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# The MESSENGER

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## Adyar\*

By MADAME DE MANZIARLY

I THINK THERE EXISTS only one real Science, one real knowledge—*Vidya*, as the Upanishads call it, the knowledge of unity. Around this Science, around this religion everything centers. The whole ideal of Theosophy with its Universal Brotherhood is an aiming toward the realization of unity. We know there is a realization of unity in the world of emotions—love represents it. Art represents it, too, for it is only in a work of art that we see unity represented. You know, in life we see only a part. None of us here can see the whole world or know everything. When you look at a work of art you see unity. The greatness of art is to show to us unity. That means creation. It is not only the expressing and manifesting of beauty, but any expression of art shows unity—a picture, a poem, a piece of music—all show to you this unity which the whole cosmos and the whole world expresses to you. The whole world is a work of art of the Great Creator and Artist. Our works of art are our expression of unity. But besides, we must manifest unity in life. Our theosophical aim of universal brotherhood seeks to find

this expression in our theosophical life. But as Theosophy becomes wider and wider known, and section after section comes into existence, there is a great danger of losing this unity. We become sections, and when these are visited it seems that each section has its own theosophical life and that very often the life of the whole is hidden by the particular life of the section. You have a French Theosophical Society, a German Theosophical Society, and an American, Indian, Russian Theosophical Society, and so on, but you feel that very often we do not know enough about the work and the life of other sections. So it seems that only Adyar, and Adyar alone, lives as the synthesis of the whole theosophical movement. There exists an Indian Section but there exists Adyar apart from it.

Adyar is the universal ground, is the center, the synthesis, where we could manifest much better than we do now our ideals of unity. When you come to Adyar, you feel that this wonderful spot has not yet realized, has not yet fulfilled, so to say, its mission in one way, because, I

\*Stenographic report of address by Madame de Manziarly at the first observance of Adyar Day at Krotona, February 17, 1923.



think, you feel that the members, that we all, do not think enough of Adyar as our home—our Mecca. It is of such great importance that we have a center where national feeling, even in the best sense of the word, ceases,—that we really have a spot where we find only Theosophy, where we find a realization of something which may come much later to the whole world. And just now in this critical moment of the work where we see that every ill comes from the lack of unity—our quarrels in Europe, our difficulties, our difficulties in the Society and in our own lives, all coming from the *Avidya*, the nescience of unity—we must create a center which is the expression of unity. And so it seems to me that Adyar has a very interesting relationship to the whole society.

Adyar must be the reservoir of spiritual force of the theosophical life, of the whole life, and of all aspects of our theosophical life, and we can feed the whole movement in the various sections, countries and individuals from this reservoir. It must be really the central power house through which we could see the needs of all the other countries and sections and through which, in turn, we send to them what is needed. But to become the center, it must be fed. It cannot become a center out of nothing. So all the sections have to send power, force, love, knowledge—everything to Adyar to constitute this reservoir and this reservoir will feed our whole movement.

I have seen so very often that in our sections there exist many interesting things which are absolutely not known elsewhere, and the sections very often cannot give them out because they have not the means to do so. For instance, in your section some one discovers something very interesting, but if your section is poor or if the members of your section are not interested in it, nothing comes of it. If we could send to Adyar everything we create or possess as to a center, and if we could have in Adyar the right people to receive everything from everywhere and give it out,

then, really, Theosophy and all the theosophical movements born in Adyar would fulfill their missions.

I think if we could create a center in Adyar, a center of unity, it would mean much for the work of the different sections, because the work of each section is always a partial work. We have seen and we know that each section works in one particular direction. That is impossible to avoid. So our mission of Universal Brotherhood can not be attained because we are always apart and we feel that we are French or German, or some other nationality. We try not to, but it is so extremely difficult because we live in certain environments or surroundings. If we could but achieve for the benefit of the whole work the forming of a center where this synthesis is attained, where people from all countries live together, where the work from all countries is centralized!

Just now—I do not know if it is so in America—but in Europe the time is so critical that one looks for help and nobody knows from where it can come, and nobody dares to speak of unity and work in this direction, so that if we could have the whole theosophical world establish a center of unity—of universality—in Adyar, we would achieve it very quickly. But to do this, every member of every section must feel Adyar as a part of himself, in his work, in his possessions, in his study. He must find a part to give to Adyar and I am absolutely sure if we could do that so many of our troubles would disappear because we would have all the time something very big and very beautiful to think about and we would forget our little troubles and our little personal preoccupations. That, I think, is one aspect of the idea that is very important. There are many other aspects to Adyar. The possibilities are infinite and in the years to come we expect that, with Adyar as our center, new things will come to pass, new plans will come, and I hope many more will be realized.

We learn, through *The Adyar Bulletin* of June 15th, that Dr. Besant has been suffering from blood-poisoning caused by the bite of some venomous insect, which has stimulated into activity the old knee trouble of years ago. Her very healthy body has been able to resist what might have been a long illness. Through it all she attended to urgent business almost every day.



## The Writing of The Secret Doctrine

MANY DISCUSSIONS HAVE arisen regarding the writing of the *Secret Doctrine*, and especially concerning the editing of the Third volume. The following communication from our Vice President, Mr. C. Jinarajadasa, illumines the subject:

10 Buckingham Street,  
London, S. W. 1.  
June 1, 1923.

To the  
Editor of THE MESSENGER.

Dear Sir:

With reference to the charges made in America that Dr. Annie Besant tampered with the *Secret Doctrine*, it will interest you to know of the following letter which was sent by Mr. Bertram Keightley, one of the pupils of H. P. B., and one of her assistants from the inception of the *Secret Doctrine*. The letter was sent to Mr. Charles Blech, the General Secretary of the French Section, who sent to Mr. Keightley the American paper which contained this charge against Dr. Besant. Mr. Keightley's letter being in French, its translation is as follows:

Lucknow, India,  
December 6, 1922.

. . . As to the journal which accompanies your letter, it is utterly stupid. First of all, our friend Mr. Chakravarti had nothing whatever to say nor to do with reference to the second edition—the so-called Besant Edition—of the *Secret Doctrine*. It was far more Mr. Mead than Mrs. Besant who is responsible for it.

As to all the material which H. P. B. intended for future volumes—apart from the first two volumes which were published under her care—all was published in the first volume, which contains absolutely all which H. P. B. left in the form of manuscript. Indeed, Mrs. Besant published in that volume a certain quantity of manuscripts which, so I think, were not left by H. P. B. in a sufficiently advanced condition really to justify their publication.

These are the facts, but there are so many rumors, fables and romances circulated concerning the past of the Theosophical Society that nobody can really keep in touch with them. It is

such an utterly impossible task to correct them all, that I, for my part, have given it up long ago.

BERTRAM KEIGHTLEY.

As I was myself at the Avenue Road Headquarters when this third edition was being printed and helped now and then to correct a few proofs, I can thoroughly endorse what Mr. Keightley says as to the utter stupidity of those who are making this outrageous assertion, without the slightest foundation.

I have already mentioned that the original first draft of the first volume of the *Secret Doctrine* is at Adyar. It will be published one of these days, and it will be then interesting to students to see how, from that first work, it was expanded into the first volume as we now have it. Some of the material of the original volume she did not finally use either in the first or second volumes, but was found among the material left behind by H. P. B., and now in the third volume.

Anyone who had anything to do with H. P. B. knew how utterly contrary to her wish it was, in any way, to have it made into a "standard work," or a "dogma." Indeed, she was constantly asking anyone who had any literary ability to go through her manuscripts and correct phrases. I believe she left authorization to a group of her students to rectify errors of fact in her works, because working under pressure as she had to, she knew how easy it was to make mistakes in details. In other words, H. P. B. being great and having a large vision of facts, and aiming more at the big effect, would have utterly repudiated the present attempt to make every line which she wrote into a text which was *sacrosanct*. But I suppose it is always the fate of great leaders that their largeness of vision cannot be understood by those who come after them and who from love of the leader honestly, but stupidly, belittle their leader's greatness.

Yours sincerely,

C. JINARAJADASA.

He whose face gives no light shall never become a star.—WILLIAM BLAKE.



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### *Extremely Important*

**T**HERE ARE MANY important theosophical subjects to write about but one seems to be, at the moment, unusually important. It is that we get the book stores interested in selling theosophical books. In that way we can reach literally thousands of people who are ready for Theosophy but know nothing about it. There will be no division of opinion about the necessity of bringing our books and the reading public together, but there are more difficulties in the way than one is likely to see at first thought. The one thing that is necessary is to create a public demand for our literature. It accomplishes little to sell a dealer a consignment of books if nobody wants them. They will only remain on his shelves and be sure to prevent any further purchases. No temptingly large discount will induce a dealer to order again when he sees that he cannot sell. Any dealer will stock what he sees the public wants. We must find a way to show the dealer that theosophical books move.

There is a way to do that. We must find some one or more members in every lodge in the United States who are willing to give considerable time to this very important matter. That is the first step. Those who are interested should write im-

mediately, offering their services to The Theosophical Press. They will be directed in what it is necessary to do. There is, however, something for other members to do. So far as book distribution is concerned we have two kinds of lodges to be considered. In one kind a good book stock is carried and a fair business has been built up, selling to members and to interested people who come to the lectures. They can only go on as they have been doing and The Theosophical Press agent in such a lodge must simply do the best he can in interesting dealers to put in a small stock and try it. In the other class of lodges no attempt is being made to sell books, or, if so, the sale is of little importance. In such cases it would be much wiser if the members agreed to direct their purchasing power through the local bookstores instead of buying of Headquarters. That would make new business for the dealer and he would probably become interested. If the leading bookstore of the place were thus made the center for the sale of theosophical books and encouraged by the purchases of all the members who buy our books, the plan would work out soundly from the start. The dealer would soon see the wisdom of adding to his stock and keeping the books in sight with the result that many book buyers who would never go to the lodge, or even never hear of it, would see the books.

It is obvious, of course, that by this arrangement The Theosophical Press would lose the retail trade from that place and would receive only wholesale prices, which are less profitable. But our objective is not profits. *It is to get the books to the public*, and that plan persistently followed by lodges would do it. The moment a book dealer gets inquiries for theosophical books and these inquiries lead to sales, he becomes deeply interested in stocking our literature. Continued sales for a few months until, through his repeated orders, he gets acquainted with The Theosophical Press, its address and its catalogues, and its business methods, will make him a regular buyer and his store a permanent center for the sale of our literature.

By such a plan of procedure a lodge that has no established and important book business which gives it profits that could



not conveniently be given up, could bring the theosophical literature and the public together. We must remember that hundreds and hundreds of people go to a bookstore who, under no circumstances, will ever be seen in the lodge room. If we succeed in interesting them in Theosophy it must be by taking it to them instead of waiting for them to come to us for it.

### *Our Theosophical School*

NONE OF THE theosophical enterprises that have been proposed have aroused so much interest and inquiry as the Theosophical Correspondence School. There is every reason to believe that a large enrollment will result from the widespread interest. Not only from the United States, but also outside of it, are coming requests for information about the course in elementary Theosophy which will begin on October 1st. The first thing of importance about it is that it is not a mere course of reading but real teaching in which the students have the personal attention of the teachers. The American correspondence schools are so well known now that a description of them would be superfluous. All over the United States are successful business and professional men who have studied for their special work only in a correspondence school. Many a lawyer who is winning success at the bar got his legal education exclusively in a correspondence school. Some time ago I met an American in Cuba who spoke Spanish so fluently that I asked where he acquired it and learned that it was through a correspondence school! The efficiency of the correspondence method is everywhere attested by experience.

What are the requirements for entrance to our school? Only ability to read and write English and a desire to learn more about Theosophy and to learn it right. Naturally there will be much in the course that one already knows, but a review is always beneficial and invariably surprises us by disclosing that what we *really* knew was much less than what we thought we knew. The average member of the Theosophical Society has what he calls a general knowledge of Theosophy. Somebody has said that general knowledge is no knowledge at all! In other words, knowl-

edge must be detailed and specific before it is of much value. One of the things that the Theosophical Correspondence School will do will be to change much "general knowledge" into definite knowledge; and any member who cannot readily answer any question on elementary Theosophy that may be asked unquestionably needs more detailed knowledge.

Members often ask what they can do for Theosophy when they cannot lecture nor write books nor leave home to do any sort of theosophical work. There is one thing every member can do and which should be his first, and his constant, concern—talk Theosophy intelligently and convincingly to those he meets who are sufficiently interested to listen and who have a desire to know more about it. One who wins either the A or B grade in the study course should be able to do that, while even the C grading should add much to one's understanding and ability.

The thirty-weeks' course of lessons is now being printed. It covers the field of elementary Theosophy, including both the scientific and the ethical, and deals with all the fundamental principles of Theosophy. To enroll in the Theosophical Correspondence School it is only necessary to send one's name and address, with check, to 826 Oakdale Avenue, Chicago. The applicant will receive then the necessary blanks for further procedure. The tuition fee for the course of thirty weeks is \$10. The books required for the course in addition to the lessons cost from \$3.25 to \$4.35, according to the binding the student selects. But he is likely to have these books or most of them already. To save work for the bookkeepers and to save correspondence at Headquarters it is hoped that all who can do so will send a check for the full tuition fee when enrolling. If the student prefers, however, payment can be made in monthly installments of not less than \$2 each. It will greatly help with the work at Headquarters if students will enroll *now* instead of waiting until September.

### *Inviting New Members*

THERE IS MUCH difference of opinion about the attitude we should have toward prospective members of the Theosophical Society.



When I joined in 1903 there was an unwritten law that nobody should be given the slightest hint that he would make an acceptable member. He was welcomed to the public meetings but beyond a few pleasant words he was left severely alone to ripen into membership or to forever remain an outsider as the case might be.

There was undoubtedly a reason for that policy. The good idea behind it was that if one was brought into the Society too early, before he was quite ready for it, he might either soon drop out and not take up Theosophy again or, staying in, might make trouble because he was not yet tolerant enough, or reverent enough, to fit comfortably into place in such an organization; and making trouble surely incurs heavy karma. Others believe that to proselyte for members as most organizations do, taking in whomsoever can be persuaded to join, would be to fill the Society with those not at all ready for such membership and therefore ultimately to wreck it.

All that is true enough and undoubtedly membership that does not grow out of a real desire to help in the good work of spreading spiritual truths in the world contains an element of danger. But have we not overplayed the role of caution? Should we not more carefully take into consideration all the circumstances? A person may be well ready for Theosophy and yet be so diffident that he waits for an invitation. Just because it is the common rule for organizations to invite people to join, the stranger may be under the impression that he is not wanted because no hint has been given that he would be welcome. I recall a case in which a lady holding a very important position as principal of a large public school, attended lectures and then classes, week after week, hoping that she would be welcomed to membership, but nobody mentioned the matter. At last in desperation she said to a member, "I hope sometime to be worthy of membership in the Society!" Of course an application blank was at once handed to her and she has for many years been a useful member. Another case I recall was that of a lodge president, to whom a man applied for membership, actually advising him to wait a few months and be quite sure he really wanted to join!

In the early days it was thought that no lodge should be formed without a study class being first organized and continuing success-

fully for at least a year. Later it was proved again and again that a good and permanent lodge can be organized in new territory after a week of lecturing. We have many such lodges and some of them are fifteen years old. The fitness of a person for membership does not depend upon how long he has been studying Theosophy, or hearing lectures, but on what point he has reached in his evolutionary development; and one who has heard about our philosophy for the first time in this life may be better prepared for membership than another who has studied it for years.

Our itinerant lecturers naturally evolve adaptability to circumstances in such matters and they would undoubtedly agree that a middle course is the best one—that the soundest policy is neither to urge nor to restrain, but to make it clear to the public that while we are not proselyting for members the doorway to the Theosophical Society is nevertheless always open to those who feel disposed to enter.

### *What's In a Name?*

THERE MAY BE MAGIC in it if it's a famous name, and there may be trouble in it if it's so commonplace that several people share it; and plenty of trouble at that! We can recall with a smile the comedy of errors in the old song, "The Fellow That Looks Like Me," but when such things happen in real life there is nothing amusing about them. It seems odd that there should be several well known people in the same country bearing precisely the same name, but it is nevertheless so. I chance to know four who bear the name of L. W. Rogers, and heaven only knows how many there may be that I don't know! One, recently deceased, was a successful and widely known merchant of Atlanta, Georgia. Another is a locomotive engineer of Michigan, holding an official position in a nation-wide organization. But it is the third case that is truly remarkable. That particular L. W. Rogers lives in my home city of Los Angeles. He goes annually on tour, as I do, *and he lectures on advanced thought and psychological subjects*. All that saves the case from utter confusion is that he is a handsome young man of thirty!

Our letters, our telephone calls, our



telegrams, get muddled in a way that would amuse anybody but us; and this note is written for the purpose of explaining, to some of my correspondents, events that would otherwise remain a mystery. Sometimes it becomes a bit tragic. Recently an officer of the law invaded my premises and, after the lady he found there acknowledged that she was Mrs. L. W. Rogers, served her with a summons to appear in court and defend a certain action at law! I was absent, and she had to get an attorney to show that it was another case of "The Wrong Mr. Wright", after which came many apologies. During the Section row we had three years ago some of those opposed to the Administration found fine ammunition in the marital troubles of my namesake and actually sent abroad newspaper cuttings which showed that L. W. Rogers was being sued by his wife for divorce, and there are probably dozens of theosophists today who believe me to be identical with the young man who was referred to by the press as "L. W. Rogers, of Los Angeles, lecturer on psychology." That was enough to mislead those who want only the truth.

It all reminds me of a story that I heard the late B. Fay Mills relate in one of his delightful talks. He said that in Boston a man insulted him, turned his back upon him, when about to be introduced and remarked that he declined to meet a man who had murdered his wife! Glancing at Mrs. Mills, who sat smiling on the platform, the famous lecturer continued, "As I never had but one wife and as she showed no evidence of having been murdered there must have been a mistake about her name."

Rogers

responding to these requests Mrs. Stone will arrange a tour to include as many as possible of these scattered lodges. Of course other lodges can be added along the route. I suggest that all who are interested write Mrs. Stone, who will be pleased to furnish all necessary information. It is really a very simple matter to start one of these centers for children, whether the lodge members have children or not, and it is too important a matter to be overlooked. If you are interested at all write Mrs. Stone, 2572 Glen Green, Los Angeles, California, for the engagements must be made well in advance.

### *Commendable Enterprise*

THROUGH THE GENEROSITY of a member of the Colorado Springs Lodge a room has been taken at 29 North Cascade avenue and artistically fitted up. In addition to that a stock of books was purchased from The Theosophical Press, and a letter from the President of the lodge brings the gratifying information that the first day's sales amounted to thirty dollars. This experiment is doubly valuable in that it shows what can be done in getting our literature into the hands of the public. It is also an object lesson which I earnestly hope will stimulate others to such activities. There is no better work for any of us than bringing the public into contact with our literature, and that is another way to do it—a room on a street where hundreds of people are passing. To sell that amount in one day speaks eloquently of the possibilities of such an enterprise. It must be remembered, however, that success in such a venture is largely dependent upon being able to get the right location and to make an effective



drawn a simple clause that can be inserted in any will. It is as follows:

I give, devise, and bequeath to the American Section of the Theosophical Society, a corporation, with its principal place of business in the city of Chicago, State of Illinois, the sum of ..... dollars (\$.....) (or the following described property:).

That clause, used according to the desire to leave either cash or property, or both, to the Society, will cover every case. However, Mr. Holland, although he is very busy with a large law practice, has kindly consented to take charge of such matters and he will be pleased to furnish any further information that might be necessary without expense to the donator.

### *Fair Play*

MARKED COPIES OF A MAGAZINE CONTAINING hostile criticism of Dr. Abrams and his machine have reached me, and also occasional letters arrive. Nearly all of them are favorable to Dr. Abrams, but there has been nothing in the way of further evidence. Incidentally I have learned what perhaps is not generally known—that while the American Medical Association is arrayed against Dr. Abrams, the International Medical Association has taken the opposite view. It appears that the latter appointed a commission, consisting of Dr. Guy Beckley Stearns, of Flower Hospital, New York; Dr. Eugene Underhill, of Central Hospital, Philadelphia; Dr. Baker, of Richmond, Virginia; and Dr. Becker, of Toronto, to investigate. A member of the

Commission writes me that it was thoroughly convinced of the genuineness of Dr. Abrams' discovery and that each of the above named physicians has since been using the Abrams' methods in their practice. Very wide publicity has been given to the position of the A. M. A., and it is only fair play to let the verdict of the I. M. A. be known.

### *Lodge Homes*

A LETTER FROM the President of the Tacoma Lodge brings the information that the lodge now owns the hall which was purchased some time ago by a group of members. Some of the original group that bought the property recalled their money and the others donated theirs to the lodge. While the property has not been fully paid for, the indebtedness is being met by safe monthly payments, so it is only a question of time when the mortgage will automatically disappear.

### *Spreading Theosophy*

THE HALDEMAN-JULIUS WEEKLY, published at Girard, Kansas, is doing a helpful work for Theosophy by printing something on the philosophy in its series of volumes. The publisher has been called "the Henry Ford of literature" because it is his ambition to do for literature what Ford has done for transportation. In his "pocket series", which sell by the hundred thousands, Haldeman-Julius will publish "An Outline of Theosophy" to be furnished by F. Millet Willis, one of our New York members.  
L. W. R.



## The Brotherhood Campaign

We are glad to reprint in full a communication just received from Mr. George Arundale, under date of May 10, regarding the Brotherhood Campaign:

*Dear Sir and Brother:*

You are aware that in England the Theosophical Society is initiating a Brotherhood Campaign. A similar campaign is being initiated in India, and will take place from October 1st to the end of December. The scheme for the operation of this campaign in Southern India will be found in the June issue of *The Theosophist*.

In connection therewith some of the leading theosophical workers approached the President with a request that she should prepare a form of meditation or prayer, which might be openly used by people of all faiths, and which might stimulate the forces of the campaign. The President replied that she could not prepare a form of meditation or prayer, but that she would try to draw up for them some kind of rhythmic utterance which would embody the idea, which they could use in connection with meditation or prayer. Accordingly she worked out the accompanying form, which, she thinks, is effective. She has asked that it be distributed only to those who promise to repeat it mornings and evenings. But it is not confined, of course, to members of the Society. All who care for this form of effort are at liberty to use it. If it were commonly in use throughout the world, first among the mem-

bers of the Theosophical Society, and then out side, it might become a potent force in the campaign to help the world through its present crisis.

In case there are any in your Section who care to use it, and who will be willing to give the necessary promise, the President sends you the card. It may be reprinted and translated, but if the latter, care should be taken that it is rhythmic, exact and poetical, and, of course, it must be only distributed to those who, as I have already mentioned, are willing to repeat it mornings and evenings.

Subsidiary activities and affiliated organizations will doubtless be communicated with by you at your discretion.

Cordially,

GEORGE S. ARUNDALE,  
*Private Secretary.*

The card bearing the rhythmic words,— five lines—is on file in THE MESSENGER office and may be obtained by those who wish to help in this universal prayer for brotherhood, and who promise to repeat it each morning and evening during the special campaign, October 1st to December 31st. Send a self-addressed stamped envelope to the Assistant Editor and a copy of the card will be sent.

## Fritz Kunz Sails

Mr. Fritz Kunz, who has been one of our main sources of inspiration for the past year, attending two Conventions and delivering many public and private lectures, is booked to sail for Australia on the *Ventura*, leaving San Francisco July 31st. Through THE MESSENGER he wishes to convey several parting messages to members of the Section. From one note we quote:—

"I wish to thank the American members most heartily for their great generosity to the Indian education cause. I shall be away from America for some months, and during my absence Dr. Ernest Stone, Treasurer of the Indian Education Fund, 831 Chapman Building, Broadway at 8th, Los Angeles, will represent the work. All remittances may be made to him as hitherto, and any inquiries may be addressed to him also.

"May I add a word of sincere personal thanks to the American members for their warm support in the various undertakings I have been connected with during the past year spent in the United States?

"After some months in Australia (where my address is The Manor, Mosman, Sydney), assist-

ing Bishop Leadbeater, I hope to return to America for a time once more and renew these many friendships."

Regarding the splendid support given by the recent Convention to the educational work in India, he writes to the American members:—

"I will be glad if you will announce through your pages that a cash total of \$2,404.22 has been remitted to Mrs. Besant on account of money realized at Convention for Indian educational purposes; \$600 of this is to establish a scholarship at the Theosophical College at Madanapalle, and the balance is placed at Mrs. Besant's disposal with the recommendation that it should be used for land purchase, but to be otherwise employed if she deems proper. In addition to the cash, we have promises which are slowly maturing which amount to about \$1,700, and there are four jewels of which proper disposal is being made; their exact value is not known at this writing."

Concerning the Young Theosophical Workers' group, he writes:



"During Convention I was authorized to organize a Young Theosophical Workers' group and eight names were handed in to me of persons willing to assist, in addition to reports by two groups working in Chicago. After further discussion with the last mentioned, it was thought well to start out with a small council which would correspond with young theosophists abroad for the exchange of ideas and the like. As I am proceeding to Australia shortly, I thought that perhaps the delay in proceeding further might well be offset by the advantage of personal conversation with the young theosophical workers there, and I am accordingly postponing

further correspondence with American members until I reach Australia. Miss Dorothy Maxson, 156 W. Grand River Avenue, East Lansing, Michigan, has kindly consented to act as secretary pro tem. The personnel of the council will be announced in due course."

Every member of the American Section who has heard and met Mr. Kunz will feel his absence, but there is the good thought that he will be with his beloved teacher, and further, that he will return to us before so very many moons.

## On The Essential Nature of Liberation

**N**ATURE'S EVOLUTIONARY PURPOSE is the establishment of independent individuals"—an assumption justified by common observation and confirmed by the vision of the seers—the basis of the democratic ideal.

With this object in view She has endowed mankind with such faculties and powers as are necessary to attain the goal.

To cooperate with Nature in the attainment of this goal is the supreme object of intelligent human endeavor—the Great Adventure.

This elemental activity of Nature is the origin of altruism and from its recognition we understand why altruism is inherent in all constructive activities—the inexorable Law of Compensation imposing on man the obligation to settle his accounts by giving as he has received.

We are thus able to recognize the essential beneficence of Fate—as taught by the seers.

This recognition is the basis of the conception of the divine in natural law—and the opposition to the divine or the inertia of nature is the basis of the conception of the satanic or malevolent.

Divine (altruistic or beneficent) activities are constructive in principle, while satanic or malevolent activities are destructive in principle.

The struggle between the constructive and the destructive principles of Nature is perhaps the ultimate mystery of existence but it casts its determining influence over every detail of the lives of men—and thus in order to understand human affairs it is necessary to recognize these fundamental activities.

"Morality is the established harmonious relation between the soul of man and the constructive principle of Nature."

Constructive activities and these only are moral.

Destructive activities and these only are immoral.

We thus formulate a science of ethics—the science of human conduct.

Everything which tends to establish the independence of the individual is constructive in principle and therefore moral.

Everything which tends towards the subjection of the individual is destructive in principle and therefore immoral.

The "will to power" accords with the evolutionary purpose only in so far as it is consecrated to altruism—only then is it divine—and failing this it is destined to erect a structure of achievement which must ultimately disintegrate through its inherent falsehood. It is a satanic ideal when prostituted to a selfish purpose.

Power, even when directed by high intelligence is not necessarily divine, it is just as likely to be satanic.

Power is essentially without moral color.

To accept this doctrine for practical application means that we enlist the constructive forces of Nature in our service and begin to learn the secret of ultimate power.

To reject it is to meet the opposition of natural law and to court dissolution.

We are thus initiated into the secret behind the ancient doctrine of LIBERATION—liberation from the destructive bonds of egotism; of anger and hatred; of pride and vanity; of lust and greed; of the desire for domination.

Only through liberation from these destructive elements of bondage, is it possible for the individual to assert his INDEPENDENCE and to reach the PLACE OF POWER, erecting thus a structure of achievement in conformity with the evolutionary purpose, in which the strength of his constitution as expressed in body, in soul and in spirit, will be equal to



the task of consciously undertaking the Great Adventure, the Goal of the Ages, and in which also he will find an incomparable incentive to personal effort, a universal and impassioned impulse towards achievement, the promise of a measureless reward.

With the goal of Liberation behind him, unclouded by personal desire, the consciousness of the INDEPENDENT ONE becomes luminous and he penetrates the mysteries of existence with an ever increasing facility.

"Conscience is the voice of the soul intuitively warning against subjection to the destructive principle of Nature."

With this warning voice as his guide and possessed of full control of his own resources, the INDEPENDENT ONE successfully essays the penetration of regions more inaccessible than the frozen pole or the tropical jungle. For

him there are oceans to cross wider than the Pacific and mountains to scale higher than the Himalaya.

He is moreover equipped with such weapons of the Spirit as are necessary to meet the Lions on the Way, the obstacles which bar the dangerous route up the slopes of Mount Meru, and the augmentation of his power is balanced by a corresponding increase in strength and in knowledge and in wisdom.

Scaling the heights of Spiritual Consciousness (the ascent of the Kundalini—the attainment of the Kristos) he enters the Flame with impunity and wins the Kingdom of Heaven of the Christians—the Nirvana of Gautama.

This is the resurrection of the dead and the attainment of immortal independent individual life, self-completion, Nature's evolutionary goal.

ANONYMOUS.

## Quarterly Letter from the Vice-President

SINCE LAST WRITING the President has been busier than ever. I joined her at the political "National Conference" in Delhi, traveling by stages, and lecturing at Bombay, Surat, Baroda, Ahmedabad, Ajmere and Jaipur. The work at Delhi was mainly political, as she is straining every nerve to hasten matters, so that India can take her rightful place in the British Empire as one of its Dominions. This means constant organization on her part, writing, travelling and getting people to work together to hasten matters, so that India can stand before the world as a self-governing nation and a unit of the British Empire. While at Delhi, she delivered several theosophical lectures. She lectured to the South India T. S. Federation during its Easter Conference. Since her return, she has been in Madras all the time.

If in these days the work of the President of the T. S. were merely to write articles and lecture on Theosophy, her post would not tax her energies as it does. But with a vast changing world, which needs to be affected not only in the religious field but in every department, the President of the T. S. must work along many lines, spiritualizing each and all. Therefore, in order that the life of the Society may increase and not stagnate, she is inspiring members along one line after another. But the heavy responsibilities which are hers in connection with these many activities, make her life so full of work that it is not unusual for her to work from seventeen to nineteen hours a day sometimes.

I write this letter on the day of my departure from Adyar for Europe. My work during the last two months has been extremely heavy, owing to the preparation of the new and important work, "The Early Teachings of the Masters." This work contains, in the form of letters and answers to questions, the teaching originally given by the

Masters to Mr. A. P. Sinnett and Mr. A. O. Hume in 1882 and 1883. After much hard work I have put the manuscripts in order, and I leave today with a large number of "galley-proofs," which I shall need to correct and post from the steamer. In addition, I have been busy bringing out a little book of Buddhist essays. A third work, consisting of the sermons which I preached in Australia to the Christian congregations of the Liberal Catholic Church, is half printed. I intended finishing this work before I left, but I have found it impossible to do so. Incidentally, I would recommend any T. S. worker, who gets an opportunity of preaching in churches, to do so. He will find, as I did, a new way of presenting theosophical truths. In a twenty minutes' sermon one has to bring out certain broad spiritual truths, and I have found that some elements of beauty in presentation, which it is difficult to bring out in an hour's lecture, are more easy to realize in the course of a twenty minutes' sermon. Since these sermons of mine are those of a Buddhist to a Christian congregation, I believe they will not be without interest.

Most of the General Secretaries of Europe have asked for my services, and so from now till I return to Adyar about November, I shall be having a most strenuous time of travel and lecturing. There are no holidays to the theosophical worker. Yet he can thankfully acknowledge that, in spite of incessant strain, he does manage to "carry on," and with increasing inner refreshment, even though sometimes his lower vehicles may not be as full of energy as he would prefer.

I hope members who are interested in the early history of the T. S., will not fail to read the little glimpses into the past which I have been able to give from the records in my black steel boxes. They are appearing in *The Theosophist*. They make one feel proud to belong to the T. S.

C. JINARAJADASA.



# Convention Forum Sessions\*

## WORK WITH YOUNG PEOPLE

MR. KRISHNAMURTI: I think it is absolutely essential to have books, diagrams, etc., but I think we have overlooked one very important thing. While I was at school in England, my tutor, an English clergyman of the highest type, said to the boys: "In my school I won't allow anybody to smoke, and if I catch anybody at it I will spank them." Well, they all smoked like fun. One day a boy was caught and had a very bad time, and this was done before a few students, and I wondered why he should be whipped, because the teacher himself smoked—had a cigar in his mouth wherever he went, in public, in the library, and everywhere; he had a cigar in his hand on the platform. I wonder if it is not the same thing with most of us. What do children admire most, what interests them? They are very imitative, they want to see something which they can copy. It is not much good presenting them with books and diagrams. They want to see that their mother and father are great. I remember a certain family in London where the mother and father were theosophists but their children did not understand them. This was apparently because the lady wore an absurd dress and did not impress them as knowing anything about life, so they never paid any attention to us theosophists. It is the same with us,—we must set the standard and not expect children to learn things from books. They will never learn as long as you, the fathers and the mothers, are not real examples of Theosophy—vital and sincere theosophists—showing the real light. You can convince children that there are real ideals, but they want them exemplified and not merely talked about. That is the reason, I think, that we have failed so far, that we have done so little. We have not lived up to our standards. We quarrel like the children, and naturally the children say, "If they can do it why can't we?" It is the same as with my teacher—"Why shouldn't I smoke?" You must set the standard, don't always refer them to books. You must be great and then your children are bound to be great.

MR. KUNZ: We have to be very brief, as this business must be done in about fifteen minutes. This is the idea. The young theosophical workers in Australia are in possession of theosophical news of different kinds. They are of very striking personality. Our idea is to have those in America who wish to exchange news, photos and so forth, get in touch with them. There are already two or three groups in America running on their own, but we want to make it a little more international. Suggestions from young people are preferred.

MR. SCOTTOWE: We have an organization, quite strong, about fifteen members. Mr. Collar told you yesterday what the activities of that group are. The older members have not given the support they should have. I hope in the future there will be more hearty co-operation with

the young people. The organization is going strong and I hope it will be able to work in the international affair. We will turn it over to Mr. Kunz to use in that organization.

MR. KUNZ: In Sydney they called on the publisher of the Blavatsky newspaper, published by one of the lodges in Australia. I think the National President would be glad to add some space to THE MESSENGER if there is money. We want the organization. There is a demand for it. I suggest a council with chairman and of course secretary and treasurer for any small money matters, that might arise, the council to govern the affairs of the institution. It has been suggested that as the *Young Citizen* has been revised that it might easily be a part of our activities. I propose forming a council. I appoint myself to appoint everybody personally. I am myself young and have moved about America a great deal lately, and also have been writing to my friends in Australia. I will ask everybody under the age of thirty who is willing to assist to put their names down on a piece of paper, and what they can do and are willing to do faithfully. There will not be offices enough to go around, but we will be able to give work to everybody. I will write personally to all giving their names and let them know how the thing is going. Remember that young people are the heart of this work. It is heart breaking to go round and see no children in the theosophical rooms. People who should know about Theosophy are the young people. When I was nine years old I went to the first theosophical lecture. I have never gotten over it. I wish I had started at the age of five. We want youth especially, up to the age of thirty. People who have new ideas. Parents don't know what is in the heads of their children. Ask them to write to 826 Oakdale Avenue. I will stay up plenty of hours in the night to answer what is asked.

A MEMBER: There are many young men and women in offices who are really ready for Theosophy. Since about a year ago last August I have brought eight friends into the reading of Theosophy and now have a class that will grow into a club in Cleveland. There are a great many so situated who would be interested in this work.

MR. KUNZ: A group in Hollywood also carry on this work. The largest and most important lodge in Sydney, Australia, is turned over once a month to the young people. They are also put into office as rapidly as possible in the lodge.

MR. KRISHNAMURTI: As there are so many young people about us we might unite them and have a correspondence class so as to bring them all together, and keep in touch with the Australian Section because of Bishop Leadbeater. I think Bishop Leadbeater is the only person who really understands young people because he takes an interest in what they take interest in and holds them all to something really fine. Most

\* Condensed from stenographic notes and concluding our report of the Convention Forum Sessions.



persons are so self-centered they do not take an interest in those around them. That is why there has been no young people in our Society. The young people have been neglected. Fifty or sixty small boys and girls under Bishop Leadbeater turn out and have a good time. Prominent persons speak to them, everybody speaks to them, and they speak to themselves. Taking an interest is the only thing that counts. Take interest, for heaven's sake, and then everything will be all right. Show the young people you want them everywhere you go.

MR. KUNZ: Once the young people get the idea, it is a part of their life. Older people join the Theosophical Society and go and stick their heads under a bushel. They act as though they didn't want people to know about it. But you get young people in the Society and they are theosophists everywhere. They are so full of it they don't consider themselves freaks. They see the rest of the world as weird and curious.

### NEW MEMBERS

MRS. A. ROSS READ: I am not in favor of trying to hold theosophical revivals and getting people in in sensational ways. We tried that in Akron once. A few joined, but practically nothing more came of it. Our plan is to have an enquirers' class follow each course of lectures, for those interested in knowing more about Theosophy. Informal talks are given, and then questions answered, and so they become interested. Gradually through this class we form a study class and from the study class we recruit our membership. Usually they know by that time whether they want to help spread the truths of Theosophy to others. In this way they become ready to join the Theosophical Society.

MR. LOGAN (Chairman): I feel as if there was something that we could say to the people of the United States as a body that we do not say. Today I heard a theosophist coming out of the elevator telling another theosophist that she had overheard some people saying: "Oh, yes, those are theosophists, they believe that we come back as dogs and cats—you pay your money and take your choice to be either a dog or a cat." Other people think we are a new religion with a good deal of unfortunate sex appeal in it. Others think we are merely spiritualists devoting our time to the ouija board. The Three Objects are vague—naturally and properly, we do not want to tie the Society to a particular time and place or particular necessity of one nation or one people. And when you tell the ordinary active American business man he says: "I haven't time for it." On the second object he says, "I haven't time for that." On the third he says: "Well, I belong to a lot of fraternal organizations, or a church, and I don't need it." But we evidently think that we have something to offer the country at large or we would not go on carrying out the National President's big plan of increasing our printing facilities and headquarters as an or-

ganization. What do we offer in America, actually, although not admittedly, when we pour forth theosophical literature broadcast? I think we are offering something which appeals to the spirit of the age, the spirit of co-operation, community help, and so I should like to crystallize it in a slogan, to attract the average, intelligent, active man, who wants something to take part in which will benefit his nation, wants to join an organization that is helpful to his community. We are offering to create in America a sense of individual responsibility for progress. There is no sense of individual responsibility in America today. Today we move in masses largely under the dictation of the newspapers. We have been taught that this is a game of competition, and that we are justified in scrambling over our fellow-man to get to the top. There is no sense of individual responsibility for progress. That is why it is difficult to get a man to give up eating meat. He thinks only majorities count. How are we trying to do it? By spreading a belief in purposeful evolution, of applied evolution. Not one that stops with ordinary man, one reaching on above, and also trying to teach the perfectability of man, that man does not stop here but can go on to be a high spiritual person. Cannot we find a way by which we can tell the outer world that our purpose is to create a sense of individual responsibility for progress by spreading a belief in a purposeful evolution and the perfectability of man? I believe that by so doing we would attract a great many people who want to co-operate in the progress of America.

### INITIATION OF MEMBERS

MRS. FINCH: I recall an instance in the case of the president of a lodge, with a class of five or six to take into membership. I was pleased when I saw them take Dr. Besant's "Address to New Members." I thought, "Now he is going to do it right." He read it in a very matter-of-fact tone, as though from a newspaper, and as he read it he did not look up from the magazine—kept his eyes close to the paper,—and as he finished he said, "Well—Now you are members." Needless to say I suffered a shock, because to me that is so sacred a thing, and it must be put to new members in a manner which will make them feel the sacredness of the tie which they are forming. Such an initiation as that is sacrilege. These members took no interest in the Society. They did not think it amounted to very much, and perhaps to them it didn't, but we must put this over in a way that will stay with them forever, all through their lives. We must make it to them an episode of such magnitude and spiritual significance that they will never forget, and that will mean everything to them.

A MEMBER: In Minneapolis Lodge we have a regular form of initiation for the new members. We first assemble our new members in the front row. We play some splendid music, and the



president of the lodge makes an opening address. Then there are two readers, one at each end of the group, who read something appropriate. This is followed by an address by the vice president, first in general tone and then directed to the class. Then there is a more elaborate address by the president of the lodge, to the class. After this the secretary presents each member with his diploma. This is followed by some additional music and then an invitation from the president for every member of the lodge to come forward and extend the hand of fellowship to the new members.

MRS. SIMONS: We use in Albany this ceremony: The president on that evening stands behind a table, covered with a white cloth on which is embroidered the seal of the Society. When the word is given and the new members are admitted to the hall the members rise and stand in a circle. The new members stand in the center with the sponsors behind them, forming a triangle. Then the address of welcome is read by the president, as written by Mrs. Besant, and following that the president extends the right-hand of fellowship to each of the new members. Then the seal of the Society, in view of the new members, is explained, usually by reading the little article in that same pamphlet written by Mrs. Besant. Then when the circle is broken the older members take just a moment to shake hands individually with the new members.

#### AFTERNOON TEAS

A YOUNG MEMBER: The young people's group to which I belong gives a social once a month, serves cream or something, sends out invitations to the members of the old lodge, and to our members, to bring friends. This brings in new members. Often someone says: "When you have another social we would like to come," and they usually want to join the club.

ANOTHER: Akbar Lodge afternoon teas are a great success. It has been the custom every Saturday afternoon, for a long time. Very interesting things come up. We never take a collection, just talk things over, after the lecture.

MRS. MOORE: Some of our members felt that teas were not quite dignified. But we started out and have gained two definite things. The first is a type of newspaper publicity we have never had before. We found the newspaper a very complex organization, and it was very hard for us to break into print. However, this winter we have had two very splendid write-ups for speakers. We keep a hand-painted box by our door for questions. A type-written sheet above tells visitors to drop in questions, and these can be answered at public meetings or at lodge meetings. Many people hesitate to ask questions orally but will write them. Later they can be brought to their feet. Another thing is the circulation of our literature. There must be a great many lodges over the Section about the size of Birmingham, thirty-four members. We find the percentage of workers so small we cannot keep the lodge open every day. We feel the books are the best form of propaganda. So this winter we started an elementary class in Theosophy,

using the Text Book by C. W. Leadbeater. It takes just thirty minutes for the steam to start out of our kettle, so when the steam starts that is the signal for the teacher to stop. Then we pass around the tea and over the teacup people question us. This means comradeship. We have interested many people, and in addition we have taken in several dollars on book fines for books kept over time,—enough to buy twelve new books. Birmingham Lodge heartily enjoys feeding the visitors. Another point in regard to the attitude of theosophists—I am a new member, I have heard a number of people remark in regard to theosophists that in general they were a highly intellectual people, but cold. So I just want to say that some of the people coming in from other organizations have noticed that theosophists have lots of wisdom but are reticent in letting it out. So for the benefit of all of us, try to have a friendly attitude, something in the order of the social nature, so as to get away from the idea that theosophists are cold.

#### PUBLIC LIBRARIES

MR. TALBOT: I think books in libraries can do more good than any number of people. It is the best propaganda I know. After all other methods have been tried, you always get back to the fact that if you don't get people to read our books you don't get very far in getting them to understand Theosophy. I have had considerable experience in library work, and have found it quite surprising that in view of all that has been said we can go into large towns and find very few theosophical books. In Chicago there are forty-nine libraries and only in twenty-nine of them were there any books on Theosophy. Out on the Pacific coast we have gone at it more systematically. If you have no fund in your lodge to place books in public libraries, you should get one. Also those who might be interested should be given a chance to donate to it. Just before I left home one of our members told me I could draw on her to the extent of \$300. It is quite the rule of public libraries that they will not purchase any books on religious subjects. If they did not adopt that rule they would have to purchase an equal number of books for each cult. If you want books in the public library you must find some way of donating them, either through the lodge, or by personal subscriptions. I have never found any work so effective as placing books in public libraries.

#### FINANCES: SALES—BAZAARS

MRS. FINCH: Food sales are great. We have one every month. Every fourth Saturday in a month we have a food sale in the largest department store in Tulsa, right on the first floor. The store gives us almost half of the first counter. We have our display of thirty to forty cakes, baked beans, dozens of cookies and doughnuts,—everything you can think of. We have adopted the plan of having our cakes baked, at about half of what we can sell them for. We have about forty or fifty dollars clear for half a day's work. I know of no other plan whereby we can make as much with so little time and work.



A MOBILE MEMBER: Friends and members contribute clothing and we realize money in that way.

A COLUMBUS MEMBER: We have had very successful rummage sales. We found it impossible, sometimes, to obtain a room, so we used our own room. We spread it around in salesmanship style and advertised it in the newspaper. People came in. We were very successful both in making money and in propaganda work, for three days.

A TULSA MEMBER: We put our propaganda work on the tables where we sell our cakes, and to those who seem interested we slip in a sheet or two when we tie up the cake. The people seem quite social and we are delighted to talk with them. When they ask us who is having the sale, we tell them all about it, invite them to our meetings.

#### DISTRIBUTING FREE LITERATURE

MR. HAGLUND: I used always to keep my pocket full of literature. One day I walked out to a lake and saw a man sitting on a log. I gave him a pamphlet and ran away. Two weeks from that day we called a lodge meeting in a private residence and the man walked in. I still was afraid to approach people. I would go by a house when it was dark and drop the literature on the doorstep. In all those efforts I sowed the seed. In my home life I never preached Theosophy, but I found my son when 16 years old wanted to join the T. S.

MR. VAN ETEN: I always carry my pockets full and if I see a person whom I think might be interested I hand him a piece of literature. Many people now ask me if I have anything new. When Mr. Rogers lectured in our city I handed a folder to a man, and people up and down the street car asked for that folder. Another point is, don't be afraid to let people know you are a theosophist.

A MEMBER: In the last two years I have kept literature in my office on the library table—a doctor's office. I find that many of the people take the little pamphlets and then come to me and ask for more. I try to keep a supply on the table at all times.

MRS. LA FORGE: I think everyone has to make a little allowance for his own temperament. I cannot pass free leaflets by hand, but I have done something else that takes a great deal of faith. We go together, with our best smiles, and get permission to put boxes in the railway stations. We found people very willing and very nice. We put very nice boxes up in the ladies' and men's waiting rooms and in the interurban station. We cannot keep those boxes filled. It takes faith, because we put those leaflets there without expecting to see the people who read them, and they don't come back to our lodge. We are not working to see the results of our labor, as it doesn't come back to our lodge. But the leaflets disappear and we do not find many of them on the floor. We have to fill these boxes every day or two. Our next attack was on the

Commercial Club of the city. We went in fear and trembling and met the man who presides there, and found that he was very nice to us and said we could put anything on the table there as long as it was not I. W. W. stuff, and so we keep our more expensive pamphlets there and labeled them: "Please do not take from the table"—but they go anyway. The Secretary of the Commercial Club has borrowed all the books we could loan him and is now buying books for himself. We have those four centers from which leaflets disappear as fast as we place them.

LIEUT. MAYES: It is one of our ambitions to get the pamphlets in form so that we can have you distribute them in addition to leaflets. We cannot do that as yet, but we have made a beginning with the "Dime a Month for Publicity." If our 8,000 members would give us a dime a month in addition to regular contributions we would not ask you for a thing. We could print the lectures, bring out the pamphlets in sufficient quantities, and do various other things; it would help us wonderfully if the publicity agents would take that in hand in the lodges.

#### CORRESPONDENCE COURSE

MRS. SIMONS: We have ready at the present time only one course, the foundation course. We are going to try to do with this course four things: (1) Give the student a general bird's-eye view of Theosophy, and enable him thereby to answer simple questions about it,—reincarnation and karma, its relation to Christianity, etc.; (2) Make the new student acquainted with some of the many theosophical books now available and stimulate research among the other more advanced books; (3) Lay the foundation for desirable habits of study and encourage, though not require, the practice of meditation. We cannot demand that in an elementary course because people are not interested to that point, but we can at least call their attention to the desirability of solving knotty problems by that method; (4) We are going to try, as far as possible, to foster the relation of theosophical knowledge with everyday living.

So much for the aims—high, but not impossible. Now for the scope. To meet the first aim the scope must be fairly wide and yet the material condensed into an ordinary school year. We condensed it into thirty lessons. Those fall into four general groups: (1) General information, lessons on what Theosophy is. People often say: "We don't want anything to do with Theosophy; what is it anyway?" We enable the new student to answer that question, the objects of the Society and its mission, the immanence of God, the brotherhood of man and the parallel evolution of life and form—seven lessons. The second group deals with the teachings about the invisible worlds, man's vehicles for those worlds—eight lessons. The third section—reincarnation and karma—six lessons. The last nine lessons can be called the Great Plan. It includes three very elementary lessons on the formation and organization of the solar system, just enough so the student has some comprehension of what the old students are talking about when we mention



"rounds" and "chains," and give us some idea of the place in the scheme where we are now. Then two lessons on the goal of humanity, two on the Masters, and finally a frank and thoughtful survey of the results of theosophical study, what they have been and what they can be made to be. The course is in elementary Theosophy. It will begin October 1st and terminate in May.

Now for the method—first, what goes with the course? Four types of things: (1) General suggestions for study; (2) Four books and two pamphlets; (3) Lesson outlines; (4) Certificate of completion.

In order that we may meet the second aim, that of stimulating library research and making students acquainted with theosophical books, we have made no attempt to print all the information available. The lesson outlines cover four general points: (1) References for study based on the books furnished, required of the student. One of the four books selected was written by Mr. Rogers, the most elementary of the four books. In practically every case in which the lesson topic was treated in that book it forms an excellent introduction to the other reference book, so that must come first, mentioning his name before that of Mr. Leadbeater and Mrs. Besant. He has asked me to change the order. I have refused to do that because it seems to me that his modesty ought not to be allowed to interfere with the continuity of the lessons. The student is going to take first the reference that is given first, and the references to the particular book that I have mentioned belong first because it is the type that meets the average reader best. The second section will be references for library research. Many students are not satisfied with the scanty material required. When a new student I carried home an armful of books every week. I took from them what I could assimilate at that time. Many others will do the same thing, and to meet their demands we have provided a wealth of references for further research, or they may act as guides to the person who wishes to add to his own library by buying books. The lesson hints cover explanations, diagrams, tabulations, etc., whatever might be of aid to the elementary student. Last are the questions, usually five in number for each week's work, based on the books furnished, not on the optional references. You will find furnished to you with the course all the material that you will need—except that which lies within yourself. These questions are planned so far as possible to meet the fourth object, to stimulate thought and correlation with everyday experience. The questions are just pegs to hang thoughts on, planned to let us know that the student understands general theosophical principles and has a knowledge of detail and is able to make some practical application, to weave the knowledge into his own experience. The answers are to be written out weekly and sent for review, such as A, B and C, passed, and D, unsatisfactory, and returned with comments to the student. Then the opportunity is open to ask questions as well as to answer them. We are going to try as far as possible to supply at long distance the help and guidance of

teachers. I know that nothing can quite make up for the eye-to-eye and hand-to-hand contact of the teacher, but we are going to try to meet the need as far as possible. The details of the certificate have not been decided upon, but probably we will issue three grades, first, completion, meeting minimum requirements, and then one with credit and one with great credit. It is expected that this correspondence course will meet a vital need among both members and non-members, and that it will develop into no inconsiderable agency in spreading Theosophy.

MR. ROGERS: I hope you have all grasped the importance of what you have just heard. I think we are starting something today that will grow into a great theosophical educational movement. It is among ourselves just now, but it will not stay there. There is great need within the Society for this work. I go among lodges a great deal and see everywhere how illy equipped we are to present Theosophy convincingly. Until you are able to answer any question that is asked you about Theosophy you are not eligible to stay out of that correspondence course! We want to make our national Society a great efficient engine for spreading theosophical knowledge. Mrs. Simons is employed in the Educational Department of the State of New York, and is classified as a specialist. I want you to know what kind of talent you are getting for nearly nothing.

MRS. STAS: I am a foreign woman, who with many of her countrymen is hungering for theosophical knowledge, but just imagine yourself sitting by the full table and not able to eat. I thought to myself, I will take courage and stand before you and appeal as one of those hungry children. You have plenty of literature, you can draw your knowledge from that literature, and we have nothing. I have organized a lodge with thirty-four members, and we have existed almost a year now, but all our work is in the spoken word. I have three or four who can read in English and the rest not. I would appeal to you as to those sitting at the full table to think of your brothers and sisters who are standing and have nothing to share with you, and perhaps you can help us.

MR. ROGERS: It is one of the great signs of the times that the people among us who do not speak our language are nevertheless seeking our movement. The lady who has just spoken is Assistant Editor of the *Polish Courier*. She has done splendid work for Theosophy in Milwaukee. We must as soon as possible have translated into the Polish language some of the simple things so that they shall have something to give to these people.

[Through the generosity of a member translations into Polish are under way.]

#### CLOSING THE CONVENTION

MR. ROGERS: I heartily congratulate every one of you who has had the good fortune to attend this convention. It is a thing to be remembered for a life time—an event in the theosophical world. Other Sections may have had as striking conventions, but we never have had one in the



## What Lodges Are Doing

### HOUSTON LODGE

The Houston Lodge Building Fund has been augmented by the proceeds from a spectacular drama, "The Conquest of the Senses", written by Mrs. Laura Slavens Wood, using as a theme the development of the five senses in their occult order, assisted by the Lords of the Elements: Touch, by Indra, Lord of Aether and King of Fairies; Hearing, by Vayu, Lord of the Air and the Sylphs; Sight, by Agni, Lord of Fire and of Salamanders; Taste, by Varuna, Lord of Water and of Nymphs; and Smell, by Kubera, Lord of Earth and of the Gnomes. The drama was preceded on the program by a number of "divertissements". It seems that such a drama, well performed before a large public audience, would do much toward arousing interest in the laws of evolution and in the unseen powers.

### KANSAS CITY LODGE

Captain Anderson, with Mrs. Anderson and their daughter, Miss Beatrice, gave a delightful vegetarian dinner for the Kansas City Lodge members. Dr. B. Waldemar Lindberg, who has spent some time in Australia, gave an informal talk on the theosophical life and the activities at Sydney, and told many interesting things about the country. Over twenty dollars was cleared for the lodge treasury.

### ALBUQUERQUE LODGE

In Albuquerque the heat becomes so intense that the lodge closes down entirely during the summer months, but the report of the year's work shows that the winter months were well spent in study. The average study class attendance is ten, out of a membership of twelve or thirteen. Few lodges hold so high an average. The lodge is receiving donations for its library.

### STOCKTON LODGE

A book service worthy indeed of special note and of use as an example is that of one member of the Stockton Lodge, Dr. B. F. Walker. Because the lodge needed a library he is sending to 'The Theosophical Press for some two hundred and fifty dollars' worth of theosophical books, well selected.

### SAN QUENTIN STUDY CLASS

In San Quentin is a theosophical study class, similar to the one at Folsom, which is superintended, or watched over, by the Southern California Federation of T. S. Lodges. Reports from this class tell of their use of the publicity pamphlets sent out by Headquarters, of their weekly meetings, and of the visit of some theosophical friend from outside the prison walls once a month. There are some thirty odd members of the study group and often there are visitors. When there is no visiting lecturer the men take some theosophical subject and study and discuss it among themselves.

## Thesis Against Theosophy

From *Revista Teosofica* (Chile) we learn that on the occasion of his admission as a member of the Faculty of Theology in the University of Chile, a priest gave a formal thesis against Theosophy. "While condemning our 'dogma,'" the reviewer says, "he pays a striking tribute to our moral standard, although in his eyes our high ethics seem to be in some obscure way a reproach to us. 'I recognize,' he says, 'that in their ranks are many who are seeking moral perfection and who are models of uprightness and honesty, strayed souls, virtuous by nature, who will be beautiful examples on the day that their eyes are opened to the light of truth. . . . The ethics of Theosophy are purely sentimental, as appears in this that one of their avowed objects is universal brotherhood. . . . The Theosophist knows that this life is as only one day in his existence and that he must use it to gain experience. But it is not his aim nevertheless to satisfy his lower nature, but to look at things from a higher viewpoint, to achieve his spiritual perfecting, and always in all his actions to strive for the greatest possible good to his fellows. He is to consider himself only as an infinitesimal fraction of Humanity, and to order his life accordingly; believing that good thoughts as well as bad will arouse in others vibrations of a like nature. Seen from this angle life is worth living, for if we can by our efforts help in the general evolution, our actions take on an impersonal and disinterested character. To do good for love of the good must be the rule of our life, and its greatest joy must be compassion for the suffering of others and the help that we may give to our fellow creatures.' And this is a formal attack on us by an avowed enemy!"

## The Sthenometer Again

In the January MESSENGER appeared an interesting first article on "Theosophy and Modern Science", by W. Scott Lewis, in which was described the sthenometer, a simple device for proving that force emanates from the finger tips. It was accurately described as to mechanism and workings, and evidently aroused interest and the desire to investigate, for THE MESSENGER has received a report of the experimental results obtained by William Brinsmaid and Dr. C. Schudemagen. Their findings lead them to disagree on a number of points with Prof. Lewis. So far, lack of space has prevented our printing this friendly argument, but we do want to acknowledge with gratitude the receipt of the description of experiments.

## Ghost Stories

The *Buffalo Evening Times* is enticing its readers into the psychic ways by printing a series of short stories entitled "Famous Ghosts," compiled by Oliver E. Carruth. These stories, gathered from all quarters, are interesting daily reminders to the "tired business man" and other members of his family that the invisible world exists about us.

A Buffalo T. S. member has loaned her clippings to THE MESSENGER for a time.



### Field Worker Volunteer

Dr. Nina Elizabeth Pickett, who has done some successful class and organization work in Oregon, has indicated her willingness to go to any part of the country for such work and to stay any length of time a lodge may desire. Her specialty is class work and building up and strengthening the lodge. She will expect only entertainment and any actual expenses, if there are any, on account of traveling to the place of engagement. Those interested should write her direct at 631 Riverine Avenue. Santa Ana, California.

### The New Emblem Stationery

A smaller envelope but of the same proportion, a correspondingly smaller sheet of paper, but a double sheet instead of the single one, is the description of the new emblem stationery. In other words there is less of envelope but more of paper. The quality is the same fine grade of ripple finish bond paper. A box contains 100 each, of envelopes and paper,—a little more than four times the contents of the regulation stationery box sold at drug and stationery stores, and the cost is only \$1.75.

### The Vienna Congress

A tentative program issued for the Eighth International Congress of the Federation of the National Theosophical Societies in Europe, to be held in Vienna, July 21 to 29, shows that Maurice Maeterlinck and Edward Carpenter are scheduled to lecture.

### Theosophy In China

The Shanghai Lodge reports its new address for the benefit of traveling theosophists—No. 29 Avenue Edward VII. The Lodge will gladly welcome F. T. S. who are visiting in Shanghai. Because of the many languages spoken by members, Chinese, Russian, English, and others, classes and meetings are arranged in the three principal languages for different evenings in the week.

### The Hongkong Lodge

Another lodge of the Theosophical Society has been formed in China—the Hongkong Lodge. No street address of the place of meeting is given, but the mailing address is P. O. Box 632, the secretary being Mr. Herbert E. Lanepart, former member of the Shanghai Lodge. The president is Mr. Manuk, an old T. S. member. The new lodge, so the secretary writes, enjoys much sympathy in the city and there are signs of a rapid growth.

### Deaths

*Rest in the Eternal, grant them, Oh Lord,  
And may light perpetual shine upon them.*

- Webster O. Smith.....Oklahoma City Lodge
- Mrs. Laura S. Warner.....Springfield Lodge
- Mrs. May W. Burwell.....St. Petersburg Lodge
- Mrs. Florence Marsh.....Minneapolis Lodge
- Mrs. Leona B. Taylor.....Activity Lodge
- Mrs. Grace Shaw Duff..Central Lodge, New York
- William M. Brooks.....Tampa Lodge
- George L. Stevens.....Section Member

## Annual Lodge and Membership Record

June 30, 1922 to July 1, 1923

MEMBERSHIP.		LODGES	
Total Membership June 30, 1922.....	6761	Total Active Membership June 30, 1923....	6995
New Members during year .....	1453	Average new members per month .....	121
Reinstatements during year.....	242		
Transfers from other Sections .....	18		
	<hr/>		
Deceased .....	76	Number of Lodges June 30, 1922.....	216
Resigned .....	197	New lodges organized during year.....	32
Transfers to other Sections .....	10	Lodges revived .....	0
Placed on inactive list during year....	1196		<hr/>
	<hr/>	Lodges dissolved during year .....	15
	1479	Total Active Lodges June 30, 1923.....	233

## Quarterly Lodge and Membership Record

April, May and June 1923

Total number of lodges.....	233	Deceased (4 inactive) .....	19
Lodges chartered .....	15	Resignations (2 inactive) .....	30
Lodges revived .....	0	Transferred from American Section.....	0
Lodges dissolved .....	1	Transferred to American Section .....	9
New members .....	492	Transferred to inactive file .....	1165
Reinstatements .....	57	Total active membership July 1, 1923.....	6995



## A Masonic Magazine

*The Blazing Star, the Organ of the International Society for Masonic Research. Address Poster House, 23 Lang Street, Sydney, N. S. W., Australia. Published quarterly. (Subscriptions through The Theosophical Press, \$3.75.)*

With the first issue of this remarkable magazine is heralded the organization of a society which will be received with enthusiasm by every member of the Masonic Fraternity who is interested in pouring the living water of true knowledge into the empty Masonic vessels, and in bringing to the work of his lodge a deeper understanding of the significance of the ritual.

We quote in full the Objects of the International Society for Masonic Research, as stated in the official organ of the society:

I. To recover the Arcane Wisdom which is the common life behind the various forms of Masonic Tradition throughout the ages, so that the Sacred Science may again become a living reality to the Brethren.

II. To study the various Masonic Rites, both ancient and modern, their history, significance, and mutual relationship.

III. To publish a Quarterly Review, and other literature, embodying the results of this study.

IV. To assist in establishing a bond of union between Masonic students of different Rites.

The following information is also given in connection with the stated objects:

It will be evident to the serious student of Masonry at the present day that there is a widespread demand on the part of the Brethren for more Light.

The usual explanation of the Rituals given in the different Lodges and Chapters fails to satisfy those who are seeking the genuine secrets of the Royal Art, secrets which were known in ancient days when Masonry was indeed a living reality to the Brethren, and to which the key was lost when they began to identify themselves rather with the difference of outer form than with the Unity of the Life within. So far indeed has the Hidden Light which once blazed in splendor upon the Altar been obscured, that not only the profane, but even many Brethren are in a state of darkness. Without that Light men cannot live, and until it once more shines in our midst there is no hope for a world lost in the darkness of ignorance. It should surely be the sacred duty of all true Freemasons throughout the world to join hands in a common search for that which is lost. Such true Freemasons are to be found in every Masonic Fraternity, and the International Society for Masonic Research has been formed in order to draw together into one organization all those who are striving to restore the Hidden Wisdom of the Craft.

The Society welcomes to its ranks all Masons in good standing who are interested in these deeper studies, and invites its Fellows to contribute to its Magazine the results of their individual research. All such articles will appear under initials only, unless an especial request to the contrary is received.

Attention is called particularly to the first installment of a remarkable treatise on *The Meaning and Purpose of Masonry*, by H. A. C. W., in which the writer gives a very illuminating interpretation of the inner meaning of the Symbolic Degrees.

There is also an article by the same author on the life and doctrine of *Christian Rosencreutz*,

one of the mighty Master Builders, which contains an occult tradition of the actual history of that Great One which has not heretofore been given out generally, and which doubtless will prove exceedingly interesting to the student of the activities of the *Great Brotherhood*.

Other articles of importance are *Freemasonry and the Egyptian Mysteries*, by C. W. L.; *Masonry's Oldest and Most Sacred Altar*, by C. S. M., and the Editorial paragraphs *From the Chair of K. S.*

E. F. A.

## Book Reviews

*The Reign of Law; by C. Jinarajadasa, M. A., published by The Theosophical Publishing House, Adyar; paper, 144 pp. Price, 50 cents (through The Theosophical Press, Chicago).*

In this, our great vice-president's latest literary gift, is set forth the effect of the Lord Buddha's personality upon the life of the writer and upon the life of every one of the followers of the faith. "It is in the light of His personality," the Foreword states, "that I have always regarded each Buddhist doctrine which I have studied. The value of the essays will be solely because they reflect the experiences of a Buddhist who has tried, however humbly, to mould his life on the life of the great Lord."

There are eight short essays in this little volume, uniform in size with "Christ and the Buddha." Their titles give the prospective student a clear outline of the points covered: "The Reign of Law", showing the correlations between the *Dhamma* and scientific findings; "The Inner Ruler Immortal", stressing the necessity for self-development and a change in the conception of the individual as the true foundation for a real democratic regime; "Self-Reliance", showing wherein Buddhism is unique in that it throws back upon each individual the responsibility for his own development; "Gautama, The Buddha", the most inspiring of all the essays, giving forth something of the exquisite compassion of the Blessed One which binds all His followers to Him in love; "Back to the Lord!", a treatise on the three stages in every religion,—enthusiasm, elaboration and ossification; "The Mysticism of Buddhism", in recognition of the profound elements of mysticism in the religion; "The Way in Buddhism", further light upon the *Dhamma*, which gives power to an individual to free himself; and "The Great Soul Heresy", a summing-up of the "heresy of the self" which can only be discovered by a life of intense suffering, combined with very great and daring action. The value of suffering, so the Buddhist understands, is that it teaches man what he is *not*.

It is interesting to note that Mr. Jinarajadasa reiterates the fact that Sir Edwin Arnold's "The Light of Asia" is the one and only book produced in Western lands that describes to the Buddhist the faith as he himself feels it. "To the learned professor in the West, Buddhism is a system of philosophy, a religion, a morality, a splendid intellectualism; to the Buddhist reared in a Buddhist land, Buddhism is the Buddha!"

A. W.



## Publicity Department

This department is, in a very real sense, an advertising agency for Theosophy. A flood of theosophical literature goes out every day through the mails. During the past ten months it has amounted to two hundred and forty thousand pamphlets and leaflets. Think what that means when it is scattered from the Atlantic to the Pacific. Much of it was distributed through local lodges, but most of it was sent directly to individual addresses by mail. None of it was distributed indiscriminately. The names are carefully collected by propaganda agents in local lodges and by members who, in one way or another, come into contact with interested people. That is a very different matter from random distribution and undoubtedly brings an enormously larger percentage of people into permanent touch with the philosophy. Many of the names were secured by advertisements inserted in high class publications, advising interested people that information about Theosophy could be obtained by addressing the Publicity Department.

It is hoped that the effective work done by the department will encourage all its friends to renew their efforts during the coming year to bring still larger numbers of interested people to the point where they will desire to do further reading and become more familiar with the philosophy.

WM. M. MAYES.

## New Territory Fund

June 15 to July 15

Glendive Lodge	\$ 4.00
Mrs. Karoline Machlanski	2.00
Margaret LaSance	5.00
Grand Rapids Lodge	20.00
Sheridan Park Lodge	20.00
Grace S. Waterman	10.00
Mrs. I. V. Eyman	12.00
Jennie F. Douglas	10.00
Florence R. Van Bergen	5.00
Mrs. Amelia Voges	20.00
Albany Lodge	25.00
Superior Lodge	35.00
Mrs. Alice Kiernan	10.00
Mrs. C. Shillard Smith	25.00
Isabel Holbrook	9.00
Annie M. Climo	5.00
Dallas Lodge	25.00
Mary Fouraker	1.00
Mrs. G. Marquette Brand	3.00
Mrs. K. P. Eklund	25.00
Mrs. H. Kay Campbell	5.00
Service Lodge	1.00
Total	\$277.00

## Headquarters Building Fund

June 15 to July 15

Previously acknowledged	\$1,461.60
Glendive Lodge	4.00
M. Belle Kempster	3.00
Thomas D. Dawkins	1.00
Mrs. Alice Kiernan	10.00
Service Lodge	1.00
Total	\$1,480.60

## Publicity Donations

For the Month of June

Convention Dimes	\$ 1.00
Columbus Lodge	1.75
Mrs. Ben Fairless	1.00
New Haven Lodge	1.00
A Server	2.00
Mrs. Margaret Dix	.50
A Member, New Mexico	1.00
A Member, New York	1.00
A Friend	10.00
Mrs. S. W. Logan	2.00
Lieut. Devereux Myers	1.00
Genesee Lodge	10.00
Herman C. Schneider	5.00
Besant Lodge, Krotona	4.75
Mrs. Charlotte Collins	1.00
Pergine W. Smith	.50
Glendale Lodge	3.00
Des Moines Lodge	3.00
Mrs. E. E. Kiernan	10.00
St. Paul Lodge	5.00
A Friend	1.50
Brooklyn Lodge	2.79
Minna Stewart	.50
Santa Ana Lodge	2.00
Dimes for June	.50
Gulfport Lodge	1.50
Syracuse Lodge	1.00
Colorado Lodge	1.00
Mrs. Ben-Allen Samuel	1.00
Isaac D. Guest	2.00
Service Lodge	1.00
Beatrice Reynolds	.30
Lottie Patterson	3.00
Butte Lodge	2.10
Arthur Coon	2.00
Edward Drayton	1.00
Besant Lodge, Seattle	5.00
Glendive Lodge	5.00
Columbus Lodge	1.40
Lansing Lodge	3.00
Emma L. Perry	5.00
Grand Forks Lodge	2.00
Harriet Hubbard	5.00
Kate P. Gurley	1.20
Mrs. W. H. Biggar	5.00
Mrs. Charlemagne Tower	20.00
Atlanta Lodge	1.00
Besant Lodge, Seattle	.50
A Texas Friend	1.00
El Paso Lodge	2.00
Interest, Bond, from a Friend	4.00
Hollywood Lodge	4.00
A. L. Deal	2.00
A Montclair Member	1.00
Rutland Lodge	1.00
Hazel Patterson Stuart	10.00
Total	\$166.79

## Russian Relief

Mrs. Emilie B. Welton, 136 W. 80th Street, New York, reports the following donations to the Russian Relief work:

Previously acknowledged	\$811.30
Mrs. M. C. Acoan	1.00
F. T. S., San Juan, P. R.	5.00
Ellen Fowler	10.00
Total	\$827.30

Present donations to this fund are being applied to the relief of Russian children. The American Relief Administration has discontinued the transmission of food applications to specified individuals.



## Convention Photographs

Those who wish copies of the Convention photograph may obtain them by addressing Headquarters. This is said to be one of the best convention pictures ever taken, at an American Section Convention. Mr. Krishnamurti in the front row stands between Mr. Rogers and Mr. Warrington. There are also in the front row in the following order, Bishop Cooper, Mr. Kunz, Mr. Nityananda, Mrs. Rogers, and on Mr. Warrington's left stands Mr. Holland. The picture is distinct and clear, and you will have no trouble in recognizing your friends among the three hundred (approximately) members. The price is \$1.50.

## Key Chains

The Convention key chains with the T. S. emblem attached have been received and will be mailed as soon as possible to those who did not get them at Convention. The finish on this second lot of emblems is much prettier than on the former lot. If any member wishes one of these souvenir key chains, it may be purchased from Headquarters for 75 cents.

For both photograph and key chain address the National Secretary-Treasurer at 826 Oakdale Avenue, Chicago.

## Items of Interest About Books

The Theosophical Press will forward subscriptions for *The Blazing Star*, the new Masonic quarterly, so favorably reviewed elsewhere. Yearly subscriptions will be \$3.75.

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Talks on "At the Feet of the Master," by Rt. Rev. C. W. Leadbeater, which is being printed by The Theosophical Press, will be ready in about a month. This series of thirty-two remarkable discourses should be studied by every aspirant. Have you placed your order?

## Herald of the Star Subscribers

Please be advised that in future The Theosophical Press will not receive subscriptions to *The Herald of the Star*. They should be sent direct to Mr. H. J. Budd, Secretary, Central Division, O. S. E., 212 W. Austin Avenue, Chicago.

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Lapel Button	B-3	5-16 in.	3.00	Pin	P-7	13-16 in.	7.00
Lavalliere	P-1	13-16 in.	6.00	Scarf Pin	SP-5	7-16 in.	4.50
16-inch Gold chain to complete Lavalliere .....			3.00	Ring, Light Wt.	R-4	7-16 in.	8.50
Pin	P-3	5-16 in.	3.50	Ring, Heavy Wt.	R-1	7-16 in.	10.50
				Watch Charms	W-1	13-16 in.	7.00

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