing to exist, shall revert to the custody and use of the Theosophical Society, as part of the Headquarters."

On perusing the above statements gathered from the records of the Society and from a reference to the following publications on the subject, every member will, it is believed, be convinced that the Esoteric School is not an unrecognized private body with an origin different from that of the Society. It forms part and parcel of the Theosophical Society intended to carry out the very objects of the Theosophical Society.

*Reference:*

- (1) *Letters From the Masters of the Wisdom, First Series*. Letter No. XIX, published on pages 51 to 57.
- (2) *The Original Programme of the Theosophical Society* (1886) and the *Preliminary Memorandum of the Esoteric Section* (1888), by H. P. Blavatsky. Published for the first time in 1931.
- (3) "Some Documents in the History of the Theosophical Society," THE THEOSOPHIST, March, 1927.
- (4) *The Golden Book of the Theosophical Society*. Compiled by C. Jinarajadasa for the Jubilee Convention of 1925. Chapters on (a) "Early Days in New York," (b) "The Esoteric Section," and (c) "The

(Concluded on Page 113)



# OLCOTT SESSIONS



SUMMER  
1934



SUMMER SCHOOL—AUGUST 11-18. CONVENTION—AUGUST 19-22.  
INSTITUTE—ONE OR TWO WEEKS PRECEDING

## *Dr. and Mrs. Arundale are Coming*

Thanks to generous donations by a group of eight or ten members, we have been able to again provide steamship and railroad fares for Dr. and Mrs. Arundale to attend our summer school and convention, and we already have positive acceptance by cable assuring us that they will be present.

If the result of the election in America is any indication of the result that will be announced from Adyar next June, we shall be able this time to welcome Dr. Arundale as our President. In that capacity there is no doubt that he will have a message of special inspiration to urge us on our way of service, and probably new plans to announce for the development of activity and renewed growth of the Theosophical Society.

Welcome to Dr. and Mrs. Arundale!

## *Your Convention*

Aside from an early assurance of the presence of Dr. and Mrs. Arundale at the convention and summer school of 1934, we have other indications of a convention period inspiring and well attended. Not much can at this time be said of the program, which is as yet but barely outlined, but which will be fairly well completed for presentation in our next issue. It would not be quite fair to announce the names and subjects of those whom we expect to be contributors, until after we have written to them and obtained their approval, but the list promises a sufficient number of acceptances to guarantee interest along a variety of lines, with some new speakers making their own particular contribution to the studies of summer school and the discourses of convention.

With the cooperation of the lodge officers attending in sufficient number, there is planned a summer school course of instruction for presidents, secretaries, librarians, etc., in their own particular responsibilities — a course intended for past and present lodge officers. There is planned also a period within the convention when lodge representatives, chosen to speak for them, will be given an opportunity to express their point of view on the work of the Society as they would desire to have it applied to their future needs, and perhaps

a session wherein the lodges may describe, for the benefit of assembled delegates, their own especially successful lodge activities from the standpoint of their ability to retain the interest of their members and promote the interest of inquirers.

Inquiries from members all over the Section indicate a most lively interest in the coming summer sessions, and if comparison with the number of inquiries at this time last year may be taken as an indication, we may expect the largest convention attendance for many years. We know that none who will come will be disappointed, and that many who stay away will later wish that they had been with us. We shall undoubtedly hear from Dr. Arundale the new message through which, under new leadership, the Society will again move forward. It will almost certainly be a message of practical application of theosophical principles, a restating of our responsibility to the world with which we are surrounded, and an infinitely sane and practical interpretation of Theosophy applied in a practical world.

It is most sincerely to be hoped that every lodge will see that it has at least one delegate, that it does not fail to insure the presence of its officers, that it comes prepared not only with a message of greeting, but one of distinctly practical helpfulness in the work. In response to the request of last year, the convention this year will last from Sunday to Wednesday inclusive instead of Sunday to Tuesday, as in previous years — an extra day for extra work. The rates will be proportionately about the same as last year, despite the increased cost of all supplies. If it is possible for you to do so, register your delegates now, that we may judge just as early as possible the extent to which preparations must be made and accommodation provided.

Summer school and convention are yours, for you, for your Society. It is the time of the year when all can meet in good fellowship, in the inspiration of mutual goodwill and an application to a common cause and purpose. This convention will witness the bursting into flame of the new fires of interest and activity that have been kindled during the year as the result of the convention of 1933.

Olcott will make you welcome and you will leave with something that you will be glad you have not missed.

# C. W. Leadbeater—A Tribute

By DR. GEORGE S. ARUNDALE

**I**T IS CURIOUS and significant that the passing of Bishop Leadbeater has aroused so little comment in the outer world, and that such comment as there has been is for the most part glaringly false. A London newspaper, for example, has recently stated within approximately four inches of its so-called "valuable" space (1) that he was head of the Church of the Star in the East; (2) that after his "final" break with the Theosophists he went to Sydney; (3) that as "high priest of the Order" he set up a temple, largely built by his women devotees; (4) that he declared the Christ would make His second advent through the Sydney harbor entrance; (5) that he asked as much as 3000 pounds for the reservation of a seat in the Sydney amphitheater for this event. Five falsehoods in four inches! One wonders as to the accuracy of the rest of the news if, where definite testing is possible, such is the result.

Some years ago there was all the rubbish, but very cruel rubbish, about his encouraging among young people practices which are rightly condemned as crimes against the very soul itself. And there are probably people going about today who will declare with an emphasis girt about with all the paraphernalia of superficial authority that they "know" this particular charge to be true. Of course, they cannot know it and do not know it, but they are able to persuade the ignorant that they possess the knowledge, so that the evil spreads and spreads, until by the final immensity of its false size it crushes all the finer virtues among those who hear it, and soon crushes its unfortunate martyr and victim. It is the inquisition over again in a far more dangerous because a far more subtle form. It is the old persecution mania wrapped in the garments of modern so-called civilization.

Fortunately, it was unable to crush Bishop Leadbeater, partly because it was so utterly false and evil, and partly because he was so entirely and completely indifferent to it. It left him cold, because it was so absurd, so contrary to anything he could possibly do. At least he was a gallant gentleman, and gentlemen are not disturbed by fractious and venomous little dogs barking vulgarly and coarsely at their heels. If a kick or two will remove the nuisance, well, shoes can be cleaned. If not, then the dogs must go on barking and those at whom they bark will forget all about them. This was exactly Bishop Leadbeater's attitude. Those of us who were constantly round about him know well that there were other things to talk about than the yappings, and if

ever they were referred to it was with a smile and a tolerant shrug of the shoulders. There was not even the question of forgiving them. They certainly had not the slightest idea of what they were doing, but probably they were in some tortuous and foolish way doing the best they could under the imaginary circumstances. And since they did not in the least degree affect the pursuit by the Bishop of the even tenor of his way, it was not worth while to pay more attention than would a couple of friends talking on serious subjects if a little dog were making a tremendous fuss about their heels. They would smile at him and go on with their talk.

The world is not to be expected to be tolerant towards that which it cannot possibly understand, still less towards that which shines with a purity it cannot hope to achieve for millenia. There is the inevitable, and in some ways understandable, tendency to drag down to its own level anything it cannot reach. It is for this reason that greatness generally remains unrecognized amidst the generation of its time. Bishop Leadbeater was infinitely in advance of his time, and must therefore be subject to a corresponding amount of misunderstanding and misrepresentation. In his individual case this was accentuated because his advance was specially in directions with which the world has at present little if any concern. He was in a class in the world school far higher than any to which the world will attain for many ages to come.

It is strange, however, that the world is so slow to learn from its own experience. Century after century in the past has produced men and women of towering stature who have bravely declared truths entirely beyond the reach of the understanding even of the so-called intelligentsia of their time. Such truths were labeled blasphemies, mad extravagancies, babblings of feeble-minded puerility; and such means as the world then had for emphasizing these condemnations by action were most ruthlessly used. The past history of the world is full of the martyrdoms of those who lived before the time in which they would be understood, and who were compelled to suffer for pointing out the way ahead. Bishop Leadbeater is just one of such pioneers, and many in the world today have not scrupled to repeat the savageries of their like in times when savagery was, perhaps, more excusable.

Fortunately, Bishop Leadbeater refused to be a martyr. I remember his reply to a suggestion that there is as much martyrdom in these days

as ever there was in the worst period of the early middle ages, and he himself was instanced as an example. "Good Lord, my dear fellow, I am not a martyr. The venom of these people does not affect me at all." And I know very well that it did not. He was very sensitive to many things which the ordinary individual would not notice at all, and often he was impatient with regard to all kinds of crudities which jarred upon his finely strung nature. But the lies which were so constantly told about him left him supremely cold. They were lies. He knew it. We knew. Why bother about lies? And as for contradicting them, he knew well the futility of such an attempt. Lies run so extraordinarily fast that it is generally impossible for a truth to overtake them. Knowing this, he had far too much respect for truth to subject it to hopeless competition with falsehood. We often wanted, in our youthful enthusiasm and sense of the injustice of it all, to enter the race course and set the truth we knew so well to pursue the falsehoods of the ignorant. But he always said: "Leave it alone. You cannot prevent people from believing what they want to believe. It does not hurt me. It cannot in the long run hurt the work. Leave it alone." And doubtless there will be many who rejoice to think that he did not answer because he could not, just as there are many who have the fatal facility for believing any "evidence" which it suits them to believe, and no less utterly repudiating any "evidence" which runs contrary to their prejudices. And on this basis they actually dare to flaunt their profound impartiality of judgment!

Well, Bishop Leadbeater — one notices that the little sarcastic inverted commas enclosing the word "Bishop" are less frequent than they used to be — has placed to his credit a magnificent incarnation in the nineteenth and twentieth centuries. It has been a great successor to his last life lived in Greece. He has shown that he knows how to stand alone with his truth and steadily to proclaim it in the midst not only of a hostile outer world, but also at times in the face of the misunderstanding of those nearest and dearest to him — who, however, have sooner or later done all they could to make the *amende honorable*. This is indeed the supreme test for all who stand on the threshold of the larger life, and both he and his wonderful colleague and comrade, Dr. Besant, have surely passed it triumphantly. Interestingly enough, I doubt if he had the slightest conception that he was at any time standing alone, or was proclaiming something which the world rejected. He always had some loving friends around him. He rejoiced in their company. He went on with his work in that extraordinarily impersonal way of his. He was of the stuff of which the greater scientists are made. He had his work. It must go on, even though the world outside might be mocking and sneering and tearing to pieces with its vulpine teeth a reputation for which he did not in the

least care. I cannot help thinking that those who hated him because he was so immeasurably their superior in purity and in all other virtues, to say nothing of erudition, would have been moved to even more despicable methods of attack had they known with what indifference he regarded their machinations.

Dr. Besant, on the other hand, being far more concerned with the world than her great friend and brother, was somewhat more sensitive to its cruelties. She too had her martyrdoms — many of them — and felt them sometimes as he never felt them. Not that she did not pursue the way ordained for her treading. She was no less steadfast in her crystal-pure devotion to her truth and to its utterance. Nothing on earth could deflect her from the road she knew she had to travel, not even the entreaties of those nearest and dearest to her, to one of whom, on a special occasion, she said, "My dear, you are very dear to me, but the work is dearer still." Yet she felt the arrows of hatred and to a certain extent they saddened her life from time to time.

One magnificent quality they shared. Neither could under any circumstances whatever return hatred for hatred, evil for evil, nor even dislike for dislike. It was extraordinary to watch how each of them treated foes, injurers, haters, traducers, with a generosity, with an understanding, with a sincere kindness, which sometimes moved their respective *entourages* almost to desperation. And now and then, when some particularly odious falsehood or treachery happened to be hurled against them, we despairingly felt that chivalry surely had limits which might be exceeded, and indeed were being exceeded, with detriment to the Cause for which our great brethren fought. But they knew better, for they were bigger.

How true it is that genuine greatness shows itself as poise instead of as pose: a poise which no outer circumstances, however devastating, can possibly break or even disturb. There is that rare unconsciousness in the truly great which is so accurately described in Luther's oft-quoted words, "I can do no other." The great do, and go on doing, that which they cannot help doing.

As rivers flow and in the deep  
Lose name and form and disappear;  
So goes, from name and form released,  
The wise man to Divinity.

Not that they wear no names, no forms, but they are free of them, free in them. The fire burns, be what they may the forms taken by its flames. But only when there is such release, when the lessons of name and form have been learned, is Divinity achieved. Only at last does the river find self-realization in the ocean; and then, in the magic of our Lord the Sun, the river's life enters name and form once more. Both Dr. Besant and Bishop Leadbeater had surely won release from name and form, but dwelt in both for the service of the world.

# The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

Having just returned from a second "grand tour" through the Section, this time circling through the eastern and middle western parts, I find myself in a reminiscent mood. What did it all mean? After visiting sixty lodges this season, one naturally tries to integrate the thousands of impressions received into a few pertinent general observations. And while these may in strict justice apply only to the places actually visited, sixty lodges may be considered a fair sample of the American Theosophical Society.

## Symptoms

The first definite impression is an encouraging one: There is a reawakening throughout the country to the "task eternal, and the burden, and the lesson" which the pioneers of Theosophy have so willingly shouldered and which some of us in the last few years had so wearily, or irresponsibly dropped. This reawakening is, I believe, primarily due to a readjustment of the mind to the teachings of Mr. Krishnamurti on the one hand, and to the actualities of the seething world around us on the other. But there can be no doubt about the stirring of "new life" throughout our Section; and in many places it required but the touch of an outsider, himself devoted to the great Cause of Theosophy, to precipitate into actuality the enthusiasm that had only lain dormant for a while, but had never really died.

The second general conclusion forced upon my mind in the course of these travels is less pleasant: Only comparatively few centers of theosophical activity have been able to make a definite and favorable impression upon the local community which they were meant to serve. While considered harmless in most places, it is equally true that they are considered unimportant. The chief reason seems to be that in these lodges the pulse of the world's ever-renewing life is not felt; and that the thoughtful and alert among the public, especially the young, fail therefore to find a welcome and an inspiration in them.

## Diagnosis

These are the symptoms, generally speaking. What might be the deeper cause of either? It does not seem difficult to find one for the stirring new life throughout the land. Nature can be still for a brief interval only. Life forever renews itself. When old forms grow weary and decay, or become "set" and petrify, they are left behind or destroyed; but always Life's regenerative forces follow close on the destructive ones. A society that carries the banner of Theosophy and has in its midst thousands who honestly try to live up

to it may have its periods of slowing up, but to the resistless energy in its creative core that means but gathering momentum for a powerful forward leap. Last summer the decision for that forward stride was taken with the inauguration of the Great America Plan, and the quickening fire of that decision is beginning to be felt throughout the living organism. Inevitably this is leading, more or less swiftly, to renewed activity and changes that have in the course of time become imperative. Those lodges that cannot adjust themselves to changing needs will gradually die out; while those that see and grasp their opportunity for a renewal of life and methods will attract young blood and be rejuvenated.

But there is always a psychology behind phenomena like these, both the rejuvenating and the crystallizing processes. All strength in human affairs depends on strong conviction. Some are unshakably convinced of the perfection of the habits to which they have become attached with deep emotion. No power but death itself can shake them out of it. Their deep conviction gives them such a strength that they can dominate their group of followers; and its constantly diminishing size is to them not a signal that the time has come for change, but rather fires them with fanatic zeal to fight the fight heroic for the good old ways, the ways things worked a quarter-century ago.

Although they do not realize it, their dominant drive is fear, and their defeat is ultimately certain. Wherever we find such stalwart waywardness in our Society — sometimes a person "sitting" on a lodge for decades, never training younger ones to take the lead — we have the tragic situation of a lodge which (unless a change is definitely made by the majority or by the hand of fate) is doomed to die in spite of all the fine devotion that is trying to keep it alive. In towns where such a situation exists Theosophy receives a setback of several years; it is easier to establish a poor reputation than to wipe it out! The only remedy is patience — or the organization of a living center by a younger group.

Sometimes, however (and fortunately much more often nowadays than in past decades), conviction centers in the strength of Life as the creator and the user of all forms. Where *that* is deeply felt there is not only the magnificent enthusiasm of the stalwart worker; but also the pliability of a living mind; the willingness to change and to experiment with untried ways; the eagerness of intellect which loves the world and seeks to learn from its experience instead of sourly condemning it; the sympathy that meets

outsiders along *their* path and thereby truly propagates our noble teachings. There are a number of lodges in our Section where *that* spirit prevails, and it is from these that Victory will begin; it is through their activity that Theosophy will acquire a reputation worthy of its name.

#### Therapy

What can we do to aid Nature's regenerative powers to a swifter and a more complete conquest? I feel that we must recognize that perfect health is *active harmony*, is a progressive, a *dynamic Balance*. Since from belief in the omnipotence of time-honored forms and formulae stagnation and death result, we ought to put our trust in Life which animates all forms. That is the dominant theme of Mr. Krishnamurti's teachings, as of all great teachers in the past. Seek peace, seek happiness in aught else and you are miserable, regardless of your stage or personal connections. But rely utterly on the living God within, know Life to be the only true Self, and you will know eternity, and overflow with the divine creative joy.

But we should also realize that Life is *manifest* in forms. The whole creation is an effort to *express* the Inexpressible. Our own forms, body, mind, emotions, ego, are but a stage in endless series of related forms, developing endlessly more perfect instruments for Life's Self-revelation. Our *conduct* is in these, subject to all the marvels of a Universe, the laws of Nature, which Theosophy aids us to discover. If we can only realize that Theosophy deals with fundamental facts and laws, it will become to us what it has always really been: the Science of Existence, revealing the relations between Life and its innumerable modes of expression. Our *life* cannot find rest in knowledge, it finds peace only in Life Supreme. But for our *living*, knowledge is indispensable. We have received more than our share through our Theosophical Society. It is but fair that we should share with others who have less.

What in this is there to condemn, to fear, or to hang on to? As Dr. Arundale has so beautifully said:

"A bird cries out for joy in the heavens,  
and sings its song amidst the heights of trees,  
But it descends to earth to find its food . . .

"To sit outside a Temple is not to find God.

"To abandon activity is not to find rest.

"To stop the ears to discord is not to make music.

"To cast away form is not to enter into life.

"He who is without a light seeks anxiously  
the way out of his darkness.

"He who carries a light in his heart knows  
no darkness anywhere."

#### The Art Exhibit

Reports from artists who are offering their work for exhibition at convention this summer indicate that the art exhibit is arousing wide interest and will be a successful feature of the convention.

Our hope is that the exhibit will definitely foster a growing interest in the Ancient Wisdom as a source of artistic inspiration for those who work in, as well as those who appreciate, the arts; and that it will help artists in the Society to discover in themselves an added vision and power in proportion to the dedication of themselves as purified channels for the manifestation of Beauty that is illuminated with deep Truth. If artists *within* the Society can show this, and artists *without* the Society be attracted by their demonstration, perhaps as time passes, a new school of art with purified ideals can begin its influence upon the world of art.

The artists who count are those who have developed their vision, for vision gives power to conception, and conception precedes and enflames color and form, leading to important results in art. To the high purpose of stimulating wider vision and purer conception, the art exhibit is dedicated. However, let no deserving artist be frightened away by this high ideal, for we must begin somewhere—let us with honesty commence where we are.

JAMES S. PERKINS, JR.

Chairman, Convention Art Exhibit.

#### From the National President

For the past few years I have become more and more convinced that Theosophy could take its place as a power in the world, at least in its directly visible effect, only if its splendid philosophy could be shown to be applicable not only to individual attitude and the creation of individual happiness, but to the flowing life of a world of thought and action.

It was to make our lodges alive to the movement of life with which they are surrounded, to make them attractive to newcomers and those whose deeper thought and interest were mostly spent in other fields, to relate the life of Theosophy to the life of the world, that the Greater America Plan was inaugurated; so it is interesting to be reminded that soon after H. P. B. had settled in London, in about 1888, there appeared in one of the early issues of *Lucifer*, to which the Masters Themselves were then contributors, a statement by one of Them in which He said:

"Theosophy must be made practical. The problems of true Theosophy and its great mission are, first, the working out of clear, unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in man; and second, the modeling of these conceptions for their adaptation into such form of daily life as shall offer a field *where they may be applied with the most equitableness.*"

Here we have the authority, if authority is needed, to support practical judgment of what the Theosophical Society and Theosophy must do if they are to fulfill their mission.

# The Inner Life

By CLARA M. CODD

## The Yoga Aphorisms of Patanjali

We now commence the second chapter of this priceless little book, from the standpoint of the ordinary man unversed in metaphysics and meditation, the most practical of the four which compose it. Its theme is the *practice* of Yoga, as that of the first chapter was more the *states* of meditation. It discusses the steps to be taken towards the realization of the Self, and the means whereby deep concentration may be attained. The five hindrances and their removal are considered, and the eight means of attainment defined. The first chapter explains the meaning of Yoga, the second describes the path thereto. In Vyasa's words: "The Yoga for him whose mind is already inclined towards trance cognition has been described. How one with an out-going mind may also become possessed of Yoga is now considered." And the first sutra gives the complete answer, and may be taken as the "text" of the whole chapter.



Clara M. Codd

1. The preliminary practice of Yoga consists in:

- (1) Whole-souled and ardent self-training.
- (2) Deep thought and study.
- (3) Absolute devotion to God, making Him the motive for all action. This is the Yoga of action, Karma-Yoga.

"Whole-souled and ardent self-training" is a very free translation of the Sanskrit word "*tapas*," which means a burning fire. The very fervency of this inner spiritual fire of determination and aspiration burns up all impurities and leads the soul like a flaming torch on to the great Goal. Indeed without this light of the ardent will, no Yoga would be possible. For as Vyasa tells us, Yoga is not attained by one in whom this fire does not dwell, and impurity cannot disappear without it. This is the first and great qualification, without which all the others water but the sand. We see it in ordinary daily life. The man whose whole heart and will are pointed in one direction is the one whom we know will sooner or later attain the object of his ambition. The Christian scriptures express this truth very beautifully. "Blessed are the pure in heart, for they shall see God." Only to the single of heart, to the one-pointed of purpose, shall the King in His Beauty stand revealed. And singleness is purity, oneness, wholeness. A heart that is entirely dedicated to one thought or truth

cannot be divided against itself, cannot give allegiance to lesser gods. So it stands pure and strong, radiant and serene, because of its steady aspiration and devotion a ready channel for the downflow of the Divine Life. "If thine eye be single, thy whole body shall be full of light." The Indian saint, Rama Krishna, once said that to teach and lecture much study was necessary, but that for the attainment of Unity with God, one truth lived and meditated upon was enough.

And the training must not only be whole-souled and ardent, it must be self-given and applied. It cannot be too often reiterated that spiritual growth is unique and self-motivated. Spiritually we can only grow as the flowers grow, as the lilies of the field. Not by the pangs and strivings of inordinate personal ambition do we come into the kingdom prepared for us from the foundation of the world, but by the genuine, pure love of that Beauty which is always calling to our souls, by love of "God" and complete self-forgetfulness, surrender of ourselves. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal." The impulse which carries a man to unity with Life must arise spontaneously from within, it must always be a true inner compulsion. H. P. B. says that man rises always by self-induced and self-initiated efforts, checked by individual karma.

The second step is study and thought. No one can possibly tread the path of Yoga who is not addicted to serious study. Even in the little ways of spiritual training that are possible to the busy West, daily thought and study must never be neglected. Only by calm thought can purposive action be achieved. How many of our actions are ill-regulated, ill-timed, impulsive; our judgments superficial, our passions and prejudices paramount. In large numbers of us this would very soon cease if only we would learn to take thought. Vyasa describes study as either the repetition of holy words like the Pranava, always, it is to be presumed, with meditation upon its meaning; or otherwise the reading of teaching upon the theme of Yoga, of the attainment of *moksha* or deliverance. It is clear that such subjects of study would tend to keep the mind tuned towards the goal, but perhaps in these days the modern mystic would not limit study only to strictly religious subjects, for he is in this new world learning to see the Divine purpose and beauty on every side of life.

The third step is devotion of the heart in action.

(Concluded on Page 113)

# Personal Opinions

By L. W. ROGERS

## The Industrial Revolution

Those of us who feel a particular interest in the present economic plight of the world are frequently asked if a revolution is ahead of us. The correct answer is that we are now in the midst of a revolution — one of the most clearly defined and far-reaching revolutions in the annals of the human race. The major revolutions of the race appear to come from within. A new ideal, a new point of view wells up into the race consciousness. Of course they are closely associated with material affairs, for in the material we live and move and for the present have our being; but there is a mystical element in alliance with the material.

We are today in the thick of a revolution pronounced and clearly defined. Fundamental changes are occurring in both the material and the moral realms. The character of our government is not merely changing, it *has* changed. But the really striking revolution is the change in the mental and emotional realm, in that subtle thing that we call public opinion. A great awakening has taken place. Millions of people who all their lives have permitted political parties and partisan newspapers to form opinions for them are now beginning to think for themselves. There has certainly never been a time in the history of our nation when party lines in *all* parties have meant so little and when party allegiance has come so nearly to nothing. A tremendous mental arousing of the American people is the result.

When we are very close to a thing it is difficult to realize its true character. If you stand three feet from the Eiffel Tower or the Washington Monument they are merely meaningless shapes. Only when you move back a long distance do you really see them understandingly. Thus it is with what is now occurring in human evolution. We are in the position of actors in a play instead of observers in an audience. Each of us has a tiny, obscure role in a mighty drama and it is difficult to realize the magnitude of the movement of which we are a part. But there are many indications that the race is now in the early stages of an evolutionary development as important as any in its past history — that it is about to take a tremendous forward stride to a higher standard of living than the world has yet known. This depression that is being deplored as the worst affliction the modern world has known is destined to be remembered as a heaven-sent awakening that enabled a shackled giant to shake off his chains and greet the dawn of a new day with a freedom of which he had never dreamed.

Can any thoughtful person really doubt that we are not merely moving toward a new form of civilization but that we have actually taken the preliminary steps in it? Our form of government has literally changed from a republic (it has never been a real democracy) to that of a benevolent dictatorship. The old forms remain but the spirit which alone can preserve the form is no longer there. Public opinion, the will of the people, is making the President more a king than the head of any monarchy. That will of the people has practically said to him, "We give you *carte blanche* to find a way out of this economic *impasse*," and the power thus granted is being used to the limit. There is perhaps no better way of measuring the tremendous change that has taken place than to recall the emphasis which in the past has been placed upon the necessity of keeping the government out of business, and of comparing that studied aloofness with the fact that its time and energies are now directed almost exclusively to managing and regulating all kinds of business. The government has become the director for all business and not only tells a business concern what it shall do about wages and hours, but is also apparently ready to begin saying how much shall be produced, what prices shall be charged and what profit may be made!

There are those who say, and they are many, that this "is a temporary expedient to see us through the depression" and that the old type and method of government will then be restored; that the extraordinary power in the hands of the chief executive is a necessary evil that will pass as soon as the problem of restoring prosperity is solved. And when will that be? The experiences through which we have passed ought to have taught us something, but the press of the country seems to still be obsessed with the notion that it can "affirm" us into financial abundance. Is it not time to put aside such childish nonsense and look facts squarely in the face?

All the enthusiasm that can be pumped up about a little business improvement now and then cannot change the fundamental fact that the world's mechanism of production can supply vastly more than the race requires with its present standard of living and can be operated by a fraction of the race. Moreover, that mechanism of production is steadily and rapidly increasing in efficiency as time and labor saving devices multiply. That can mean only one thing — that as time passes it will become more and more impossible to absorb the vast number of the unemployed under the

present type of our civilization. Is it not astounding that so simple a fact should have so little attention? It does not seem to be in the consciousness of most of the statesmen at all. They are too busy trying to get some economic advantage of other nations! The British prime minister did say in reply to the speech from the throne a year and a half ago that even when business had recovered to the utmost that could possibly be hoped for there would still be a large residuum of unemployed. "Large" is correct and it will grow larger every year until the fundamental difficulty is found and eliminated.

The United States has the signal honor to lead the procession that is now beginning to form for the forward march; not because of any dazzling perspicacity on our part but because, being more highly industrialized than other nations, we earlier reached the point where circumstances forced us into action. Evolution moves slowly but sooner

or later other nations will find themselves in the same situation. "Circumstances" is only another name for the evolutionary phase through which we are passing. We are on our way from one type of civilization to its successor. The administration is proceeding in what is probably the only possible way, experimenting in this direction and that, hedged about and hindered by a thousand precedents, but hoping to find solutions for immediately pressing problems and thus open the way for the next step. It is difficult if not impossible to think of anything else that could be done under the circumstances. All failing experiments will have the value of eliminating the false leads and finally bringing us to the doorway of the only possible escape; and the hopeful aspect of the situation is that the experimenting is accompanied with the courage to hesitatingly enter that door when it is found.

## The Inner Life

(Continued from Page 111)

The Sanskrit word is *Ishvarapranidhana*, which connotes the fullest possible surrender. Making God the motive for all action, which is true Karma Yoga, means putting ourselves out of the center of our own universes and putting Him there instead. Thus God becomes all in all. When this is done through love instead of will, Karma Yoga becomes Bhakta Yoga, and is most generally employed when the idea of the Divine Life is enshrined in the person of a Master or Guru. In the 23rd Aphorism of the First Book the same word is sometimes translated as "feeling the omnipresence of the Lord." This Yoga is very simply and beautifully exemplified in the person of the medieval saint, Brother Lawrence. An unlettered, uneducated man, always set to do the hard and dirty work of the monastery where he dwelt, he yet achieved a very complete and lovely sense of the Divine unity by dwelling always, in all that he did, in the presence of God. Thus can we learn to be led of the Spirit, but the price is the surrender of the personal will and desire. There is a modern Christian movement today which illustrates this attitude of mind. I

refer to the now wide-spread Oxford Group Movement, a religious revival of a mystical nature which is now sweeping the Christian world. Honest confession, the sharing of spiritual experience together, the complete surrender of the will to the Divine guidance and the listening in meditation for intuition of it, these are characteristics of one of the most interesting developments of modern times. The world is beginning to turn towards the inner Light, to seek guidance and growth within.

This one sutra, truly a key sutra, merits to stand alone for our consideration this month. In its three steps we can see outlined the rules of life for the three-fold aspect of the man. For ardent longing and aspiration are of the heart, the desire nature which becomes sublimated into the will; and study and meditation are ever the training of the mind and perceptions. And the dedication of every act to the sublime quest, and to our Master and Guide on that quest, means the purification of the physical life, bringing every thought and every action "captive to Christ," the Logos of the soul.

## The Theosophical Society and Its Esoteric Section

(Continued from Page 105)

Objects of the Theosophical Society."

- (5) *Old Diary Leaves*, by Col. H. S. Olcott, Volume IV, Chapter 4, "Esoteric Section."

My connection with the Esoteric Section for the last thirty-seven years, my service as Assistant Corresponding Secretary in India and Ceylon,

and Corresponding Secretary in Burma for some years, and my personal contact with our leaders both past and present, impelled me to write the above with the sole object of bringing to the notice of the members the true relation of the E. S. to the T. S.

## Section News and Notes

### *White Lotus Day—May 8*

Each year every lodge has again the opportunity of arranging a beautiful and impressive program in commemoration of Madame Blavatsky and Colonel Olcott.

You will recall that H. P. B. herself suggested the use of the poignant story of the Lord Buddha and the woman and the mustard seed as given in Arnold's *Light of Asia*, and also the reading of the stanzas from the second book of *The Bhagavad Gita*, beginning "Thou grieveest for those." These two significant passages are naturally included in every program as also our heartfelt tributes to H. P. B. and Colonel Olcott.

This year shall we not also offer homage to our beloved Dr. Besant and Bishop Leadbeater, whose splendid lives of service to the Theosophical Society so rightly challenge our homage and appreciation?

Then, too, out of the fullness of our hearts and with true gratitude let us remember the needs of Olcott and our American Section in as generous a collection as possible, thus making our tributes to our great leaders practical. We honor H. P. B. as we carry on the work of the Society to which she sacrificed all she had.

### *To Lodge Officers*

During the whole period of the voting in the Presidential election, we have had very great difficulty in getting our lodge officers to understand that delinquent members are entitled to vote. This means that members who have paid for the year ending June, 1933, but who are still unpaid for the current year ending June 30, 1934, are eligible to vote in any national or international election. Financial disability is not a membership disqualification and therefore not a voting disqualification. The By-Laws of the American Section very liberally designate a member as active until his dues are a full twelve months in arrears.

The date of qualification in the recent election was November 11, 1933, and even if a member were unpaid through the whole period, July, August, September, October and November, he still would be eligible to vote.

Will our lodge officers please cut out and file the "Important Membership Definitions" given on page 93 of the April issue of our magazine, as a permanent guide on these questions?

### *Whose the Loss of Interest?*

In a recent letter addressed to lodge officers, the National President has raised the question as to whether a falling membership is due to lack of interest in the members who drop out, or a lack of interest of the lodges in their members. We are appalled at times to find how little some lodges know about their members, and we wonder whether the visiting committee customary in fraternal organizations should not be a standing committee of every lodge, that members whose faces are missed from lodge meetings might be visited and some of the inspiration of the meetings taken to them if they are sick, and their interest kept alive by warmth of friendship. We wonder if such a committee might not regularly report to the board of directors of the lodge, and the services of Headquarters be called upon for cordial and friendly and helpful letters where members are losing touch, or where unanswered questions or personal problems are in the way of understanding.

Does the lodge render a full and friendly service to its members, utilizing all of the resources at its command within its own membership, and calling for special help when it can be suitably administered? Here is something for lodges, and especially for lodge officers, to ponder seriously, for brotherhood in expression should be the very essence of the life of a lodge.

### *Miss Poutz*

We are happy indeed to be able to report to all our members (and there are none who do not love Miss Poutz) that she has made a splendid recovery from her accident of some weeks ago. It was just like Miss Poutz to request that no notice of her fall appear in our magazine, because she did not wish that any of her many friends should feel any distress on her account. Her injury, which caused some lameness and made the use of her right hand impossible for a time, has now so completely disappeared that she is out again and taking walks and we are receiving letters in her own handwriting. Her last letter assured us of her presence at convention.

Our congratulations to Miss Poutz on her recovery, our appreciation of her courage and loving qualities, and our gratitude to Those whom she so well serves and to the Lords of Karma, who leave her still to work with us.

## Lodge Elections

A great deal depends upon the right and wise choice of lodge officers, and since many elections are held in May and June, it is an opportune time to remind ourselves of our obligation to select impersonally and with discrimination the fellow members best adapted to lead the lodge. Consider carefully the qualifications essential in a president, a secretary, a treasurer. Let us not think in terms of our own likes but rather as to the best good of the lodge, but determine also that we will work wholeheartedly with whomever the lodge elects.

Is your election held regularly and in accordance with the requirements of your By-Laws? Does this important annual meeting include in addition to the election proper full reports from the officers and committee chairmen on the finances, the program activities of the year, membership statistics, library and book sales, socials, etc? Recognition of all these matters in a definite orderly manner indicates that skill in management and organization which are essential if the life is to flow through freely and without obstruction.

Our lodges have never faced such great opportunities as today when the world is eager to know Theosophy. Let us select our officers, organize our work so effectively that the coming year may mean greatly increased power to serve our communities, that our lodges may radiate irresistibly dynamic life and joy.

## Passing of Monsieur Charles Blech

Announcement comes to us of the death on March 6, in Paris, of Monsieur Charles Blech. For many years Monsieur Blech had been General Secretary of the Theosophical Society in France, being one of Europe's oldest members, with almost a lifetime devoted to good works and all of its latter part to the service of the Society, which he built well and strongly in France.

From the card announcing his passing we learn that he was a Chevalier of the Legion of Honor and had other decorations for services to his country. We of the Theosophical Society honor him too for his services in the promulgation of Truth.

## Blavatsky Book Memorial

It is to be remembered in connection with White Lotus Day, May 8, that the convention of 1931 passed a resolution to encourage gifts of theosophical books to libraries, to other organizations or to individuals on that day in gratitude to H. P. B. for her gifts to the world, such activity to be known as the Blavatsky Book Memorial.

## What Lodges are Doing

The section of our magazine headed "What Lodges Are Doing" can be made more useful to the lodges and more vitally interesting if in addition to copies of lodge programs and bulletins, well-written reports of a "newsy" nature, prepared especially for this section, are sent to Headquarters each month.

Several lodges have selected one of their members for the office of "Headquarters Correspondent," whose duty it is to prepare such reports. If you have not already done so, will you not consider the appointment of such a correspondent for your lodge?

## Itineraries

### LECTURERS

#### Mr. Fritz Kunz

May 1-10, Northern California.  
May 12-31, Puget Sound.

#### Mr. L. W. Rogers

April 29-May 4, St. Louis.  
May 6-11, Denver.  
May 13-18, Casper.  
May 27-June 30, Los Angeles.

#### Colonel L. F. Wylde

May 2-3, Portland.  
May 4-8, Tacoma.  
May 5-13, Seattle.  
May 16-22, St. Paul-Minneapolis.  
May 23-24, Milwaukee.

### FIELD WORKER

#### Dr. Nina E. Pickett

May 5-17, Baltimore.  
May 19-22, Syracuse.  
May 23-26, Rochester.

## Students, Please Note

A student who is basing his present studies on the book, *Oahaspé*, would like to be put into communication with any others who are familiar with the book or who are making it a basis for study. Please notify Headquarters.

### MAY SPECIAL PRICES

Moments With H. P. B., 54 pages, 3 portraits, 45 cents postpaid.

The Law of Life, 32 pages, with part "Have Animals Souls," by H. P. B., 2 pictures, 20 cents.

Little Gift Book Series, (each 15 cents) "The Turning Point," "Learning to Live," "Pain and Sacrifice," "Power in Little Things," etc.

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Florida Federation Meeting, March 18.

### *Florida Federation*

An important point in the history of Florida, theosophically speaking, was reached when thirty-eight enthusiastic workers and delegates from the various lodges in Florida met March 18, at Gainesville, Florida, to work toward the formation of a Federation of Florida lodges. Although the transaction was not fully completed at that time, this gathering was in essence the Federation, as those present were fully aware that an idea that has been in the minds of those interested for several years was really born.

The need for a Federation is very great in Florida particularly, as the cities are so scattered and the lodges have a feeling of isolation, being so far from Headquarters.

Before the regular business of the meeting had begun, a very pleasant surprise in the form of a most inspiring telegram from the National President, Mr. Sidney A. Cook, was read by Dr. Karl G. Knoche, which of course was most deeply appreciated by everyone.

The principal topic, aside from the various discussions regarding minor details, was "The Purpose and Functioning of Federations," so ably and interestingly given by Miss Anita Henkel, Field Worker; Mr. R. B. Kyle, president of Gainesville Lodge, also chairman of the meeting; Dr. Karl G. Knoche, president of Jacksonville Lodge; and Mr. Charles Henry McIntosh, of Chicago and Winter Park, Florida.

After a short recess Mr. R. S. Tracy, of Jacksonville, gave several beautiful musical selections, followed by a most helpful inspirational talk by Dr. Oscar G. Utesch, also of Jacksonville Lodge.

Gainesville Lodge was host to the Federation, and never was a Federation more royally entertained. The four hours spent in Gainesville will always be remembered by those who were fortunate enough to be present at one of those treats that come at rare intervals when there is caught

a true glimpse of the beauty of Brotherhood in its reality.

The most beautiful spirit of harmony and good fellowship pervaded the gathering, and the meeting adjourned at 3:45 with a most cordial invitation from Mrs. R. H. Edwards, president of Tampa Lodge, to hold the next meeting of the Federation at Tampa, which is scheduled for the week-end of September 1.

A very important factor in the success of the Federation meeting was the untiring, enthusiastic and devoted work of Miss Anita Henkel. Her influence in Florida theosophical lodges during her visit there cannot be overestimated, and the members and lodges are deeply grateful for her loving service, and sincerely hope to have her with them again in the very near future.

Headquarters and the Section extend a genuine welcome to this new Federation. We are glad that Federation activities have found their way into as remote a corner of the country as Florida, and we are appreciative of the efforts which have made it possible.

### *Michigan Federation*

The Michigan Theosophical Federation held its largest and, in many ways, its most successful gathering, at the Book-Cadillac Hotel in Detroit on Sunday, April 8. Much of this success was due to the fact that Mr. L. W. Rogers was the principal speaker.

Business sessions were held in the morning and at noon seventy-nine members were present at a delightful vegetarian lunch, at which Mr. Rogers was the guest of honor. An informal reception followed, after which Mr. Rogers addressed more than 100 delegates and members in the beautiful Italian Garden of the hotel.

In the evening Mr. Rogers lectured to an audience of about 400 on the subject, "The Origin and Evolution of the Soul."

Miss Anna E. Kerr, president of Detroit Lodge, welcomed the Federation members to Detroit and Dr. J. B. Jimenez, of Ann Arbor, responded on behalf of the Federation. Felix Layton spoke on the Youth Movement in Michigan. Mrs. Jennie Bollenbacher, president of the Ohio Federation, and Mr. Frank Noyes, of Columbus Lodge, who were present, also spoke.

Mr. E. Norman Pearson, president of the Michigan Federation, who had announced his intention of not accepting office for the coming year, was by unanimous vote requested to reconsider his decision and was re-elected by acclamation to the office of president.

The complete list of officers for the coming year is:

- President, E. Norman Pearson, Detroit.
- First Vice President, J. B. Jimenez, M. D., M. Sc., Ann Arbor.
- Second Vice President, Norman J. Pike, M. D., Saginaw.
- Treasurer, Wallace F. MacNaughton, M. D., Port Huron.
- Secretary, Judith Jimenez, Ph. D., Ann Arbor.

**Statistics**

**New Members From March 1 to 31**

Applications for membership during the above period were received from the following lodges: San Antonio; St. Petersburg; Chicago; Springfield, Mass.; St. Louis; Crescent City; Decatur; Omaha; Hamilton; Minneapolis; Jacksonville; Brahmavidya (Tampa); Oklahoma City; Buffalo; Dayton; Ojai Valley Oaks; Palo Alto; Atlanta; Los Angeles; and National Members, Los Angeles.

**American Theosophical Fund**

Previous receipts.....	\$371.00
To April 15.....	18.60
	\$389.60

**Building Fund**

Miss Charlotte F. Dewick, Mrs. Mabel A. Sandt, Mr. Martin Larson, Dr. and Mrs. F. K. Read, Mrs. Florence Kramer, Mr. M. B. Holmes, Mrs. Maude N. Couch, Mrs. Mary Pennybacker, Miss Mary L. Casey, Mr. and Mrs. David Howrey, Mrs. Ben-Allen Samuel, Mr. L. W. Rogers, Dr. Clara A. Hooper, Mr. E. F. Dann, Mrs. Margaret Gross, Miss Minnie C. Tolby, Mr. Wayne Pratt, Mrs. Maude Waffie, Mr. Louis P. Tolby, Mrs. Fannie J. Toothman—Total \$104.65.

**Greater America Plan**

Previous receipts.....	\$2441.58
To April 15.....	127.81
	\$2569.39

**Higher Memberships**

Previous receipts.....	\$2007.38
To April 15.....	79.25
	\$2086.63

**Prison Literature Fund**

Total.....	\$5.30
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**New Lodge Officers**

Detroit Lodge — Pres., Miss Anna Kerr; Vice Pres., Mr. John McDougall; Sec'y, Miss Lois Russell; Treas., Mr. F. Wm. Niemann; Librarian, Mrs. Elsie Pearson; Purchasing Book Agent, Miss Lola Fauser; Publicity Agent, Mrs. Golda Stretch. Wichita Lodge — Pres., Mrs. Mollie Fisher; Vice Pres. and Treas., Mr. Roland V. Hill; Cor. Sec'y, Mrs. Opal J. Hill; Rec. Sec'y, Miss Sybil Muntz.

**Deaths**

Mr. Alfred O. Conklin, President of Wichita Lodge, March 18, 1934.

Miss Mary E. Crosskill, National Member, recently. Mr. Gustaf F. Lundgren, Duluth Lodge, January 29, 1934. Mr. Wentworth Rice, Los Angeles Lodge, April 8, 1934. Mrs. Thunelda Staab, Mount Vernon Lodge, January 19, 1934. Mrs. Emille Touhey, Genesee Lodge, March 5, 1934.

**Marriages**

Mrs. Eva G. Heath and Mr. C. M. Gauger, National Members, March 25, 1934. Miss Helen St. Clair Campbell, Maryland Lodge, and Col. Elliott J. Dent, recently. Elsa V. Gerner and Cleon J. Hathaway, Akbar Lodge.

**Mr. Alfred O. Conklin**

Mr. Alfred O. Conklin, past president of Wichita Lodge, passed away on Sunday, March 18. He was a very active and faithful member of the lodge and will be greatly missed.

**A Janitor for Headquarters**

Additional replies to the request on page 92 of the April AMERICAN THEOSOPHIST for applications for the position of Headquarters janitor are solicited.

Please write promptly since a decision must soon be made.

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## What Lodges Are Doing

**Aurora Lodge** (Illinois) is renewing activities in the Theosophical Order of Service, and each branch has been assigned to one member by the Head Brother, Mrs. Marian Applequist.

**Berkeley Lodge** was host to the Northern California Federation on April 22, with Col. Wylde as guest speaker. Following Col. Wylde's visit, Mr. Kunz is scheduled for a series of lectures in May. The regular lodge meetings recently have been unusually interesting and instructive. A paper on "The Seven Rays" and another on "The Comte St. Germain" have been presented, and lectures by Mr. Charles E. Luntz on "Occult Interpretation of the Bible," have been read preparatory to forming a class.

**Besant Lodge** (Hollywood): Col. Wylde completed a series of lectures on April 11, and was presented by the Woman's Club of Hollywood in a series of four talks. Mrs. Gladys Goudey, president of Besant Lodge, Mr. James Taylor, Mrs. Edna Dunrobin and Mrs. Lois Holmes, members of the lodge, presided over the meetings, and Dr. Bruce Gordon Kingsley and Mr. Howard Coombs, also members of the lodge, delighted the audiences with piano selections.

**Besant Lodge** (Tulsa) celebrated Easter with a public talk March 29 on "The Occult Side of Easter," and a musical tea on Easter Sunday. The hall was lighted by lovely yellow candles, and the music, rendered by prominent musicians, was beautiful. Waffle suppers in the lodge hall every Saturday afternoon during library hours are proving very popular. The members enjoyed a novel St. Patrick's party on March 17. The lodge was divided into Sinn Feiners and Orangemen, and each group improvised a program of "stunts." Judges awarded prizes, and there were games and refreshments later. Mr. Kunz visited the lodge during April and presented "Man in the Machine Age" and "The Principles of Occult Development."

**Birmingham Lodge** had the pleasure of a visit from Miss Henkel during the month of April, which proved an exceptionally busy time. Miss Henkel did much in contacts for the lodge, and helped in many practical ways. At the members' meeting she helped to bring Headquarters very close and to inspire enthusiasm for the new plans for the Section. Her public lecture, delivered April 6 to a capacity audience, was on "Theosophy a Way of Life," and was enthusiastically received. Mr. Fred H. Werth, as the guest of Mr. and Mrs. L. R. DeRamus, gave a friendly members' talk recently. It is with great pleasure that Birmingham Lodge includes Mr. Werth in its activities during his visit.

**Chicago Lodge:** The lodge program for May

has been arranged to include several illustrated lectures, since members and friends have indicated their preference for that type of lecture.

**Columbus Lodge** issues a special quarterly bulletin for the benefit of members who either live out of town or who cannot attend meetings regularly, to keep them in touch with the lodge and its activities. The little bulletin includes a resume of public lectures, lodge meetings, special programs, lodge news, federation activities, etc.

**Detroit Lodge:** April was a busy month for the lodge. Mr. Rogers gave a course of five lectures, and Mr. E. Norman Pearson started a seven-week course of study on April 19, with over seventy members. Bishop Hampton also gave five talks during April on the subject "Esoteric Interpretation of the Christian Scriptures and Sacraments." The annual election of officers was held on April 3.

**Harmony Lodge** (Toledo): The lodge library is open to the public every Thursday evening, on which evening study and discussion meetings are usually held. Public lectures are given every Sunday morning at the Hotel Secor.

**Los Angeles Lodge** held a memorial meeting for Bishop Leadbeater on March 6. The meeting was a spontaneous expression of the sincere and deep appreciation of Bishop Leadbeater and his invaluable contributions to Theosophy. It was led by Mrs. Baverstock, who had the privilege of being personally acquainted with Bishop Leadbeater, and she gave the most glowing testimony of him as a spiritual teacher and a great occultist.

**Madison Lodge:** The Reverend Edmund Sheehan was a guest of the lodge on March 17 and 18. He conducted a members' meeting and gave a public lecture on the topic, "God's Plan in a Chaotic World." Plans have been made for occasional visits from the Reverend Sheehan within the next few months.

**Minneapolis Lodge and Yggdrasil Lodge** had a joint meeting in memory of Bishop Leadbeater shortly after his passing. The opening music was Beethoven's "March After the Death of a Hero." The program included meditation, selected readings and beautiful musical numbers, and each member was given an opportunity to express his appreciation of Bishop Leadbeater.

**Oak Park Lodge:** A Spring Musicales on April 8, under the direction of Mrs. W. L. Abt, was an enjoyable and inspiring occasion, and a profit of \$19 was netted for the Lodge Home Fund. Public lectures during April were given by Mr. Henry Schwartz, Prof. R. Brenes-Mesen and Dr. Henry A. Smith.

**Oklahoma City Lodge** writes that Col.  
(Concluded on Last Page)



# American Round Table

RAY W. HARDEN, *Chief Knight*



*A League of Young People Banded Together for Service.*  
*Motto: "Live pure; speak true; right wrong; follow the King."*

*Pages: 7 to 11 years.*  
*Companions: 12 to 17 years.*

*Squires: 18 to 20 years.*  
*Knights: Over 21 years.*

*Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 690, San Jose, California.*

From various sources comes evidence that despite all modern obstacles, there is decidedly a new note arising in the youth of America — and the world. More and more keen young minds are turning from the froth of mere sense-pleasures and seeking something more worth while in the natural human quest for happiness. Letters indicating this latest youth tendency are arriving at Round Table headquarters from workers who have independently noted the fact in their respective fields.

It is gratifying that among the agencies available for the development of this hopeful urge, we have ready for immediate use, our Theosophical Society and our Round Table Order.

These evolutionary "information bureaus" for progressive souls are in no sense "dead," nor even lethargic, as a few critics are wont to charge. The vibrant force of life-truths flows through the T. S. and the R. T. Each is devoted, in its particular area, to the revelation of important facts concerning man's journey upward to better understanding and improved conditions.

It appears logical to associate the new waves of renewed activity with the "pressure" of our beloved and powerful leaders, A. B. and C. W. L., whose great love and highly developed faculties are now concentrated upon the higher planes. We may expect, while they are yet quite near to us, that important work shall be handed down from them to us who still labor in the flesh.

It is gratifying that we have preserved, and in functioning condition, this Round Table Order, with which to do our part in meeting the new wave of spiritual interest which is noticeably being manifested among young people.

Latest news report to Round Table headquarters from the International Council held at Barcelona early in April, brings information regarding the selection of Dr. George S. Arundale as Senior Knight of the Order and Rukmini as Protector. The American Section vote was so cast, with the suggestion that the office of "Senior Knight" be changed to "International Chief Knight."

Leading Knight Ruth D. Athay sends in the

welcome report of Brotherhood Table, Pasadena, California. Mrs. Athay is also Knight-Counselor of Western Division of the Order, and has organized several Table groups. Her valued assistance is widely appreciated and the Western Division is now experiencing gratifying progress.

Berkeley Table also reported recently, with a most encouraging letter from its Leading Knight, Elizabeth Baird.

Following a recent lecture by the Chief Knight at Santa Barbara, California, resulting correspondence indicates the forming of a new Table in that city. Mr. Harden was most pleasantly entertained at the home of Mr. and Mrs. Edwin Barnes while in Santa Barbara. Lectures were given also at Monterey, Carmel, Ventura, Hollywood and Los Angeles.

An interesting knightly article has been received from Knight Libra, (Ethel M. Whyte) wife of Sir George Herbert Whyte, founder of the Round Table Order. This fine contribution will appear in an early edition of the Round Table paper, MODERN KNIGHTHOOD.

Hollywood Table is forming a very delightful Golden Chain group, consisting of small boys and girls who are looking forward happily to future Round Table association.

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*Fiery Stronghold*, by Nicholas Roerich. Stratford Co., Boston, Mass. Price, cloth \$3.00.

Roerich's philosophy, as expressed in *Fiery Stronghold*, is the pronouncement of Culture as the saving grace of the world. In Culture, as it manifests itself in Beauty, in Science, in the Spirit Wisdom, does Roerich see the philosopher's stone that may refine the metal of human life, may sublimate human thinking and action. For this reason Roerich, as writer, as artist, burns with the needs of preserving and protecting this Force in which lies humanity's hope, and which may pervade life as the force of evolution. Roerich's very terminology adds new dignity to the concept of Culture, which is broad enough to encompass all fields of human experience. And never has this Culture — this *Fiery Stronghold* — needed more urgently its protectors, for as Roerich writes "It is the extreme hour." No longer can the role of Culture be passive; as fire, it must annihilate the unworthy, purge the virulent, and remain still the inviolate sanctuary of spirit.

To Roerich, Beauty has always been the necessary garb of spirit; here is no shroud of gloom, but the joyous raiment, such as the Assisian might have bid us don in a new age. Thus, says Roerich, "We are all guilty of having garbed the vital foundations of ethics in a dull grey toga, while allowing the slanderers to utilize the most vivid pages of the human vocabulary."

One may truly sum up Roerich's book *Fiery Stronghold* in a phrase borrowed from his own essay "Love the Book," in which he writes "The book according to ancient wisdom, was a river of wisdom." Roerich's profound summons to new spiritual and cultural concepts are verily an edifying draft; for Roerich the *amritha* which will relieve the thirst of humanity, verily parched, as Culture — Cult-Ur, the Cult of Light — the eternal search Grail-wards. And in our flaming defenses of this citadel, so long silent, shall we preface the consummation of the eternal hope of the ages, the unity of mankind.—PERCIVAL STONE.

*H. P. Blavatsky and The Secret Doctrine*, by Max Heindel. Phoenix Press, Los Angeles, Calif. Price, cloth, \$1.15, *postpaid*.

This book, prepared from some old lecture notes of Max Heindel, is largely material summarized from the "Proem" of *The Secret Doctrine*. There is an introduction by Manly P. Hall and a short biography of Max Heindel, unsigned.

— CHARLES A. BERST.

*The Supernormal*, by G. C. Barnard. Rider & Co., London, England. Price, cloth \$3.00.

In this work the author has collected from many sources records of facts interesting to students of psychic science, ranging from the discussion as to real power of mediumship, which it is sought to imitate by fraudulent means, to a chapter on Transcendental Consciousness, in which he reaches the conclusion that "ultimately all problems of the universe are problems of consciousness, and will only be solved, if at all, by an expansion of our consciousness."

At the end of each chapter is a bibliography in which is given in detail a statement of the works from which the instances of supernormal events are taken. These have been selected with great care so that they may bear specifically upon the subject under discussion in that chapter. The consideration of the phenomena of "Ideoplasticity," the development and use of ectoplasmic structures, finally reaches the conclusion that all the materializations of the seance room are objective expressions or representations of ideas in the mind of the medium — not necessarily within the range of his or her consciousness, the materializations being worked out with ectoplasm as a sculptor works with clay.

This work is well worth careful study and is recommended to students of the supernormal and the occult. — W. G. GREENLEAF.

*Anthropos (A Mystery Play)*, by H. Y. Romaine. J. F. Rowny Press, Santa Barbara, Calif. Price, cloth \$3.00.

This is a mystic drama, portraying the evolution of life and of the soul, through four initiations.

*Anthropos*: Man — in the hands of the Fates and the Furies, the drama of self to be staged, the presentation to be made under the auspices of the Gods.

Thus the war between the lower and the higher begins.

The play is constructed on the plan of the old Greek drama, clearly portraying the entities which assail and control the inner life of the human as he ascends to perfection, and the struggles with the furies of the flesh before the power of the gods overcome the lower world and man becomes one with them.

As pure drama, the play is unusually well constructed and as a dramatic version of the Plan of the Universe, it becomes a fine work for all students of Divine Wisdom. — V. B. H. D.

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## What Lodges are Doing

(Continued From Page 118)

Wylde's recent lecture series was most successful, with an average attendance of about two hundred at the public lectures, large members' meetings and several new memberships. An "At Home" luncheon in the Little House of the lodge was a delightfully happy occasion. Col. Wylde was informally presented to the members at that time. The lodge feels that it has been fortunate in having visits from Mr. Rogers, Bishop Hampton and Col. Wylde during the year.

**Port Huron Lodge** meets regularly in the public library. As a preliminary to the study program a directed meditation is conducted, in an effort to link the lodge more closely with Headquarters at Wheaton and at Adyar. Bishop Hampton was presented under the auspices of the lodge as guest speaker at a dinner given by the service clubs of Port Huron on April 25.

**Pythagoras Lodge** writes: "We are making a game of working to meet our Greater America Plan pledge, and in so doing we are stimulating new interest in the lodge." Five dollars was raised by the sale of attractive kitchen aprons and matching pot-holders made by Miss Esther Renshaw, and \$4 was obtained from the "penny

bags" with which every member has been provided. These bags are hung in a convenient place in the home for the accumulation of spare pennies. Other plans to raise money for the pledge include the sale of home-made marmalade, and a card party to be given by the lodge.

**St. Paul Lodge:** Bishop Hampton gave three interesting public lectures during April on "Extraordinary Experiences," "How the Masters Control World Destiny" and "Occult Knowledge." The lodge is studying Bishop Leadbeater's book *The Masters and the Path*, a chapter being presented each week by one of the members. A vegetarian supper and program once a month provide a delightful social evening and help to swell the lodge treasury. The ladies of the lodge conducted a card party and food sale on April 13, also for the purpose of raising funds.

**Sirius Lodge** (Chicago) held its monthly public meeting for March at the New Lawrence Hotel. Mr. Claude Watson spoke on "Clairvoyance Scientifically Explained." The April meeting, at the same hotel, was addressed by Mr. Carle Christensen, whose subject was "The Invisible Worlds."

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