

# The MESSENGER

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## Education\*

C. JINARAJADASA

MY interest in the great changes which are now taking place in educational methods is a twofold one.

First, I am interested in the problem as having been myself a teacher. There was a time for about a year and a half when I was myself a schoolmaster. And ever since I have had the profoundest sympathy with all teachers, because it is the hardest profession I know. I had only five hours of work in the college, but during those five hours I found the work very hard, not because of the number of pupils I had, but because I felt that to teach one had to be quite clear in one's own mind. The five hours in school were like five hours of continual meditation. And I felt each day, when the day's work was over, that a great deal had gone out of me. Yet it only shows that, the conscientious teacher, the teacher who is in earnest about his duty, requires not merely force of mind but also something of his spiritual nature. Now teachers are about the worst paid in any of the professions; they have a nobler contribution to give to the state than I think any other profession and yet these, the greatest mak-

ers of the state, are those whose value is practically least recognized. I say practically because there are some countries where the teacher is indeed honored. I never forget that in ancient India, the man to whom the greatest honor was given was the teacher. Before the teacher even a king would stand. And the teaching profession was that of the Brahmana, the man who was revered most because he did most for the nation. Even now there is a great deal of honor given to the teacher; he is often poor, very poor, but still he is honored. And I want that kind of idea to prevail all over the world, so that teachers who have to live lives of renunciation may find compensation in the public recognition of the help their work gives to the building of the state. Ever since the time when I was a teacher, I have had the profoundest sympathy with teachers.

I have also a very deep interest in all the changes in educational methods. As a theosophist, whatever is the problem considered, one sees possible changes; as a theosophist each one of us sees how different we would make the economic system of the world, or education, or painting, or

\*An address given by the International Vice-President at the Federation of European National Societies of the Theosophical Society, July 21 to 26, 1923. Reprinted from the Transactions of the Eighth Congress, now obtainable.



music, because the theosophist looks at the problems of life from the center. Now some theosophical truths show you at once what changes must take place in educational methods. Education, even the best and most advanced, is still very largely influenced by materialism. We still take for granted that the consciousness of the individual begins with the birth of the body and ends with death.

Though in the Montessori system there is a recognition of the originality in the child, the presumption is still there that the originality begins with the birth of the child, and all our systems of higher education also think of the individual as ending when his body dies. We do not educate people to live in heaven. Why not recognize that the life of eighty years is only a fraction of the life of thousands of years in the heaven world; and the right education would also include the training, not only how to make the best out of this small piece of life, but also the best out of heaven. When you approach the subject from the theosophical standpoint, the first thing that is obvious to you is that the child is a soul who has lived already, and who has already some experience. Obviously then, the first thing which is useful to do is to awaken the capacity, that is, the dharma, in the child. Educational methods must then be directed not only to giving the child new knowledge, but also to awaken the remembrance of the old knowledge in him. In our theosophical knowledge we recognize that the soul has not only the faculty of the mind but also other faculties. The mind is useful because it examines facts one after another and adds the facts and comes to a theory. But within the soul is also the faculty of intuition, which gets at knowledge not by adding the sum but rather because there is a mystical unity of the things outside with the things inside. There is not only the way to knowledge by the mind, but also that by the intuition. Now the intuition works where the emotional nature is pure and happy. That being the case, if you can give children a happy life, an interesting life, so that their emotional natures develop harmoniously, then besides developing the capacity of the mind in the child you evoke also the additional faculty of the

intuition. Education then can go so much more rapidly.

Furthermore, looking at the child theoretically, there is one very great fact; all knowledge which science, religion, literature and art are giving, all this knowledge is trying to give us the power of changing life; changing life by standing in the center. The purpose of education always is to release power in the individual. But this power must be used by the individual to change life by standing in the center of life. A man may have a great deal of power, but if he stands at the circumference, he is not able to work effectively. So then education must always lead the individual to look at life from the standpoint of the center. The standpoint of the center we call synthesis, the synthetical view of life. The synthetical view of life is what made Athens so powerful. The Athenians did not have very much science. Their knowledge of history was small, they did not know very much of Eastern philosophy though they had their own; they only knew their own type of government. So far as the amount of knowledge is concerned, compared to the knowledge of the modern world, Athens did not have so very much. But what made them so powerful of character was their synthetic attitude. They all had general knowledge of all the sciences that were then to be found in their country; they had a general knowledge of all their arts, of all their philosophies, of all their history. It was small in quantity, but they knew more or less of the summary of it all, and they had a very profound interest in everything in the world. Now in these days we cannot know all there is about science; the literature of science would fill this hall. You cannot know all the philosophy, you cannot travel all over the world, and yet if you are to be powerful as were the Greeks, you must, like the Greeks, have a synthetical standpoint, and that is the aim of a university. But in these days, since a university is made up of so many faculties, it is impossible for any man in the course of three or four years to know what the university has to teach him and come to the centre. There is only one university that can give men sufficient teaching to come to the center, and that university is the Theosophical



Society. It is the only place where by studying something of everything you can more or less come to the center. And therefore, though I have studied in three universities, I consider that free study is just as good for a man as a university course.

Now we know in Theosophy that the synthetical standpoint must not merely be offered from outside by universities; it exists in the individual. In the child is the university. All the professors are in the child's consciousness. And if in teaching a child, I make him interested, it is because I have called out of him that part of the synthesis that I happen to know. The synthesis is in the child. We must therefore approach the problem of teaching from quite a different angle.

It is because all these new outlooks in the work of teaching appear in Theosophy, appear as we study the great problem, that I am profoundly interested in education.

But, entirely apart from all that, my greatest interest in this movement is something quite different. It is because I realize from my own experience what a wonderful message the child has to give. We look upon education as giving something from ourselves to the child. To me one of the most wonderful things we can experience is to accept from the child.

You know very, very roughly how in Theosophy we proclaim the doctrine of the divinity in man. This divinity in man reveals itself in various aspects, in various civilizations. Each type of civilization calls out of the human individual some particular aspect of divinity. In ancient India the divine in man was seen when man was a teacher, a guru; and that is why in India, whenever we think of divinity, we think of the sacred teacher as representing God.

The Greeks, when they thought of their gods, always thought of their beautiful young men; it was in the youth that they saw something of the beauty of divinity.

Christianity, especially in the Middle Ages, brought the great doctrine of chivalry, which acknowledged divinity in the woman. It was in the maid that the human imagination was able to see somewhat more of the nature of divinity. And from that time in the Middle Ages, most of the poetry of the West which is idealistic has

been built up around the vision of the woman as divine.

But there is a new doctrine, a new phase of divinity, which has been discovered, and that is divinity in the child. For just as the ancient civilization of India saw, in looking at the teacher's face, the divine, Greece, in looking at the form of youth, saw God; just as, in adoring the young maiden, there was seen divinity, so I hold that there is a new revelation coming to mankind. And that is to see the power of God, His blessing, reflected in the child. And I therefore feel that if we can change the lives of the children, give them happier circumstances, a better education, so that they are all the time more natural, real children, then from the faces of the children, from their little child natures, there will be added to life a radiance, a beauty, but also a strength; for where God is manifesting, there is strength. It is because I feel this strength coming to civilization from the little children that I am interested in education, quite apart from all the changes in theories.

Now my last word is to ask some of you, whether you are interested in education or not, to look into the lives of children and see whether in their faces, in their interests, and in working with them, you will not find something of that inspiration to spiritual life which you do not find in churches, which you do not find in gospels; and so I give what I have found myself, that in the face of a little child you can find the gospel of life.

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Do you think you have enemies? It is all delusion; there is nothing but the Self, and there is nothing outside which can be the enemy of the Self-knower.

ANNIE BESANT

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Our work is to go out into the world and to change all things—social, political, economic, religious, artistic—so that the swift discovery of the God-man is possible to every individual. But while we work in the outer world, to abolish all evil so that the hidden divinity in humanity may manifest itself, we must not forget that the hidden divinity is within ourselves too.

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### Mr. Jinarajadasa's Lectures

**M**ANY of our Lodges are now preparing for a lecture or two by Mr. Jinarajadasa. Upon the good judgment used in the advance work will depend their degree of success. In their enthusiasm some Lodges are proposing to take large halls. That is a good idea if the advertising fund justifies it, but it is an unfortunate plan if an ordinary amount of advertising is expected to bring out a large audience. We must not forget that as a rule theosophical audiences are small. With a good national lecturer and a fair expenditure in advertising we count ourselves fortunate when we bring out 150 or 200 people. Even Dr. Besant, with the reputation of a great orator and publicist that covers three continents, had only a few very large audiences in the United States in 1909 and some sad mistakes were made in taking halls larger than were necessary. In one case \$300 was paid for a hall for one night when \$50 would have secured a hall of the right size.

A point that should not be overlooked by committees is that there must be a business relationship between the size of the hall and the sum available for advertising. Another important thing to be remembered is that Theosophy appeals to a very small

percentage of any community; but to reach those sufficiently interested to attend a lecture we have to make the announcement to the entire city. There is only one way to get an audience of "outsiders" and that is to advertise liberally. Probably the best advertising medium is a revised up-to-date mailing list of interested people. Next to that are newspaper articles and advertisements, following which are window cards, street car placards, etc. While liberal advertising is necessary to secure a good audience it is also true that advertising may be a source of useless waste.

In selecting halls the past record of any city should be taken into consideration. In some places the public takes well to Theosophy. In others theosophical lectures are always poorly attended. No sudden change is likely to take place. Mr. Jinarajadasa should draw better anywhere, however, than an English or an American lecturer. Being an Oriental is a decided advantage and he will be a good advertising subject.

### More Are Needed

**O**NE seldom knows one's own capacities until they are tested. Recently I suggested to Mrs. Alwyn J. Baker that there is really no reason why she could not act as advance agent for her husband. With some apparent hesitation she volunteered to try it, and behold! she has done wonderfully well in getting newspaper publicity, which is perhaps the most important thing in advance work. Selecting the right hall and other preliminaries are, of course, important, but they are routine matters that anybody can learn. Getting the ear of a busy city editor and convincing him that you have something of real news value requires both skill and diplomacy.

We very much need more field workers of various kinds. Those of us who can do the organizing work are overburdened. Particularly we need another field worker for "follow up" service; one well versed in Theosophy, with an agreeable personality, who readily makes friends among strangers, and who is willing to do pioneer work. Either young men or women, who have no obligations to others and are at home wherever they happen to be, can be most useful.



## A Slander Refuted

MARIE RUSSAK HOTCHENER has sent to an Australian paper, which is continually misrepresenting international leaders of the Theosophical Society, a protest that deserves wide circulation. Upon a matter of which she has intimate personal knowledge Mrs. Hotchener writes:

"My attention has been called to an article, *Who Pulls the Strings?* which appeared in your Australian publication, *Dawn*, January 1, 1924, which attacks Colonel Olcott, Dr. Besant, Mr. Jinarajadasa, and others. In it are some quotations from a book, *Neo-Theosophy Exposed*, by F. W. Brooks, who has also stated some untruths about Theosophical leaders. In the quotation mentioned, Mr. Brooks says that even Col. Olcott expelled Mr. Jinarajadasa from the T. S. "as a danger to the Society, Mrs. Besant's first concern on superseding the worn-out Colonel was to reinstate C. Jinarajadasa as having been quite wrongfully expelled." This is very misleading and, in part, untrue, and fortunately I know the details and shall state the truth about them.

I was appointed Hon. Private Secretary to Col. Olcott about the time mentioned by Mr. Brooks. The Colonel would dictate many of his letters and articles to me and after they were copied on the typewriter he would read and sign them and I would send them out. In some of the letters to friends he related the details of the expulsion of Mr. Jinarajadasa from the T. S. Under ordinary circumstances a private secretary would not disclose the contents of private letters; but the defense of the truth in this case makes it necessary and advisable.

The writer here refers to the old well known sex controversy of 1906 and says that the letters which Colonel Olcott dictated to her at Adyar showed that while he was in America he had heard reports of Mr. Jinarajadasa's opinion on that subject which the Colonel considered to be at variance with theosophical principles, and she continues:

He sent word to Mr. J. that he wished him to come to see him at the hotel where he was staying to discuss the matter with him. For some reason best known to himself, Mr. J. refused to come. Thereupon the Colonel (believing that his silence gave consent that the reports were true) expelled him from the Society.

After the Colonel's return to Adyar some weeks later, he requested me to open, read, and arrange for his consideration all letters and manuscripts that had come during his absence. I did so. Among them was the copy of a letter that Mr. Jinarajadasa had written (he also sent copies of it to quite a few friends) some time before his expulsion from the T. S. In the letter he frankly and fully discussed his opinions on the matters which were disturbing the Society at the time. They were exactly the reverse of what

had been reported to the Colonel. Knowing what the Colonel had said and written of the case, I gave the copy of Mr. J.'s letter to Mrs. Besant, who at the time, owing to the Colonel's illness, was assisting in the presidential office at his request. She read the letter to the Colonel; I was in an adjoining room and, as there was no closed door between the rooms, heard her do so. At once, without a suggestion, the Colonel recognized that he had been misinformed about the opinions of Mr. J., and asked Mrs. Besant to attend to the details of his reinstatement if he desired to return to the T. S. Mrs. Besant gladly carried out the Colonel's wishes in the matter which were also her own, but the Colonel did not live to see it done. So you see how false is Mr. Brooks' statement which criticized Mrs. Besant's action in reinstating Mr. J. and made it appear that he had been a "danger to the Society."

Another misstatement of Mr. Brooks' is that after Col. Olcott's accident he suffered from paralysis and "died after lingering for some months a half-witted, doddering relic of his former self." Col. Olcott did not suffer from paralysis, but from a fall which wounded his knee. The wound refused to heal, and finally the poisons accumulated in the blood, penetrated to the heart, and caused his death. There was no sign of failing mentality until a few days before his death. Up to that time he attended and spoke at convention, received deputations and delegates on matters relating to the T. S., dealt with great firmness of opinion and balanced judgment in disputes, always fair and considerate, and often astonished those of us in attendance upon him by his capacity, clear mind and wit in spite of being in constant pain and obtaining but little sleep. There are published and unpublished testimonials to this effect, besides a large number of verbal ones. To give the opposite impression, as Mr. Brooks has done, is unjustly maligning the dead, a base act. It is especially so in this case, as our President-Founder is no longer here to defend either himself or his acts and he so richly deserves the deepest gratitude, respect and love for his self-sacrificing life-long service to humanity.

MARIE RUSSAK HOTCHENER

## Our Publicity Department

SOME of our Lodges have from time to time expressed the hope that larger quantities of free publicity leaflets and pamphlets would be available and some of them seem to have some difficulty in understanding why the supply is limited. That brings up a point that should have some elucidation. One Lodge has suggested that the quantity produced should be sufficient to permit each Lodge to distribute it freely and expresses the hope that the time will come when it can be furnished for at least five "take one" boxes, that could be put in the most important



public places in the city, railway stations, near the post office, etc. That seems at first thought like a very modest request. Five points where people can find a bit of free theosophical literature does not seem much for a city. A brief calculation, however, shows that it is wholly impracticable. In such places as railway stations where thousands pass daily, a hundred leaflets will disappear in a few hours. An average of one hundred a day at each point would scarcely meet the requirements. How much would be needed for the city each month at that rate? About fifteen thousand leaflets. If even half of our Lodges did this it would require over 60,000 leaflets a day! That would keep our printing plant busy on nothing but literature for free distribution.

Even if some benevolent millionaire should come forward to pay the bills it would not, according to past experience, be a particularly useful work. Careful observation has shown that it is of little use to distribute theosophical literature indiscriminately. Those attending to the filling of such receptacles in railway stations report great waste and evidences of carelessness. Occasionally a person takes a leaflet and reads it; but as a rule it seems to be thrown down after a glance. If a member should stand on the street and hand what we consider our most attractive and popular leaflet to each person who passes, it is very doubtful if one in one hundred would read it through. We have about 8,000 members. The combined membership of the other theosophical organizations of various kinds in the United States probably does not exceed 2,000 and it is pretty certainly considerably less. Even if there are ten people who are slightly interested in our philosophy for every one who is within all these organizations, that would be about 110,000 in the nation or substantially one-tenth of one per cent. of the entire population—that is to say, perhaps one in one thousand. If this estimate is even approximately correct it becomes clear that *any* kind of general distribution has exceedingly small value.

Our free literature really accomplishes something commensurate with the expense and time given to it when it is mailed to interested people who really want it, or perhaps when it is taken away from theosophical meetings by those who attend

them. Even then it is somewhat doubtful whether it should be handed out to the people as they come or go. A better plan, probably, is to place it near the door where all can see it, with a sign indicating that it is free, and then to make a distinct announcement that all may help themselves. The best of all methods, however, is sending it by mail to those who are known to have some slight interest or who, on account of a death in the family or some other unusual circumstances, are likely to be susceptible to its influence.

### *A New Plan*

THE value of sustained theosophical work is well illustrated in a new Lodge that is in process of formation in Cincinnati. The plan of campaign was to have a lecturer and organizer combine activities in order to get the best results. Mr. Baker spent the usual time in advance work and preliminary lectures and I went each Sunday for a course of six lectures, in a fine hall, where the audiences are averaging perhaps 350 or more. The charter list, which was started by Mr. Baker, will not be closed until the course of Sunday lectures is finished. Five have been given at the date of this writing and the charter list is now above fifty. That is more than three times the average number of charter members and seems to be strong evidence of the value of the plan.

### *Our Young People*

THE spring tour of Mrs. Vida Reed Stone through the Southern states has furnished additional evidence of the wisdom of giving much careful attention to the children and young people. Mrs. Stone has now abundantly established the fact that Round Tables and Lotus Groups can be organized wherever there are children. Last autumn she made an extensive tour of the northern and eastern states and was everywhere successful. Now it has been shown that the South is equally enthusiastic in welcoming this good work.

Of course it is much easier to start a child on the right ethical road than it is to change a man's trend of thought and mode of life and, therefore, work done among the children is more effective than that done among adults. We must have



both kinds of activities, to be sure, but the results of the work now being done with the children will be of almost incalculable value twenty years hence. Every Lodge where there is an available teacher for a Lotus Group or a leader for a Round Table should join in this excellent work.

### *Theosophy in China*

AN UNUSUAL little publication has arrived, bearing the title *T. S. in China Notes*. It is published monthly by the Shanghai Lodge of the Theosophical Society, the subscription price per year is two shillings in England, fifty cents in United States money and one dollar Mexican, and the address is P.O. Box 900, Shanghai, China. Volume 1, number 1, which is a small four-page print, tells about the aims of the little bulletin and gives some news of

what is going on there theosophically in that part of the Orient. The work seems to be chiefly the translation of theosophical literature into the Chinese language. Response to the appeal for funds for that purpose is said to be encouraging and some translating and printing has already been done. It appears that there is a Lodge at Hong Kong, also another at Vladivostock, and they hope that Tientsin will soon have one. It may not be generally known that the late Dr. Wu Ting Fang, formerly for many years Chinese minister to the United States, was a pioneer of Theosophy in China. He was an E.S. member and was apparently as scholarly in occultism as he was able in diplomacy. It was he who established the first vegetarian restaurant in Shanghai.

L. W. R.

## Convention Invitation

EVERY member who possibly can should attend the thirty-eighth Annual Convention of the American Theosophical Society, to be held at the Hotel Sherman, Chicago, August 9 to 13.

Our guests of honor will be Mr. C. Jinarajadasa, International Vice-President of the Theosophical Society, and Mrs. Jinarajadasa, who has been active in the women's movements in India and England for several years.

For many years Mr. Jinarajadasa, who is native to the Orient, has lived at Adyar in close association with Dr. Besant, and probably no other person has absorbed more of her wonderful teaching or is so well qualified to present the deeper truths of Theosophy. To hear him will be next best to hearing Dr. Besant.

In addition to the lectures, forum talks and other interesting and helpful Convention activities, there will be closed meetings for the members of the Society only. These will be addressed by Mr. Jinarajadasa, Dr. J. J. van der Leeuw of Holland, who has been one of Bishop Leadbeater's students, Mr. A. P. Warrington, and Professor Ernest Wood.

It should be borne in mind that a Convention of the Theosophical Society is a great channel through which a whole nation may be benefited. The greater the

number of attendants, the greater the power of the gathering. Think what it will mean to *you* to be a part of this gathering.

Send your hotel reservations to us by July 1, if possible. If for any reason you find you cannot attend, will you not cooperate with other members of your Lodge to pay the expenses of a delegate to the Convention, in order that your Lodge may make the direct link, and receive as the result the uplift and the inspiration which is sure to follow?

Come yourself, or help to send someone else.

Yours cordially,

CONVENTION ARRANGEMENTS COMMITTEE,  
By MAUDE N. COUCH, *Chairman*

## The Young Theosophists

A letter has arrived from Mr. Oscar Kollerstrom, head of the Young Theosophists organization, in which he says:

"I find that my preparation for a university career will absorb my time to such an extent that it will not be possible for me properly to perform my duty as head of the Young Theosophists movement.

"I have decided therefore to appoint Mr. Arthur Burgess to act as head for all purposes in my place, until I am ready to resume my functions. He will also act temporarily as Treasurer."



## Statement of Principles

BY request of the General Council, Dr. Besant has written a clause on the freedom of thought, which is a very timely and useful addition to the well-known definition of the Society's principles and purposes that came from her pen many years ago. The two taken together run as follows:

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but by a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guides its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are even justified in the eyes of intuition.

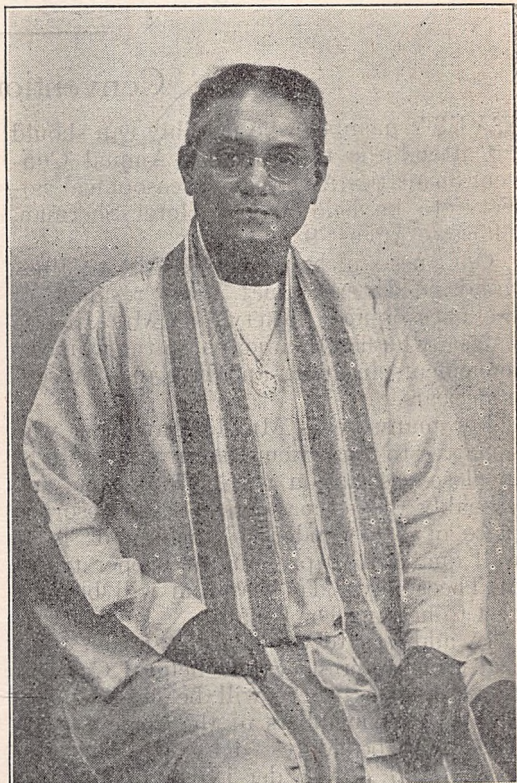
Members of the Theosophical Society study these truths, and theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true theosophist.

### FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher or writer,

from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

## Our International Vice-President



THE MESSENGER is pleased to be able to present to its readers in this issue a remarkably good recent photograph of our International Vice-President, Mr. C. Jinarajadasa. It is later by some years than any others which have hitherto been available to American members. On the back page the Theosophical Press offers for sale splendid enlargements, in two sizes.



## Youth Movements

THE new Youth Movement, fathered in India and Britain by our energetic and youth-loving friend, Mr. George Arundale, is assuming such prominence that nations the world over are taking cognizance of this new factor in the life of the peoples.

The Youth Movement rather than shape the forms for government and social welfare, is pouring its youth and inspirations into those forms and thus making a living reality of the otherwise empty party politics. It is rendering a common service to those less fortunate in life. Caste, social position, or creed no longer blind the youth in service to the world.

In India the movement is spreading like flames over a dry prairie waste, and Mr. Arundale is daily speaking to thousands of young men and women. Hundreds are turned away for lack of seating and standing room.

Here in America the Conference of Youth Organizations at Bear Mountain recently assembled and was in fact the much-discussed and long-sought inclusive Youth Movement of America.

Here side by side, were representatives of orthodox Christian and Jewish young people's organizations; the Y.P.S.C.E. (Christian Endeavor Society) fraternized with the Y.P.S.L. (Young People's Socialist League); the Student Volunteers of America with the Young Workers League. Over thirty organizations of youth were represented. Young men and women, both white and colored, came from colleges and factories, forums and churches. Convinced and determined radicals, anxious inquirers after light, ardent young religious idealists sat down together, talked over living standards, changes in economic order, and next steps for youth.

As immediate steps the Conference declared for the (1) restoration of civil liberties; (2) abolition of child labor; (3) collective bargaining; (4) equal pay for equal work; (5) insurance against sickness, unemployment, accident, and old age; (6) socialization of mines, railroads, and superpower.

It advocated the increase of world friendship and concerted agitation against war, militarism and armament. It endorsed changes in the laws giving physicians the right to impart information on birth control; and it favored the strengthening of labor unionism, voluntary co-operation, labor education, and an independent political party of labor and of farmers.

If such conferences can carry forward the work begun at Bear Mountain a vital, inclusive and genuine youth movement is at hand.

In reviewing "The Revolt of Youth" by Stanley High (the Abingdon Press) we find that youth is revolting against the nationalistic lies and hatreds, the cynicism and fears that have grown rank during and since the Great War, and in every land is demanding that "new day" of which so much was heard in 1914 and the years following, and which seem now to be farther than ever from realization.

In Europe the universities burst with new life. The divisive influence of nationalistic enthusiasms born of the war is more than counteracted by the new international fellowship born of joint disillusionment and joint sufferings.

And now witness the imposing list of youth organizations gathered in convention on Jan. 5, 1924, in London, and known as "A Federation of British Youth Movements" (Theodore Besterman, secretary pro tem, 2 Upper Woburn Place, London, W.C. 1): Ankh Lodge, Band of Hope Union, Fabian Nursery, Federation of University Women's Camps for School Girls, Federation of Working Girls' Clubs, Fellowship of Youth, Girl Guides, Guild of the Citizens of Tomorrow, Independent Labor Party, International League of Youth, International Young Theosophists, Kibbo Kift, National League of Young Liberals, No More War Movement (youth section), Neo-Vitalists, Order of the Round Table, Order of Woodcraft Chivalry, Poplar Federation of Girls' Clubs, Practical Idealists' Association, Primrose League (Junior Branch Committee), Socialist Round Table, Stepney Association of Working Boys' Clubs, Student Movement House, Young England, Young Friends' Committee, Young Labor League, Youth Lodge of the Theosophical Society, League of Nations Union, National Union of Teachers, Royal Arsenal Co-operative Society (Junior Circles), Social Institutes' Union for Women and Girls, Young Men's Christian Association, Boy Scouts' Association, League of Young People's Society, Toynbee Students' Association, Young Communist League.

DR. ERNEST STONE.

832 Chapman Bldg., Los Angeles, Calif.

## More Light Wanted

Rev. Charles Hampton sends some suggestions anent the tour of Mr. Jinarajadasa. Mr. Hampton says that in a recent tour he made he found the street entrance to many Lodge rooms not well lighted. "Out of sixteen Lodge rooms I recently visited, I can't think of one that is lighted properly at the entrance. Many have no signs out. The consequence is that the stranger has to grope around in the dark for the headquarters of the Theosophical Society, while churches, theaters and saloons are well and brilliantly illuminated. It costs very little in a few electric light fixtures if the building owners refuse to give the light needed. It would be more polite to spend a few dollars in that direction than to have Mr. Jinarajadasa feel that he ought to buy an electric torch."

## For the Blind

F. A. Baker, librarian of the Theosophical Book Association for the Blind, asks THE MESSENGER to call attention to the work that organization is doing in putting theosophical books into Braille. He says the Long Beach Lodge raised over forty dollars for this work, the Stockton Lodge twenty-five dollars, and a similar amount has arrived from the New York Lodge. Other small donations have reached them and gratitude is expressed for all help given. Information can be had from and donations can be sent to the Theosophical Book Association for the Blind, 1548 Hudson Avenue, Hollywood, California.



### Mr. Jinarajadasa's Tour

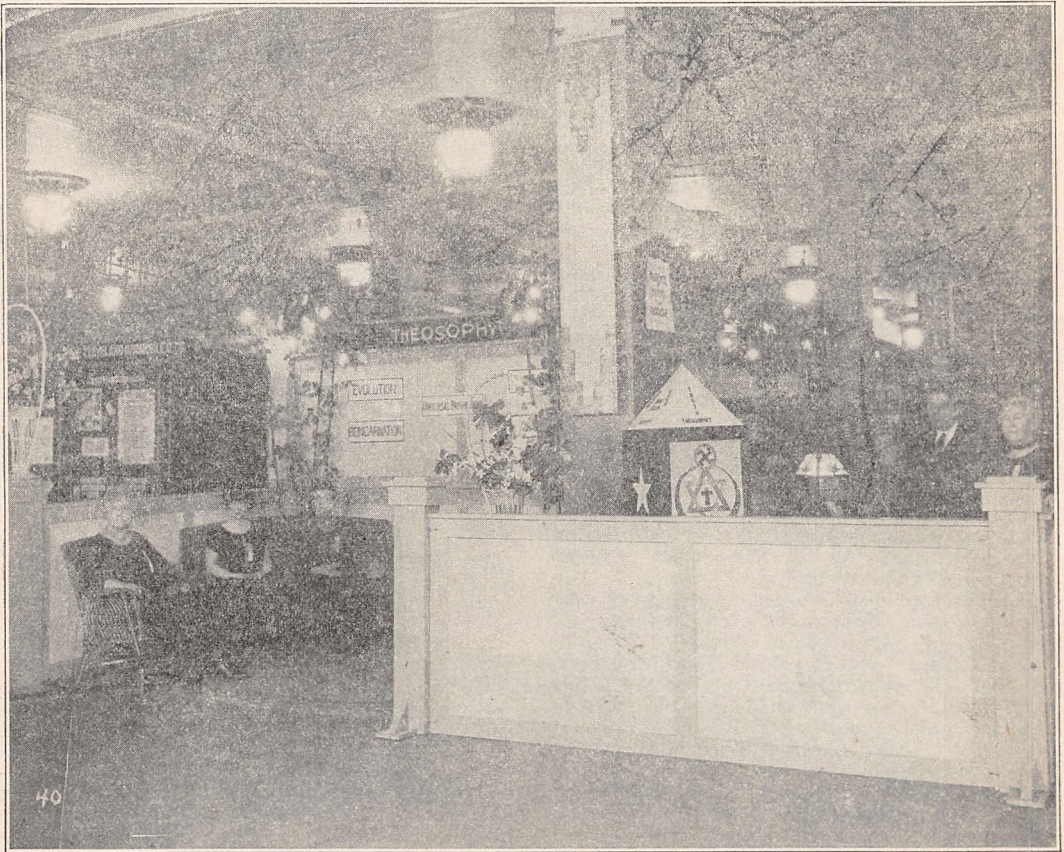
Only a tentative itinerary for the American tour of Mr. and Mrs. Jinarajadasa can be given, subject to approval when they arrive. The steamer Maunganui on which they sailed from Australia on May 22 is due in San Francisco June 13, where they will be welcomed by a reception committee of the theosophical Lodges of the Bay cities, after which they will go to Los Angeles, where they will be entertained in the home of Mr. and Mrs. L. W. Rogers while in southern California. Starting northward on June 19 they will make stops in the following places: San Jose, San Francisco, Oakland, Berkeley, Portland, Tacoma, Seattle and Vancouver. Eastward from the Northwest they will stop at Spokane, Butte, Helena, Glendive, Minneapolis, St. Paul and Milwaukee, arriving in Chicago for the Convention.

After a rest the September journey will be to New Orleans via St. Louis, Kansas City, Omaha, Oklahoma City, Dallas and Houston; from New Orleans northward via Atlanta, Birmingham, Louisville, Cincinnati, Detroit, Lansing, Toledo, Cleveland, Pittsburg, Buffalo, Toronto, Roches-

ter, Boston, New York, Philadelphia, Baltimore and Washington.

They will sail from New York early in November. It must be remembered that the foregoing is only the *probable* itinerary. As soon as Mr. Jinarajadasa has placed his O.K. on the proposed itinerary or a different one, all Lodges along the route will be given immediate notice through their secretaries, so that everybody may know the nearest point where he will lecture in case he does not stop within their city. The stops will necessarily be very brief, averaging about two days at each point but often less.

Before the theosophical row at Sydney the Australian Headquarters were in a fine building owned by the Sydney Lodge. When the trouble came and the Sydney Lodge became an independent organization the new loyal lodge organized in Sydney, the Blavatsky, took immediate steps to raise a sufficient fund to put up a suitable new building. It is said that the building which is now in process of construction will be completed before another year has passed and that the total investment will approximate a half million dollars.



THEOSOPHICAL BOOTH OCCUPIED BY THE ANNIE BESANT LODGE OF CLEVELAND AT THE RECENT FOOD SHOW, WHICH WAS ATTENDED BY 125,000 PEOPLE, AND REFERRED TO IN THE MARCH "MESSENGER."



## Publicity Notes

A friend in Virginia writes:

"Here in Richmond there is a small group of sincere readers of Theosophy of which I am one. This group is composed of persons whose thoughts have been theosophical in their direction for a long period of time. They have been meeting twice a week for about a year. During the past few months hardly a day has passed that someone has not asked questions that can only be answered correctly by Theosophy. The purpose of this letter is to enlist your knowledge and experience to guide me in placing in the hands of earnest thinkers reading that will be of the greatest benefit for all concerned." In another letter he says that the correspondence course in elementary Theosophy having been brought to the attention of the group, they thought it a most practical method of study, and he enclosed a check for \$10 for the course, which will be followed by the eight people in the group. Continuing he says: "I have received the publicity pamphlets, and I could not conceive of anything better to aid me in moments of opportunity to help. You may be sure that they will be used to the best possible advantage. I did not receive a bill for these pamphlets, and I judge that the expense is borne by the publicity department. If so, what is the just compensation due? I may need more as time goes on, and I certainly want to be a help rather than a financial hindrance."

An unfortunate who finds himself confined in one of the western states prisons writes: "Through a little misfortune I find myself confined in a penal institution where the time hangs heavy and nothing much to do but read and think during leisure hours. Before coming here it was by chance that I happened to read some of the literature on Theosophy. I also find, in my conversations with others here, that there are some who are also interested, but am sorry to say that they are equally as ignorant on this subject as myself. I have read everything in the library pertaining to Theosophy, but books along that line which are at our command are most limited. Therefore I write you to ask if you could help us out, as we would like to have more reading along this line, and reading that is not too far advanced. Anything you might do to help us will be most appreciated."

One of the duties of the publicity department is to encourage the small Lodges. Mrs. Etta Smith of Big Rapids, Michigan, who is trying to revive a small center, writes: "Received the ready to deliver lectures and leaflets. We are very much pleased with them, and plans are being made to make use of them. Publicity series numbers one and two are especially good—everything gotten out in such attractive shape, and both lectures and leaflets are much superior to those of the past. We appreciate it."

A prisoner in San Quentin, California, in acknowledging pamphlets, says: "The class is getting along fine and one would be surprised at the results obtained and plainly visible each and every day." He also adds that the prison theosophical library now contains practically all the books published in English with the exception of five or six. He says they are now trying to add some Spanish books which are very much needed as

they find it hard to convey the truths to the Spanish prisoners in English, yet these attend the English classes in Theosophy and are eager to get at the truth.

A teacher in the Mountain State Business College, Chattanooga, Tenn., writes, after having received the eight publicity pamphlets: "The subject matter discussed in these pamphlets has left an imprint in my mind that makes me want to learn more about this wonderful philosophy." He inquires about the correspondence course and says he heard Mr. Rogers' lectures in Chattanooga.

A Tennessee lady writes: "You recently sent a series of little booklets to a friend of mine which she kindly allowed me to read, but that did not satisfy me at all. My father was a great reader and from the cradle I was familiar with theosophical phrases, but which I had forgotten all about. So the little booklets seemed like a visit from my father. I want some like them for my own that I can keep near me, so that when I feel discouraged and despondent I can read them over again." Another Tennessee lady writes: "I can't thank you enough for the splendid booklets you so kindly sent to me. I am sending you herewith the names and addresses of a few people whose minds are sufficiently advanced to read well and who are in search of truth." She sent the names of thirteen people living in different cities."

In reply to our follow-up letter on publicity where the correspondence course was mentioned, Mr. Chas. Buls of Missoula, Montana, decided to take the course and sent in his fee, ordering the necessary books.

The Secretary-Treasurer says that whenever lectures are held in a large city many inquiries begin to come in from a large radius around that center requesting publicity. A recent one is from New Concord, Ohio, where none of our lecturers have spoken, and is a request for seven of each of the publicity pamphlets "so that we can study them here in a college class of comparative religion."

## Items of Interest About Books

H. G. Wells has written a reincarnation novel, entitled *The Dream*. He turns the clock ahead two thousand years and describes life in 4000 A.D. This book occupied the front page of the *New York Times* Book Review recently, the reviewer closing his remarks by saying: "The Dream is as good as anything that Mr. Wells has done and there can hardly be higher praise." The price is \$2.50 through the Theosophical Press.

*Science and Religion* is the title of an interesting little pamphlet by Dr. Harry Emerson Fosdick. It presents a liberal viewpoint on Christianity and the Bible and lays great stress on evolution. "Christianity is a dynamic movement in a dynamic world," writes Dr. Fosdick. The booklet sells for 10c. through the Theosophical Press.

Thomas Mott Osborn, who has devoted most of his life to prison reform, has written a book entitled *Prisons and Common Sense*, in which he asks the question, "Shall our prisons protect society or remain breeding places for crime?" It is worth reading and thinking about. \$1.25 through the Theosophical Press.



## Book Reviews

*The Science of the Emotions*, by Bhagavan Das. Third edition; revised and enlarged. Published by the Theosophical Publishing House, Adyar; cloth, 524 pages, with index. (Price, through the Theosophical Press, \$3.00).

Welcome is the news that "The Science of the Emotions" is again obtainable. This new and revised edition has been several years on the way, and those students who have asked for it again and again will no longer have to receive the answer "out of print." The preface is the author's apology for having kept us waiting so long, telling us in a heart to heart fashion of all the political and personal circumstances that have demanded the time and energy which he had wished to devote to the revisions and additions to the last edition. Although begun in 1917, the work of revision was not finished until 1923, and even then it was not to his liking, for he says, after enumerating the many delays, "Will not my gentle readers forgive me the many and great defects of the third edition, after all this?" And again, "The wonder is not that this edition is so defective, but that I have been able to bring it out at all."

No attempt can be made here to outline the contents of this masterpiece. Those who were familiar with the former volumes will want this new edition, giving the author's latest conclusions; and those who have never had this guide to their deeper studies can scarcely afford to be without it. Bhagavan Das seems to have an understanding of every possible human emotion, and with this compassionate knowledge, to be able to aid the aspirant along the pathway by helping him to understand himself. We may well be very grateful to everyone concerned that "The Science of the Emotions" is again at hand.

A. W.

*The Garden of the Sun*, by Albert Ernest Stafford Smythe; published by Macmillan, Toronto. Boards, 82 pp. (Price \$1.75 through the Theosophical Press).

The Theosophical Society in Canada has as its General Secretary a poet of real ability, A. E. S. Smythe. His "Garden of the Sun" is just received, and it is a pleasure indeed to aid in the proclaiming of its coming.

Mr. Smythe seems to find the sonnet well suited to the expression of his visions and ideals, for in this volume of half a hundred poems about half are in this form. The fabled Lilith is the inspiration for four: "The Resurrection of Lilith," "Lilith Regenerate," "Lilith Respondit," and "Lilith Redemptrix." A very lovely line from the "Resurrection" supplies the name for the whole collection, "The Garden of the Sun."

Space will permit of few quotations, but "The Seasons of the Gods" seems worthy to be read by all who turn to these columns:

I sat with May upon a midnight hill  
 Wrapped in a dusk of unremembered years  
 And thought of buried April—on the tears  
 And shrouds of March, and youth's dead  
 daffodil  
 All withered on a mound of Spring. And still  
 The earth moved sweetly in her sleep, the  
 Spheres

Wrought peace upon her path, and for her  
 ears

Chimed the high music of their blended will.  
 The God who dreamed the Earth, as I this  
 frame

That makes me thrall to death and coward  
 of birth—

Dreamed He not March under some van-  
 ished Moon—

Under an earlier Heaven's auroral flame

The cosmic April flowering into mirth

Of May, and joy of Universal June?

If we might offer a criticism—and there is no book of verse whose every page we love equally—then we would say that sometimes the poet leaves us with too vague an understanding of the vision he has glimpsed. Then again, one or two of the poems might be classed with the older and more stereotyped forms of rhyme and rhythm, still loved by many.

We finish the book knowing well that the poet loves his Canada; loves the traditions of the British Isles; loves the Wisdom-Religion that Blavatsky brought. And the thought comes that through this outward expression of his inner dwelling with beauty, our neighbor across the northern border has helped us weld a stronger bond of fellowship.

"The Garden of the Sun" is attractively bound and is well printed.

A. W.

Frederic Palmer, D.D., of Harvard University, in his little book *The Virgin Birth* presents judiciously the evidence regarding the subject so that every intelligent and impartial student may weigh both sides. (\$1.75 through the Theosophical Press).

*Transactions of the Eighth Congress of the Federation of European National Societies of the Theosophical Society*; edited by C. W. Dijkgraaf, Secretary of the Federation. Published in Amsterdam; paper binding, 296 pp. (Price through the Theosophical Press, \$4.00).

The report of the last European Congress, held in Vienna, July 21 to 26, 1923, is now available, a limited number of copies having been received in this country. The contents of the volume divide themselves naturally into six parts, the most interesting to the reader who was not present at the Congress being the reports of the public lecture, the papers sent in but not read, and the general addresses, such as Mr. C. Jinarajadasa's Vice-Presidential address.

So that the American members may know how valuable is this volume, we list a few of the titles: by Mr. Jinarajadasa, Vice-Presidential Address, Education, Closing Address, Vital Topics in the Light of Theosophy, and Theosophy as Science. The last two, being public lectures, have been given to us in English, French and German.

By Mr. J. Krishnamurti we find: Internationalism, Education, and the Need of Spirituality in the World (in English and German).

Then there are reports of Mrs. Besant-Scott's address on Life as Ceremonial; Mrs. Bindley's on The Story of the Holy Grail; Lady Emily Lutens' on Action Lodge Activities; Mrs. Beatrice Ensor's on The Child; and others of value.

The compilation has unquestionably been a difficult task, but has been admirably accomplished by the able secretary.



## News Items

Mrs. Mary A. Hasty of San Francisco writes to say that the theosophical class in San Quentin prison very deeply appreciates the prompt and generous response to the call for books. About 200 volumes were sent in, in addition to magazines, and she adds that they are still coming. This generous response made a deep impression upon the recipients. For the present, at least, no more literature is needed.

From Los Angeles Lodge comes the news that the members consider themselves very fortunate in having both Dr. Van der Leeuw and Mr. Ernest Wood as lecturers. Mrs. Wood also spoke at the quarterly meeting of the Federation of Southern California Lodges. Mr. Wilhelm, formerly of Sacramento, who makes a specialty of prison work, has been quite active in that direction, and the members have been asked to contribute books and pamphlets for the prison work in that vicinity.

The Cleveland Lodge, which owns its home, has an investment of \$14,000 in a lot and building. A first and second mortgage indebtedness is being discharged at the rate of four per cent. a year, and the taxes, upon application to the authorities, were cut down fifty per cent. because it was rated as a religious organization.

A member who is a housekeeper writes to say that she would like to have a place in the home of some theosophist. A letter addressed to Anna B., care of Headquarters, will be forwarded.

News comes from San Diego that Mr. Ernest Wood lectures to an audience said to number about 2,000 people in the Forum of the Unitarian Church.

A little paper called *The Weekly News* and issued by the Signal Corps, U.S.A., Camp Alfred Vail, N.J., contains a statement of "What Is Theosophy" in one of its recent issues. The soldier contingent of the T.S. seems to be growing steadily.

A California member writes to say that a Mr. Bovshover, who has been trying to get the use of their Lodge room, and who says some very disagreeable things about our international leaders, represents himself as being a member of the Theosophical Society. No such name appears upon our membership lists.

The second number of *China T.S. Notes* has come to hand. It reports \$331.44 contributed to the "China publication fund" for printing theosophical literature in the Chinese language.

Miss Dorothy Maxson, Head of the Youth League, writes that the Young Theosophists are planning to have a camp near Chicago, before or after Convention. The Chicago Group will have charge.

An excellent bit of propaganda work appears in the *Lansing City Journal*. In a double half-column advertisement under the caption "Theosophical Books" is given a list of more than 100 books and pamphlets in the State Library. The last line of the advertisement advises the reader to save the list for reference. The Lansing Lodge also prints a classified list of these books on a small folder that is handed to visitors to the Lodge meetings.

For the week previous to going to press with THE MESSENGER for June the Theosophical Press received orders from our members for non-theosophical books to the amount of \$108.52. Our commission amounted to \$29.58. In other words, those particular members who were thoughtful enough to order all kinds of books they buy through the Theosophical Press, put nearly \$30 in one week into the general fund, and the books cost them exactly the same as though purchased in a store or ordered from a publisher. That \$29.58 will be put to work making Theosophy better known.

Nicholas Roerich, the world-renowned artist, for whose works the Roerich Museum has been founded in New York, has been the inspiration of the foundation of an art museum in the name of Mme. Helen Blavatsky at Adyar, India. Roerich, who has been painting and traveling in India, recently wrote to the Headquarters of the Theosophical Society at Adyar proposing to establish the museum in the name of its founder, Mme. Blavatsky. The Society has accepted the offer, and the first contribution to the museum will be a painting by Roerich called "The Messenger," which he has just finished in Sikkim, in sight of the Himalayas. In furtherance of this plan, the Theosophical Society will also initiate an art magazine which will have for its opening article an essay by Roerich on "Simplicity, Beauty and Fearlessness."

## Library Data

Just fourteen members responded to the request for library data contained in the March MESSENGER. Our records are therefore still exceedingly incomplete.

We repeat the call and trust that members throughout the Section will co-operate with Headquarters in gathering this valuable information.

Headquarters desires accurate information about theosophical books and magazines in libraries everywhere, in order that it may be tabulated for use. No theosophical books anywhere should be idle.

Each Lodge should appoint someone immediately to list all such books in the public libraries of every city and send a copy (typed if possible) or to report that the libraries are without books.

Each individual member of the Society who has at any time presented a theosophical book to a public library is asked to kindly give title, date, and place. Address.

Library Data, 826 Oakdale Ave., Chicago.

That there may be no duplication of effort, we give below the list of cities which have reported:

Oakland, Calif.	Coffeyville, Kansas.
Berkeley, Calif.	Bartelsville, Oklahoma.
Miami, Florida.	Buffalo, N.Y.
Peoria, Illinois.	Springfield, Illinois.
Dallas, Texas.	Flint, Mich.
Louisville, Ky.	Shreveport, La.
Port Angeles, Wash.	San Francisco, Calif.
Tulsa, Okla.	

New York City—Main Public Library



### Annual Dues

The fiscal year begins July 1, and on or before that date the dues of all members should be paid for the ensuing year. The earlier in June they are sent the better.

A Lodge member pays \$3.00 (25c. per month for 12 months) to the Lodge Secretary, who forwards all national dues to Headquarters.

A Section member (who has no local dues to pay) sends \$6.00 national dues for the year direct to the Secretary-Treasurer.

The regular annual dues notice was mailed to all Lodge Secretaries on May 1.

MAUDE N. COUCH, *Secretary-Treasurer*

From *Theosophy in New Zealand* we learn that "the late Mr. W. B. Rounsevell has bequeathed to the Adelaide Lodge of which he was long a member the sum of ten thousand pounds." Nearly fifty thousand dollars ought to make a local Lodge feel comparatively wealthy.

### Deaths

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

Miss Edith Grace Albro, Springfield, Mass., Lodge  
Mrs. Nellie L. Davis.....Glendive Lodge  
Ed. V. Jackson.....Ames Lodge  
Miss Caroline Kirchner.....Kansas City  
Mrs. Emilie W. Lentz.....Section Member  
Hon. Donald Morison.....Krotona Lodge

### Publicity Donations

April, 1924

Mrs. Matilda Cameron .....	\$ 7.00
"I. H. N." .....	2.50
Aberdeen Lodge .....	1.50
Lucile S. Ellis .....	2.00
Besant Lodge, Krotona .....	3.00
Ethelyn T. Johnston .....	1.00
Kansas City Lodge .....	1.00
New York Lodge .....	2.90
Hollywood Lodge .....	5.00
Lansing Lodge .....	3.00
Grand Rapids Lodge .....	3.00
Santa Ana Lodge .....	2.00
Chicago Lodge .....	3.50
Irving Park Lodge .....	2.00
Besant Lodge, Seattle .....	5.00
Glendive Lodge .....	5.00
Gulfport Lodge .....	1.80
Mrs. Etta K. La Pierre .....	1.00
Mrs. Ethel Smeaton .....	1.00
Oklahoma City Lodge .....	4.50
Annie Besant Lodge, Seattle .....	4.50
Oakland Lodge .....	2.50
Sarah A. Fogg .....	1.00
W. P. Fogg .....	1.00
Buffalo Lodge .....	10.00
Birmingham Lodge .....	2.00
Ames Lodge .....	4.00
Service Lodge .....	1.00
Jacksonville Lodge .....	10.00
(S.S.P.W.) Atlanta Lodge .....	1.55
Adelia H. Taffinder .....	1.00
Syracuse Lodge .....	1.00
Seattle Lodge .....	2.00
Mrs. C. Shillard-Smith .....	4.25
Total .....	\$103.50

KNOW THEOSOPHY BETTER

## Theosophical Correspondence School

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The American Theosophical Society

Tuition, Term of 30 weeks, \$10.

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826 OAKDALE AVENUE

CHICAGO



# The American Section of the Theosophical Society

## NOTICE OF THIRTY-EIGHTH CONVENTION

The Convention of 1923 ordered that the time and place of the annual meeting of the Section for 1924 should be fixed by the Board of Directors, therefore the following notice is given:

The Thirty-Eighth Annual Convention of the American Section of the Theosophical Society is hereby called to convene in the City of Chicago, State of Illinois, on Monday the 11th of August, 1924, at 10:00 A.M. in the Hotel Sherman, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

Under the by-laws of the Section, every member is entitled to vote in all Conventions either in person or by proxy.

### IMPORTANT TO MEMBERS

Please, each of you, whether you intend to be present or not:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at the said Convention.
  2. Cut off the said proxy and mail the same immediately to the Secretary-Treasurer of the Section at 826 Oakdale Ave., Chicago, Ill., and with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*
  3. Notify by letter the person whom you may choose as proxy of your action in so doing.
- You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the Convention, and will insure the necessary quorum.

Fraternally,

MAUDE N. COUCH, *Secretary-Treasurer.*

By order of the National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Section of the Theosophical Society, hereby appoint

.....

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-eighth Annual Convention of the said Section to be convened in the year 1924, and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1924.

.....(SEAL)  
(Write name plainly)

Member of.....Lodge located at .....

(or state if Section member) .....



# NOTABLE NEW BOOKS

## The Science of the Emotions

By Babu  
Bhagavan Das, M.A.

Third, revised and en-  
larged edition.

"Never again, after  
having read this book  
with understanding, can  
you be altogether with-  
out the self-examining  
consciousness and the  
self-mastery that makes  
you turn again and  
again upon yourself to  
watch and regulate what  
you are thinking, say-  
ing, doing."

Twelve chapters, 556  
pages, indexed, bound in  
cloth, \$3.00.

Read review, this issue.

## The Law of Christ

By C. Jinarajadasa

32 sermons, full of inspiration and spiritual instruction,  
delivered at the Church of St. Alban, Liberal Catholic,  
Sydney, Australia.

Cloth \$2.00

## The Real and the Unreal

Four 1922 Convention Lectures delivered at Adyar. The  
first two are by our beloved President and the others are  
by Mr. Jinarajadasa and Mr. Arundale. 134 pages.

Cloth \$1.00

## Paradoxes of the Highest Science

By Eliphas Levi

The most advanced truths of occultism are for the first  
time revealed in order to reconcile the future develop-  
ments of science and philosophy with the Eternal Re-  
ligion: *With foot-notes by a Master of the Wisdom*. 172  
pages.

Cloth \$1.25

## The Ritual of Business

By Major A. E. Powell

Presents a clear outline of some important business meth-  
ods and gives useful information on how to conduct  
meetings, etc. Valuable to Lodge officers who want to  
do things efficiently.

Cloth \$1.00

## Healing Methods Old and New

By Eliza Adelaide Draper, B.A.

A helpful elementary guide to self-healing. 48 pages.

Paper \$ .60

## Theosophy in Outline

By F. Milton Willis

One of the famous Little Blue Books published by Hal-  
demann-Julius Co. Order them by the dozen for propa-  
ganda purposes. 96 pages.

Paper \$ .05

## Round Table Annual for 1923

Reviews the work of the Order in all parts of the world.

Paper \$ .60

## Latest Photograph of Mr. C. Jinarajadasa

Taken recently in Finland.

5x7, \$ .50

8x10, \$ .75

The Theosophical Press 826 Oakdale Avenue Chicago